**opposed themselves and blasphemed, &c.**

**6.**] The term **blood** is used as in  
ch. xx. 26. The image and nearly the  
words, are from Ezek. xxxiii. 4.

**from henceforth**] Not *absolutely*, only *at  
Corinth:* for ver. 19 we find him arguing  
with the Jews again in the synagogue at  
Ephesus. The difference in the readings  
of the last clause in the verse is matter of  
punctuation. Probably there should be  
no stop at **clean**, and then it will read as  
in the margin, **I shall henceforth with a  
clear conscience go to the Gentiles**.

**7.**] In order to shew that he henceforth  
separated himself from the Jews, he, on  
leaving the synagogue, went no longer to  
the house of the Jew Aquila (who appears  
*afterwards* to have been converted), but to  
the house of a Gentile proselyte of the  
gate, close to the synagogue: in the sight  
of all the congregation in the synagogue:  
for this seems to be the object in mentioning the circumstance.

**8.**] On this, a  
schism took place among the Jews. The  
ruler of the synagogue attached himself to  
Paul, and was, together with Gaius, baptized by the Apostle himself (1 Cor. i. 14):  
and with him many of the Corinthians  
(Jews and Gentiles, it being the house of  
a proselyte), probably Aquila and Priscilla  
also, believed and were baptized.

**9. speak, and hold not thy peace**] So, for solemnity’s sake, we have an affirmation  
and negation combined, John i. 3. See  
also Isa. lviii. 1.

**10. I have much  
people**] See John x. 16. As our Lord  
*forewarned* Paul in Jerusalem that *they  
would not* receive his testimony concerning  
Him, so here He *encourages* him, by a  
promise of much success in Corinth. The  
word **people**, the express title beforetime  
*of the Jews*, is still used now, notwithstanding their *secession*.

**11.**] The  
year and a half may extend either to his  
*departure*, or to the incident in ver. 12 ff.  
Meyer would confine it to the latter, taking  
the verb in the sense of ‘*remained in  
quiet:*’ but it will hardly bear such emphasis: and seeing that the incident in  
vv. 12 ff. was a notable fulfilment of the  
promise,—for though they set on him,  
*they could not hurt him*,—I should be  
disposed to take the other view, and regard  
that which is related ver. 12 to ver. 18, as  
having happened during this time.

**12. Gallio**] His original name was Marcus  
Annæus Novatus: but, having been adopted  
into the family of the rhetorician Lucius  
Junius Gallio, he took the name of Junius  
Annæus Gallio. He was brother of Lucius  
Annæus Seneca, the philosopher, whose  
character of him is in exact accordance  
with that which we may infer from this  
narrative: “No man on earth is so pleasant