15—27. TILE ACTS. 797   
   
 eome. \* Do therefore this that we say to thee; We have   
 four men which have a vow on them; \* them take, and   
 purify thyself with them, and be at charges !witk them,   
   
 that they may ‘shave their heads: and all ™ may Know aXumd.vi.2,   
 that those things whereof they were informed concerning >"   
   
 thee, are nothing; but that thou thyself also walkest   
 orderly, and keepest the law. % As touching the Gentiles   
 which ® dedieve, \* we have written, ° and concluded that they \*&27.2.%%   
 observe no such thing, save only that they keep themselves   
 from things offered to idols, and from blood, and from   
   
 strangled, and from fornication. 26Then Paul took the   
   
 men, and the next day purifying himself with them   
 entered into the temple, t to signify the accomplishment {Mint vtis.   
 of the days of purification, until that P ax offering should   
   
 be offered for every one of them. 27 And when the seven   
 days were almost ended, "the Jews which were 4 0f Asia, ueb.xiv.18.   
 when they saw him in the temple, stirred up all the   
   
 1 render, for. M render, shall.   
 2 render, have become believers. © render, deereeing.   
 P render, the. 4 render, from.   
   
 anti-Pauline Judaizers. 22.] Not as by the works of the law. We might keep,   
 A. V., ‘the multitude must needs come to- and encourage the keeping of, the law,—   
 gether, i.e. there must be a meeting of but not with the purpose of thereby de-   
 the whole church: but a multitude (of these serving the approbation of God.’ 25.)   
 Judaizers) will certainly come together: See ch. xv. 28, 29. 26.] Paul him-   
 ‘they will meet and discuss your proceeding self entered into the vow with them, and   
 in a hostile manner.’ 23. a vow) A the time settled (perhaps the least that   
 vow of Nazarites. This vow must not could be assigned: the Misehna requires   
 he confounded, historically or analogically, thirty days) for the completion of the vow,   
 with that of ch. xviii. 18: sce note there, i. e. offering and shaving cf their heads,   
 and Num. vi. 2—21. 4. them take] was seven days. No definite time is pre-   
 to thyself, as comrades. purify thy- scribed in Num. vi., but there, days   
 self with them] i.e. become a Nazarite is the time of purification ix case of un-   
 with them. The same expression occurs cleanness during the period of the vow.   
 in the LXX, Num, vi. 3, in describing the to signify] i.e. tomake known to   
 Nazarite’s duties. be at charges for the ministers of the temple. the ac-   
 them] It was a custom of the Jews, and complishment, i.e. that he and the men   
 was considered a proof of great piety, that had come to accomplish : announcing their   
 the richer Nazarites should pay the ex- intention of accomplishing. the   
 penses of the sacrifices of the poorer. See offering] See Num. vi. 13—17. 27.   
 Num. vi.14 ff. Josephus, relating Agrippa’s seven days] Of the votive period: not (as   
 thank-offerings at Jerusalem, says that he some thinly since Paul’s arrival in Jeru-   
 ordered very many Nuzarites to be shaven.— salem. Five days of the seven had passed:   
 On the shaving the head, see Num.vi. 18.— sce on ch. xxiv. 11. which were from   
 De Wette remarks: ‘James and the elders Asia] From Ephesus and the neighbour-   
 made this proposal, that Paul could hood, where Paul had so long taught.   
 comply withit witha safe perhaps “Paul, while intent on appeasing the be-   
 also as a proof, to assnre themselves and lieving Jews, incurs the furions hostility   
 others of his sentiments : Paul aceepted of his unbelieving enemies.” Calvin, who   
 it witha safe conscience. But this he could adds, ‘In how many ways had those who   
 only have done on one condition, that he were at Jerusalem this Pentecost, already   
 was sure by it, not to contribute in these persecuted Paul in Asia?’—Notice the   
 four Nazarites to the error of “ustification similarity of the charge against him to