however, become attached to it at a very  
early period, and is apparently of apostolic  
authority: e.g. Rev. xvii. 6, and Clement  
of Rome, 1 Cor. v. (cited in note on ch. i. 25).  
... The transition from the first to the  
secondary sense may be easily accounted  
for. Many who had only seen with the  
eye of faith, suffered persecution and death  
as a proof of their sincerity. For such  
constancy the Greek had no adequate term.  
It was necessary for the Christians to provide one. None was more appropriate  
than *‘witness’* (*martyr*), seeing what had  
been the fate of those whom Christ had  
appointed to be His *witnesses* (ch. i. 8).  
They almost all suffered: hence to *witness*  
became a synonym for to *suffer*: while the  
suffering was in itself a kind of testimony.”  
(Mr. Humphry.) Dr. Wordsworth well  
designates this introduction of the name  
of Stephen “a noble endeavour to make  
public reparation for a public sin, by public  
confession in the same place where the sin  
was committed.”

**21.**] The object of  
Paul in relating this vision appears to have  
been to shew that his own inclination and  
prayer had been, *that he might preach the  
Gospel to his own people:* but that it was  
by the imperative command of the Lord  
Himself that he went to the Gentiles.

**22. unto this saying**] viz. the announcement that he was to be *sent to the Gentiles*.  
“The nations of the earth have no living  
existence,” was the maxim of the children  
of Abraham, as set down in their Rabbinical books.

**it was not fit**] implying, *he ought to have been put to death long  
ago* (when we endeavoured to do it, but he  
escaped).

**23.**] They were not ‘*casting  
off their garments*,’ as preparing to stone  
him, or even as *representing* the action of  
such preparation: the former would be  
futile, as he was in the custody of the  
tribune,—the latter absurd, and not borne  
out by any known habit of the Jews: but  
**shaking their garments**, as shaking off the  
dust, abominating such an expression and  
him who uttered it. The casting dust into  
the air was part of the same gesture.  
Chrysostom explains it in this way.

**24.**] The tribune, not understanding the  
language in which Paul spoke, wished to  
extract from him by the scourge the reason  
which so exasperated the Jews against him.  
In this he was acting illegally: for Augustus  
had expressly provided that legal examinations were not to begin with torture.

**25.**] Literally, **while they were binding him down with the thongs**. The *position* of the prisoner was, bent forward,  
and tied with a sort of gear made of leather  
to an inclined post.

**the centurion**]  
This was the ordinary officer—standing by  
to superintend the punishment.

On