and left two pair of stairs, which served  
for a passage to the soldiers into the  
temple: for when the Romans were masters  
of Jerusalem, there were guards posted  
still upon that quarter to prevent seditions  
upon their public festivals and meetings.  
For as the temple commanded the city,  
so Antonia the temple.” (L’Estrange.)

**38. that Egyptian**] The inference  
of the tribune was not, as in Bengel, “ He  
speaks Greek, therefore he is an Egyptian,”  
but the very contrary to this. His being  
able to speak Greek is a proof to Lysias  
that he is *not* that Egyptian.—This Egyptian is mentioned by Josephus, who says  
that he persuaded the people to follow him  
to the Mount of Olives, whence he would  
by a word throw down the walls of Jerusalem. This Felix heard of, and sent  
soldiers to stop his folly, who slew four  
hundred of his followers, and took two  
hundred alive. He himself, however, escaped. In another place, he says of the  
same person, that he collected about 30,000  
deluded persons, and brought them out of  
the wilderness to the Mount of Olives, and  
that a battle took place, in which most of  
his followers were killed or taken prisoners.  
It is obvious that the *numerical* accounts  
in Josephus are inconsistent with our text,  
and with *one another*. This latter being  
the case, we may well leave them out of  
the question. At different times of his  
rebellion, his number of followers would  
be variously estimated; and the tribune  
would naturally take it as he himself or  
his informant had known it, at some one  
period. That this is so, we may see, by  
noticing that our narrative speaks of his  
*leading out*,—whereas Josephus’s numbers  
are those whom he *brought back from* the  
wilderness against Jerusalem, by which  
time his band would have augmented considerably.

**those four thousand,**—the  
matter being one of notoriety.

**murderers**] “*Sicarii*,” so called from *sica*, a  
dagger. They are thus described by Josephus:

“Another kind of brigands abounded  
in Jerusalem, those named *Sicarii*, who  
slew men in open day in the midst of the  
city: mixing with the crowds principally  
in the feasts, and having short swords  
hidden under their garments, with which  
they stabbed people.”

**39. indeed**]  
implying ‘not the Egyptian, but.’

**of no mean city**] There was distinction in  
his being a citizen of a *free city*. “Many  
of the coins of Tarsus bear the epigraphs  
*‘metropolis’* and *‘free*.’” Dr. Wordsworth.

**40. in the Hebrew tongue**]  
The Syro-Chaldaic, the mother-tongue of  
the Jews in Judæa at this time: his  
motive is implied (ch. xxii. 2) to be, that  
they might be the more disposed to listen  
to him.

**CHAP. XXII. 1.**] This speech  
of Paul repeats the narrative of his conversion to Christianity, but this time most  
skilfully arranged and adapted (within