

meat? [Whereby is understood all that is eaten with bread, and especially fish.] They answered him, No.

6. And he said unto them: Cast the net on the right side of the ship; [That is, on the steer-board of the ship. For that is at the right hand of him that stands at the helm.] and ye shall finde. They cast it therefore, and could no more draw the same, by reason of the multitude of fishes.

7. The Disciple therefore whom Jesus loved, [That is, John. See v. 20. 24.] said unto Peter, It is the Lord. Then straw Peter hearing that it was the Lord, girded about his upper garment [Gr. Epedytes, which signifies a garment which men put upon other. Some think that this was a linen drawer, which he girded about to be the better able to swim, or to go thorow the water, seeing that he was not far from the land] (for he was naked) [namely, before he drew the same on: not wholly indeed, seeing without doubt he had somewhat on to cover his shame] and cast himself into the sea.

8. And the other Disciples came with the little ship, for they were not far from land, but about two hundred eis, [Gr. cubits, i.e. about sixty paces, each pace of five foot. See Mat. 6: 27.] dragging the net with the fishes. [namely towards the Land, because it was too heavy to draw up into the ship.]

9. Therefore when they were gone to Land, they saw a coal fire ly, and fish lying thereon. [Gr. oparion, what this word properly signifies, see John 6: 9.] and bread.

10. Jesus said unto them, bring of the fishes which ye have now caught.

11. Simon Peter went up, and drew the net on the Land, full of great fishes (unto) an hundred fifty and three, and although they were so many, the net did not rend: [Which came to pass by the divine power of Christ, to increase the miracle.]

12. Jesus said unto them, come hither, take your dinner. And no man of the Disciples durst ask him, who art thou? Namely, for shame, lest they should seem to doubt any more that he was truly risen] knowing that it was the Lord.

13. Then Jesus came and took bread, and gave it them, and the fish likewise.

14. This was now the third time, that Jesus was manifested to his Disciples, [Namely, all or many Disciples being gathered together, for he had oftener manifested himself unto some of them in particular. See before John 20: 19, 26.] after that he was risen from the dead.

15. Then when they had dined, Jesus said unto Simon Peter, Simon (son) of Jona, [See Mat. 16: 17.] lovest thou me more [namely, as before thou thoughtest and boastedst, Mat. 26: 33. Luke 22: 33. and yet hast denied me thrice] then these? [namely, love me] He said unto him, yea Lord, thou knowest that I love thee, [that is, notwithstanding my former fall for which I am heartily sorrowfull, and which I trust thou hast forgiven me, thou knowest that though out of weakness the confession ceased in my mouth, yet notwithstanding my love towards thee ceased not in my heart] He said unto him, feed my lambs. [both words lambs and sheep signify one thing, namely, the members of Christ's church, as may be seen by comparing, Mat. 10: 16. Luke 10: 3. Howsoever some think that by the lambs tender Christians, and by sheep those that are stronger in faith should be understood, Isa. 40: 11.]

16. He said again unto him the second time, Simon (son) of Jona, lovest thou me? He said unto him yea

Lord, thou knowest that I love thee. He said unto him keep my sheep.

17. He said unto him the third time, [Forasmuch as Peter by denying Christ thrice had made himself unworthy of the Apostleship, therefore he here again draws this confession from him thrice over, thereby to confirm him again in his office] and not thereby to make him an head of the Church, and above all the other Apostles] Simon (son) of Jona, lovest thou me? Peter was grieved [namely, because he thought by his thrice asking that Christ seemed to doubt of his love] because he said unto him the third time, lovest thou me? And he said unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus said unto him, feed my sheep. [the same that is here commanded Peter, that is also charged upon all Ministers of the Holy Gospel, Acts 20: 28. 1 Pet. 5: 2. Howsoever Peter was not bound to any certain Church or place, as neither were the other Apostles, Mat. 28: 19. Mark 16: 15, 20. who have received the same charge and power with Peter. See John 20: 23. Rev. 21: 14.]

18. Verily, verily, I say unto thee, when thou wast younger, thou girdedst thy self, [This is spoken after the manner of those people, who wore long cloaths, which they trussed up with a girdle when they would travel any whither, and make themselves ready for any work. See 2 Kings 9: 1. Luke 17: 8. John 13: 4.] and walkedst whither thou wouldest: but when thou shalt become old, thou shalt stretch forth thine hands, [namely, to be bound] and another [namely, the executioner] shall gird thee: [that is, binde and cold thee to be put to death] and bring (thee) where thou wilst not. [namely, according to the natural inclination, which alwayes fears death. For otherwise Peter suffered death willingly also, and with joy.]

19. And this said he signifying with what manner of death, he should glorifie God; [Namely with what suffering he should confirm the doctrine of the Gospel to the glory of God] and having spoken this, he said unto him, follow me.

20. And Peter turning him about saw the Disciple follow whom Jesus loved, [Namely, John the Evangelist, see v. 24.] who also had fallen on his brest in the supper, and had said, Lord; who is it that shall betray thee? [Gr. betrayereth.]

21. When Peter saw him, he said unto Jesus, Lord, but what (shall) this (man)? [Namely, what shall befall him, i.e. with what death shall he glorifie God?] 22. Jesus said unto him if I will that he remain until I come, [Namely, alive until my last coming] what doth it concern thee, follow thou me.

23. Therefore this word went forth among the Brethren, that this Disciple should not dye. And Jesus had not said unto him that he should not dy: but if I will that he remain until I come, what doth it concern thee?

24. This is the Disciple which testifieth of these things, [Namely, John the Evangelist] and wrote these things, and we know [Namely, not I alone, but also all the Disciples of Christ, and the whole church] that his testimony is true.

25. And there are yet many other things which Jesus did, [Namely, miracles and special deeds of Christ: for otherwise that all points of doctrine necessary to salvation are written, appears John 20: 31.] which if they should be written each particularly, [Gr. according to one] I account that even the world it self should not contain the written books, [this is a figurative phrase, whereby is signified a very great multitude] Amen.

The end of the Holy Gospel according to [the description of] J O H N .



THE ACTS OF THE HOLY APOSTLES WRITTEN BY LUKE.

THE Acts of the Holy Apostles [That is, the History of that which the holy Apostles acted or did after Christ's ascension, preaching the Gospel throughout the whole world, and gathering Churches every where of Jews and Gentiles] written by Luke. [that this Book was written by the Evangelist Luke appeareth from the first verse of the first chapter, and which was never doubted by any old or new Interpreters.]

The Argument of this Book.

As the four Evangelists in their gospels describe the birth, life, suffering, death, resurrection and ascension of the Lord Jesus Christ, so in this Book is further described, how his Apostles after his ascension, spread abroad the Evangelical doctrine every where throughout the world, and gathered the Church of Jews and Gentiles: and especially there is described that which two of the chief Apostles, Peter and Paul did to this end. Luke therefore after the preface sets forth when and how Christ ascended into Heaven: and that Matthias was chosen by lot to be an Apostle in the place of the Traitor Judas who had hanged himself, chap. 1. Afterwards how the Holy Ghost came upon the Apostles in the shape of fiery cloven Tongues, with a strong driven winde, and that they spake with divers Tongues; which some reproached, saying, that they were full of sweet wine: Against which Peter defendeth them with great boldness, and teacheth that this came to pass according to the predictions of the Prophets, and prooveth out of the Psalms that Christ was to arise from the dead, and to ascend into Heaven: whereby about three thousand were converted and baptized. Describeth also the state of the first Church, chap. 2. That Peter and John cured one that was lame from his mothers wombe, sitting at the Gate of the Temple: at which when the people wondred, Peter informed them that this was done by the power of Christ whom they had murdered, and exhorts them to repent and to believe in Christ, chap. 3. That the Priest and Sadduces apprehended Peter and John for it, and set them before the Council, before whom Peter defended their fact, who marvelled, and laid a charge upon them to preach no more in the name of Christ, which they refuse to obey: That the Church prays for them, whose unity & love amongst themselves is described, so that they sold even their houses and lands for the maintenance of the poor, chap. 4. Which Ananias and Sapphira his wife doing also hypocritically, and keeping back part of the money, are by Peter punished for it with a sudden death: That many miracles, especially in curing the sick are done by the Apostles: For which the high Priest and the Sadduces cast them into prison, out of which they are delivered by an Angel, and preach in the Temple: Which being told the high Priest, he caused them to be brought into the Council, and having rebuked them, they took counsell to put them to death, but are dissuaded from this by Gamaliel, and they are released with scourging, and with command to preach no more, which they do not observe, chap. 5. That for unburdening the Apostles, seeing the Greeks complained, six Deacons are chosen, to serve the Tables and the poor, amongst whom Stephen was one, who seeing he did great wonders, and they that disputed against him could not resist him, is accused before the Council by false witness that he spake blasphemously against the Law, chap. 6. That Stephen defended himself before the Council, relating briefly the Histories of the Old Testament from Abraham even unto Solomon, and reproving them for their stiffneckednes, wherefore they stoned him to death, ch. 7. That

The Argument of this Book.

