the plural was by the copyists  
altered into the singular.

**8.**] See  
note, Matt. iii. 7, for both *Pharisees* and  
*Sadducees:* Josephus says that the latter  
denied the future existence of the soul, and  
rewards and punishments hereafter.

**9. but what if a spirit or an angel have  
spoken to him?**] Perhaps in this they  
referred to the history of his conversion, as  
told to the people, ch. xxii.

**10. should  
have been pulled in pieces**] to be taken  
*literally*, not as merely meaning, ‘*should  
be killed*.’ The Pharisees would strive to  
lay hold of him to rescue him: the Sadducees, to destroy him, or at all events, to  
secure him. Between them both, there  
was danger of his being pulled asunder  
by them.

**11.**] By these few words,  
the Lord assured him (1) of a *safe issue  
from his present troubles;* (2) of an *accomplishment of his intention of visiting  
Rome:* (3) of the certainty that however  
he might be sent thither, he should *preach  
the gospel and bear testimony there*. So  
that they upheld and comforted him (1)  
in the *uncertainty of his life from the  
Jews:* (2) in the *uncertainty of his liberation from prison at Cesarea:* (3) in the  
*uncertainty of his surviving the storm in  
the Mediterranean:* (4) in the *uncertainty  
of his fate on arriving at Rome*. So may  
one crumb of divine grace and help be  
multiplied to feed five thousand wants and  
anxieties.

**12.**] Wetstein and Lightfoot adduce instances of similar conspiracies,—not to eat or drink till some object  
be gained. See 1 Sam. xiv. 24 ff.

**14.**]  
It is understood from the narrative that it  
was to the *Sadducees*, among the chief  
priests and elders, that the murderers went.