famous in the annals of suicide.

**29.**]  
Not as A. V., ‘*a light*,’ but **lights:** the  
translators have mistaken a plural word  
for a singular.

**30. brought them  
out**] Into the outer prison: not perhaps  
yet *outside* the prison, which (from ver.  
34, when he takes them **up** to his own  
house) seems to have been *underground*, or  
at all events on a lower level in the same  
building. In this same space they seem to  
have been joined by the jailor’s family,—to  
have converted and baptized them, and to  
have been taken (to the well?) and washed  
from their stripes; and afterwards to have  
been led up (by stairs?) to his house, and  
hospitably entertained. The circumstantiality of the account shews that *some eyewitness* related it.— His question connected  
with the words, “*the way of* **salvation**,” of  
the dæmoniac in ver. 17, makes it necessary  
to infer, as De Wette well observes, that  
he had previously become acquainted with  
the subject of their preaching. He wanted  
no means of escape from any danger but  
that which was *spiritual:* the earthquake  
was past, and his prisoners were all safe.  
Bengel admirably remarks: “He had not  
heard the hymns of Paul, for he had slept,  
but notwithstanding, either before or after,  
he had become informed, who Paul was.”

**Sirs** is literally **Lords**: they will  
not take this title to themselves, but tell  
him of One who was alone worthy of it.

**31. Believe on the Lord...**]  
Not without allusion to the name by which he  
had just addressed them.—Considering *who*  
*the person* *was* that asked the question,—a  
heathen in the depths of ignorance and  
  
sin,—and how indisputably therefore the  
answer embraces *all sinners whatever*,—  
there perhaps does not stand on record in  
the whole book a more important answer  
than this of Paul:—or, I may add, one  
*more strikingly characteristic of the  
Apostle himself and his teaching*. We  
may remark also, in the face of all attempts  
to establish a *development* of St. Paul’s  
doctrine according to mere external circumstances,—that this reply was given  
*before any one of his extant epistles was  
written*.

**and thy house** does not mean  
that *his* faith would save his household,—but that the same way was open to them  
as to him: “Believe, and thou shalt be  
saved: and the same of thy household.’

**33. washed them from their stripes**]  
i.e. washed them, so that they were purified from the blood occasioned by their  
stripes.

**34. when he had brought  
them up**] See note on ver. 30.

**believing in God**] This participle gives the  
*ground* of his rejoicing: and the full meaning is, **rejoiced that he with all his house  
had been led to believe [in] God**.—The expression **believing in God** could only be used  
of a converted *heathen*, not of a *Jew*: in ch.  
xviii. 8, of a Jew, we have “*believed* [*on*]  
*the Lord*.”

**35.**] What had influenced  
the magistrates is not recorded. We can  
hardly suppose that the earthquake alone  
would have done so, as they would not have  
connected it with their prisoners; they  
may have heard what had taken place: but  
that, again, is hardly probable. I should  
rather set it down to calmer thought, repudiating the tumultuary proceeding of