That a great persecution is raised against the Church at Jerusalem, wherefore many flee to Samaria, where Philip preacheth the Gospel and doth many miracles, whereby many are converted and baptized: wherefore the Apostles send brother Peter and John, who give them the holy Ghost; that Simon the Sorcerer is also baptized there: and forfalleth to buy the gifts of the holy Ghost of Peter with money, who refuseth it, and manifests and reproves his hypocrisy: That the Chamberlain of Candace Queen of Ethiopia is converted and baptized by Philip, chap. 8. That three slaves, is baptized by Ananias, and called by Christ to be an Apostle; preacheth the Gospel at Damascus, where snares are laid for him by the Jews to put him to death, which he escapeth, being let down from the walls of the City in a basket: That the Churches in Judea Samaria and Galilee were in good estate, and increased greatly: That Peter cured one Aeneas of the Pulsie at Lydda, and at Joppa raised one Tabitha from the dead, chap. 9. That Peter is sent for by a Captain named Cornelius, and when he doubted whether he might come to an heathen man, that he was instructed and confirmed by a divine vision from heaven: how he was received by him and by an excellent sermon converted him with his friends unto Christ, chap. 10. Which when some took ill, that Peter related the whole matter, and thereby quieted them: That by those that were scattered even unto Phenicia, Cyprus and Antioch, the Church is enlarged and Barnabas sent to Antioch to confirm the believers, where Agabus foretells the dearth, which happened afterwards under Claudius the Emperour: wherefore they determine to send relief to the poor believers in Judea by Paul and Barnabas, who having performed the same afterward return to Antioch, where the believers are first called Christians, chap. 11. That Herod Agrippa beheaded James the Brother of John, and cast Peter into Prison, to cause him also to be put to death, out of which he being delivered by an Angel of the Lord, cometh to the believers assembled at the house of the Mother of John Marke: That Herod caused the Soldiers which kept Peter to be made away: That Herod while he spake to the people at Cesarea with great ostentation, and by the same was accounted for a God, was smitten by an Angel; That he was eaten of worms and died, chap. 12. That the Holy Ghost commandeth to send Paul and Barnabas to the Gentiles, and that after imposition of hands they Travelled to Cyprus, where they preach in the Synagogues of the Jews, and Paul vehemently reproves and smites with blindness one Elymas a sorcerer, who was with the Gouvernour Sergius Paulus, who is converted to the faith: That Paul at Antioch in Pisidia made an excellent sermon in the Synagogue of the Jews, containing the sum of the Christian doctrine, whereby many Gentiles were converted, but the Jews stirring up certain women cast them out of their borders, chap. 13. That Paul and Barnabas preached a while at Iconium, and when a division arose in the City about it and they sought to do them hurt, that they fled to Lystra, where Paul curseth a tame man, for which those of Lystra would have offered sacrifice unto them as unto Gods; which they hinder: and afterward being incensed they stoned Paul, who being recovered, with Barnabas departeth to Derbe, and afterwards comes again to Lystra, Iconium and Antioch, where they relate what God had done by them, chap. 14. And seeing some being come out of Judea taught there, that the ceremonial Law was still to be observed, and great contention arose thereabout, that it was found good to refer this matter to the judgement of the Apostles and Elders at Jerusalem; so that Paul and Barnabas with some others were sent thither, and that they having made known their order, a synode of the Apostles and Elders was gathered about it, in which after that Peter, Paul and Barnabas, had made their declarations, James propounded his opinion, which being approved by all the rest, it was thought good to send the determination of this Synode with a letter unto Antioch and other Churches, by Paul, Barnabas, Judas and Silas, and that when Paul and Barnabas would go to visit the Churches: there hapned a falling out between them two for John Marks sake, so that they parted one from the other, and Paul travelled into Syria and Cilicia, chap. 15. That Paul caused Timothy to be circumcised because of the Jews: and travelled with him from Derbe and Lystra through the Cities there, and that the Churches daily increased: that through Mysia they journeyed unto Troas, where Paul was admonished by a vision to depart into Macedonia, and came up to Philippi, where he converteth Lydia the seller of purple, who was baptized with her household: That there he driveth out a soothsaying spirit out of a maid-servant, whose masters therefore stirred up the people against them, who cause them to be scourged and cast into prison, which when they prayed and sung Hymns was opened by an Earthquake, whereby the Taylor is converted and baptized with his household: That the Rulers of the City command them to go out of the City, which Paul would not do except they themselves would come and fetch them out of prison, which was done, chap. 16. That from hence they departed to Thessalonica, where they preach and convert some, but the Jews stir up the people against them, and draw Jason before the Magistrates: wherefore they depart from thence to Berea, where they preach also, and those of Berea search the scriptures, to see whether their preaching agreed therewithall. That Paul travelled from thence unto Athens, where he being brought before the Senate, disputes with the Philosophers, and proves against them that there is but one true God, who hath created us all, and him he preacheth: and that there shall be a general judgement, and a resurrection of the dead; whereat they mocked, yet some believed, among whom were Dionysius Arcopagita, and Damaris, chap. 17. That Paul came from thence unto Corinth, where he findeth Aquila and Priscilla with whom he went home, and preacheth in the Synagogue, which the Jews opposed and drew him before the judgement-seat of the Gouvernour Gallio, who will not judge concerning the disputes of Religion: That he departed from thence towards Syria, after that he had caused his head to be shorn at Cenchre, cometh to Ephesus, and from thence departs through Cesarea to Jerusalem, and so forward to Antioch, and having been there a little while towards Galatia and Phrygia: That at Ephesus one Apollo powerfully convinced the Jews that Jesus was the Christ, chap. 18. That Paul also came to Ephesus, and there finding certain Disciples which had not yet received the gifts of the Holy Ghost, nay knew not thereof, gave them the same by imposition of hands: That he taught there two years in the School of Tyrannus, and healed many sick: That he casteth out an unclean spirit, which woundeth and teareth off the cloaths of certain Conjurers: That many burnt their books of witchcraft which were of great value: That Paul purposed to travel to Jerusalem: That at Ephesus a great tumult is raised against him by one Demetrius and other silver-smiths because by his doctrine their gain was lessened which they had by making of little silver Images for the Temple of Diana, which Tumult is quieted by the Town Clerk, chap. 19. That Paul with some company Travelled through Macedonia to Troas; and that as he made a long Sermon there before his departure, a young man called Eutychus fell dead out of the window, and was raised by Paul: That by Assos Mitylene, Samos and Troyllium he came to Miletus, where he sent for the Elders and Overseers of the Church of Ephesus, of whom he takes his leave, earnestly exhorting them to take good heed to the Church, because after his departure many false Teachers would arise, chap. 20. That he travelled from thence by Cos, Rhodus and Patarus into Tyre in Phenicia, and from thence to Ptolomais, and so forward to Cesarea, where in the house of Philip, the Prophet Agabus foretells Paul that he should be taken and bound at Jerusalem, wherefore the believers

The Argument of this Book.

besought him that he would not go up to Jerusalem: which Paul refuseth, and travels forward toward Jerusalem: where being come at the house of James, in presence of the clers, he relates what God had done by him among the Gentiles: That James adviseth him that for the weak Jews sake he should let his head be shorn, which he doth: That certain Jews out of Asia, raised the whole City in an uproar against him, and thought to kill him, but that the chief (Captain) took him from them by force, and brought him into the Camp, who having examined him, permits him to make his defence before the people, chap. 21. In which he relates his whole life and conversation, and especially his conversion and calling to preach the Gospel to the Gentiles, whereupon the Jews cryed out and storm'd the more, so that the chief (Captain) would have caused him to be scourged, but understanding by Paul that he was a citizen of Rome, he forbore it, and let the whole Councill of the Jews come into the Camp for to hear him, chap. 22. Before whom Paul beginning his defence, by the command of the high Priest Ananias is smitten on the face, for which Paul sharply reproves him, and declareth that he was brought into judgement, for the belief of the resurrection of the dead, from whence a great strife and cry arose betwixt the Judges, forasmuch as some were Pharisees, and some Sadducees: That more then forty Jews bound themselves with an Oath, that they would neither eat nor drink before they had killed Paul, which by Pauls Sisters son is discovered unto him, and to the chief (Captain): That the chief (Captain) Claudius Lycius sent him by night with a convoy unto Cesarea, with a letter to the Governour Felix, who put him in prison in Herods Judgement-hall untill his accusers should be come, chap. 23. That Ananias and the Elders came to Cesarea to accuse him, which is done by the Advocate Tertullus, who accuseth him of sedition and profanation of the Temple: That Paul denied both these points, relating what was done, and wherefore he came to Jerusalem: That Felix deferred the busyness untill the coming of Lysias giving him more freedome in the prison, and that he often sent for to come to him and his wife that they might hear him. That he is thus kept Prisoner untill Festus came in his place, chap. 24. That the Jews when Festus came to Jerusalem, besought him that Paul might be judged at Jerusalem, which he refuseth and commandeth them to accuse him at Cesarea before him: That they do so, and Paul defendeth himself: and when Festus would send him to Jerusalem, that he appealeth unto Cesar. That King Agrippa and Bernice desire to hear him, before whom he is brought, chap. 25. And defendeth himself against the accusations of his Adversaries, relating how that at first he persecuted the Church, and how he was wonderfully converted unto Christ, and is therefore accused; for which Festus mocketh him, and Agrippa declareth that he might be set free, if he had not appealed unto Cesar, chap. 26. That Paul is delivered with certain other prisoners to the Captain Julius, to be carried to Rome: That to that end they go into a Ship of Adramyttium, and sail towards Sidon, from thence along by Cyprus to Myra, and going over into a ship of Alexandria along by Cnidu, and Crete unto fair Haven, where Paul adviseth them to winter, but the Captain followeth the counsell of the Pilot, and saileth forward along by Crete unto Claudi, and there ariseth a gret Tempest, so that they are constrained to cast the goods over-board: That God by an Angel revealeth unto Paul, that no man should perish, but that they should be cast upon an Island, wherefore Paul exhorteth them to be of good cheer: That they cast out four Anchors before, and that the Seamen thought to escape with the boat, which Paul binders. That they cast the Corn over-board, and that after they had eaten somewhat, they came neer land where the ship ran a ground. That the Souldiers would have slain the prisoners, which the Captain binders: and that so suffering Shipwreck they swim to Land, chap. 27. That this Land was the Island Melita, and that they were kindly entertained by the Inhabitants: That an Adder abides hanging on Pauls hand, which he shaketh off without hurt: That Paul cureth the Father of Publius of a feaver and bloudy flux, and others, sick persons on that Island: That after three moneths they sayl forwards from thence towards Italy along by Syracuse, Rhegium, Putcoli, and Appijs-market, and come to Rome, where Paul is delivered over to the Commander of the Camp, and kept by a Souldier: That Paul declareth to the Jews there, wherefore he was sent prisoner to Rome: and that he treated with them concerning Religion, and proved unto them that Jesus was the Christ, which some believed and others not: That Paul abode there in an hired house two years, preaching the Gospel freely, chap. 28.

THE



THE ACTS.

CHAP. I.

1 The Preface of Luke, whereby he joynes this his second Book unto his Gospel. 3 Christ converseth with his Apostles after his resurrection for fourty dayes. 4 Commandeth them in Jerusalem to wait for the sending of the Holy Ghost. 6 Answereth their question when he will set up the Kingdome of Israel. 9 Ascendeth into heaven that they see it, 10 which two Angels testifie, who also foretell his coming again. 12 The Apostles return to Jerusalem, 13 continue with one accord in prayer with certain women, and with the mother of Christ. 15 Peter relates the prediction concerning Judas and his end, 21 and exhorteth them to put another in his place: for which end two are propounded, 24 of whom after prayer, Mathias is chosen to be an Apostle by lot.

