from Ptolemaïs to Cæsarea is forty-four  
miles. For Cmsarea, see on ch. x. 1.

**8. Philip the evangelist**] It is possible that he may have had this appellation  
from his having been the first to travel  
about preaching the gospel : see ch. viii. 5 ff.  
The office of Evangelist, see Eph. iv. 11,  
2 Tim. iv. 5, seems to have answered very  
much to our *missionary*: Theodoret, on  
the former of these texts, says, “These  
went about preaching :” and Eusebius,—  
“They fulfilled the work of Evangelists,  
making it their business to preach Christ to those who had never yet heard the  
word of the faith, and to deliver to  
them the record of the Holy Gospels.”  
The latter could hardly have been part of  
their employment so early as this; nor had  
the word *Gospel* in these times the peculiar  
meaning of a *narrative of the life of Christ*,  
but rather embraced the *whole good tidings  
of salvation by Him*, as preached to the  
Jews and Heathens.—Eusebius apparently  
mistook this Philip for *the Apostle*: as  
did also Clement of Alexandria and Papias.

**which was one of the seven**] See  
ch. vi. 5, and note. The sentence in the  
original implies, that the *reason why* they  
abode with him was, that he was one of the  
seven: and in English the words ought  
not to be “*which was*,” but **being** (one) **of  
the seven**. The fact of Philip being settled  
at Cæsarea, and known as *the Evangelist*,  
seems decisive against regarding the occurrence of ch. vi. 8 ff. as the establishment of any permanent order in the church.

**9.**] This notice is inserted apparently without any immediate reference to the history,  
but to bring so remarkable a circumstance  
to the knowledge of the readers. The four  
daughters had the gift of “*prophecy* :” see  
on ch. xi. 27. Eusebius (see, however,  
his mistake above) gives from Polycrates  
traditional accounts of them,—that two  
were buried at Hierapolis, and one at  
Ephesus. From that passage, and one  
cited from Clement of Alexandria it  
would appear that two were afterwards  
married, according to tradition.—To find  
an argument for the so-called ‘honour  
of virginity’ in this verse, only shews to  
what resources those will stoop, who have  
failed to apprehend the whole spirit and  
rule of the gospel in the matter. They are  
met however on their own ground by an  
argument built on another misapprehension  
(that of Philip being a deacon in the ecclesiastical

sense): for if so, this would prove

that it was lawful for deacons to marry.  
  
**10.**] This Agabus in all probability  
is identical with the Agabus of ch. xi. 28.  
That there is no reference to that former  
mention of him, might be occasioned by  
different sources of information having  
furnished the two narratives.

**11.**] Similar symbolical actions accompanying  
prophecy are found 1 Kings xxii. 11; Isa.  
xx. 2; Jer. xiii. 1 ff; Ezek. iv. 1 ff; 9 ff;  
v.1, &c. De Wette remarks that “**Thus  
saith the Holy Ghost**” is the New Test.