30—36. THE ACIS. 683   
 they heard that, they were eut to the heart, and took   
 345 Then stood there up one in the   
 mach. xxii.   
 counsel to slay them.   
 council, 2 Pharisee, named ™ Gamaliel, a doetor of the law,   
 had in reputation among all the people, and commanded   
 to put the apostles forth a little space; \* and said unto   
 them, Ye men of Israel, take heed to yourselves what ye   
   
 intend to do as touching these men. 36 For before these   
   
 days rose up Theudas, boasting himself to be somebody ;   
 J render, But there stood.   
   
 not say, “fo us,” which might make an sayings of Stephen, his pupil Saul was   
 unreal distinetion between the Apostles found the foremost perseeutor,—we should,   
 and the then believers, and an implied ex- I think, be slow to suspect him of any   
 clusion of the hearers from this gift,—but favouring of the Apostles as followers of   
 generally, to all that obey ITim, by this Jesus. (See particulars respecting Gamalicl   
 word recalling the opening of the speeeh, eollected in Conybeare and Howson’s St.   
 and binding all together. So that the Panl, edn. 2, vol. p. 69, f:) He does not   
 sense of the whole is, \* are acting in here appear as the president of the Sanhe-   
 obedience to God, and for the everlasting dri, but only as 2 member. to put   
 good of our eommon Israel: and otherwise the apostles forth, i. e. to cause them to   
 e cannot do.’ And a soleinn invitation is withdraw. They are reealled in ver. 40.   
 implied “ Be ye obedient likewise.” t is 35.] The words as touching these   
 remarkable that a similar word, “were men may be joined either with take heed   
 obedient to the fuith,” is used of the mul- to yourselves, or with what ye intend to   
 titude of eonverted priests, ch. vi. do. The latter would give the more usual   
 33.] When they heard that, they were construction: and seems the more probable   
 cut asunder (so literally: i. in heart), of the two. 36.] A great chronological   
 34.) Gamaliel “(see Num. i. 10; difficulty arises here. Josephus relates,   
 ii, 20) is generally, and not without that when Cuspius Fadus was Procurator   
 probability, assumed to be identical with of Juda, an impostor named Theudas   
 the celebrated Rabban Gamaliel, also en- persuaded a very great multitude to break   
 titled “ the old ian,” one of the seven, to up their households and follow bim to the   
 whom, among their Rabbis, the Jews give Jordan, in expectation that he would divide   
 this title Rabban, a wise and enlightened the river for them to go over. He then   
 Pharisee, the son of Rabban Symeon (tra- relates how Fadus sent a squadron of horse   
 ditionally the Symeon of Luke ii, and against him, killing many of his followers,   
 grandson of the famous Hillel. His name and taking many prisoners, and bringing   
 often appears in the Talmud, as an utterer lis head to Jerusalem. But this was in   
 of sayings quoted as authorities. Ile died the reign of Claudius, not before the   
 eighteen years before the destruction of year A.D, 44: and consequently at least \_   
 the city. He was the preceptor of St. Paul twelve years after this speech of   
 (ch. xxii. Eeclesiastical makes On this diffieulty I will remark, that we   
 him become a Christian, and be baptized are plainly in no position (setting all   
 by Peter and John, and in the Clementine considerations aside) to charge St. Luke   
 Recognitions, he is stated to have been at with having put into the mouth of Ga-   
 this time a Christian, but secretly. The maliel words which he eould not have   
 Jewish accounts do not agree, which uttered. For Josephus himself, speaking   
 make him die a Plmrisee, with much of a time which would aceord very well   
 more probability. Nor is the least traec with that referred to by Gamaliel, viz. the   
 of a Christian leaning to be found in time when Archelaus went to Rome to   
 his speech: see below on ver, 39. And be confirmed in the kingdom, says, “ Mean-   
 considering that he was a Pharisee, op- time numerous seditional movements took   
 posing the prevalent faetion of Sad- place among the Jews, many men feeding   
 dueeism in a matter where the Resurree- their own ambition by the enmity of the   
 tion was ealled in question,—and a wise Jews against the Romans, and breaking   
 and enlightened man opposing furious and out in acts of war.” And among these   
 unreasoning zealots,—considering also, that there may well have been an impostor of   
 vhen the anti-pharisaical element of Ch this name. But all attempts to identify   
 tianity was brought out in the acts and ‘Theudas with any other leader of outbreaks