TH E first Book I have made, [Gr. the first speech, whereby he understands his Evangelical History. So that from thence as also from that which followeth it appears, that the Holy Evangelist Luke wrote this Book also.] O Theophilus, [of this Theophilus see the annotation on Luke 1. 3.] of all that which Jesus began both to do and to teach.

2 Untill the day in which he was taken up, after that he by the holy Ghost, [This in the Greek text may be joyned either to the words given commandements, or to the word chosen] had given commandements [namely, how they should preach the Gospel throughout the whole world, Mat. 28. 19. Mark 16. 19. and at Jerusalem wait for the sending of the Holy Ghost, Luke 24. v. 49.] to the Apostles which he had chosen, [namely, to the Apostolical office. See Mat. 10. v. 1. &c.]

3 To whom also after that he had suffered, he shewed himself alive, [Gr. proposed, or presented in many] with many certaint evidences; [from whence it clearly appeared, that he was truly risen from the dead with the same body: such as were his often appearing unto them, often speaking and eating with them, and their seeing and feeling his skars, Luke 24. John chap. 20. and 21.] being seen of them for fourty dayes, and speaking of the things which concern the Kingdome of God.

4 And when he was assembled with them, [Or when he had gathered (them) together] he commanded them that they should not part from Jerusalem, but wait for the promise of the Father, [that is, the holy Ghost which the Father had by him promised that he would send unto them, Luke 24. 48. John 14. v. 26.] which ye (said he) have heard of me.

5 For John indeed baptized with water, but ye shall be baptized with the holy Ghost, [Gr. in the Holy Ghost, namely, which on the day of Pentecost I will abundantly powre out upon you as water. The same John the Baptist foretells also, Mat. 3. 11.] not long after these dates, [Gr. not after many these dates, namely, ten daies after.]

6 They therefore which were come together, asked him, saying, Lord, wilt thou in this time set up again the Kingdome? [Namely, which the Prophets have foretold, shall be set up by the Messias, and they yet thought according to the common error should be a worldly Kingdome] to Israel? [that is, to the people or posterity of Israel.]

7 And he said unto them, it belongeth not to you to know the times or opportunities, [Namely, of the times in which God will execute that which he hath ordained and promised] which the Father hath put in his own power.

8 But ye shall receive the power of the holy Ghost, which shall come upon you; [Or ye shall receive power, after that the holy Ghost shall be come upon you] and ye shall be my witnesses, [Gr. be witness unto me, namely that I am the promised Messias and Saviour of the world] as well at Jerusalem as in all Judea and Samaria, and even nnto the utmost (part) of the Earth.

9 And when he had said this, he was taken up, [That is, lifted up bodily, and invisibly from Earth towards heaven, Mark 16. 19. Heb. 1. 3. and chap. 8. 1. which is by Paul called the third heaven and paradise, 2 Cor. 12. v. 2. 4.] while they saw it, and a cloud took him away from their eyes. [Or took him up, and so away from their eyes.]

10 And as they held their eyes towards heaven while he went away, behold two men stood by them, [That is, two Angels in the shape of men. See Gen 18. 2.] in white cloathing. [so the Angels used to appear, thereby to shew the purity of their nature, and that they came to declare joyfull things. See Mat. 28. 3. Mark 16. 5. John 20. 12.]

11 Which also said; Ye men of Galilee [See Acts 2. 7.] what stand ye and look ye up towards heaven? This Jesus which is taken up from you into heaven, shall so come [that is, in such manner, visibly, and in a cloud, Mark 13. 26. Luke 21. 27. Rev. 1. 7.] like as ye have seen him go away towards heaven.

12 Then they returned unto Jerusalem from the mount which is called the Olive-(mount,) [Gr. Olive-garden, namely, mountain. Of this mountain see Mat. 21. 1.] which is nigh unto Jerusalem, lying [Gr. having] (from thence) a Sabbath journey, [that is, as far as the Jews might go on a Sabbath day; on which it was forbidden to travel far; Exod. 16. 29. which according to the opinion of some was about seven furlongs. So that (each furlong being reckoned for one hundred twenty and five paces) it should be about a quarter of an hours going. And seeing it is said John 11. 18. that Bethany from whence Christ ascended unto heaven, Luke 24. 50. lying on this mountain, was fifteen furlongs from Jerusalem, so must this be understood of the beginning of the mount of Olives, on which Bethany lay yet somewhat further.]

13 And

13 And when they were come in, [Namely, not only into the City, but also into an house, which some think to have been the house of Mary, the Mother of John Mark, of whom we read *Act 12. 12.*] they went up into the upper room, where they abode, (namely) Peter [of these Apostles see *Mat. 10. 20.*] and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James (the son) of Alpheus, and Simon Zeleotes, and Judas (the brother) of James. [this Judas was thus surnamed, to be distinguished from Judas Iscariot the Traitor, and so he also names himself in his Epistle, v. 1. and was otherwise surnamed Lebbeus, *Mat. 10. 3.*]

14 These all were persevering [That is, powerfully, steadfastly, and patiently continuing] unanimously in prayer and supplication, with the women [namely, which had followed Christ from Galilee, and had served him *Mat. 27. 55, 56. Mark 15. 40. Luke 23. 55. John 19. 25.* and also with their wives, who had need to be strengthened, as being to be companions of the Travels of their husbands, *1 Cor. 9. 5.*] and Mary the Mother of Jesus, and with his brethren. [that is, Nephews and Kinsmen, *Mat. 12. 46.* as were James and Joses, Simon and Judas, sons of Mary the Sister of Christs Mother, *Mat. 13. 55.*]

15 And in the same daies [That is, on one of those daies] Peter stood up in the midst of the Disciples, and spakes (now there was together, a company of about an hundred and twenty persons,) [Gr. names, that is, heads, or men which are numbered by their names. See *Rev. 3. 4. and 11. v. 13.*]

16 Men, Brethren, this Scripture must be fulfilled, which the Holy Ghost by the mouth of David foretold concerning Judas, who was the leader of those that took Jesus.

17 For he was reckoned with us [Or numbered,] and had obtained the lot of this ministry. [so the ministry of the Apostleship is called, because the same is given by God, not of merit or worthiness, but according to his good pleasure, *Act 8. 21.*]

18 This (man) therefore procured [Namely, in as much as he gave the Jews occasion, that that field was bought by them, for that money which was given him for his treason, *Mat. 27. 6, 7.* So that this must be understood not of Judas his intent, but of the event which followed thereupon] a field, [namely, the field of blood ver. 9.] by the reward [Gr. of the reward] of iniquity, [that is, of the unrighteous act of treason] and being fallen [Gr. become] headlong [seeing it is said, *Mat. 27. 5.* that he was strangled, therefore the common opinion is, that he hanged himself with an halter, and that so he fell headlong or into the halter, or that the halter being broken he fell headlong and burst, and that so he powdered out his bowels through the righteous judgement of God. See the like example in Achitophel, *2 Sam. 17. 23.*] burst up in the midst, and all his bowels were powdered out.

19 And it became known [Namely, that God had punished the traitor Judas with such a death] to all that dwelt at Jerusalem; so that that field in their own tongue [namely, in the Syrian or Chaldean tongue, which the Jews used after the Babilonish Captivity] is called Akeldama, that is, a field of blood, [namely because it was bought for the money, for which the blood of Christ had been sold.]

20 For it is written in the Book of Psalms, Let his habitation be waste, and let there be no man that may dwell in the same; [David as a type of Christ, in the 69 Psalm speaketh indeed in the general of his Enemies: yet seeing in the same Psalm it is also prophesied of the sufferings of Christ, therefore the Apostle Peter applies it to Judas in particular, who was the betrayer of Christ] and [namely, it is again said in another place in the Book of Psalms] let another take [David

seemeth indeed in the 109 Psalm, to speak these words of David, who was one of the chief Heralds of King Saul, and had betrayed him with the Priests at Nob. But seeing that David was a type of Christ, therefore this was also fitly expounded by Peter, of Judas, who betrayed the Lord Christ] his Overseers office [howsoever the Greek word sometimes signifies all manner of Overseers offices, yet here it is taken specially for the Apostolical office of Judas, which is so called, because the Ministers of the Gospel have oversight of the Church, *Act 20. v. 28.*]

21 It is needfull therefore, that of the men which have conversed with us, [Or have assembled, namely, when we followed Christ; amongst whom without doubt the seventy Disciples also were] all the time in which the Lord Jesus went in and out amongst us, that is, conversed familiarly with us, went up and down with us, and as our Lord and Master administered his office among us. An Heb. See *Deu. 31. 2. Ps. 121. 8. John. 10. 9.*]

22 Beginning from the Baptism of John, [That is, from the time that John began to teach and baptize: for then began the Ministry of the Gospel, and shortly after Christ himself also began to administer his office] untill the day in which he was taken up from us, one of the same became witness with us of his resurrection. [namely, and also of all other of Christ's doctrine and deeds. But here mention is made only of his resurrection; because thereby he was powerfully shewed to be the Son of God and the true Messiah, *Act 2. 33. Rom. 1. 4.*]

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, [This (man) in some Books is called Joses; and is held to have been a Brother of James the younger] and Matthias.

24 And they prayed and said, thou Lord [See the reason hereof in the annotation, on *Gal. 1. 1.*] thou knower of the hearts of all, [that is, thou who knowest how they are disposed inwardly in the heart] Perv of these two, one [namely, by the lot which was ordered by thee, *Prov. 16. 33.*] whom thou hast chosen.

25 To receive the Lot of this ministry and Apostleship [See v. 17.] from whence Judas is departed, [or gone away, i.e. from whence Judas for his wickedness fell] that he might go away into his own place. [namely, which is by God according to his righteous judgement appointed for him, such and as sic like him, and is called the place of torment, *Luke 16. 28.*]

26 And they cast their lots; [Gr. gave their lots; namely, Joseph's and Matthias's of whom one should be chosen by lot, that so his calling to the Apostleship might come as from God himself] and the lot fell upon Matthias; [see the like in the choosing of Saul to the kingly office, *1 Sam. 10. 20.*] and he was with common consent chosen unto the eleven Apostles. [that is, they all approved and embraced this divine choice.]

