gulf into Macedonia. In consequence  
of this, the Athenians colonized the place,  
calling it Amphipolis. It was the spot  
where Brasidas was killed, and for previously failing to succor which, Thucydides was exiled: see Grote’s Hist. of  
Greece, vol. vi. p. 625 ff., where there is a  
plan of Amphipolis. After this it was a  
point of contention between the Athenians  
and Philip, and subsequently became the  
capital of Macedonia Prima.—It is now  
called Emboli.

**Apollonia**] Its situation is unknown, but was evidently (see  
the distances above given) inland, not quite  
half-way from Amphipolis to Thessalonica,  
where the road crosses from the Strymonic  
to the Thermaic gulf. Leake saw some  
ruins at about the right spot, but did not  
visit them: and Cousinéry mentions seeing,  
on an opposite bill, the village of Polina.  
It must not be confounded with a better  
known Apollonia near Dyrrhachium, on  
the western coast, also on the Via Egnatia.  
See Conybeare and Howson, i. pp. 376 f.

**Thessalonica**] At this time the  
capital of the province Macedonia, and the  
residence of the proconsul (Macedonia had  
been an *imperial*, but was now a *senatorial  
province*). Its former names were Emathia,  
Halia, and Therma: it received its name  
of Thessalonica, from Cassander, on his rebuilding and embellishing it, in honour of  
his wife Thessaloniea, sister of Alexander  
the Great. It was made a *free city* after  
the battle of Philippi: and every thing in  
this narrative is consistent with its privileges and state as such. See in my Greek  
Test. It has ever been an important and  
populous city, and still continues such (the  
present population is 70,000), being the  
second city in European Turkey, under the  
slightly corrupted name of Saloniki. For  
a notice of the church there, see Introduction to the first Ep. to the Thessalonians,  
§ 2.

**the synagogue of the Jews**]  
The article implies that there was no other  
synagogue for the towns lately traversed:  
and shews the same minute acquaintance  
with the peculiarities of this district as our  
narrative has shewn since the arrival at  
Neapolis.

**2. as his manner was**]  
See the marginal references. Paul was  
most probably suffering still from his  
‘shameful treatment’ at Philippi, 1 Thess.  
ii. 2.

**3.**] The particularity of this  
suffering and rising again from the dead is  
reproduced in 1 Thess. iv. 14.

**4. consorted with**] Literally, **were added** (as if  
by lot, that being determined by God, who  
gave them the Holy Spirit of adoption:  
1 Thess. ii. 13) to the great family of which  
Paul and Silas were members.

**devout Greeks**] See ch. xiii. 43 al.—The  
aptitude of *women* for the reception of the  
Gospel several times appears in this book,—see above, ch. xvi. 13 ff, and below, vv.  
12, 34.

**5. took unto them**] as their  
accomplices, to assist them in the *making  
a riot*, which follows.

**of the baser  
sort**] Literally, of *men out of the markets*,  
or *loungers in the forum*: such persons as  
are every where known to be the scum of  
the population. These may be alluded to  
in 1 Thess. ii. 14. (See note on ch. xix.  
38.)

**Jason**] With whom (ver. 7) Paul  
and Silas lodged. He appears, perhaps (?)