—the year and a half (ch. xviii. 11), and  
three months (ch. xx. 3) at Corinth, we  
know from the narrative nothing that  
took place among the Christians themselves.

Besides, one great object of this  
history is to shew forth Paul as working  
out the Lord’s implied command to preach  
the Gospel ‘to the Jew first, and also to  
the Gentile’ (ch. i. 8), and, having every  
where done this, it is but natural that he  
should open his commission in Rome by  
assembling and speaking to the *Jews*.

**23. his lodging**] Probably the “*hired house*”  
of ver. 30: hardly, as Olshausen thinks, the  
house of Aquila.

**25.**] **they departed,  
but not before Paul had said one saying.**It is very remarkable, that the same prophetic

quotation with which our Lord  
opened his teaching by parables (Matt.  
xiii. 14, 15), should form the solemn close  
of the historic Scriptures.

**26.**] The  
**Go, and say**, is referred to *himself*, in his  
application of the prophecy. These words  
are not cited by our Lord (Matt. xiii. as  
above).

**28.**] this was probably  
omitted as superfluous, and perhaps to suit  
Luke iii. 6. It adds greatly to the force :  
**this the message of God’s salvation**, i. e.  
‘*there is no other for those who reject this*.’

**they will also** (besides having it  
sent to them) **hear it**] “ What Paul bad  
learned by experience in many cities of  
Asia and Europe, viz. that the sowing of  
the word among the Gentiles was attended  
with more success, this he now anticipates  
also for the future.” Grotius.

**29.**]  
This verse has not the usual characteristic  
of spurious passages,—the variety of readings

in those MSS. which contain it. It  
*may* perhaps, after all, have been omitted  
as appearing superfluous after ver. 25.  
30, 31.] It is evident that Paul was not  
*released from custody*, but continued with  
the soldier who kept him,—(1) from the