the Roman law was strictly observed, and  
the Latin language was used on their coins  
and inscriptions. They were governed by  
their own senate and magistrates (*Duumviri*, two in number, as the consuls at Rome:  
see below, ver. 20), and not by the governor  
of the province. The land on which  
they stood was tributary, as being provincial, unless liberated from tribute by the  
special favour of the *Italian right*, or  
ownership of the soil. This Philippi possessed, in common with many other coloniæ and favoured provincial towns. The  
population of such places came in process  
of time to be of a mixed character: but  
only the descendants of the original colonists by Roman wives, or women of a  
people possessing the citizenship, were  
Roman citizens. Hence new supplies of  
colonists were often necessary.

**in that city,**—as distinguished from the  
suburban place of prayer, to which they  
afterwards, on the Sabbath, went out of  
the gate.

**13.**] **a** (or, the) **river  
side:** viz. the small stream Gangītés, or  
Gangas: not, as Meyer and De Wette,  
the Strymon, the nearest point of which  
was many miles distant. The name Krenīdés, formerly borne by the city, was  
derived from the fountains of this stream.—From many sources we learn, that it  
was the practice of the Jews to hold their  
assemblies for prayer *near water*, whether  
of the sea, or of rivers: probably on account of the frequent washings customary  
among them. See the citations in my  
Greek Test.

**where prayer was wont  
to be made**] literally, **where a meeting  
for prayer was accustomed to be**. It is  
possible to understand the substantive  
here rendered *prayer*, of a building devoted  
to the purposes of prayer. But that will  
not suit the verb, **was wont to be**. It  
may be understood **a meeting for prayer:**  
and this will agree with the circumstances.  
There seem to have been few, if any, *Jews*  
in Philippi: this open air assembly consisting merely of women attached to the  
Jewish faith. We hear of no opposition  
arising from Jews. There appears (xvii. 1)  
to have been *no synagogue*.

**14. a seller of purple**] The guild of *dyers* at  
Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing  
of the neighbourhood is as old as Homer.  
Thyatira was a city of the province of  
Asia. Thus although forbidden to preach  
the word in *Asia*, their first convert at  
Philippi is an *Asiatic*.

**which worshipped God**] A proselyte; see ch. xviii.  
7, 13.

She **was listening**,—when,  
in opening her heart, the act of God took  
place. “The heart of man is of itself  
shut,” says Bengel, “but it is God’s  
work to open it.”

It appears rather  
to have been a *conversation* (notice  
above, **we spoke**—not “we spoke *the  
word*”) than a set discourse: **the things  
which Paul was saying.**

**15. she  
was baptized, and her household**] It  
*may be* that no inference for infant-baptism is hence deducible. The practice,  
however, does not rest on *inference*, but on  
the *continuity and identity of the covenant  
of grace to Jew and Christian*, the *sign  
only* of admission being altered. The  
Apostles, *as Jews*, would have proposed to  
administer baptism to the children, and  
Jewish or proselyte converts would, *as  
matter of course*, have acceded to the  
proposal; and that the practice thus by  
universal consent, tacitly (because at first unquestioned) pervaded the universal church,  
can hardly with any reason be doubted.  
The preposterous views of the modern  
Baptists would have been received with  
astonishment and reprobation in the  
apostolic Church. See note on 1 Cor. vii. 14.

**If ye have judged me**: modestly