C H A P. II.

1 The holy Ghost is powred out upon the Apostles with visible signs on the day of Pentecost, 4 who being filled with his gifts, speak the great deels of Gods in all manner of tongues, 5 about which trouble ariseth in Jerusalem among all manner of Nations, so that some marvell, and others scoff therat. 14 Peter confutes the mockers, and sheweth that this came to pass according to the prediction of the Prophet Joel. 22 Proveit out of the Psalms of David that Jesus whom they had crucified, was risen from the dead, set at the right hand of God, and from thence had powred out these gifts; 36 and that for this cause he was the promised Messiah, 37 wherewith the hearers being stricken, are by Peter exhorted to repentance, vnd three thousand of them are

are baptized, 42 who persevere in the doctrine of the Apostles, and exercising of Gods worship and love having their goods in common, 47 and the Church increaseth daily.

And when the day (of the feast) of Pentecost; [The word *Pentecost*] is a Greek word signifying the fiftieth day, so was the second great yearly feast called on which the first fruits were offered up, Num. 28. 25, because it began on the fiftieth day after the second day of the Passover, I. c. 23. 15, 16, on which fiftieth day after the first Passover, and the coming out of the children of Israel out of Egypt, the Law was also given by God on the mount Sinai, Exod. 19. 1, 11. See also of this feast, Acts 20. 16. and 1 Cor. 16. 8.] was fulfilled; [that is, was come] they were all [namely the twelve Apostles, to whom this promise was especially made. See after v. 4, 15, 16.] with one accord together: [that is, assembled in one place, namely, in an upper room within Jerusalem, Acts 1. 13.]

2 And there hapned suddenly [That is, unawares] from heaven a sound, like as of a violent driving [that is, blowing with strong noise] winde, [or blast. This wind signified the Holy Ghost, which was given to the Apostles; and by the ministry of the Apostles should be given, and make its way through against all force] and filled the whole house where they sat.

3 And there were seen of them [Or on them, namely the Apostles] divided Tongues: [that is, shapes of Tongues, which were parted or cloven; whereby was signified the many kinds of Tongues with which the Apostles should speak, and publish the Gospel amongst all Nations. See v. 4.] as of fire, [that is, fiery, whereby was signified, that the Holy Ghost should inflame the hearts of the Apostles, and their hearers, with a light of the knowledge of God, with fervent love of God and (their) neighbour, and zeal to Gods glory, and mens salvation] and it sate [namely, the fire of the divided Tongues] on every one of them. [namely, of the Apostles. See v. 1.]

4 And they were all filled with the Holy Ghost, [That is, with the extraordinary gifts of the Holy Ghost] and began to speake with other [that is, strange Tongues before unknown to the Apostles. Mark saith new, Mark 16. 17.] Languages, [Gr. Tongues, as v. 11.] even as the spirit [that is the Holy Ghost, 2 Pet. 1. 21.] gave them to utter. [the Greek word signifies to bring forth some excellent matters or sentences. See v. 11.]

5 And there were Jews dwelling at Jerusalem, [That is, abiding for a time, either to be instructed in the Jews Religion, Acts 6. 9. and 9. 29. or to keep the feast of Pentecost, Exod. 23. 17.] Religious men from every nation of those that are under heaven; [that is, who by the persecutions of the Asyrian, Babilonian, Egyptian and Syrian Kings, were scattered into all Lands, 1 Pet. 1. 1. and so was fulfilled that which was foretold, Esa. 43. 5, 6.]

6 And when this voice had happened, [That is, this sound of this wind, or when this rumour was spread abroad] the multitude came together and was disturbed: [or confused, namely, either in this coming together, or in their mind through admiration of this strange thing] for every one heard them speake in his own Tongue. [therefore the Apostles speake not in one Tongue as some think: for so should this miracle have been in the hearers, and not in the Apostles, but in divers, according to the diversity of the Tongues which the hearers speake and understood. See Acts 10. 46. and 19. 6. and 1 Cor. chap. 12. 13, 14.]

7 And they were amazed all [Namely, as if they were put out of their wits] and marvelled, saying one to another, behold, are not all these that speak Galileans? [that is, who were born and have always dwelt in Galilee, and are mean and unlearned persons, having learn-

ed no other then their Mothers tongue.]

8 And how bear we them every one in our own language in which we were born?

9 Parthians and Medes, and Elamites; [Elam was a part of Persia so called from Elam, a son of Sem, Gen. 10. 22. 1 Chron 1. 17.] and they that are Inhabitants of Mesopotamia and Judea, [that is, aswell they that dwell and are born in Mesopotamia as they in Judea. Mesopotamia is a part of Syria so called in Greek because it lieth in the midle betwixt the two Rivers Tigris and Euphrates, Gen. 24. 10. and chap. 35. 9.] and Cappadocia, Pontus, and Asia. [Asia in general is called the third part of the world then known, and in speciall that part which in former times was called Asia the less and now Asia, whereof Cappadocia, Pontus, Phrygia and Pamphylia, were also parts: but here it seems to be taken yet more specially, for that part of Asia the less which lieth about the Aegean Sea, over against Macedonia and Thracia.]

10 And Phrygia and Pamphylia, Egypt and the parts of Libya, which (lyeth) neer Cyrene, [This was a City in Libya or Africa, from which the Country lying about was called Libya Cyrenaica. In all these Countreys the Jews were scattered long before, and spake the Languages of those Lands, 1 Pet. 1. 1.] and the outlandish Romanes, [that is, which were born or inhabited at Rome or thereabouts, and were come to Jerusalem about their busyness, or because of Gods worship] both Jews [namely, not only by Religion, but also by off-spring and descent] and Jewish converts. [Gr. Proselytoi, that is, commers unto. Jews not by descent but by Religion. See Mat. 23. 15.]

11 Cretes [That is, born or dwelling in the Island Crete, now called Candia. See Acts 27. 7, 12. and Tit. 1. 5.] and Arabians; we hear them in our (own) Languages [Gr. Tongues v. 4.] speak the great works of God. [or the glorious deeds of God, namely, which he hath done by Jesus Christ for the salvation of men, Luke 1. 49.]

12 And they were all amazed, and of doubfull mind [That is, they doubted what this might be, and what they should believe of it] saying one to another what now will this be?

13 And others [Some it may be of the Scribes, Pharisees, Sadduces, and the like to them] mocking, said, they are full of sweet wine. [that is, they are drunk: Some translate this, they are full of must, but it was not then the time of must as yet, i.e. of new pressed wine.]

14 But Peter standing with the eleven lift up his voice, and speake to them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and let my words enter into your ears.

15 For these are not drunken as ye suppose: for it is (but) the third hour of the day; [Namely, after Sunrising, like as the Jews reckoned their hours of the day. See Mat 20. 3. John 11. 9. and agrees with our nine o'clock. The Jews as some lay, used on the feast dayes, to continue fasting without eating or drinking untill the sixt hour, that is, till noon.]

16 But this is it, that is spoken by the Prophet Joel;

17 And it shall be in the last daies [So the times of Christs Kingdome are called since his coming, 1 Cor. 10. 11. Heb. 1. 1. which are so called, because in the same there shall happen no alteration more in the worship of God, and after them shall follow the end of the world] (saith God) I will powre out of my spirit upon all flesh: [that is, all sorts of men, of what state, age or generation soever they be, Luke 11. 42. 1 Tim. 2. 1, 4.] and your sons and your daughters shall prophecy, [that is, clearly know God, and inform others of him. Under the manner of instruction, which was usual to a few in the old Testament, Num. 12. 6. is described the abundant

dant instruction and knowledge, which should be in the new Testament unto the worlds end] and your young men shall see visions, and your old (men) shall dream dreams.

18 And also on my servants, and on my hand-maidens, I will in those dates powre out of my spirit, and they shall prophesie.

19 And I will give wonders [That is, wonderfull signs of Gods wrath against the Enemies and Persecutors of Gods Church. See Mat. 24. 29. Luke 21. 25.] in the heaven above, and signs on the Earth beneath, blood and fire, and smoke-vapour.

20 The Sun shall be changed into darkness, and the Moon into blood, before that the great and illustrious day of the Lord come. [That is, the day in which the Lord Jesus Christ shall come to judge the quick and the dead.]

21 And it shall be that every one that shall call in the name of the Lord [That is, acknowledge him for the Saviour with a true faith, seek salvation in him alone, call upon him for the same, as also in all troubles, and serve him aright] shall be saved.

22 Ye Israelitish men bear these words : Jesus of Nazareth, a man shewn of God, [That is, clearly proved that he was sent from God, and was the true Messiah] among you, [Gr. in or unto, or to you] by mighty (works) and wonders, and signs, which God did by him in the midst of you, as ye your selves also know.

23 This (man) by the determinate counsell and fore-knowledge of God being delivered over, [That is, not by chance, or by the obstinacy of his Enemies only, but according to the decree, disposing, and permission of God] ye have taken, and by the hands of the unrighteous [or by unrighteous hands, namely, of the heathenish and ungodly Souldiers of Pilate, Mat. 20. 19.] fastened to the (cross) and slain.

24 Whom God hath raised up, having loosed the pains of death, [Namely, of the death, which, with and after many pains, was inflicted on him. Peter seems here to allude to the words which are used, Psa. 18. v. 6. where it is the snares, bands, or cords of death, which fitly agrees with the word loosed] seeing it was not possible that he should be held by the same (death.)

25 For David saith of him; I saw the Lord always before mee [See the exposition of these words, Psa. 16. 8.] for he is at my right (hand) that I may not be moved.

26 Therefore is my heart glad and my tongue rejoiceth : yea also my flesh shall rest [Or dwell, namely, in the grave, as in a Tabernacle as the Greek word imports] in hope. [namely, speedily to rise again out of the grave.]

27 For thou wilt not leave my soul [That is, me, a part being taken for the whole, Gen. 46. 26. Psa. 3. 2. Acts 27. 37. and again the whole being understood for a part, my body. So the word soul is oftentimes taken, Lev. 19. 28. and 21. 1, 11. Num. 5. 2. and 9. 10. Hag. 2. 14. Some by these words my soul understand Christ the Messiah, as if David should say, thou wilt not leave my soul, i. e. Christ who liveth in me, Gal. 2. 20. and who is the life and resurrection, John 11. 25. in Hell. But the first opinion is indeed the most common] in hell, [the Hebrew word Sheol and the Greek Hades, which is here used, signifieth sometimes the place of the damned, Deu. 32. 22. Job. 11. 8. Mat. 11. 23. Luke 16. 23. in which signification it cannot be taken here ; seeing Christs soul being separated from the body by death, was not in that place but in Paradise, Luke 23.]

