Turkey, containing from 15,000 to  
20,000 souls.

**11. more noble**]—of  
nobler disposition;—stirred up, not to  
envy, but to enquiry.

**these things**]  
viz. the doctrine of ver. 3, which Pan] and  
Silas preached here also.

**13. they came  
stirring up**, &c.] From the distance, some  
time must have elapsed before this could  
take place: and that some time *did* elapse,  
we may gather from 1 Thess. ii. 18, where  
Paul relates that he made several attempts  
to revisit the Thessalonians (which could  
be only during his stay at Beræa, as he  
left the neighbourhood altogether when he  
left that town), but was hindered.

**14. to go as it were to the sea**] This  
expression I believe to be used simply  
to indicate the *direction in which* the  
Berœan brethren sent him forth: implying probably, that all that was known at  
Berœa of his intended route was, that it  
was in the direction of the sea. *Where*  
he embarked for Athens, is not said: probably at Dium, near the base of Mount  
Olympus, to which two roads from Berœa  
are marked in the ancient tables.

**15.**] *Who* **they that conducted Paul** *were*  
is not said.—The course of *Timotheus*  
appears to have been, as far as we can  
follow it from the slight notices given, as  
follows:—when Paul departed from Berœa,  
not having been able to revisit Thessalonica  
as he wished (1 Thess. ii. 18), he sent  
Timotheus (from Berœa, not from Athens)  
to exhort and confirm the Thessalonians,  
and determined to be left at Athens *alone*  
(1 Thess. iii. 1), Silas meanwhile remaining  
to carry on the work at Berœa. Paul, on  
his arrival at Athens, sends (by his conductors, who returned) this message to  
both, to come to him as soon as possible.  
They did so, and found him (ch. xviii. 5)  
at Corinth. See Introduction to 1 Thess.,  
Vol. ii.

**Athens**] See a long and  
interesting description of the then state of  
Athens, its buildings, &c., in Conybeare  
and Howson, chap. x. vol. i. pp. 407 ff.  
It was a *free city*.

**16. wholly given  
to idolatry**] The multitude of statues and  
temples to the gods in Athens is celebrated  
with honour by classic writers of other  
nations, and with pride by their own.  
Xenophon says of Athens, that “*the  
whole city is an altar, the whole city a  
sacrifice and an offering to the gods.*”

**17. in the market**] It was the space before