I—10. THE ACTS.   
 781   
 of the Lord Jesus. ® And when Paul had ‘laid his hands TOs cal   
 upon them, the Holy Ghost came on them; and & they ech-l.arx.   
   
 spake with tongues, and prophesied. 7 And all the men   
 were about twelve. § And he went into the synagoguc,   
 heh. xvii.   
 and spake boldly for the space of three months, disputing xviii,   
 and persuading the things ‘concerning the kingdom of!+-1.3   
 9 But \* when divers were hardened, and believed ‘33!   
 God.   
 not, but spake evil ' of 4 ¢hat way before the multitude, he teen. 1   
 departed from them, and separated the diseiples, disputing axii. x:   
 daily in the school of one Tyrannus. 10 And ™this con- mgeech.xs.   
 tinued by the space of two years; so that all they which   
   
   
 4 render, the: see ch. ix. 2.   
   
 to mean, ‘and the people when they heard fact, such a baptism as this was a baptism   
 him (John), were baptized into the name into the name of the Father, Son, and Holy   
 of the Lord Jesus’ This obviously is Ghost. As Jews, these men were already   
 contrary to fact, histerically: and would servants of the living God—and by putting   
 leave our present narrative in a singular on the Sen, they received in a new and   
 state: for Paul, having treated their bap- more gracious sense the Father also. And   
 tism as insufficient, thus proceed on in the sequel of their baptism, the impo-   
 it to impose his hands, as if it were suf- sition of hands, they sensibly became re-   
 ficient. in (into) the name of the cipients of God the Hely Ghost. Where   
 Lord Jesus] Two questions arise here: (1) such manifestations were present, the form   
 Was it the ordinary practice to rebaptize of words might be wanting; but with us,   
 those who had been baptized either by who have them not, it is and im-   
 John or by the disciples (John iv. 1 f.) perative. Mr. Hewson regards (i. 517;   
 before baptism became, by the effusion of ii. 13) St. Paul’s question in our ver. 3 as   
 the Holy Spirit, “the bath of regenera- indicative that the name of the Holy Ghost   
 tion?” This we cannot definitely answer. was nsed in the baptismal formula. But   
 That it was sometimes done, this incident the inference seems to me insecure.   
 shews: but in all probability, in the cases 6.] See ch. viii. 17; x. 46, and note on   
 of the majority ef the eriginal disciples, ch. ii. and on the fact that they pro-   
 the greater baptism by the Holy Ghost phesied, ch. xi. 27, note. 9.) Pro-   
 and fire on the day of Pentecost super- bably the school of Tyrannus was a private   
 seded the outward form or sign. The synagogue (called Beth Midrasch by the   
 Apostles themselves received only this Jews), where he might assemble the be-   
 baptism (besides prebably that of John) : lieving Jews quietly, and also invite the   
 and most likely the same was the case with attendance ef Gentiles to hear the word.   
 the original believers. But of the three But it is also possible that, commonly   
 thousand who were added on the day of supposed, Tyrannus may have been a Gen-   
 Pentecost, very many must have been tile sophist. The name occurs as a proper   
 already baptized by John; and all were name, 2 Mace. iv. 40. 10. two years}   
 rebaptized without enquiry. (2) What We cannot derive any certain estimate of   
 conclusion can we deduce frem this verse the length of St. Paul’s stay in Ephesus   
 respecting the use or otherwise ef baptism from these words,—even if we add the   
 in the name of the Father, and the Son, three months of ver. 8,—for vv. 21, 22   
 and the Holy Ghost, in the apostolic admit of an txterval after the expiration   
 period? The enly answer must be, that at of the two years and three months. And   
 that early time we have no indication of his own expression, ch. xx. 31, “three   
 formule in the administration of either whole years,” implies that it was longer   
 sacrament. Such formule arese of neces- than from this chapter would at first sight.   
 sity, when precision in formal statement of appear. He probably (compare his an-   
 doctrine became an absolute necessity in nounced intention, 1 Cor. xvi. with hi   
 the church: and the materials for them pectation of meeting Titus at Troas, 2 Cor.   
 were found ready in the word ef God, who ii. 12, 13, which shews that he was not   
 has graciously provided for all necessities far off the time previously arranged) left,   
 His church in all time. But, in matter of Ephesus about or soon after the third Pen-