information against Paul prosper that the  
informers themselves were beaten without  
interference of the judge.’ Meyer.

**18.**] It has been considered doubtful whether  
the words **having shorn his head in Cenchrĕa** apply to *Paul*, the subject of the  
sentence, or to *Aquila*, the last subject.  
I agree with Neander that if we consider  
the matter carefully, there can be no doubt  
that they *can only apply to Paul*. For,  
although this vow differed from that of the  
Nazarite, who shaved his hair at the *end* of  
his votive period in the temple at Jerusalem, and burnt it with his peace-offering  
(Num. vi. 1–21), Josephus gives us a description of a somewhat similar one, where  
it appears that the hair was shaved thirty  
days before the sacrifice. At all events,  
*no sacrifice could be offered any where  
but at Jerusalem:* and every such vow  
would conclude with a sacrifice. Now we  
find, on comparing the subsequent course  
of Aquila with that of Paul,—that the  
former *did not go up to Jerusalem*, but  
remained at Ephesus (ver. 26): but that  
Paul *hastened by* Ephesus, and did go up  
to Jerusalem: see ver. 22. Again, it would  
be quite irrelevant to the purpose of  
St. Luke, to relate such a fact of *one of  
Paul's companions*. That he should do so  
apologetically, to shew that the Apostle still  
countenanced conformity with the law, is a  
view which I cannot find justified by any  
features of this book: and it surely would  
bea very far-fetched apology, and one likely  
to escape the notice of many readers, seeing  
that Aquila would not appear as being under  
Paul’s influence, and even his conversion to  
the Gospel has not been related, but is left  
to be implied from ver. 26. Again, Meyer’s  
ground for referring the action to Aquila,—that his name is here placed after that of  
his wife,—is untenable, seeing that, for  
some reason, probably the superior character or office in the church, of Priscilla,  
the same arrangement is found (in the  
best MSS. at ver. 26, and) at Rom. xvi. 3;  
2 Tim. iv. 19. There need be no enquiry  
*what danger* can have prompted such a  
vow on his part, when we recollect the  
catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been suffering from sickness (see  
note on ch. xvi. 6, and Introd. to Gal.  
§ 1. 3): it is true, a considerable time ago,  
but this need not prevent our supposing  
that the vow may have been then made, to  
be paid on his next visit to Jerusalem.  
That he had not sooner paid it is accounted  
for by his having been since that time  
under continual pressure of preaching and  
founding churches, and having finally been  
detained by special command at Corinth.  
That he was now so anxious to pay it  
(ver. 21), consists well with the supposition  
of its having been long delayed.

**in Cenchrĕa**] Cenchrĕa (pronounced Kenchrĕa)  
was a village with a port, about eight miles  
from Corinth, forming its naval station  
on the Asiatic side, as Lechæum did on the  
Italian. There was soon after a Christian  
church there: see Rom. xvi. 1.

**19.  
Ephesus**] Ephesus was the ancient capital  
of Ionia, and at this time, of the Roman  
proconsular province of Asia,—on the  
Caÿster, near the coast, between Smyrna  
and Miletus. It was famed for its commerce, but even more for its magnificent  
temple of Artemis (Diana: see ch. xix. 24,  
27, and notes). See a full account of its  
situation and history, secular and Christian,  
in the Introduction to Eph. § 2. 2–6; and  
an interesting description, with plan, in  
Mr. Lewin’s Life and Epistles of St. Paul,  
i. 344 ff.

**and left them there: but**]  
I should understand this to mean, that the  
Jewish synagogue was *outside the town*,  
and that Priscilla and Aquila were left *in  
the town*.

**21.**] The omission of the  
words here inserted in the common text,