25—32. THE ACTS. 715   
   
 8 but they \* went about to slay him. 30 Whi v ie   
 Which when the #56525 49,   
 brethren knew, they brought him down to Cwsarea, and   
 sent him forth to Tarsus.   
 3lhy Then had the churches rest throughout all Juda \* jeer   
 and Galilee and Samaria, # and were edified ; and watking   
 in the fear of the Lord, and in the comfort of the Holy   
   
   
 Ghost, # were multiplied.   
 82 And it came to pass, as Peter passed throughout all   
 8 [quarters], he came down also to the saints which dwelt   
   
 = i.e. attempted. Y read and render, So then the church had peace.   
 Z read and render, being built up and going onward in the fear of   
 the Lord, and was multiplied by the exhortation of the Holy Spirit.   
 & not in the original: perhaps it rather means, all the believers ; see note.   
   
 in ch. xv. 41; xvi. 5, where xo variations   
 to avoid the extreme and violent opposi- are found in the chief MSS. More pro-   
 tion which he would immediately encounter bably, it has been altered here to conform   
 from the Jews themselves,—but partly it to those places. This description pro-   
 also, it may well be believed, because he bably embraces most of the time since the   
 himself in the synagogues of the Hellenists conversion of Saul. De Wette observes,   
 had opposed Stephen formerly. 30. that the attention of the Jews was, during   
 Which when the brethren knew... .] much of this time, distracted from the   
 There was also another reason. He was Christians, by the attempt of Caligula to   
 praying in the temple, and saw the Lord in set up his image in the temple at Jeru-   
 ‘a vision, who commanded him to depart, salem, related by Josephus. being   
 for they would not receive his testimony : built up, or edified: sce Matt. xvi. It   
 —and sent him from thence to the Gen- probably refers to both external and in-   
 tiles: see ch. 17—21 and notes. His ternal strength and accession of grace.   
 stay in Jerusalem at this visit was fifteen St. Paul commonly uses it of spiritual   
 days, Gal. i. » to Cesarea] From building up: see 1 Cor. viii, 1; x. 23;   
 the whole cast of the sentence, and the xiv. 4,17; 1 Thess. v. 11. and was   
 words brought him down and sent him multiplied by the exhortation of (i.e.   
 forth, we should infer this to be Cesarean inspired by) the Holy Spirit] This is   
 Stratonis (see on ch. 1), even if this the only rendering which suits the usage   
 not determined by the word Cesarea used of the words. See on the others which   
 absolutely, which always applies to this have been given, in my Greek Testament.   
 city, and not to Cxsarea Philippi (which 382—35.| Heainc or /SNEAS AT   
 some believe to be meant: see Matt. xvi. Lyppa By Perer. This and the follow-   
 13 and note). From Gal. i. 21, it would ing miracle form the introduction to the   
 appear that Saul about this time ¢raversed yery important portion of Peter’s history   
 Syria (on his way to Tarsus?). If so, he which follows in ch. x.,—by bringing him   
 probably went by sea to Scleucia, and and his work before us again.   
 thence to Antioch. The expression sent 32. as Peter passed throughout all... .]   
 him forth, looks more like a ‘sending ot!” ‘These words are aptly introduced by the   
 by sea, than a mere ‘sending forward’ by notice in ver. 31, which shews that Peter’s   
 land. They sent him towards, ‘for,’ journey was not an eseape from persceution,   
 ‘Tarsus. He was not idle there, but cer- ‘but undertaken at a time of peace, and for   
 tainly preached the Gospel, and in all pro- the purpose of visiting the churehes.—   
 bability was the founder of the churches The word all, to which no substantive is   
 alluded to ch, xv. 23 and 41. supplied in the original, may be neuter,   
 31.] FLovRIsHING STATE OF THE ‘all parts :’ but it is probably masculine,   
 ONURCH IN PALESTINE AT THIS TIME. and “all the saints” or “all the brethren ”   
 Commencement of new section: compare are understood. As I have implied on   
 note, ch. xi. 19. The reading church, ver. 31, this journey of Peter’s is not   
 instead of “ churches,’ can hardly (as necessarily consccutive on the events of   
 Meyer) be an alteration to suit the idea vv. 1—30. But an alternative presents   
 of the unity of the church,—as in that itself here; either it took place Le/ore the   
 case we should have similar alterations