238—37. THE ACTS. 707   
   
 30 And Philip ran thither to him, and heard him ® read the   
 prophet Esaias, and said, ° Understandest thou what thou   
 readest ? 31 And he said, P How can I, except some man   
 should guide me? And he desired Philip that he would   
   
   
 come up and sit with him. 8° The place of the scripture   
 which he read was this, He was led as a sheep to the zt, 17,8.   
 slaughter; and like a lamb dumb before his shearer,   
 so Yopened he not his mouth: %%in his humiliation his   
 judgment was taken away: and who shall declare his   
   
 generation? for his life is taken from the earth. 34 And   
   
 the eunuch answered Philip, and said, I pray thee, of   
 whom speaketh the prophet this? of himself, or of some   
 other man? %5'Then Philip opened his mouth, # and « Lute xiv.   
 27. ch.   
 began at the same scripture, and preached unto him Jesus. \*   
 36 And as they went on their way, they came unto a   
 certain water: and the eunuch said, See, here is water ;   
 >what doth hinder me to be baptized? [87 \* And Philip vev.x.a7.   
   
 said, If thou believest with all thine heart, thou mayest. And   
 he answered and said, I believe that Jesus Christ is the Son of   
   
 ™ render, reading. © render, Yea, but understandest.   
 P literally, For how can 1. .   
 @ render, openeth.   
 T omit, with all our most ancient authorities.   
   
 probably ch, xiii. 2, but certainly ch. x. ference in the words some other man, to   
 19; xvi. 6, 7. Chrysostom understands Christ. 86. a certain water] Traditions   
 the words of the appearance of an angel, about the situation of this spring are   
 but the text hardly allows it. 30.) in some ancient notes to Jerome. It is   
 Yea, but... .: i.e. “It is well. art said to be near a place named Bethsur.   
 well employed: but... .?” The form of Eusebius states it to be twenty miles south   
 the question assumes, modestly, that he of Jerusalem in the direction of Hebron:   
 did not understand what he was reading. and so it is set down in the ancient itine-   
 81.] For (see margin) gives the raries. Pocock found there a fountain   
 reason of the negative which is understood. built over, and a village called Betur on   
 The answer expresses at once humility and the left. Fabri deseribes the as the   
 docility. 32.] Perhaps it is best to head of a considerable brook, found near   
 render, The contents of the (passage of) it the ruins of a Christian church. There   
 Scripture which he was reading were as is no improbability in the tradition, except   
 follows. 83] This stands in the He- that, even supposing a way going aeross   
 brew ‘ He was taken away by distress and from Hebron straight to Gaza to be called   
 judgment’ (so in the margin of the A.V.): desert, this would not be on that portion   
 i,e.as Lowth, ‘by an oppressive judgment’ of it, but on the high road. what   
 his generation] i.e. the age in doth hinder me to be baptized ?] There is   
 which he shall live —‘the wickedness of his no reason for supposing Philip to have   
 contemporaries.’ The fathers, and Bede preached to him the necessity of baptism :   
 and some modern Commentators, explain his own acquaintance with Jewish practices,   
 ‘His generation’ of Wis eternal Sonship and perhaps his knowledge of the pro-   
 and His miraculous Incarnation. But the gress of the new faith in Jerusalem, would   
 Hebrew does not seem to bear this out. account for the proposition, 37.)   
 34. answered] to fhe passage of The authorities against this verse are too   
 Scripture, considered as the question pro- strong to permit its insertion. It appears   
 posed: not, to the question in ver. 30. to have been one of those remarkable ad-   
 ‘We can hardly suppose any immediate re- ditions to the text of the Acts, common