780 THE ACTS. XIX.   
   
   
 a1 Cor.i. XIX. 1 And it came to pass, that, while \* Apollos was   
 iii. 6. at Corinth, Paul having passed through the upper ? coasts   
 came to Ephesus: and finding certain disciples, 2 he said   
 unto them, \* Have ye received the Holy Ghost since ye   
   
 beh. viii. believed? And they said unto him, »\* We have not so   
 see 1 Sam, much as heard whether there be any Holy Ghost. 3 And he   
   
 said unto them, Unto what then were ye baptized? And   
 ech.xvi23. they said, \* Unto John’s baptism. 4Then said Paul,   
 oNnntins, “John [¢ verily] baptized with the baptism of repentance,   
   
 saying unto the people, that they should believe on him   
 which should come after him, that is, on [¢ Christ] Jesus.   
 ech vit, 5 When they heard this, they were baptized \*in the name   
   
   
 2 render, parts, or tracts.   
 @ render, Did ye receive the Holy Ghost when ye believed ?   
 b yender, We did not so much as hear whether there were. © omit.   
   
 been goingon since Paul’s departure.” Cony- even... Here again, not, ‘we have   
 beare and Howson, edn. 2, ii. 10. 28. not heard,’ which would involve an ab-   
 mightily convinced] The original word is a surdity: “for they could not be followers   
 very forcible one,—he argued down, as we of Moses or of John the Baptist, without   
 say,—‘proved in their :’ then it has hearing of the Holy Ghost” (Bengel) ;—   
 also the sense of continuity, —that this was but we did not hear, at the time of our   
 not done once or twice, but continuously. conyersion :— Our reception into the faith   
 Cuap. XIX. 1—40.] ARRIVAL, RESI- was unaccompanied by any preaching of   
 DENCE, AND AcTS OF PauL aT EPHESUS. the office or the gifts of the Spirit,— our   
 1. the upper tracts] By this name baptism was not followed by any imparting   
 were known, the eastern parts of Asia of His gifts: we did not so much as hear   
 Miuor, beyond the river Halys, or in com- Him mentioned. The stress of the sentence   
 parison with Ephesus, in the direction of is on hearing: so far from receiving the   
 that river. certain disciples] These Holy Ghost, they did not even hear of His   
 seem to have been in the same situation as existence. 3.] St. Paul’s question   
 Apollos, see on ch. xviii. 25. They cannot establishes the above rendering :—To what   
 have been mere disciples of John, on ac- then (if ye did not so much as hear of the   
 count of when ye believed, which can bear Holy Ghost at your first believing) were   
 no meaning but that of helieving on the ye baptized? If the question and answer   
 Lord Jesus: but they had received only in ver. 2 regarded, as in A. V., the whole   
 John’s baptism, and had had no proof of interval since thgir conversion, enquiry   
 the descent of the Holy Spirit, nor know- would have been more naturally expressed   
 ledge of His gifts. 2.] The indefinite in the perfect tense. Unto what]   
 past tense in the original should be faith- unto (with a view to, as introductory to)   
 fully rendered: not as A. V. ‘Have ye what profession? They answer, Unto (that   
 received the Holy Ghost since ye believed ?? indicated by) the baptism of John, viz.:   
 but Did ye receive the Holy Ghost when repentance, and the believing on   
 ye became believers? i.c. ‘on your be- then to come, but now (sce ch. x 25,   
 coming believers, had ye the gifts of the note) the object of our faith. 5.] Two   
 Spirit conferred on you?’—as in ch. viii. singular perversions: of this verse have   
 16,17. This is both grammatically neccs- occurred: (1) the Anabaptists use it ‘to   
 sary, and absolutely demanded by the sense; authorize the repetition of Christian bap-   
 the enquiry being, not as to any reception tism, whereas it is not Christian baptism   
 of the Holy Ghost during the period since which was repcated, seeing that John’s bap-   
 their baptism, but as to one simultaneous tism was not such, but only the baptism   
 with their first reception into the church : which they now for the first time received   
 and their xot having then received Him is and (2) some of the orthodox, wishing to   
 accounted for by the deficiency of their wrest this weapon out of the hands of the   
 baptism. We did not so much as Anabaptists, oddly enough suppose this   
 hear] Literally, on the contrary, not verse to belong still to discourse, aud