43. Sometimes it signifies hellish pains and distresses, 1 Sam. 2. 6. Psa. 18. 6. and 116. 3. in which signification some think that this word might be taken here, seeing Christ before his death suffered such pains in his soul. But seeing the same word is also oftentimes taken

for the grave, Gen. 37. 35. Job 17. 13. Psa. 6. 6. and 30. 4. Prov. 1. 12. and 27. 20. Isa. 5. 14. and 38. 18. Rev. 20. 13. and here is spoken of the state of Christ after his death, and of his resurrection from the same, therefore it is here indeed most fitly understood of the grave, in which Christs soul, i.e. Christ, yet according to his body, lay untill the third day] neither will thou give (over) thy holy one [that is, the Messiah, who was to be holy, innocent, undefiled, and separated from sinners, and whom the Father sanctified to that office. So he is every where called, Dan. 9. 24. Mark 1. 24. 1 John 2. 20. Rev. 3. 7.] to see Corruption. [that is, to be sensible of, or subject unto.]

28 Thou hast made known to me [That is, imparted, given] the ways of life : Thou shalt fill me with rejoicing by thy face.

29 To men bretheren, it is lawfull (for me) to speek freely unto you of the Patriark David : [That is, one of the principall fore-fathers of the old Testament, such as were also Abraham, Isaac, Jacob, and the twelve heads of the Tribes of Israel] that he is both dead and buried, and his grave is amongst us [from whence it appears, that he spake not of his own flesh, which saw corruption in the grave, and is not raised up] unto this day.

30 Seeing therefore that he was a Prophet, and knew that God had sworne to him with an oath, that out of the fruit of his loynes, [i.e. out of one of his posterity. See 2 Sam. 7. 12. and Psa. 132. 11. which was fulfilled in the Virgin Mary] for as much as concerns the flesh, [that is the humane nature, Rom 1. 3.] he would raise up the Christ, for to sei (him) upon his Throne, [namely, his Kingly Throne. Yet this is understood not of a worldly Kingdome such as Davids was; but of a spiritual and eternal Kingdome, wherof Davids Kingdome was a type, Luke 1. 32, 33. John 18. 36.]

31 He foreseeing this, spake of the resurrection of Christ, that his soul was not left in Hell, [See the exposition of these words, ver. 27.] neither did his flesh see Corruption.

32 This Jesus, God hath raised up, [Namely, from the dead] whereof we all are witnessses.

33 He therefore being exalted by the right (hand) of God, [That is, by Gods Almighty power, Psa. 44. 4. Otherw. being exalted unto the right (hand) of God, namely, when he being risen and ascended into heaven, sat at the right hand of God, Mark 16. 19.] and having received from the Father the promise of the Holy Ghost, [that is, the promised Holy Ghost] hath powred out this [that is, those extraordinary gifts of the Holy Ghost] that ye now see and hear.

34 For David is not ascended into the heavens ; [Namely, according to his body, which is long ago rotten in the grave and yet rests] but he saith ; The Lord spake unto my Lord, sit at my right (hand) [by sitting, at the right hand of God is understood the highest honour, glory and power ; as it is usual among men, when they will honour any man in the highest degree, that they set him at their right hand, 1 Kings 2. 19. Psa. 45. 10. The further exposition of these words, see Psa. 110. 1. &c.]

35 Until I shall have set thine Enemies for a footstool of thy feet.

36 Therefore let the whole house of Israel, [That is, generation or people] know for certain, that God hath made him [that is, appointed and exalted, Phil. 2. 9. 10.] for a Lord, [namely, of his Church, or of the people of God] and Christ, [that is, Messiah, anointed] (namely) this Jesus whom ye have crucified.

37 And when they heard this, they were smitten in the heart, [Gr. were pierced, or pricked through, namely, through grief for their sins committed against him] and said unto Peter and the other Apostles, what shall we do [namely, to escape the deserved punishment, to obtain

tain remission of sins, and to be saved] Men, brethren.

38 And Peter said unto them, repent ye, [Namely, of your unbelief and other sins] and let every one of you be baptized in the name of Jesus Christ, [See Mat. 28.]

39. Although the sons name only be named here; forasmuch as he is the Mediator of the Covenant, whereof baptism is a seal, yet thereby are not excluded the Father who sent him, and the Holy Ghost who anointed him. See also the annotations on *Acts* 8. 16. for remission of sins, [that is, for assurance that your sins are forgiven you for Christs sake, *Acts* 22.16. For not the water of baptism, but the blood of Christ properly cleanseth us from all our sins, *1 John* 1. 7.] and ye shall receive the gift of the Holy Ghost, [namely not only the gifts of the Holy Ghost, which are common to all believers, and necessary to salvation; but also this extraordinary gift which we have now received; for this was then also imparted to other believers, for the propagating and confirming of the Gospel, *Acts* 8. 17. and 19.6.]

40 For the promise, [Namely, which was related before out of *Joel* 2. 28. and that also according to the covenant of God, which he made with Abraham and his seed, *Gen.* 17. 7.] belongeth unto you, and to your children, [that is, your sons and daughters, as it is, *Joel* 2. 28.] and to all that are afar off, [that is, which shall yet be born hereafter from generation to generation: or to the Gentiles: for they are also said to have been farre off, *Esa.* 57. 19. *Ephes.* 2. 13.] as many as the Lord our God shall call unto them.) [namely, unto the elect Jews, by the preaching of the Gospel.]

41 And with many more other words, he testified, and exhorted them saying, be ye saved, [That is, withdraw your selves, or separate your selves, that ye may be saved] from this perverse generation [Gr. crooked, croſſe generation of the Scribes and Pharisees, and the other unbelieving Jews.]

42 They therefore that gladly [Or with pleasure, willingly, being made willing thereto by the grace of God] received his word, were baptized; and there were that day added (unto them) about three thousand souls. [that is, persons, *Gen.* 46.27.]

43 And they were persevering [See *Acts* 1. 14.] in the doctrine of the Apostles, and in the communion; [namely, of Saints in general, or in special of their goods, as is expounded, v. 44, 45.] and in the breaking of bread, [whereby is understood, either that they did eat and drink together, or that they received the Holy supper with one another, *Acts* 20. 7. which sometimes they did both together, as may be seen, *1 Cor.* 11. 21, 22.] and in prayers. [namely, which were made openly in the Assemblies of the whole Church.]

44 And a fear came upon every soul, [See v. 41.] and many wonders and signs were done by the Apostles.

45 And all that believed were together, [That is, assembled oftentimes with one another in one place] and had all things common. [namely, as concerning the use of goods in time of necessity, but not as concerning the property of the same, before they were delivered over to the Apostles, as is to be seen, *Acts* 5.4.]

46 And they sold (their) goods, [Gr. possessions] and substance, and divided the same unto all, according as every one had need.

47 And daily continuing with one accord in the Temple, and breaking bread, [See v. 42.] from house to house [that is, in houses, now in one, then in another] they did eat together, [namely, each one bringing his portion, so to rejoice themselves moderately with one another, and mutually to edifie (one another) Gr. they took food together] with rejoicing and simplicity of heart:

48 And praised God, and had grace [That is, favour, acceptance] with all the people. And the Lord added daily to the Church [that is, wrought powerfully by his holy Spirit in the hearts of men, that they joyned them-

selves unto the Church of the faithfull] those that should be saved, [namely, by faith in Christ.]

C H A P. III.

1 Peter going up to the Temple with John, curceth one born a cripple, 9 whereat the people wondring run together, 12 whom Peter informs that this work was not done by his (own) but by the power of Jesus Christ, 14 whom they had put to death, and who was risen from the dead. 17. Comforts them, and exhorts them to re-pentance. 20 that by him, who is now in heaven, and from thence shall come again; 23 according to the testimony of Moses, 24 and all the Prophets, 25 they might receive the blessing of Abraham.

Now Peter and John went up to the Temple together, about the hour of prayer, [Namely in which besides prayers, the daily Evening-sacrifice was also offered up. See *Exod.* 29. 38, 39.] being the ninth (hour). [namely after Sun-rising, to wit, when that hour was now ended, agreeing with our third hour after noon. See *John* 11. 9. *Acts* 2. 15.]

2 And a certain man, [Namely, of above fourty years old, *Acts* 4.22.] who was a cripple from his mothers womb, was carried, whom they daily set at the door of the Temple called the beautifull, [This was one of the gates of the Court, and as it seems the great gate which stood towards the East, so called for its beauty and costliness. See *Joseph. antiqu. lib.* 15. cap.14.] to desire an alms [to let the poor beg was by God forbidden amongst his people, *Deu.* 15. 4. so that this also was a sign, that at that time the Laws of God were very much fald to decay amongst the Jews] of those that went into the Temple.

3 Who seeing Peter and John, as they were about to enter into the Temple, intreated that he might receive an alms.

4 And Peter looking strongly upon him with John, said, look on us.

5 And he kept (his eyes) on them, expecting to receive something. [That is, some alms.]

6 And Peter said, silver and gold I have not: but that which I have that give I thee, in the name of Jesus Christ [That is, by Christs command and power, or trusting on the promises and power of Christ] of Nazareth, [See *Mat.* 2. 23.] arise and walk.

7 And taking him by the right hand, he lift (him) up, and straightway his feet [Gr. baseis, i.e. foundations, for the feet are as the foundation on which the body rests, stands, and is born] and ankles were firm.

8 And he leaping up, [That is, not only arising, but for a token of being perfectly cured, and of joy, leaping up. See *Esa.* 35. 6. and *Acts* 14. 10.] stood and walked, and went with them into the Temple, walking and leaping; and praising God.

9 And all the people saw him walk and praise God.

10 And they knew him that it was he, that had sake for an alms at the beautifull gate of the Temple; and they were filled with amazement and astonishment at that which was happened unto him.

11 And as the cripple which was healed held fast (on) Peter and John, [Kept him fast about them, without departing from them] all the people ran together unto them into the Court, which is called Solomons (Court) [That is, which was first built about the Temple by Solomon, and afterwards being laid waste with the Temple, was built up again in the same place, and therefore had kept the name of Solomons. See *1 Kings* 6. 3. *John* 10. 23; *Acts* 5. 12.] being amazed.

