686 THE ACTS. VI.   
   
 4 Exod. xvii 4Tt is not ¢ reason that we should leave the word of God,   
 s. and serve tables. 8 Wherefore, brethren, ‘look ye out   
 . among you seven men of honest report, full of the 4 Holy   
   
 Ghost and wisdom, whom we @ may appoint over this   
 business. +But we ‘will give ourselves continually to   
 fch. ii,   
 prayer, and to the ministry of the word.   
 5 And the saying pleased the whole multitude: and   
 they chose Stephen, &a man full of faith and of the Holy   
 gh. xi. Ghost, and "Philip, and Prochorus, and Nicanor, and   
 heh. viii. Timon, and Parmenas, and ! Nicolas a proselyte of Antioch :   
 26: xxi.   
 iRev. 6, 15.   
 © render, our pleasure.   
 4 Most of our ancient authorities read, Spirit. ® read, will.   
   
   
 number at the time, is not said. Clearly but in the higher of faith, the root   
 the 120 names of ch. i. cannot be meant. of all Christian virtues: see eh   
 It is not our pleasure} Not, it is Of these seven, Stephen and P| (ch.   
 not reasonable, as Beza, Calvin, and the viii. 5, 40; xxi. 8) only are elsewhere   
 A.V. The meaning of the original word mentioned. On the idea of Nieolas having   
 is always as above. leave the word founded the heretical sect of the Nicolai-   
 of God] For to this it would come, if the tans, Rev. ii. 6, 15, see there. From   
 Apostles were to enquire into, and do jus- his being ealled a proselyte of Antioch,   
 tice in, every case of asserted neglect. some have argued that he only was a prose-   
 serve tables] It is a question, whether lyte, and none of the rest: some that all   
 this expression import the serviee of dis- were proselytes,—but the rest, of Jernsa-   
 tributing money—or that of apportioning lem. But neither inference seems justified:   
 the daily public meals. The latter seems rather I should say that the addition simply   
 to me most probable, both on account of. imports that he became better known than   
 the word “daily” above, aud of the usage the rest, from the very eireumstance per-   
 of the word ministration. That both kinds haps of Antioch having been afterwards   
 of tables may be meant, is possible: but so important a spot im the Christian   
 hardly probable. 38. look ye out] The history (ch. xi, 19, note).—These names   
 similarity to Gen. xli. 33 may be noticed, are all Greek : but we cannot thenee infer   
 and seems to shew that the look ye out of that the seven were all Hellevistie Jews:   
 the A.V. is the right rendering. the Apostles Philip and Andrew bore Greek   
 seven men] Some have supposed a re- names, but were certainly not Hellenists.   
 ference to the number of nations of There does appear however, in the ease of   
 which the Hellenistie Jews would per- these two Apostles, to have been a eon-   
 haps be composed: some, to 7000, to nexion with Greeks of some sort, see Jolin   
 which number the believers would by xii, 20—22. Possibly, though IZebrews,   
 this time amount: some, to the mystic they may not have been descended from   
 number seven, so common in Jewish Hebrews (see above on ver.1), but sprung   
 writings :—but the best remark is Light- from intermarriage with Hellenists. And   
 foot’s :—‘ seven were to be chosen, let so these seven may have been partly He-   
 him say, who has boldness to make the brews, though their names seem to indicate,   
 guess.’—Some present eonsideration of and their office would appear to require,   
 convenience probably regulated the number. that they were econneeted with Hellenists,   
 over this business (or duty)] The and not likely to overlook or disparage   
 duty (see above) was, not that of them. The title of ‘deacons’ is nowhere   
 to the Hellenistie Jews only, but that of applied to these seven in Seripture, uor   
 superintending the whole distribution does the oceur in the Acts at all.   
 4.) the ministry of the word, in opposition In 1 Tim. iii. ff. there is no absolute   
 to the ministry, or serving, tables. “This identification of the duties of deaeons with   
 is the noblest portion of the work, which those allotted to the: ven, but at the   
 no bishop can delegate to another, as be- same time nothing to imply they were   
 ing himself occupied in more important different. The universal conseut of all   
 matters.” Calvin. 5.] full of faith, — Christian writers in regarding this as the   
 not in the lower sense of ‘truthfulness,’ institution of the office of deacons should