**a Pontian by race.** It is remarkable, that  
*Pontius Aquila* is a name found in the  
Pontian *gens* at Rome more than once in  
the days of the Republic, whence some have  
supposed that this may have been a freedman of a Pontius Aquila, and that the words  
“*a Pontian by race*” may have been an  
inference from his name. But besides that  
St. Luke’s acquaintance with the real origin  
of Aquila could hardly but have been accurate,—*Aquila*, the translator of the Old  
Test. into Greek, *was also a native of Pontius.*  
From the notices of Aquila and  
Priscilla in the Epistles, they appear to have  
travelled, fixing their abode by turns in  
different principal cities for the sake of  
their business. In ver. 19, we have them  
left at Ephesus (see also ver. 26): in 1 Cor.  
xvi. 19, still there; in Rom. xvi. 3 ff, again  
at Rome; in 2 Tim. iv. 19, again at Ephesus.

**because that Claudius had commanded all Jews to depart from Rome...**]  
Suetonius says, “The Jews, who at the  
instigation of *Chrestus* were continually  
exciting tumults, he expelled from Rome,”  
but as he gives this without any fixed note  
of time, as the words “*at the instigation  
of Chrestus*” may be taken in three ways  
(as indicative either (1) of an actual leader  
of that name, or (2) of some tumult connected with the expectations of a Messiah,  
or (3) of some dispute about Christianity),Neander well observes that after all  
which has been said on it, no secure historical inference respecting the date of  
the event, or its connexion with any Christian church at Rome, can be drawn. It  
was *as a Jew* that Aquila was driven from  
Rome: and there is not a word of Christians here. See more in my Greek Test.  
‘The edicts soon became invalid, or the prohibition was taken off: we find Aquila at  
Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii.17 ff.

**3. wrought**]  
“The Jewish Rabbis having no state pay,  
it was their practice to teach their children  
a trade. ‘What is commanded of a father  
towards his son?’ asks a Talmudic writer,  
‘To circumcise him, to teach him the law,  
to teach him a trade.’ Rabbi Judah saith,  
‘He that teacheth not his son a trade,  
doth the same as if he taught him to be a  
thief:’ and Rabban Gamaliel saith, ‘He  
that hath a trade in his hand, to what is  
he like? He is like a vineyard that is  
fenced.’” Conybeare and Howson, i. p.  
58.—The places where St. Paul refers to  
his supporting himself by his own manual  
labour are,—ch. xx. 34 (Ephesus):—1 Cor.  
ix. 12 ff.; 2 Cor. vii. 2 (Corinth):—1 Thess.  
ii. 9; 2 Thess. iii. 8 (Thessalonica).—In  
2 Cor. xi. 9, we learn that supplies were  
also brought to him at Corinth from Macedonia, i.e. Philippi: see Phil. iv. 15.

**tent-makers**] The general opinion now is,  
that St. Paul was a maker of tents from the  
‘cilicium,’ or hair-cloth of Cilician goats.  
If it be objected, that he would hardly  
find the raw material for this work in cities  
far from Cilicia, it may be answered, that  
this would not be required in the fabrication of *tents* from the *hair-cloth*, which  
doubtless itself would be an article of  
commeree in the markets of Greece.—Chrysostom calls Paul sometimes a *leather-cutter*, imagining that the tents were made  
of leather.

**5.**] See ch. xvii. 15;  
1 Thess. iii. 6. The meaning is, that  
‘*when Silas and Timotheus returned from  
Macedonia, they found Paul anxiously  
occupied in discoursing to the Jews.*’ It  
seems to be implied, that they found him  
in a state of more than ordinary anxiety,  
more than usually absorbed in the work of  
testifying to the Jews:—a crisis in the  
work being imminent, which resulted in  
their rejection of the word of life. (On the  
whole character of his early preaching at  
Corinth, see notes, 1 Cor. ii. 1–5.) Thus  
only, the **but** in ver. 5 and that in ver. 6  
will both be satisfied: **he discoursed in  
the synagogue,** &c.... **but when Silas  
and Timotheus returned, he was earnestly  
occupied in discoursing, &c. But, as they**