706 THE ACTS. VIII.   
   
   
 xZephtti.10. and went: and, behold, \*a man of Ethiopia, an eunuch of ©   
 great authority under Candacé queen of the Ethiopians,   
 yJohnxii-2°. who had the charge of all her treasure, and Yhad come to   
 Jerusalem for to worship, °8 was returning, and sitting in   
   
 his chariot read Esaias the prophet. 29 m Then the Spirit   
 said unto Philip, Go near, and join thyself to this chariot.   
 ™ yender, And.   
   
   
 ernmost city of Canaan (Gen. x. 19), in to have had one design, connected with   
 the portion of Judah (Josh. xv. 47), but this fact. The walls of partition were one   
 soon taken from that tribe by the Philis- after another being thrown down: the   
 tines, and always spoken of as a Philistian Samaritans were already in full possession   
 city (1 Sam. vi 2 Kings xviii. 8; Amos of the Gospel: it was next to be shewn   
 i. 6—8; Zeph. iii. Zech. ix.5). In Jer. that none of those physical incapacities   
 xvii. 1, we have ‘before Pharaoh (Necho ?) which excluded from the congregation of   
 smote Gaza,’—implying that at one time it the Lord under the old covenant, formed   
 was under Egypt. Alexander the Great any bar to Christian baptism and the in-   
 took it after a siege of five months, but heritance among believers; and thus the   
 did not destroy it, for we find it a strong way gradually to be paved for the great and   
 place in the subsequent Syrian wars, see as yet incomprehensible truth of Gal. iii.   
 1 Mace. ix. 52; xi. 61 f.; xiii. xiv. 7; Candace (pronounced Candicé, not   
 xv. 28; xvi. 1.—It was destroyed by the Candicé)] As Pharaoh among the Egyp-   
 Jewish king Alexander Jannzus (96 4.c.), tians was the customary name of kings, so   
 after a siege of a year, but rebuilt again Candacé of the queens among the ASthio-   
 by the Roman general Gabinius,—after- pians in upper Egypt, who dwelt in the   
 wards given by Augustus to Herod, and island of Meroe, where Pliny relates that   
 finally after his death attached to the pro- a queen reigned named Candace, and adds,   
 vince of Syria, Mela, in the time of Clan- “which name has now for many years   
 dius, calls it ‘a vast city, and strongly passed from one qneen to another.”   
 fortified,’ with which agree Eusebins and had come to Jerusalem for to worship . . .]   
 Jerome. At present it isa large town by This did not only Jews and proselytes, but   
 the same name, with from 15,000 to 16,000 also those pious Gentiles who adhered to   
 inhabitants. The above chronological no- Judaism,—the proselytes of the gate, see   
 tices shew that it cannot have been “ de- John xii. 20. Eusebius, taking for granted   
 sert” at this time: see below. this that this eunuch was a Gentile, calls him   
 is desert] The words, I believe, of the “the firstfruits the Gentiles throughout   
 angel, not of St. Luke. There appear to the world.” There were (see below, ch.   
 have been two (if not more) ways from xi. 21) cases of Gentile conversion before   
 Jerusalem to Gaza. But Robinson found, that of Cornelius; and the stress of the   
 besides, an ancient road leading direct narrative in ch. x. consists in the miscel-   
 from Jerusalem to Gaza, through the Wadi Janeous admission of all the Gentile com-   
 Musurr, and over the Beit Jiibrin, which pany of Cornelius, and their official re-   
 certainly at present is “ desert,” without ception into the church by that Apostle   
 towns or villages. Thus the words will to whom was especially given the power.   
 refer to the way: and denote, the way of We may remark, that if even the plain   
 which I speak to thee is desert. See in revelation by which the reception of Cor-   
 my Greek Test. further proofs of the in- nelins and his company was commanded   
 applicability of the epithet “desert” to failed finally to convince Peter, so that   
 Gaza. 27. an eunuch] The very gene- long after this vacillated (Gal. ii. 12),   
 ral use of eunuchs in the East for filling it is no argument for the ennuch not being   
 offices of confidence, the fact that this a Gentile, that his conversion and baptism   
 man was minister to a female sovereign, did not remove the prejudices of the Jewish   
 makes it probable that he was literally Christians. 28. read Esaine] alond,   
 eunuch. If not so, the word would hardly see next ver. Schéttgen quotes from the   
 have been expressed. No difficulty arises Rabbis: “He who journeyeth and hath no   
 from Dent. xxiii. 1, no inference can be companion, let him study the Law.”—He   
 drawn from the history further than that probably read in the LXX, the use of which   
 he may have been a proselyte of the gate, was almost universal in Egypt. 29.)   
 in whose case the prohibition would not This is the first mention of that inner   
 apply.—Nay, the whole occurrence seems prompting of the Spirit, referred to again