740 THE ACTS. XIII.   
   
 riuteie.t8, sabbath day, and sat down. 1 And ‘after the reading of   
 "the Jaw and the prophets the rulers of the synagogue sent   
 unto them, saying, [° Ye men and] brethren, if ye have   
   
 sieb.xiii.22, Sany word of exhortation for the people, say on. 16 Then   
 teh. xii. Paul stood up, and \* beckoning with his hand said, Men of   
 u ver. ; \* Israel, and “ye that fear God, give audience. 17'The God   
 ¥-2824. of this people of Israel \* chose our fathers, and exalted the   
 \* people when they dwelt as strangers in the land of   
 Egpyt, and with an high arm brought he them out of it.   
 18 And \*about the time of forty years 4suffered he their   
 35.   
   
   
 © omit : see on ch. i. 16.   
 4 +ender, bore he them as a nurse beareth a child: see note.   
   
 described by Strabo as being on a hill, and Lydian, St. Paul must have spoken to them   
 was unknown or wrongly placed till Mr. by virtue of his miraculous gift of tongues.   
 Arundell found its ruins at a place now ‘o the question put by Dr. W., “In what   
 called Yalobatch, answering to Strabo’s language did St. Paul preach in Pisidia ?”   
 description ; where since an inscription has we may reply, seeing that he preached in   
 been found with the letters ANTIOCHEAE the synagogue, after the reading of the   
 CAESARE. 15.] The divisions of the law and prophets, “In the same language   
 Jaw and prophets at present in use among as that in which the law and prophets had   
 the Jews were probably not yet arranged. just been read.” ye that fear God]   
 Before the time of Antiochus Epiphanes, The persons thus addressed here, and in   
 the Law only was read in the synagogues : ver. 26, formed a distinct class, viz. the   
 but, this having been forbidden by him, (uncireumcised) proselytes of the gate;   
 the Prophets were substituted :—and, when not excluding even such pious Gentiles,   
 the Maccabees restored the reading of the not proselytes in any sense, who might be   
 Law, that of the Prophets continued as present. The speech, from the beginning   
 well. sent unto them] Then they and throughout, is universal in its appli-   
 were not sitting in the foremost seats, cation, embracing Jews and Gentiles.   
 Matt. xxiii. 6, but somewhere among the 17. of this people of Israel] Grotius thinks   
 congregation. ‘The message was probably that as the Apostle said these words, he   
 sent to them as having previously to this pointed with his hand to the Jews. Or   
 taught in the city, and thus being known rather, perhaps by the word this he indi-   
 to have come for that purpose. See, as cated, without gesture, the people in whose   
 illustrating our narrative, Luke iy. 17 ff. synagogue they were assembled. our   
 and notes. 16. beckoning with hig fathers] It is evident that the doctrine so   
 hand] As was his practi so he stretched much insisted on afterwards by St. Paul,   
 forth the hand, ch. xxvi. 1. See also that all believers in Christ were the true   
 ch. xxi. 40. The contents of this speech children of Abraham, was fully matured   
 (vv. 16—41) may be thus arranged : already : by the words this people he   
 I. Recapitulation of God’s ancient deliver- to the time when God was the God of the   
 ances of His people and mercies towards Jews only: by this us he unites all   
 them, ending with His crowning mercy, in the now extended inheritance of the   
 the sending of the Deliverer and promised promises made to the fathers. exalted   
 Son of David (vv. 16—25). Il. The his- the people] Evidently an allusion to Isa.   
 tory of the rejection of Jesus by the Jews, i. 2, where the word is also used in the   
 and of God’s fulfilment of His promise by sense of ‘bringing up,’ nourishing to man-   
 raising Him from the dead (vv. 26—87). hood. This was done by increasing them   
 Ill. The personal application of this to in Egypt so that they became a great   
 al present,—the announcement to them uation: see Gen. x) 9. There is no   
 of justification by faith in Jesus, and reference to any exaltation of the people   
 solemn warning against the rejection of during their stay in Egypt: whether by   
 Him. It is in the last degree unsafe to their deliverance, or by the miracles of   
 argue, as Dr. Wordsworth has done, that. Moses, or by Joseph’s preferment to honour.   
 because Strabo asserts the language of the 18. he bore them as a nurse beareth   
 Pisidians to have, been neither Greek nor a child] The adoption of this rendering,