12 And Peter seeing (that,) answered, [That is, spake] unto the people, ye men of Israel, why wonder ye at this? or why look ye (so) strongly on us; as if we by our power or godlines, [namely]

ly as if by the same we had deserved this] had made this (man) to walk?

13 The God of Abraham, and of Isaac, and of Jacob, [That is, the true God, who revealed himself to these Patriarchs and fore fathers, made a covenant with them and their posterity, and who was known and served by them. See Acts 3.20. and Phil. 2.9.] the God of our Fathers hath glorified, [namely, having raised him from the dead, and taken him unto the highest honour in heaven, and by our ministry doing such like miracles] his child Jesus [or servant, minister, see Isa. 53.11. and here v. 6. and Acts 4. v. 27.] who ye delivered over, and denied him, [namely, that he was your King, John 19.15.] before the face of Pilate, when he judged that he should be released.

14 But ye denied the holy, [See Acts 2.27.] and the just (one) and desired that a man, [namely, Barabbas, See Mark 15.7.] who was a murderer, should be given unto you.

15 And ye killed the Prince of life, [That is, who is the only guide, by his merits and powerful operations to bring men to eternal life. See Acts 4.12.] whom God hath raised from the dead: whereof we are witnesses. [that is, of which thing, or of which Christ.]

16 And by faith in his name, [Gr. of his name, i.e. seeing he believed in the name of Christ as is expounded in the following (words) See Mark 11.22. Rom. 3.22.] his name [that is, this Jesus Christ himself, in whose name and by whose power this miracle is done] hath strengthened this (man,) [that is, made his feet firm, that he can now stand and goe on the same] whom ye see and know: and the faith that is by him, [or in him] hath given him this perfect soundness, [namely of all his members, which he can now fully make use of] in presence of you all.

17 And now, Brethren, I know, that through ignorance ye did it, [This he saith to comfort them with hope of forgiveness, seeing they had not sinned against the Holy Ghost. See Luke 23.34. John 16.3. 1 Cor. 2.8. 1 Tim. 1.13.] like as also your Rulers [this must be understood of some of them, of whom the Apostle speaketh, 1 Cor. 2.8. for of some Christ testifieth that they sinned against the Holy Ghost, Mat. 12.30, 31, 32.]

18 But God hath thus fulfilled that which he had before declared by the mouth of all his Prophets, that the Christ should suffer.

19 Amend therefore and be converted, that your sins may be wiped out, when the times of refreshing shall be come, [that is, of the reviving of the faithfull, who are subject to the heat of persecutions in this world, Psa. 66.12. Isa. 28.12. Jer. 6.16.] from the face of the Lord.

20 And he shall have sent Jesus Christ, [Namely, the second time, or in his second coming to judgement] who before was preached unto you. [otherwise, before appointed, ordered, ordained.]

21 Whom the heaven must receive, [That is, having received, retain] until the times of the restitution of all things, [that is, until the day of the general judgement, in which all things which now by reason of sin are subject to vanity, shall be brought to right again, and be restored, Rom. 8.20. 2 Pet. 3.13. Or until all shall be perfectly fulfilled, that was foretold by the Prophets] which God hath spoken by the mouth of all his holy Prophets, from (every) age. [that is, heretofore in former times, or from the beginning of the ages, John 9.32. Amongst these was Enoch also, Jud. v. 14.]

22 For Moses said unto the Fathers, the Lord your God shall raise unto you a Prophet, [That is, an excellent Teacher, sent by God after a special manner] out of your brethren like unto me, [that is, being like unto me according to the humane nature, and in excellency of especial mission, faithfulness and miracles, yet excelling

him also in many things. See Deu. 18.15. Heb. 3. v. 2. 3, 4, 5.] him shall ye hear in all things [Or according to all things] that he shall speak unto you.

23 And it shall come to pass that every soul that shall not have heard this Prophet, shall be rooted out [Or, abolished, destroyed; Moses saith Deu. 18.19. Of him will I require it, i. e. I will punish him, namely, as is here declared, with rooting him out of my people. See Heb. 2. verse 2. 3.] out of the people.

24 And also all the Prophets from Samuel onwards, [Although after Moses before Samuels time there were also some prophets, yet notwithstanding Peter would have us principally to look upon Samuel, & the Prophets which were after him in the time of the kings, and afterwards seeing they prophesied more clearly of Christ. Acts 10.43.] and they that (followed) afterward, as many as have spoken, they have also before declared these dates.

25 Ye are children of the Prophets, [That is, descended from the prophets, or those to whom the prophets were principally sent] and of the Covenant, [or Testament. See Gen. 17.7. Rom. 9.4.] which God made with our Fathers, [or, unto our Fathers] saying unto Abraham, And in thy seed shall all generations [that is, Nations, Gen. 22.18. whereof see the further exposition, Gal. 3.8.] of the earth be blessed.

26 God having raised up [Namely, from the dead: or raised; i.e. sent into the world, Acts 13.22, 23.] his child Jesus, [or servant minister, see v. 13.] sent the same first unto you, [namely Jews and Citizens of Jerusalem, Acts 13.46.] that he should bless you [namely, with grace in this life, and with glory in that to come] in this, that he turn away every one (of you) from your wickednesses. [Or in this that every one of you turn away from his wickednesses. But the first agrees better with the word blesσ, as also with the like place, Acts 5.31.]

C H A P . IV.

1 The Rulers of the Jews put Peter and John in prison, 5 about which the whole Council assemble, 7 by which they are examined concerning the curing of the cripple. 8 Peter testifieth that the same was done in the name of Jesus, 11 and that he is the stone rejected of the builders, 12 but that there is salvation in none other. 13 The Council though being convinced of this miracle, yet notwithstanding forbids them to preach in the name of Jesus, 19 which they declare that they cannot leave off, 21 are afterwards dismissed with hard threatenings, 23 relating to theirs what was done to them, 24 who pray unto God for protection, boldness and blessing upon the preaching of the word, 31 and God answers them with an Earthquake. 32 The concord and love of the faithfull, who sold their goods for the sustentation of the needy. 36 which Barnabas also did.

A nd while they spake unto the people, there came unto them the Priests, & the Captain of the Temple, [That is, the Governour of the Romane Souldiers, who kept watch before the Temple, to take heed that no inconvenience should arise amongst the great multitude of the people coming daily unto the Temple, See Mat. 27.65. Luke 22.4,52. Acts 5.24, 26.] and the Sadduces: [of these see Mat. 3.7. and 22.23. Acts 23.8.]

2 Being greatly discontented, because they taught the people, and published Jesus, [Or by or through Jesus, namely, that the same should be done by Jesus: or that Jesus was risen from the dead, as v. 33. and Acts 2.24. and 3.15. Or in the name of Jesus] the resurrection from the dead.

3 And laid hands on them, and put them in custody, [Namely of certain Souldiers or other officers, without putting them in prison yet, as it seemeth] until the next day. For it was now Evening.

4 And many of those that had heard the word, [That is, Peters preaching of Christ, *Acts 3. 12.*] believed, [namely, that Jesus of Nazareth was the true Messias and their Saviour] and the number of the men was about five thousand. [namely, either the thicke thousand, *Acts 2. 41.* being reckoned therein, or beside them five thousand more.]

5 And it came to pass the next day, that their Rulers, [These seem to have been the principall heads of the great Council called Sanhedrim, consisting not only of Priests, but also of other principall of the people, especially of Scribes or Lawyers. See ver. 15.] and Elders and Scribes gathered together at Jerusalem, [namely, being or being called from other places to Jerusalem.]

6 And Annas the high Priest, [Of this Annas as also of Caiaphas. See *Luke 3. 2.* *John 11. 49* and *18. 13.*] and Caiaphas and John, [this was one of the five sons of Annas, otherwise called also Jonathas. See *Joseph. de bell. Jud. lib. 2. cap. 25.*] and Alexander, [some think that this was that Alexander of whom Josephus makes mention, *Antiq. lib. 20. cap. 3.* because he also was of Jewish parentage: but seeing he was Governor of Judea, therefore it is not likely that he was high Priest] and as many as were of the Family of the high Priest: [which may be understood either of such as were descended from high Priests, or of the chief Priests, that is, of the heads of the Priests, who were divided into daily orders, *1 Chron. 24. 1.* *Luke 1. 5.*]

7 And when they had set them in the midst, [Namely, Peter and John] they asked, by what power, or by what name [that is, by whose authority or command] have ye done this?

8 Then said Peter, being filled with the Holy Ghost, [Namely, with a singular impulse and moving of the holy Ghost] unto them, ye Rulers of the people, and ye elders of Israel [of these Elders see the annotation on v. 5.]

9 Seeing, [Gr. if so be, or if] we are legally examined [or are brought into judgement, sued or judged] concerning the good deed (done) to an infirm man, whereby he is become whole: [Gr. was saved.]

10 Be it knowable to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, [That is, by the power and authority of Jesus, and by faith in his name, *Acts 3. 16.*] whom ye have crucified, whom God hath raised from the dead, by him (I say) [namely, Jesus Christ, or by this, to wit, name of Jesus Christ, *Acts 3. 6.*] this (man) standeth here before you whole.

11 This is the stone, [Namely, Jesus of Nazareth] which was despised [Gr. set at nought, i.e. esteemed as nought, or rejected] by you the builders, [that is, by you who are appointed to edifie the Church with the saving doctrine of the true Messias] which is become an head of the corner, [that is, the principal corner-stone, whereupon the whole edifice is built. See *Isa. 28. 16.* *Rom. 9. v. 33.* *1 Pet. 2. 6.*]

12 And salvation is in none other, [That is, by none other] for there is also under heaven [that is, no where in all the world] no other name [that is, no man else, no other person] which is given, [namely, by God, *John 3. 16.*] amongst men, [Gr. in men] by which we must be saved, [Gr. in which.]

13 Now they seeing the boldness of Peter and John, and perceiving that they were unlearned, [Gr. illiterate who had not stayed in the Schools] and simple men? [Gr. idiotai. So common men are called who speak only their own mother tongue, who have no learning or authority in the Commonwealth or Church, *1 Cor. 14. v. 16. 23, 24.* and *2 Cor. 11. 6.*] marvelled, and knew them that they had been with Jesus.

