(except as above), is, that several times  
St. Paul’s companions are mentioned, but  
Luke is never among them. On examining however one of the passages where  
this is done, we find that *after* the enuameration of Sopater, Aristarchus, Secundus,  
Gaius, Timotheus, Tychicus, and Trophimus, we are told, *These going before tarried  
for* **us** *at Troas:* so that the writer evidently regards himself as being closely associated with St. Paul, and does not think  
it requisite to enumerate himself among  
the companions of the Apostle. This may  
serve as a key to his practice on other  
occasions. On the whole, and after careful  
consideration of the subject, I see no reason  
to doubt the common view, that Luke *here  
joined the Apostle* (whether as a *physician,  
on account of his broken health*, must of  
course be matter of conjecture, but is not  
improbable), and from this time (except  
from ch. xvii. l–xx. 5), accompanies him  
to the end of the history. See the question of the authorship of the Acts further  
discussed in the Introduction, § 1. 12–14.

**11.**] They had a fair wind on this  
occasion: in ch. xx. 6, the voyage in the  
opposite direction took *five* days. This is  
also implied by **we came with a straight  
course**, viz. **ran before the wind**. The  
coincidence of their *going to Samothrace*also shews it: determining the wind to  
have been from the S. or S.S.E. It is only  
a strong southerly breeze which will overcome the current southwards which runs  
from the Dardanelles by Tenedos (Conybeare and Howson, i. p. 336): and this,  
combined with the short passage, is another  
mark of the veracity of our narrative.  
They seem to have anchored N. of the  
lofty island of Samothrace, under its lee.

**to Neapolis**] In an E. by N. direction, past the island of Thasos. It was  
not properly in Macedonia, but in Thrace,  
and twelve Roman miles from Philippi,  
which was the frontier town of Macedonia  
strictly speaking: see below. It was by  
Vespasian, together with the whole of  
Thrace, attached to the province of Macedonia. Some Roman ruins and inscriptions serve to point out the Turkish village  
of Cavallo as its site.

**12. Philippi**]

Philippi was built as a military position  
on the site of the village Krenides, by  
Philip the Great of Macedon. The plain  
between the Gangites, on which the town is  
situate, and the Strymon, was the field of  
the celebrated battle of Antony and Octavius against Brutus and Cassius: see more  
below. There is now an insignificant  
place on its site retaining the name Filiba  
(or Philippigi?).

**the first Macedonian city of the district**] It was the  
first Macedonian city to which Paul and  
his companions came in that district,—Neapolis properly belonging to Thrace.  
And this epithet of **first** would belong  
to it not only as regarded the journey of  
Paul and Silas, but as lying *furthest eastward*, for which reason also the *district* was  
called Macedonia *prima*, though furthest  
from Rome. The other explanations are,  
(1) ‘*chief city*,’ as A. V. But this it was  
not: Thessalonica being the chief city of  
the whole province, and Amphipolis of the  
division (if it then subsisted) of *Macedonia  
prima:*—(2) **first** is taken as a title of  
honour, as we find in the coins of Pergamus  
and Smyrna (but not in the case of any  
city out of Asia Minor): (3) ‘*the first city  
which was a colony.*’ But there could be  
no reason for stating this: whereas there  
would be every reason to particularize the  
fact that they tarried and preached in  
the very first city to which they came,  
*in Macedonia*, the territory to which they  
were sent.

**a colony**] Philippi was  
made a *colonia* by Augustus, as a memorial  
of his victory over Brutus and Cassius, and  
as a frontier garrison against Thrace. Its  
full name on the coins of the city was  
Colonia Augusta Julia Philippensis. A  
Roman colony was in fact a portion of  
Rome itself transplanted to the provinces  
(Aulus Gellius calls the *colonies* “little  
effigies and images of the Roman people”).  
The colonists consisted of veteran soldiers  
and freedmen, who went forth, and determined and marked out their situation,  
with all religious and military ceremonies.  
The inhabitants of the *colonies* were  
*Roman citizens*, and were still *enrolled in  
one or other of the tribes*, and possessed  
the privilege of voting at Rome. In them