XXII. 1. THE ACTS. 799   
   
 the soldiers for the violence of the T people. %6 For the   
 multitude of the people followed after, crying, 4 Away “is Suinis,   
 with him. 37 And as Paul was to be led into the castle, 15, ch. xxii,   
   
 he said unto the chief captain, May I speak unto thee?   
 Who said, Canst thou speak Greek? 38 8 Art not thou that   
 Egyptian, which before these days madest an uproar, and   
 leddest out into the wilderness tour thousand men that   
 were murderers? $9 Bat Paul said, °" Zam a man which °y3"   
 am a Jew of Tarsus, Ya city in Cilicia, a citizen of no mean   
 city: and, I beseech thee, suffer me to speak unto the   
   
   
 people. 40 And when he had given him licence, Paul   
   
 stood on the stairs, and ‘beckoned with the hand unto the teu. xtt.iz.   
 people. And when there was made a great silence, he   
 spake unto them in the Hebrew tongue, saying,   
 XXII. 1 [% Men,] \*brethren, and fathers, hear, ye my ser.vite.   
   
   
 T render, crowd. 8 render, Thou art not then.   
 t render, those four. U render, I indecd.   
 V render, a citizen of no mean city in Cilicia.   
 \* omit : see on ch, i. 16,   
   
 and left two pair of stairs, which served be variously estimated ; and the. tribune   
 for a passage to the soldiers into the would naturally take it as he himself or   
 temple: for when the Romans were masters his informant had known it, at some one   
 of Jerusaicm, there were guards posted period. That this is so, we may see, hy   
 still upon that quarter to prevent seditions noticing that our narrative speaks of his   
 upon their public festivals and meetings. leading out,—whereas Josephus’s numbers   
 For as the temple commanded the city, are those whom he brought Lack from the   
 so Antonia the ‘temple.” (L’Estrange.) wilderness against Jerusalem, by which   
 88. that Egyptian] The inference time his band would have augmented con-   
 of the tribune was not, as in Bengel, “ He siderably. those four thousand,—the   
 speaks Greek, therefore he is an Egyptian,” matter being one of notoriety. mur-   
 but the very contrary to this. His being derers] “ Sicarii,” so called from sica, a   
 able to speak Greek is a proof to Lysias dagger. They are thus described by Jose-   
 that he is xot that Egyptian.—This Egyp- phus : “Another kind of brigands abounded   
 tian is mentioned by Josephus, who says in Jerusalem, those named Sicarii, who   
 that he persuaded the people to follow him slew men in open day in the midst of the   
 to the Mount of Olives, whence he would city: mixing with the crowds principally   
 by a word throw down the walls of Jeru- in the feasts, and having short swords   
 salem. ‘This Felix heard of, and sent hidden under their garments, with which   
 soldiers to stop his folly, who slew four they stabbed people.” 39. indeed]   
 hundred of his followers, and took two implying ‘not the\*Egyptian, but”   
 hundred alive. He himself, however, es- of no mean city] There was distinction in   
 caped. In another place, he says of tho his being a citizen of a city. “ Many   
 same person, that he collected about 80,000. of the coins of Tarsus bear the epigraphs   
 cluded persons, and brought them out of “metropolis? and ‘free?” Dy. Words-   
 the wilderness to the Mount of Olives, and worth, 40. in the Hebrew tongue]   
 that a battle took place, in which most of The Syro-Chalduiec, the mother-tongue of   
 his followers were killed taken prisoners. the Jews in Judwa at this time: his   
 It is obvious that the zumerical accounts motive is implied (ch. xxii. 2) to be, that   
 in Josephus are inconsistent with our text, they might be the more disposed to listen   
 and with one another. This latter being tohim. Car. XXII. 1.) This speech   
 the ease, we may well leave them out of of Paul repents the narrative of his con-   
 the question. At different times of his version to Christianity, but this time most   
 rebellion, his number of followers would skilfully arranged and adapted (within