after that which he kept in Jerusalem. See Introd. to 1 Cor. § 6.

**all  
they which dwelt in Asia**] Hyperbolical:—*all had the opportunity,* and probably  
some of every considerable town availed  
themselves of it. To this long teaching of  
St. Paul the seven churches of Asia owe  
their establishment.

**11. no common miracles**] **miracles of no ordinary kind**. In  
what they differed from the usual displays  
of power by the Apostles, is presently  
related: viz. that even garments taken  
from him were endued with miraculous  
power.

**12.**] *Diseases,* and *possession  
by evil spirits*, are here plainly *distinguished*  
from each other. ‘The rationalists, and  
semi-rationalists, are much troubled to  
clear the fact related, that such handkerchiefs and aprons were *instrumental  
in working the cures*, from participation  
in what they are pleased to call a popular  
notion founded in superstition and error.  
But in this and similar narratives (see ch.  
vv. 15, note) Christian faith finds no difficulty whatever. All miraculous working is  
an exertion of the direct power of the All-  
powerful; a suspension *by Him* of His ordinary laws: and whether He will use any  
instrument in doing this, or what instrument, must depend altogether on His own  
purpose in the miracle—the effect to be  
produced on the recipients, beholders, or  
hearers. Without His special selection  
and enabling, *all instruments were vain;*  
with these, *all are capable*. In the present  
case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of  
His gospel, and to lay in Ephesus the strong  
foundation of His church. And He therefore  
endues him with this extraordinary power.  
But to argue by analogy from such a  
case,—to suppose that because our Lord  
was able, and Peter, and Paul, and in  
Old Test. times Elisha, were enabled, to  
exert this peculiar power, therefore the  
same will be possessed by the body or  
relics of every real or supposed saint, is  
the height of folly and fanaticism. The  
true analogy tends directly the other way.  
In *no cases but these* do we find the power,  
even in the apostolic days: and the general  
cessation of all extraordinary gifts of the  
Spirit would lead us to the inference that *à  
fortiori* *these*, which were even then the  
rarest, have ceased also.

**13.**] See  
note on Matt. xii. 27, respecting the Jewish  
exorcists. These men, seeing the success  
of Paul’s agency in casting out devils,  
adopt the name of Jesus in their own  
exorcisms.

**14. chief of the priests**]  
The word must be used in a wide sense. He  
may have been chief of the priests resident  
at Ephesus: or perhaps chief of one of the  
twenty-four courses.

**15.**] The narrative, from describing the nature of the  
attempt, passes to a single case in which it  
was tried, and in which (see below) two  
only of the brothers were apparently concerned.

**16. them both**] The weight  
of MSS. evidence for this reading is even  
surpassed by its internal probability. There  
would be every reason, as *seven* have been  
before mentioned, for altering it: but no  
imaginable one for substituting it for that  
of the common text. *Two only*, it would  
seem, were thus employed on this particular