the evening before.

**the serjeants**]  
i.e. **the lictors**—‘bearers of the rods,’  
which, and *not fasces*, were carried before  
the colonial duumviri.

**36.**] Paul and  
Silas had returned to the prison: whither  
the jailor goes, accompanied by the lictors  
(for it was they that he addressed in ver.  
37), to announce the order.

**37.**]  
**openly** and **privily** are opposed: the *injury*  
had been *public*: the *reparation*, not to  
Paul and Silas merely, but to the Gospel of  
which they were the heralds, must be  
*public also*.

**men who are Romans**]  
By the Valerian Law, passed in the year  
of Rome 254, and the Porcian Law, in the  
year of Rome 506, Roman citizens were  
exempted from stripes and tortures: by  
the former, till an appeal to the people  
was decided,—by the latter, absolutely.  
On the question, *how Paul came to be  
born a Roman citizen*, see note on ch. xxii.  
28.—Another irregularity had been committed by the magistrates, in scourging  
them *uncondemned*.— Mr. Humphry" remarks, ‘St. Paul submitted to be scourged  
hy his own countrymen (five times, 2 Cor.  
xi. 24): for, though he might have pleaded  
his privilege as a Roman, to the Jews he “became as a Jew,” observing their ceremonies, and submitting to their law.’

**38. they feared**] For the account which  
they might have to give at Rome, or even  
for their popularity with the very mob of  
Roman citizens who had demanded the  
punishment.

**39. besought them**] viz.  
not to make their treatment matter of  
legal complaint. In the request to depart  
from the city, the magistrates seem to  
shew fear of a change in the temper of the  
mob.

**40.**] They do not depart hastily,  
or as though forced, but wait to reassure  
the brethren.

**exhorted** is better than  
*‘comforted*,’ A.V. The one in this ease  
would imply the other.

**CHAP. XVII.  
1.**] Here (or rather perhaps at “*they exhorted them and departed*,” in the preceding verse) we have the first person again  
dropped,—implying apparently that the  
narrator did not accompany Paul and Silas.  
I should be inclined to think that Timotheus *went with them* from Philippi,—not,  
as is usually supposed, joined them at  
Berœa: see below on ver. 10.

**when  
they had passed through**] The road, on  
which they travelled from Philippi to  
Thessalonica, was the Via Egnatia, the  
Macedonian continuation of the Via Appia,  
and so named from Egnatia, in the neighbourhood of which the latter meets the  
Adriatic. It extended from Dyrrhachium  
in Epirus to the Hebrus in Thrace, a  
distance of 500 miles. The stages here  
mentioned are thus particularized in the  
itineraries; Philippi to Amphipolis, 33  
miles: Amphipolis to Apollonia, 30 miles:  
Apollonia to Thessalonica, 37 miles. See  
more particulars in Conybeare and Howson,  
i. pp. 368 ff.

**Amphipolis**] Anciently  
called Nine Ways, lying in a most important  
position, at the end of the lake Cercinitis,  
formed by the Strymon, commanding the  
only easy pass from the coast of the Strymonic