THE ACTS. XVII.   
   
 . return again unto you, tif God will. And he sailed from   
 » Ephesus. 22. And when he had landed at Cesarea, and   
   
 gone up, and saluted the church, he went down to   
 Antioch. 23 And after he had spent some time there, he   
 departed, and went over [\* a//] the country of "Galatia   
 and Phrygia in order, \* strengthening all the disciples.   
 24y Anda certain Jew named Apollos, born at Alexan-   
   
   
 ‘dria, an eloquent man, \*and mighty in the scriptures,   
   
 T omit : not in the original.   
 8 in the original: came to Ephesus, being mighty in the Scriptures.   
   
 “I must by all means keep this feast that suits a journey from Jerusalem (ch. xi.   
 cometh in Jerusalem,” seems necessitated would not apply to one from Czsarea.   
 on the principle of being guided in doubt- and saluted the church] The payment of   
 ful cases by the testimony of our most, his vow is not mentioned, partly because   
 ancient MSS. The text thus produced is it is understood from the mere mention of   
 the shortest and simplest, and the facts, of the vow itself, ver. 18,—partly, perhaps,   
 other glosses having been attempted on because it was privately done, and with no   
 this verse, and of one MS. inserting the view to attract notice as in ch. xxi.   
 words without altering the construction to 23.] PAuL’s VISIT TO THE CHURCHES   
 suit them, and of other variations, tend IN GataTrIa AND Purye@ra.—Either (1)   
 perhaps to throw discredit on the insertion. Galatia is here a general term including   
 The gloss, if such it be, has probably been Lycaonia, and St. Paul went by Derbe, Lys-   
 owing to an endeavour to conform the tra, Iconium, &c. as before in ch. xvi., or   
 circumstances to those related in ch. 16. (2) he did not visit Lycaonia this time,   
 If the words are to stand, and for those but went through Cappadocia: to which   
 who read them, it may still be interesting also the words “having passed through the   
 to enquire at what feast they may be sup- upper tracts” (ch. xix. 1) seem to point,   
 posed to point. (1) Not at the Passover: “upper Asia” being the country east of   
 for the ordinary duration of the winter the Halys. We find Christian churches   
 shutting up of the sea was till the vernal in Cappadocia, 1 Pet. i. 1. On this   
 equinox. And we are not at liberty to journey, as connected with the state of the   
 assume an exceptional case, such as some- Galatian churches, see Introduction to Gal.   
 times occurred. Hence, if the voyage from §3.1. \_ in order implies that he regularly   
 Corinth at all approached the length of that visited the churches, each as they lay in   
 from Philippi to Jernsalem in ch. xx., xxi., his route.—One work accomplished by him   
 he would have set sail at atime when it in this journey was the ordaining (but   
 would have been hardly possible. (2) Not apparently not collecting) a contribution   
 at the Feast of Tabernacles. For if it for the poor saints at Jerusalem: see 1 Cor.   
 he must have sailed from Corinth in August xvi. 1,—Timotheus and Erastus probably   
 or September. Now, as he stayed there accompanied him, see ch. xix. 22; 2 Cor.   
 something more than a year and a half, his i.1; and Gaius and Aristarchus, ch.   
 sea-voyage from Bercea to Athens would in 29; and perbaps Titus, 2 Cor. xii. 18 al.   
 this case have been made in the depth of (and Sosthenes? 1 Cor. i. 1, but see on   
 winter ; which (especially as choice of land ver. 17).   
 or water was open to him) is impossible. 24—28.] APOLLOS AT EPHESUS, AND IN   
 (3) It remains, then, that the feast should Acnara. The name Apollos is abbre-   
 have been Pentecost ; at which Paul also viated from Apollonius, as Lucas from Lu-   
 visited Jerusalem, ch. xx. 16. The Apostle’s canus,&e. \_ bornat Alexandria] literally,   
 promise of return was fulfilled xix. 1 ff. an Alexandrian by race. Alexandria was   
 22. and gone up] to Jerusalem: the great seat of the Hellenistic or Inter   
 for (1) it would be out of the question to Greek language, learning, and philosophy   
 suppose that Paul made the long detour by (see ch. vi. A large number of Jews   
 Czsarea only to go up into the town from had been planted there by its founder,   
 the beach, as supposed by most of those Alexander the Great. The celebrated   
 who omit the disputed words in ver. 21, LXX version of the Old Test. was made   
 and salute the disciples,—and (2) the ex- there under the Ptolemies. There took   
 pression he went down to Antioch, which place that remarkable fusion of Creek,