736 ‘THE ACTS. . XTIT.   
   
 and Manaen, \* which had been brought up with Herod the   
 a Ry viil.14. 2 As they ministered to the Lord, and   
 a fasted, the Holy Ghost said, ‘Separate me Barnabas and   
 \* Saul for the work ¢whereunto I have called them.   
 3 And   
   
 8. 1Tim.ii.7. 2Tim.i.M. Heb. v.4.   
   
 X render, foster-brother of.   
   
 gradual and progressive work of teaching the only word adequate to render it, as   
 the Word. Symeon that was called A. V. More closely to define it is not   
 Niger] Nothing is known of him. From only impracticable, but is narrowing an   
 his appellation of Niger, he may have beeu expression purposely left general.   
 nn African proselyte. Lucius] A the Holy Ghost said] viz. by one of the   
 Lucius, probably the same person, is men- prophets present, probably Symeon or   
 tioned Rom. xvi. 21 as a “kinsman” of Lucius: see above. The announcement   
 Paul. There is no reason to suppose him being to the church, and several persons   
 the same with Luke (Lueas, or Lucanus), being mentioned, we can hardly suppose   
 —but the contrary; for why should Paul it to have been an inner command merely   
 in this case use two different names? See to some one person, as in the case of Philip,   
 Col. iv. 14; 2 Tim. iv. 11; Philem. 24. ch, viii. There is in the original   
 Manaen} The same name with words of the injunction of the Spirit, a   
 Menahem the king of Israel, 2 Kings precision and force implying that it was   
 xv. 14. A certain Essene, of this name, for a special purpose, and to be obeyed   
 foretold to Herod the Great, when a boy at the time. the work] Certainly, by   
 going to school, that he should be king of ver. 4, we may infer that there had been,   
 the Jews. And in consequence, when he or was simultaneously with this command,   
 came to the throne, he honoured Manaen, a divine intimation made to Barnabas and   
 and, on his account, all the Essenes. It is Saul of the nature and direction of this   
 then not improbable, that this Manaen work. Jn general, it had already been   
 may have been a son of that one: but see pointed out in the case of Saul, ch. ix. 15;   
 below. The Herod here meant was Antipas, xxii. 21; xxvi.17. It consisted in preach-   
 who with his brother Archelaus (both sons ing to the Gentiles the unsearchable riches   
 of Herod the Great by Malthace a Sama- of Christ, Eph. iii. 8. In virtue of the   
 ritan woman, see Matt. xiv. 1, note) were foundation of the Gentile churches being   
 brought up in a private family at Rome. eutrusted to them, Saul and Barnabas   
 Both were at this time exiles, Autipas at become after this Apostles, not vice 5   
 Lyons, Archelaus at Vienne. This Manaen nor is there the least ground for the in-   
 had probably been Herod’s foster-brother ; ference that this was a formal exteusion   
 not, ‘brought up with him,’ tor, if had of the apostolic office, the pledge of its   
 been brought up with Antipas, he would continuance through the episcopacy to the   
 also have been with Archelaus : see above. end of time. The apostolic office   
 —In this case, his may have called with the apostolic times, and by its very   
 her infant by the name of the person who nature, admitted not of continuance: the   
 had brought the Essenes into favour with episcopal office, in its ordinary sense,   
 Herod, and no relationship with that per- sprung up after the apostolic times: and   
 son need have existed. Saul] men- the two are entirely distinct. The con-   
 tioned last, perhaps because the prophets fusion of the two belongs to that unsafe   
 are placed first, he was xof one, but and slippery ground in church matters,   
 a teacher: or it may be, that he himself the only logical refuge from which is in   
 furnished the account. This circumstance, the traditional system of Rome. Jerome   
 which has been objected to by some as says, “Let bishops remember that they   
 invalidating the accuracy of the account, are greater than presbyters not so much   
 is in fact an interesting confirmation of it, by the strictness of divine appointment, as   
 as being eminently ch: teristic of him. by custom, and that the two orders ought   
 who spoke as in 1 Cor. 3 2 Cor. xii. 5 together to rule the church.” 3.   
 Eph. iii. 2. As they ministered] when they had fasted and prayed] not,   
 The word in the original is that “when they had done fasting and pray-   
 used to express the priestly service among ing?” this was a new fasting and special   
 the Jews, to which now had succeeded prayer for Barnabas and Saul. Fasting   
 that of the prophets and teachers in the and prayer have ever been connected with   
 Christian church: ministering is therefore the solemn times of ordiuation by the