1321. THE ACTS. 777   
   
 Gallio eared for none of those things. 18 And Paul after   
 this tarried there yet a good while, and then took his leave   
 of the brethren, and sailed thence into Syria, and with him   
   
 Priscilla and Aquila; having 4 shorn his head in ' Cen-   
 ehréa ; for he had a vow. 19 And he came to Ephesus, Rom. xvi.   
 and left them there: but he himself entered into the   
   
 synagogue, and reasoned with the Jews. \*0 When they   
 desired him to tarry longer time with them, he consented   
 not; ®! but bade them farewell, saying, [°4Z must by ald \*sh.2x-m:   
 means keep this feast that cometh in Jerusalem ; but] 1 will   
   
   
 4 omitted by most of our oldest authorities,   
   
 information against Paul prosper that the the same arrangement is found (in the   
 informers themselves were beaten without best MSS. at ver. 26, and) at Rom. xvi. 3;   
 interference of the judge.’ Meyer. 2 Tim.iv.19. There need be no enquiry   
 18.] It has been considered whether what danger can have prompted such a   
 the words having shorn his head in Cen- vow ou his part, when we recollect the   
 chréa apply to Paul, the subject of the catalogue given by him in 2 Cor. xi. Be-   
 sentence, or to Aguila, the last subject. sides, he had, since his last visit to Jeru-   
 I agree with Neander that if we consider salem, been suffering from sickness (see   
 the matter carefully, there be no doubt note on ch. xvi. 6, and Introd. to Gal.   
 that they can only apply to Paul. For, §1. 3): it is true, considerable time ago,   
 although this vow ditiered from that of the but this need not prevent our supposing   
 Nazarite, who shaved his hair at the end of that the vow may have been then made, to   
 his votive period in the temple at Jeru- be paid on his next visit to Jerusalem.   
 salem, and burnt it with his peace-offering That he had not sooner paid it is   
 (Num. vi. 1—21), Josephus gives us a de- for by his having been since that time   
 scription of a somewhat similar one, where under continual pressure of preaching and   
 it appears that the hair was shaved thirty founding churches, and having finally been   
 days beforé the sacrifice. At all events, detained by special command at Corinth.   
 no sacrifice could be offered any where That he was now so anxious to pay it   
 but at Jerusalem: and every such vow (ver. 21), consists with the supposition   
 would conclude with a sacrifice. Now we of its having been long delayed. in Cen-   
 find, on comparing the subsequent course chréa] Cenchréa (pronounced Kenchréa)   
 of Aquila with that of Paul,—that the was a village with a port, about eight miles   
 former did not go up to Jerusalem, but from Corinth, forming its naval station   
 remained at Ephesus (ver. 26): but that on the Asiatic side, as did on the   
 Paul hastened by Ephesus, and did go up Italian. There was soon after a Christian   
 to Jerusalem: see ver. 22. Again, it would church there: see Rom. xvi. 1. 19.   
 be quite irrelevant to the purpose of Ephesus] Ephesus was the ancient capital   
 St. Luke, to relate such a fact of one of of Ionia, and at this time, of the Roman   
 Paul's companions. That he should do so proconsular province of Asia, —on the   
 apologetically, to that the Apostle still Cajster, near the coast, between Smyrna   
 countenanced conformity with the law, isa and Miletus. It was famed for its com-   
 view which I cammot find justified by any merce, but even more for its magnificent   
 features of this book : and it surely would temple of Artemis (Diana: sce ch. xix.   
 bea very far-fetched apology, and one likely 27, and notes). See a full account of its   
 to escape the notice of readers, sceing situation and history, secular Christian,   
 that Aquila would not appear as being under in the Introduction to Eph. § 2. 2—6; and   
 Paul’s influence, and even his conversion to an interesting description, with plan, in   
 the Gospel has not been related, but is left Mr. Lewin’s Life and Epistles of St. Paul,   
 to be implied from yer. 26. Again, Meyer’s i. 344 ff and left them there: but]   
 ground for referring the action to I should understand this to mean, that the   
 that his name is here placed after that of Jewish synagogue was outside the town,   
 his wife,—is untenable, seeing that, for and that Priscilla and Aquila were left in   
 some reason, probably the superior cha- the town. 21.] The omission of the   
 racter or office the church, of Priscilla, words here inse! in the common text,