684 THE ACTS. V. 37—42.   
   
 to whom a number of men, about four hundred, joined   
 themselves: who was slain; and all, as many as obeyed   
   
 him, were scattered, and drought to nought. 37 After   
 this man rose up Judas of Galilee in the days of the   
 1 taxing, and drew away [™ much] people after him: he   
 also perished; and all, [even] as many as obeyed him,   
   
 were dispersed. 88 And now I say unto you, Refrain   
 . from these men, and let them alone; "for if this counsel   
 \_ or this work be of men, it will come to nought; \*° ° but if   
 it °de of God, ye cannot overthrow it; lest haply ye be   
 Tai, found Peven ? to fight against God. 40 And to him they   
   
   
   
 k render, Came. 1 render, enrolment.   
 M omitted by our oldest authorities. 2 omit.   
 render, iS: see note, P render, to fight against God also.   
   
 mentioned by Josephus have failed to con- note. His revolt took a theocratic   
 vince any one except their propounders. his followers maintaining, as Josephus tells   
 them quoted in my Greck Test. The us, that God was the only ruler and master.   
 mption of Josephus having misplaced His end is not related by Josephus.   
 his Theudas is perhaps improbable; but were dispersed] Strictly accurate—for   
 by no means impossible, in an historian they still existed, at last became active   
 teeming with inaccuracies. All we can and notorions again, under Menahem, son   
 say is, that such impostors were too fre- of Judas the Galilean, as Josephus also re-   
 quent, for any one to be able to say that lates. 38.] if it beof men . . . if isof   
 there was not one of this name, which was God: implying by the first, perhaps, the   
 by no means uncommon, at the time spe- manifold devices of hnman imposture and   
 ecified. It is exceedingly improbable, con- wickedness, any of which it might be, and all   
 sidering the time and circumstances of the of which would equally come to nought,—   
 writing of the Acts, and the evident super- and, on the other hand, the solemnity and   
 n of them by St. Paul, the pupil of fixedness of thedivine purpose bythe indica-   
 amaliel, that a gross historical mistake tive mood, which are also intimated by the   
 should have been here put into his mouth. present tense, ye cannot.—Or perhaps the   
 about four hundred hardly agrees indicative mood is used in the second place,   
 with Josephus’s words above, “a very beeause that is the case assumed, and on   
 great multitude,” which may mean even which the advice is founded. At all events,   
 more, the greatest part of the multitude: the distinction ought to be prescribed,   
 and this confirms the idea that diflerent it is not in A.V. this counsel] The   
 events are pointed at in the two accounts. whole plan—the scheme, of whichthiswork,   
 But the Jewish historian speaks very the fact under your present cognizance,   
 ly abont such matters : see note on ch. a part. 39.] He warns them, lest they   
 xxi. 38. 37.] The decided words, be found opponents not only to éhem, but   
 after this man, fix beyond doubt the place also to God:—‘even’ in A. V., does not   
 here assigned to Thendas. ‘The revolt give the sense.—As regards Gamaliel’s ad-   
 and the occasion of his revolt vice we may remark that it was fonnded   
 ated by Josephus. It arose on the on a view of the issues of events, agreeing   
 mission of Quirinns to enrol the inhabitants with the fatalism of the Pharisees: that   
 of Juda. They took it quietly at first, it betokens noleaning towards Christianity,   
 but afterwards rose in revolt under Judas nor indeed very much even of worldly   
 as their leader. Ife says he was a Gaulon- wisdom ;—but serves to shew how low   
 ite, from a city named Gamala, and in the supreme council of the Jews had sunk   
 returning to the mention of him as the both in their theology and their political   
 founder of the fourth sect ainong the Jews, sagacity, if such a fallacions daissez-aller   
 he calls him “ Jedas of Galilee”? Vrom view of matters was the counsel of the   
 the above citation it is plain that this wisest among them. It seems certainly,   
 enrolment was that so called beyond all on a closer view, as if they accepted, from   
 others, under Quirinus : see Luke ii. and fear of the people (see ver. 26), oppor-