as at present, the whole vast continent,  
forming one of the quarters of the globe.  
But we never find this meaning in Scripture. The Asia of the Acts is not even  
our Asia Minor,—which name is not used.  
till the fourth century A.D.—but only a  
portion of the western coast of that great  
peninsula. (A full account of the history  
of the territory and its changes of extent  
will be found in Conybeare and Howson,  
i. pp. 275 ff. I confine myself to its import in the Acts.) This, which was *the  
Roman province of Asia*,—Asia Proper,—  
as spoken of in the Acts, includes only  
Mysia, Lydia, and Caria,—*excluding* Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must  
be *included*),—Galatia, Bithynia, Cilicia,  
Pamphylia, Lycia. See ch. xix. 26, &c.

**7.**] **come to** (i.e. to the borders of)  
**Mysia**.

**Bithynia**] At this time a Roman province (senatorial: Hadrian, whose  
favourite province it was, took it from the  
senate).

The expression **the** **Spirit of  
Jesus** is remarkable, as occurring in all the  
great MSS., and from its peculiarity bearing  
almost unquestionable trace of genuineness. If the report of this journey came  
from an *unusual source*, an unusual expression would be accountable.

**8.**]  
**passing by Mysia**, i.e. as regarded their  
work of preaching (cf. ch. xx. 16),—and  
not ‘having passed by’ as *avoiding* it; for  
they could not get to the coast *without  
entering Mysia*.

**Troas** (Alexandria  
Troas, in honour of Alexander the Great:  
now Eski Stamboul) was a colony enjoying  
the *Italian right* (see on ver. 12), and a  
free city, and was not reckoned as belonging to either of the provinces, Asia or  
Bithynia. Whether it was for this reason  
that Paul and his companions visited it, is  
uncertain. He may have had the design  
of crossing to Europe, if permitted, which  
the subsequent vision confirmed. See ch.  
xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

**9.**] The vision seems to have appeared in  
the same way as that sent to Peter in ch.  
x. It was an *unreal* apparition, designed  
to convey a practical meaning. The context precludes our understanding it as a  
*dream*.

**a man of Macedonia**] known  
probably by the affecting words spoken by  
him. There would hardly be any peculiarity of dress by which a Macedonian  
could be recognized.

**10. we endeavoured to go into Macedonia**] by immediate enquiry for a ship. This word is  
remarkable as the introduction of the *first  
person* in the narrative: which however  
is dropped at ch. xvii. 40, on Paul’s leaving  
Philippi, and resumed again, ch. xx. 5, on  
occasion of sailing from Philippi. Thence  
it continues (in all places where we have  
reason to expect it: see below) to the end  
of the book. On the question, what is  
implied by this, we may remark, (1) That  
while we safely conclude from it that the  
writer was in company with Paul when he  
thus speaks, we cannot with like safety  
infer that he was not, where the third  
person is used. This latter must be determined by other features of the history.  
For it is conceivable that a narrative, even  
where it concerns all present, might be, in  
its earlier parts, written as of others in the  
third person, but might, when more intimacy had been established, or even by  
preference only, be at any point changed  
to the *first*. And again, the episodes where  
the chief person, alone, or with his principal  
companion or companions, is concerned,  
would be many, in which the narrator would  
use the third person, not because he was  
not *present*, but because he was not concerned. This has not been enough attended  
to. If it be thought fanciful, I may refer  
to an undoubted instance in the episode,  
ch. xxi. 17, “*when we were come to Jerusalem*,” to ch. xxvii. 1, “*when it was determined that we should sail...;*” during  
the whole of which time the writer was  
with or in the neighbourhood of Paul, and  
drops the *we* merely because he is speaking  
of Paul alone. (2) One objection raised  
by De Wette to the common view, that,  
*Luke* accompanied Paul from this time