**man.** We may well believe that St. Paul’s  
own mouth gave originally the character  
to the sentence.

**who departed from  
them**] See ch. xiii. 13. It hence is evident  
that his departure was not by the authority  
of the Apostles.

**39.**] “Paul sought  
justice, Barnabas courtesy,” Chrysostom:  
who also remarks on their separate journeys,—“It seems to me that their parting  
was by agreement, and that they said to  
one another, ‘Since you will it, and I do  
not, that we be not at strife, let us divide  
our courses.’ So that they did this out of  
a yielding spirit to one another.” Yet it  
seems as if there were a considerable  
difference in the *character of their setting  
out*. Barnabas appears to have gone with  
his nephew without any special sympathy  
or approval; whereas Paul was commended  
to the grace of God by the assembled  
church.—We find Mark afterwards received into favour by Paul, see Col. iv. 10;  
2 Tim. iv. 11; and in the former of those  
places it would seem as if he was dependent  
for his reception on Paul’s special commendation.

**40. Silas**] He may perhaps have come down again to Antioch  
(see ver. 33) *in Peter’s company*. We  
find (see above on ver. 22) a Silvanus  
(which is the same name) in 1 Pet. v. 12,  
the bearer of that epistle to the congregations of Asia Minor.

**41. Syria and  
Cilicia**] See note, ver. 23. Here we finally  
lose sight of Barnabas in the sacred record.

**CHAP. XVI. 1.**] We have Derbe first,  
as lying nearest to the pass from Cilicia  
into Lycaonia and Cappadocia. Paul  
probably travelled by the ordinary road  
through the ‘Cilician gates,’ a rent or

fissure in the mouutain-chain of Taurus,

extending from north to south through a

distance of eighty miles. See various

interesting particulars in Conybeare and

Howson, i. p. 301 ff. and notes.

**was**

**there**] At *Lystra*: which, and not Derbe,

was in all probability the birth-place of

Timotheus, see on ch. xx. 4. This view is

confirmed by ver. 2.—He had probably

been converted by Paul during his former

visit, as he calls him his *son in the Lord*,

1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2;

perhaps at Antioch in Pisidia, see 2 Tim.

iii. 10, 11. His mother was Eunice, his

grandmother, Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his

father was a proselyte of the gate or not,

is uncertain: he certainly was *uncircumcised*. He would be, besides his personal

aptness for the work, singularly fitted to

be the coadjutor to Paul, by his *mixed extraction* forming a link between Jews and

Greeks.

**2.**] Some of these testimonies were probably *intimations of the*

*Spirit respecting his fitness for the work:*

for Paul speaks, 1 Tim. i. 18, of “*the prophecies which went before on thee*” (see ch.

xiii. 1, 3). He was set apart for the work

by the laying on of the hands of Paul and

of the presbytery, 1 Tim. iv. 14; 2 Tim. i.

6, after he had made a good confession

before many witnesses, 1 Tim. vi. 12.

**3. took and circumcised him**] Every

Israelite might perform the rite.

**because of the Jews**] That he might not

at once, wherever he preached, throw a

stumbling-block before the Jews, by having