anti-Pauline Judaizers.

**22.**] Not as  
A. V., ‘*the multitude must needs come together*, i.e. there must be a meeting of  
the whole church: but **a multitude** (of these  
Judaizers) **will certainly come together:**  
‘*they will meet and discuss your proceeding  
in a hostile manner*.’

**23. a vow**] A  
vow of Nazarites. This vow must not  
he confounded, historically or analogically,  
with that of ch. xviii. 18: see note there,  
and Num. vi. 2—21.

**24. them take**]  
**to thyself**, as comrades.

**purify thyself with them**] i.e. **become a Nazarite  
with them**. The same expression occurs  
in the LXX, Num. vi. 3, in describing the  
Nazarite’s duties.

**be at charges for  
them**] It was a custom of the Jews, and  
was considered a proof of great piety, that  
the richer Nazarites should pay the expenses of the sacrifices of the poorer. See  
Num. vi.14 ff. Josephus, relating Agrippa’s  
thank-offerings at Jerusalem, says that he  
ordered very many Nazarites to be shaven.—  
On the shaving the head, see Num. vi. 18.—  
De Wette remarks: ‘James and the elders  
made this proposal, assuming that Paul could  
comply with it with a safe conscience, perhaps  
also as a proof, to assure themselves and  
others of his sentiments : and Paul accepted  
it with a safe conscience. But this he could  
only have done on one condition, that he  
was sure by it not to contribute in these  
four Nazarites to the error of *justification  
by the works of the law*. He might keep,  
and encourage the keeping of, the law,—  
but not with the purpose of thereby deserving the approbation of God.’

**25.**]  
See ch. xv. 28, 29.

**26.**] Paul himself entered into the vow with them, and  
the time settled (perhaps the least that  
could be assigned: the Mischna requires  
thirty days) for the completion of the vow,  
i. e. the offering and shaving of their heads,  
was seven days. No definite time is prescribed in Num. vi., but there, seven days  
is the time of purification *in case of uncleanness during the period of the vow*.

**to signify**] i.e. to **make known** to  
the ministers of the temple.

**the ac-  
complishment**, i.e. *that he and the men  
had come to accomplish* : **announcing their  
intention of accomplishing.**

**the  
offering**] See Num. vi. 13—17.

**27.  
seven days**] Of the votive period: not (as  
some think) since Paul’s arrival in Jerusalem. Five days of the seven had passed:  
see on ch. xxiv. 11.

**which were from  
Asia**] From Ephesus and the neighbourhood, where Paul had so long taught.  
“Paul, while intent on appeasing the believing Jews, incurs the furious hostility  
of his unbelieving enemies.” Calvin, who  
adds, ‘In how many ways had those who  
were at Jerusalem this Pentecost, already  
persecuted Paul in Asia?’—Notice the  
similarity of the charge against him to