14 And seeing the man stand by them, [Namely, on on his feet upright, which before he had not been able to do.] who was cured, they had nothing to say against it.

15 And having commanded them to go forth, [Gr. to go away: which must not be understood that they were wholly discharged that they might go their way, but that they were led out of the Council] out of the Council, they reasoned one with another,

16 Saying, what shall we do to these men? For that a notable sign is done by them, [Namely, the miraculous curing of this cripple] is manifest to all that dwell at Jerusalem, and we cannot deny it.

17 But that it be not spread more and more among the people, let us sharply threaten them, [Gr. with threatening threaten, Hebr.] that they speak no more to any man in this name, [or of this name, i.e. of this Jesus.]

18 And when they had called them, they said unto them, [That is, commanded them] that they should not at all speak nor teach in the name of Jesus. [namely, neither preach of him, nor call upon him him, nor work miracles in his name.]

19 But Peter and John answering, said unto them judge ye, if it be right before God, [That is, before the face of God, in Gods presence, who knows and judgeth all things] to hear you more then God.

20 For we cannot forbear to speak that which we have seen and heard, [Namely, seeing we are called of God, thereunto, to testify that which we have heard and seen of Jesus Christ.]

21 But they threatened them yet more, and let them go, finding nothing how they might punish them, [Namely, under any pretext or shew of justice] because of the people, [that is, for fear that the people should make an uproar against them] for they all glorified God for that which was done.

22 For the man was more then forty years old, [And consequently a credible and known man: and who was also harder to be cured, having been a cripple so many years] on whom this sign of healing was done.

23 And they being set free, came unto their own, [Namely, unto the other Apostles, *v. 29, 30, 31.*] and declared all that the chief Priests, and the Elders had said unto them.

24 And when these heard (that) they lift up unanimously (their) voice unto God, and said, Lord, [Gr. Deftota, which name is principally described to God the Father, as the word Kyrios to the Son Jesus Christ. See *Luke 2. 29.* *2 Pet. 2. 1.* *Jud. v. 4.*] thou art the God, who hast made the heaven and the Earth, and the Sea, and all things which are in the same.

25 Who by the mouth of thy servant David, [Or of thy child, see *v. 27.*] haft said, why do the Heathen rage? [Gr. neigh, as merteled horses when they go to battle] and (why) have the people thought vain things?

26 The Kings of the Earth are risen up (together,) and the Rulers are gathered together against the Lord and against his anointed.

27 For in truth, [That is, publickly and visibly] there were gathered together against thy holy child Jesus, [or servant, minister, See *Acts 3. 13, 26.* see also *Mat. 8. 6.* compared with *Luke 7. 2.* and here *v. 25.*] whom thou hast anointed, [namely with the Holy Ghost, for the supream Priest, Prophet and King of the Church] both Herod and Pontius Pilate; with the Gentiles and the people of Israel: [although the Israelites were but one people, yet nevertheless they are called peoples in the plural number, because they were divided into twelve tribes, *Gen. 28. 3.* and *48. 4.*]

28 To do all, [This must be understood not in respect of their intention, as if they had intended to execute the counsell of God: but in respect of the issue of the busines, which so fell out like as God had concluded in his counsel] that thy hand, [that is, thy self according to thy power and wise ordering] and thy counsel had before determined, [or before disposed, ordained, concluded; See *Acts 2. 23.*] that should come to pass.

29 And now (therefore) Lord, look on their threatenings, [Namely, from heaven, from whence thou governest all things] and give thy servants, [namely, the Apostles, Ephes. 6. 19.] to speak thy word with all boldness.

30 Therein that thou stretch forth thy hand, [That is, thy power] for healing, [namely, miraculous] and that signs and wonders may be done, through the name of thy holy child Jesus. [see v. 27.]

31 And when they had prayed, [Namely, the Apostles by whom this prayer was made] the place in which they were gathered together was moved. [the Greek word πολεύσις signifies to be moved up and down like the waves of the Sea. By this miracle God shewed that their prayer was heard] and they were all filled with the Holy Ghost: [See v. 8. to preach the Gospel boldly in the midst of persecution] and spake the word of God with boldness.

32 And of the multitude of those that believed there was one heart and (one) soul; [That is, very great unity, as well in doctrine and opinion, as in mindes and inclinations one towards another in love and peace] and no man said that ought of that which he had was his own; [See hereof, Acts 2. 44. and 5. 4.] but all things were common to them.

33 And the Apostles with great power, [Namely, to move the hearts of men, Rom. 1. 16.] gave testimony of the resurrection of the Lord Jesus: and there was great grace, [that is, favour and acceptance with the people, who esteemed much of them as of holy and godly persons] upon them all.

34 For neither was there any man amongst them that had lack. For as many as were possessours of Lands or Houses, they sold them, and brought the price of the sold (good) and laid (it) at the feet of the Apostles. [Namely, to be distributed by them to the poor according to every ones need, v. 35.]

35 And it was distributed to every one, according as each had need.

36 And Joses [Otherwise, Joseph] by the Apostles surnamed Barnabas (which is being interpreted a son of consolation) [or of exhortation; by reason of the singular gifts which he had, to comfort and exhort men out of Gods word. See Acts 11. v. 22, 23, 24.] a Levite, [or a Levite by birth, generation or descent of Cyprus] by birth of Cyprus. [the Jews were scattered into all quarters of the world, Pet. 1. 1. and also into this Island, wherof see Acts 11. 19. and chap. 13. 4. and 15. 39. and 21. 3. and 27. 4.]

37 He buying a field sold (it) and brought the money, [Namely that he had made of the field he had sold] and laid it at the Apostles feet.

C H A P . V .

* Ananias by reason of his hypocrisy and lying is reproved by Peter, and by God punished with a sudden death. 21 Likewise also Sapphira his wife. 12 Many miracles are done on the sick and possessed by the Apostles, and also by the shadow of Peter. 17 The Apostles are imprisoned, 19 and delivered by an Angel. 21 The Jewish counsell being assembled send to fetch them, but finde the prison empty. 25 They are fetcht out of the Temple and brought again before the counsel, 29 before which they defend themselves, and bear witness of Christ and his resurrection. 33 The Council intendeth to put them to death, 34 but on Gamaliels warning they are set free. 40 Yet first being scourged, 41 whereat they rejoice, and go forward in preaching as boldly as before.

A ND a certain man by name Ananias, with Sapphira his wife sold an estate? [Or, a possession,

ver. 3. it is called a Land or Farm.]

2 And substracted from the price, [That is, withheld by subtily, concealed it and brought it not forth] with the privity of his wife also, and brought a certain part and laid (that) at the Apostles feet. [See Acts 4. 34.]

3 And Peter said, Ananias, wherefore hath Satan filled thine heart, [That is, wholly possessed with covetousnes and hypocrisie. Or wherefore hast thou given Satan place in thy heart] that thou shouldest ly to the Holy Ghost, [that is, contrary to thy conscience and conviction of the Holy Ghost, say with untruth that the Land which was sold yielded no more. Or deserve, i.e. shouldest endeavour to deceive, as thinking that the Holy Ghost knew not this, and should not reveal the same unto us] and subtract from the price of the Land?

4 If it had remained, [Gr. remaining, namely, unfolded] did it not remain thine [That is, was is not at thy pleasure to have kept the same for thy self, without being necessitated to sell it] and being sold, was it not in thy power, [namely, to do with the money what thou thoughtest good; to keep the same for thy self or bring it hither, whereby it appears that this communion of goods was not in respect of the property, but in respect of the use, in time of need, see Acts 2. 44.] what is it that thou hast purposed [Gr. put or set] this deed in thy heart? Thou hast not lied unto men; [that is, not so much, or not only as thou thoughtest] but unto God, [namely, seeing thou hast lied unto the Holy Ghost, v. 3. who is the true God with the Father and the Son. See 1 Cor. 3. 16. compared with 1 Cor. 6. 19.]

5 And Ananias hearing these words fell down and gave up the Ghost. [Gr. gave forth the breath. Peter thus punished the hypocrite of this man with a sudden death for a warning to all other hypocrites, by a special inspiration of God, and by an extraordinary power with which the Apostles were furnished. See the like Act. 13. 11. which therefore they must not, nor may not imitate, who have not such inspiration and power] And there came great fear upon all that heard this.

6 And the young men, [Namely, which were there in the Congregation] arising, fitted him, [namely, by pulling off his cloathes; wrapping him in grave-cloaths, and otherwise to bury him. Or took him away] and carried (him) forth and buried (him).

7 And it was about three hours after, [Gr. an interval of about three hours] that his wife also came in: [Namely, into the place where the Apostles with the Church were assembled, Acts 2. 46.] not knowing what there was done. [namely, to her husband.]

8 And Peter answered her, [That is, spake to her and said. Hebr.] Tell me, did you sell the Land for so much? [Peter without doubt expressed the price which he had understood by the husband] And she said, yea for so much.

9 And Peter said unto her, what is it that ye have consented among you to tempt the Spirit of the Lord? [That is, contrary to your knowledge to do things which God hath forbidden, as if ye would try whether the spirit of God be righteous and omniscient] behold the feet of those that have buried thy husband are before the door, and shall carry thee out. [namely, after that thou also shalt presently be fallen down dead.]

10 And she fell down straightway before his feet, and gave up the Ghost. And the young men being come in found her dead, and carried (her) forth, and buried (her) by her husband.

11 And there came great fear upon the whole Church, and upon all that heard this.

12 And by the hands of the Apostles, [That is, by the ministry of the Apostles, for they were but ministers and Instruments; the power came from the Lord, Acts 3. 12. and chap. 4. 30. and 7. 35.] many signes and wonders

wonders we're done among the people : And they were all with one accord in Solomons Court. [See of this Court, 1 Kings 6. 3. John 10. 23. Acts 3. 11.]

13 And of the other, [Namely, which were of any account, and had not yet betaken themselves to the Church] no man durst join himself unto them, but the people held them in great esteem. [Gr. magnified them, Luke 1. 46. 2 Cor. 10. 15.]

14 And more and more were added; [Or so much the more namely, notwithstanding this judgement was happened to Ananias and his wife : or besides the former multitude, Acts 2. v. 47. and chap. 4. 4.] which believed the Lord, multitudes both of men and of women.

