occasion: and St. Luke has retained the  
word as it stood in the record furnished to  
him. Whether any similar occurrence  
happened to the rest, we are not informed:  
this one is selected as most notorious.

**18.**] The natural effect of such an occurrence was to induce a horror of magical  
arts, &c., which some were still continuing  
to countenance or practise secretly, together  
with a profession of Christianity. Such  
persons now came forward and confessed  
their error. The **deeds** mentioned in this  
verse were probably the *association* with  
such practices: the next verse treats of  
the *magicians themselves.*

**19. their  
books**] These books consisted of *magical  
formulæ*, or *receipt-books*, or *written amulets*. These last were celebrated by the  
name of *Ephesian scrolls*. They were  
copies of the mystic words engraved on  
the image of the Ephesian Artemis (Diana).

**fifty thousand pieces of silver**]  
50,000 drachmæ, i. e. denarii: for the  
drachma of the Augustan and following  
ages was the Roman denarius—about 8½*d*.  
of our money: which makes the entire  
value about £1770.

**21. these things**]  
The occurrences of vv. 19, 20.

**in  
the spirit**] An expression mostly used by  
St. Paul, see Rom. i. 9; viii. 16; xii. 11:  
1 Cor. ii. 4; v. 3, 4; xiv. 14, and other  
places.

**I must also see Rome**] As he  
was sent to the Gentiles, he saw that the  
great metropolis of the Gentile world was  
the legitimate centre of his apostolic  
working. Or perhaps be speaks under  
some divine intimation that *ultimately* he  
should be brought to Rome. If so, his  
words were literally fulfilled. He did see  
Rome, when he had been at Jerusalem this  
next time: but after considerable delay,  
and as a prisoner. Compare the same  
design as expressed by him, Rom. i. 15:  
xv. 23—28; and Paley’s remarks in the  
Horæ Pauline.

**22.**] He intended  
*himself to follow*, after Pentecost, 1 Cor.  
xvi. 8. This mission of Timothy is alluded  
to 1 Cor. iv. 17 (see also 1 Cor. i. 1); xvi.  
10. The object of it was to bring these  
churches in Macedonia and Achaia into remembrance of the ways and teaching of  
Paul. It occurred shortly-before the writing  
of 1 Cor. He was (1 Cor. xvi. 11) soon  
to return:—but considerable uncertainty  
hangs over this journey. We find him  
again with Paul in Macedonia, 2 Cor. i. 1:  
but apparently he had not reached Corinth. See 1 Cor. xvi. as above: and  
2 Cor. xii. 18, where he would probably  
have been mentioned, had he done so.—On  
the difficult question respecting a journey  
of Paul himself to Corinth during this  
period, see notes, 2 Cor. xii. 14; xiii. 1,—and Introduction to l Cor. § 5.

**Erastus**]  
This Erastus can hardly be identical with  
the Erastus of Rom. xvi. 23, who must  
have been resident at Corinth: see there:  
and therefore hardly either with the Erastus