708 THE ACTS. VIII. 88—40.   
   
 God.| 8 And he commanded the chariot to stand still:   
 and they went down both into the water, both Philip and   
 the eunuch; and he baptized him. %? And when they   
 were come up out of the water, °the Spirit of the Lord   
 caught away Philip, § tat the eunuch saw him no more:   
 01 Kings tand he went on his way rejoicing. But Philip was   
 xv found at Azotus: and passing through he \* preached in all   
 16. the cities, till he came to Ceesarea.   
 iii 12, IX. 1 And \*Saul, yet breathing [\* ow] threatenings   
 and slaughter against the disciples of the Lord, went unto   
 the high priest, ® and desired of him letters to Damascus   
 a ch, vil.   
 Gal. i.   
 1 Tim. i138   
   
   
 8 render, and. t render, for.   
 U fiterally, evangelized. ZX omit: see note,   
   
 jn some of even our earliest MSS., few has been some strange inadvertence in this   
 of which, however, have found their way verse on the part of the translators of the   
 into the revised text. insertion is found A. V. The Greek has plainly, and the   
 as early as Ireneus (Century II.), who eunuch saw him no more, for he went   
 quotes it. 1t appears to have been made on his way rejoicing: and there is no   
 to suit the formularies of the baptismal variety of reading. 40.] The term   
 liturgies, it being considered strange that “was found” again appears to refer to   
 the eunuch should have been baptized with- 4 Kings ii. ver. 17,—Azotus or AsHDOD   
 out some such confession. 88. he (viz. (Josh. xiii.3; 1 Sam. v. 5 al.) one of   
 the eunuch) commanded] Some of our the five principal cities the Philistines,   
 MSS., whose text apparently Jerome fol- never, though nominally in Judah, tho-   
 lowed, read here, ‘the Spirit fell on the roughly subjugated by the Jews: it was   
 eunuch, and an angel of the Lord caught taken by Tartan the Assyrian general (Isa.   
 away Philip? This is curious, and has xx. 1),—again by Psammetichus, Jer. xxv.   
 probably arisen from a desire to conform 20,—again by Judas Maccabeeus (1 Mace.   
 the results of the euuuch’s baptism to the y. 68) and Jonathan (1 Mace. x. 84), and   
 usual method of the divine procedure, and the latter destroyed ;—rebuilt by Ga-   
 the snatching away of Philip to his com- binius, and belonged to the kingdom of   
 mission, ver. 26. But the Spirit did not Herod, who left it in his to his sister   
 fall on the Samaritans after baptism by Salome. At present it isa small village,   
 Philip.—The text clearly relates a super- retaining the name Esdud, but there are   
 natural disappearance of Philip: compare no remains. all the cities] viz.   
 2 Kings ii. 16; no interpretation of his Jamnia, Joppa, Apollonia, on the direct   
 being suddenly hurried away by the road: or, if he deviated somewhat for the   
 prompting of the Spirit, will satisfy the purpose, Lydda also (which seems implied   
 analogy of the above-cited passage, and of ch. ix. 32). Cesarea] See note, ch.   
 (see below) a parallel one in St. Luke’s own x. 1.   
 Gospel. 39. saw him no more] Not Cnapr. 1X. 1—80.] Conversion oF   
 ‘never saw him from that day,’ though (see Savu. 1.] The narrative is taken up   
 below) that meaning may be indirectly from ch. viii. 3, but probably with some   
 included :—but as in Luke xxiv. 31, “ He interval, sufficient perhaps to cover the   
 vanished from their sight,” and as in the events of ch. viii. We should per-   
 strictly parallel words of 2 Kings ii. 12, haps bardly render the original word here,   
 “he saw him no more,”’—after the going as the A. V., “breathing oud,’ — but   
 up of Elijah. These last words in my view breathing; his ‘spirit,’ or exhaled,   
 decide the question, that the departure of being threatenings and slaughter.   
 Philip was miraculous. for he went on the high priest] Sce table in Introduction   
 his way] This refers to what follows :— to Acts ;—it would be Theophilus,—brother   
 Vhilip was found at Azotus: if the eunuch and suecessor to Jonathan, who succeeded   
 had gone ¢hat way, he might have met Caiaphas. 2. letters] of authoriz:   
 with him again: but he did not, for he tion: written by the high priest (in this   
 went from the fountain on his own way, ease, but not always, president of the San-   
 which did not lead through Azotns. There hedrim) in the name of the whole estate of