“*I must by all means keep this feast that  
cometh in Jerusalem*,” seems necessitated  
on the principle of being guided in doubtful cases by the testimony of our most  
ancient MSS. The text thus produced is  
the shortest and simplest, and the facts, of  
other glosses having been attempted on  
this verse, and of one MS. inserting the  
words without altering the construction to  
suit them, and of other variations, tend  
perhaps to throw discredit on the insertion.  
The gloss, if such it be, has probably been  
owing to an endeavour to conform the  
circumstances to those related in ch. xx. 16.  
If the words are to stand, and for those  
who read them, it may still be interesting  
to enquire at *what feast* they may be supposed to point. (1) *Not at the Passover:*for the ordinary duration of the winter  
*shutting up of the sea* was till the vernal  
equinox. And we are not at liberty to  
assume an exceptional case, such as sometimes occurred. Hence, if the voyage from  
Corinth at all approached the length of that  
from Philippi to Jerusalem in ch. xx., xxi.,  
he would have set sail at a time when it  
would have been hardly possible. (2) *Not  
at the Feast of Tabernacles*. For if it were,  
he must have sailed from Corinth in August  
or September. Now, as he stayed there  
something more than a year and a half, his  
sea-voyage from Berœa to Athens would in  
this case have been made in the depth of  
winter; which (especially as a choice of land  
or water was open to him) is impossible.  
(3) It remains, then, that the feast should  
have been *Pentecost*; at which Paul also  
visited Jerusalem, ch. xx. 16. The Apostle’s  
promise of return was fulfilled ch. xix. 1 ff.

**22. and gone up**] to *Jerusalem:*for (1) it would be out of the question to  
suppose that Paul made the long detour by  
Cæsarea *only to go up into the town from  
the beach*, as supposed by most of those  
who omit the disputed words in ver. 21,  
and *salute the disciples*,—and (2) the expression **he went down to Antioch**, which  
suits a journey from Jerusalem (ch. xi. 27),  
would not apply to one from Cæsarea.

**and saluted the church**] The payment of  
his vow is not mentioned, partly because  
it is understood from the mere mention of  
the vow itself, ver. 18,—partly, perhaps,  
because it was privately done, and with no  
view to attract notice as in ch. xxi.

**23.**] PAUL’S VISIT TO THE CHURCHES  
IN GALATIA AND PHRYGIA.—Either (1)  
Galatia is here a general term including  
Lycaonia, and St. Paul went by Derbe, Lystra, Iconium, &c. as before in ch. xvi., or  
(2) he did not visit Lycaonia this time,  
but went through Cappadocia: to which  
also the words “*having passed through the  
upper tracts*” (ch. xix. 1) seem to point,  
“upper Asia” being the country east of  
the Halys. We find Christian churches  
in Cappadocia, 1 Pet. i. 1. On this  
journey, as connected with the state of the  
Galatian churches, see Introduction to Gal.  
§ 3. 1.

**in order** implies that he regularly  
visited the churches, each as they lay in  
his route.—One work accomplished by him  
in this journey was the ordaining (but  
apparently not collecting) a contribution  
for the poor saints at Jerusalem: see 1 Cor.  
xvi. 1,—Timotheus and Erastus probably  
accompanied him, see ch. xix. 22; 2 Cor.  
i. 1; and Gaius and Aristarchus, ch. xix.  
29; and perhaps Titus, 2 Cor. xii. 18 al.  
(and Sosthenes? 1 Cor. i. 1, but see on  
ver. 17).

**24–28.**] APOLLOS AT EPHESUS, AND IN  
ACHAIA.

The name **Apollos** is abbreviated from **Apollonius**, as Lucas from Lucanus, &c.

**born at Alexandria**] literally,  
**an Alexandrian by race**. Alexandria was  
the great seat of the Hellenistic or later  
Greek language, learning, and philosophy  
(see ch. vi. 9). A large number of Jews  
had been planted there by its founder,  
Alexander the Great. The celebrated  
LXX version of the Old Test. was made  
there under the Ptolemies. There took  
place that remarkable fusion of Greek,