38—12. THE ACTS.   
   
   
 selves, and blasphemed, &he i shook his raiment, and said \*hsti   
 unto them, » Your blood be upon your own heads ; - ch, xiii.   
 clean: \* from henceforth I will go unto the Gentiles. 1 Fam si   
 he departed thence, and entered into a certain   
   
   
 house, named Justus, one that worshipped God, whose   
 house joined hard to the synagogue. 8! And Crispus, the ice.   
 chief ruler of the synagogue, believed on the Lord with all   
 his house ; and many of the Corinthians hearing believed,   
   
 and were baptized. 91 Then ™ spake the Lord to Paul in meh.zxiii.u.   
 the night by a vision, Be not afraid, but speak, and hold   
 not thy peace: 10" for I am with thee, and no man shall "#%-3822   
 set on thee to hurt thee: for I have much people in this Jer. 18,   
 city. 1 And he continued there a year and six months,   
   
   
 teaching the word of God among them. 22 And when   
 Gallio was the deputy of Achaia, the Jews made insurrec-   
   
 } render, the Christ. 1 render, shook out.   
   
 ¥ better perhaps, I shall henceforth with a clear conscience go unto   
 the Gentiles.   
 l vender, And the Lord spake.   
   
 opposed themselves and blasphemed, &c. for solemnity’s sake, we have an affirmation   
 6.] The term blood is used as in and negation combined, John i. 3. See   
 ch. xx. 26. The image and nearly tho also Isa. lviii. 1. 10. I have much   
 words, are from Ezek. xxxiii. 4. people] See John x. 16. As our Lord   
 from henceforth] Not absolutely, only at JSorewarned Paul in Jerusalem that they   
 Corinth : for ver. 19 we find him arguing would not receive his testimony concerning   
 with the Jews again in the synagogue at Him, so here He encourages him, by a   
 Ephesus. The difference in the readings promise of much success in Corinth. The   
 of the last clause the verse is matter of word people, the express title beforetime   
 punetuation. Probably there should be of the Jews, is still used now, notwith-   
 no stop at clean, and then it will read as standing their secession. 11.] The   
 in the margin, I shall henceforth with a year and a half may extend either to his   
 clear conscience go to the Gentiles. departure, or to the incident in ver. 12 ff.   
 7.] In order to shew that he henceforth Meyer would confine it to the latter,   
 separated himself from the Jews, he, on the verb in the sense of ‘remained in   
 leaving the synagogue, went no longer to quiet ? but it will hardly bear such em-   
 the house of the Jew Aquila (who appears phasis: and seeing that the incident in   
 afterwards to have heen converted), but to vy. 12 ff. was a notable fulfilment of the   
 the house of a Gentile proselyte of the promise,—for though they set on him,   
 gate, close to the synagogue: in the sight. they could not hurt him,—I should be   
 of all the congregation in the synagogue : disposed to take the other view, and regard.   
 for this seems to be the object in mention- that which is related ver. 12 to ver. 18, as   
 ing the eireumstance. 8.] On this, a having happened during this time.   
 schism took place among the Jews. The 12. Gallio} His original name was Marcus   
 ruler of the synagogue attached himself to Annzus Novatus: but, having been adopted   
 Paul, and was, together with Gains, bap- into the family of the rhetoriciun Lucius   
 tized by the Apostle himself (1 Cor. i. Junius Gallio, he took the name of Junius   
 and with him many of the Corinthians Amnzus Gallio, He was brother of Lucius   
 (Jews and Gentiles, it being the house of Annaus Seneca, the philosopher, whose   
 a proselyte), probably Aquila and Priscilla E2 character of him is in exact accordance   
 also, believed and were baptized. with that which we may infer from this   
 9. speak, and hold not thy peace] ee narrative: “ No man on earth is so pleasant,