776 THE ACTS. XVIIT.   
   
   
 tion with one accord against Paul, and brought him to the   
 jndgment seat, saying, This [™/edow] persuadeth men   
 to worship God contrary to the law. 1#And when Paul   
   
 was now about to open his mouth, Gallio said unto the   
 och, xxii, Jews, ° If it were a matter of wrong or wicked lewdness, O   
 xxv. 11, ye Jews, reason would that I should bear with you: 15 but   
 if it be a question of words and names, and of your law,   
 look ye to it; [°/or] I will be no judge of such matters.   
   
 16 And he drave them from the judgment seat. 17 Then   
 Pall the Greeks took ® Sosthenes, the chief ruler of the   
 p1Cor.i.1.   
 synagogue, and beat him before the judgment seat. And   
   
 ™ not expressed in the original: better, This man.   
 2 read, questions.   
 © omit.   
 P read, all [the people].   
   
 to me, as this man is to all.” \_“ my Christ, which the Jews denied. This, to a   
 brother, whom there is none that does uot Roman, would be a question of names.   
 love a little, those who have not the So Lysias (ch. xxiii. 29) declined to   
 power of loving more.” He is called “ decide Paul’s case, and Festus (ch. xxv.   
 pleasant Gallio” by Statius. He appears though he did not altogether put the   
 to have given up the province of Achaia enquiry by, wished to judge it a¢ Jeru-   
 from ill health. He was spared after the salem, where he might have the counsel of   
 execution of his brother: but Dio Cassius those learned in the Jewish law. 17.   
 adds, that Seneca’s brothers were put to all (the people)] Apparently, all the mod,   
 death afterwards, and Eusebins in his i.e. the Gentile population present. Sos-   
 Chronicle, on a.D. 66, says that he put an thenes, as the ruler of the synagogue   
 end to himself after his brother’s death, (either the ruler, or one of the rulers;   
 the deputy] See note on ch. xiii. 7. perhaps he had sneeceded Crispus), had   
 Achaia was originally a senatorial been the chief of the complainant Jews,   
 but was temporarily made an imperial one and therefore, on their being rejected,   
 by Tiberins. of Achaia] The Roman and themselves ignominionsly dismissed,   
 province of Achaia contained Hellas and was ronghly treated by the mob. From   
 the Peloponnesus, and, with Macedonia, this, certainly the right explanation, has   
 embraced all their Grecian dominions.— arisen the explanatory gloss, “the Greeks.”   
 fixed in some public and mentioned three Another explanatory gloss, “ the Jews,” is   
 times in the comrse of this Roman magis- given: and has sprung from the notion   
 trates to 17). placed wherever kinds: (1) that this Sosthenes was the same person   
 sit in a jndicial character. Probably here with the Sosthenes of 1 Cor. i. a Christian   
 and in the case of Pilate (John xix. 13), and a companion of Paul. But, not to   
 the former kind of seat is intended. See insist on the improbability of the party   
 Sinith’s Dict. of Antiquities, under ‘Sella.’ driven from the tribunal having beaten   
 See also some remarks on ‘the tribunal,—. one of their antagonists in front of tho   
 the indispensable symbol of the Roman tribunal,—hy did they not beat Paul him-   
 judgment seat,’ in the Edinburgh Review self?—there is no ground for supposing   
 for Jan. 1847, p. 1512’ Conybeare and the two persons to be the same, Sosthenes   
 Howson, vol. i. 13. contrary to being no uncommon name. If they were,   
 the law] Against the Mosaic law :—the this man must have been converted after-   
 exercise of which, as a ‘lawful religion, wards; but he is not among those who ac-   
 was allowed to the Jews. 15. ques- companied Paul into Asia, either in 18,   
 tions] The plural expresses contempt: If or ch, xx. 4.—The carelessness of Gallio   
 it is questions, &c.: as we should say, ‘a about the matter clearly seems to be a   
 parcel of questions.’ See ch. xxiii. further instance of his contempt for the   
 names] Paul asserted Jesus to be the Jews, and indisposition to favour them or   
 their perseeution of Paul. Had this been   
 otherwise meant, certainly and would not   
 have been the copula. ‘So little did tho