15 So that they carried forth the sick on the streets : [Or from streets to streets, i.e. every where on the streets] and laid [them] on beds and couches, that as Peter came, [that is, passed thereby] even but the shadow might overshadow any one of them. [Namely, to be healed thereby, John 14. 12.]

16 And also the multitude out of the Cities lying about came together to Jerusalem, bringing sick, and those that were troubled with unclean spirits, [See the like, Luke 6. 18.] which were all healed.

17 And the high Priest stood up, and all that were with him (which was the sect) [Gr. Hairesis, by which word is signified a manner of Religion, which any one hath chosen for himself and followeth, Acts 26. 5. and 28. 22. and this word in the beginning seemeth to have been taken as well in good as in evill part, but afterward it was taken alwaies in evill part, for a false Religion ; from whence cometh the word heresie and heretick] of the Sadduces) [See of them, Mat. 3. 7. and chap. 22. 23. Acts 23. 8.] and were filled with envy, [or zeal, namely a perverse zeal for the Law, Rom. 10. 2.]

18 And laid their hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the doors of the prison, [Understand, and afterwards shut them again, v. 23.] and led them forth, and said,

20 Go your way and stand, [That is, shew your selves there openly and boldly] and speak in the Temple to the people all the words of this life. [Or all these words of life, i.e. this Evangelical doctrine, whereby is shewn unto men the right way to come to everlasting life, John 6. 68.]

21 Now when they had heard (this) they went towards the morning into the Temple and taught. But the high-priest, and they that were with him being come, called the Council together ; [Gr. Synedrion, see thereof Mat. 5. 22.] and all the Elders of the children of Israel, [or assembly of the ancients of the children of Israel] and sent to the prison to fetch them.

22 But when the Officers came thither, they found them not in the prison, but returned and reported (this.)

23 Saying, we found indeed the prison shut with all assurance, [Gr. in all certainty] and the watch-men standing without before the doors, but when we had opened (them) we found no man within.

24 Now when the (high-) Priest [Gr. the Priest, whereby the high Priest is understood, seeing he was the head of this Council, v. 27. See the like 2 Kings 12. 2. 2 Chron. 24. 2.] and the Captain of the Temple and the chief Priests heard these words, they were doubtfull-minded about them what this would be.

25 And there came one and told them saying, behold, the men whom ye put in prison stand in the Temple, and teach the people.

26 Then the Captain went his way with the Officers, and brought them (but) not with violence : (for they feared the people lest they should be stoned.)

27 And when they had brought them, they set them before the Council, [Gr. in] and the high Priest asked them and said,

28 Did we not earnestly charge you, [Gr. with charging chage you, Hebr.] that ye should not teach in this name? [that is, of this Jesus. See Acts 4. 18.] and behold ye have filled Jerusalem with this your doctrine, and ye will bring the blood of this man, [that is, the punishment of the blood that we have shed by putting this Jesus to death, as if we had shed his blood unjustly. See Mat. 27. v. 24, 25.] upon us.

29 But Peter and the Apostles answered and said, we must be more obedient to God than unto men.

30 The God of our Fathers hath raised up Jesus ? [Namely, from the dead ; or appointed and sent him for a saviour, Acts 13. 23.] whom ye made away with hanging (him) on the wood.

31 Him hath God by his right (hand) exalted (for) a Prince and Saviour. [Or being a Prince and Saviour] to give Israel, [that is, the true Israelites, Rom. 9. 6. Gal. 6. 16.] repentance and forgiveness of sins.

32 And we are his witnesses of these words, [That is, of these things. Hebr. See Luke 1. 37. Acts 10. 37.] and also the holy Ghost [that is, the powerfull working of the holy Ghost in the hearts of men to their conversion, together with these visible gifts of the same] which God hath given to them who are obedient unto him.

33 Now when they heard (this) their (heart) burst : [Gr. they were as it were cut or sawed in two, namely, in the heart for madness and wrath. See Acts 7. 54.] and they consulted to put them to death.

34 But a certain Pharisee stood up in the Council, by name Gamaliel, [This is thought to be the same at whose feet the Apostle Paul was instructed in the Law, Acts 22. 3.] a Doctor of the Law, held in esteem by all the people, and commanded that the Apostles should be caused to (stand) without a little. [Gr. a short, namely, while.]

35 And said unto them ye Israclitish men, take heed to your selves what ye are about to do concerning these men.

36 For before these daies, [That is, before this time, for it was some years since] rose up Theudas, [the Historian Josephus, Antiq. lib. 20. cap. 2. makes mention of a seditious Theudas who made insurrection when Cuspius Fadus was Governeur over Judea under the Emperor Claudius ; but that happened after this time, and after the death of Herod Agrrippa. So that Gamaliel therefore here speaks of another Theudas, who was in the times of the Emperour Augustus or Tiberias] saying, that he was somewhat, [that is, some great one, as Acts 8. 9.] to whom a number of about four hundred men adhered, [Gr. cleaved unto] who was destroyed, and all that gave ear unto him were scattered, and came to nought.

37 After him, [That is, after this Theudas] rose up Judas of Galilee, [he was otherwife called Judas Galionites, who made an uproar among the people, when Archelaus being deposed and banished, the Romanes made a province of the Land of Judea, and let it be governed by their Lieutenants from thenceforward, and for this end caused the Land to be enrolled. See Joseph. Antiq. lib. 18. cap. 1. and lib. 20. cap. 3. Josephus makes mention yet of another seditious Judas, the son of the murderer Ezechias, which raised an uproar before this, when Archelaus was gone to Rome, to be settled in his Father Herods place. Joseph. ant. lib. 17. cap. 12. and de bello Jud. lib. 2. cap. 2.] in the daies, [that is, in the time] of the enrolling, [this enrolling is not the same whereof is spoken, Luke 2. v. 1. 2. for that was done without uproar, and is called the first in respect of this second, which was made afterwards throughout Judea, and was accompanied with uproar which was raised by this Judas, Joseph. ant. lib. 18. cap. 1.] and caused much people to fall away after him : and he also perished, and all that that gave ear to him were scattered abroad.

38 And now I say unto you keep off from these men, [Namely,

[Namely, that ye do them no more evil] and let them (go,) for if this Council [that is, this undertaking or action of the Apostles] or this work, be of men, [that is, taken up by men, and by humane authority, Mat. 21.25.] it will be broken. [Gr. loosed.]

39 But if it be of God, [That is, began by divine authority and command] ye cannot break it, [Gr. loose it] least perhaps, [or at any time] ye be found even to strive against God.

40 And they gave ear to him: [That is, they suffereded themselves to be moved; and perswaded that they followed his counsel] and when they had called the Apostles unto them, they scourged (them,) [Gr. smote; namely, with rods or scourges. This was foretold them by Christ, Mat. 10.17. and 23.34. The same was also done to Paul, 2 Cor. 11.24.] and commanded (them) that they shoud not speak in the name of Jesus, [See Acts 4.18.] and let them go.

41 Then they went away from the face of the Council, being joyfull that they had been accounted worthy [Namely, by God, who of grace had given them this honour and dignity, Phil. 1.29.] to suffer reproach for his names sake; [that is, for the cause and doctrine of Christ.]

42 And they ceased not every day, to teach in the Temple, and in the houses, [Or from house to house. See Acts 2.46. and 20.20.] and to preach Jesus Christ.

C H A P. VI.

1 By reason of the murmuring of the Greeks against the Hebrews, seven Deacons are chosen by the Church, and confirmed by the Apostles by imposition of hands. 7 Many joyn themselves to the Church even of the Priests. 8 Stephen one of the Deacons doth many miracles: and they of th. Synagogue of the Libertines and others rise up against him, 10 whose spirit and wit dwelt when they could not resist, they draw him before the Council, 13 and bring forth false witnesses, and they accuse him of blasphemy against the Temple and the Law. 15 His face shines as an Angels.

AND in those daies, [Namely, when the Apostles had been cast into prison] when the Disciples multiplied, there arose a murmuring of the Greeks, [Gr. Hellenistai. These were Jews by descent and Religion, but were called Greeks, because in the dispersion they were born in the Greekish or Heathen Countries, and because they used the Greek tongue and translation of the Bible, which were afterward converted to the Christian Religion. See Acts 9.29. and chap. 11.v. 19.20. But the other Jews who used the Hebrew Bible were called Hebrews. See also 2. Cor. 11.22. Phil. 3.5.] because their widows were neglected [Gr. overlooked] in the daily ministrition. [Gr. Diakonia, namely complaining either that their widows were not also used for the service of the poor, or that their poor widows were not so well taken care for, as the widows of the Hebrews.]

2 And the twelve called the multitude of Disciples unto them, and said, it is not fit, [Gr. pleasing, i. e. a thing which cannot please us] that we should leave the word of God, [namely, because we being hindred by ministering to the poor, cannot so frequently and so fitly attend to the preaching of Gods word, whereunto we are principally called] and serve Tables. [namely, on which the mony and the meat for the relief of the poor was brought and distributed, or else the friendly feasts after the Lords Supper which were then held amongst the Christians. Acts 2.46.]

3 Therefore look about brethren for seven men out of you, [That is, chuse out seven men for this service]

who have (good) testimony, full of the Holy Ghost and of wisdom, [That is of the gifts of the holy Ghost, needfull to execute such a ministry with faithfulness and prudence] whom we may set [that is, appoint] over this needfull busines.

4 But we will persevere, [That is continue constantly and earnestly, Acts 1.14.] in prayer, and in the ministry of the word.

5 And this word [Or. this thing, Hebr.] pleased all the multitude: [Gr. before all the multitude] and they chose [the choice was made by the Church, and the investing or confirmation by the Apostles v. 6.] Stephen, [this name as also the six following, are all Greek names, from whence some conclude, that the better to take away the complaints of the Greeks, it was thought good to chose the Deacons out of the Grecian Jews] a man full of faith, [or faithfulness, which is principally required in this office] and of the Holy Ghost; and Philip [of him see more at large, Acts chap. 8. and 21.] and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, [Some Ancient Teachers think that this was the same Nicholas of whom we read, Rev. 2.15. But this is uncertain] a Jewish-convert [Gr. Proselytos, that is, a commer over from the heathen to the Jewish Religion. See Mat. 23.15.] of Antioch.

6 Whom they set before the Apostles, and (these) [Namely, Apostles. See the like, Acts 8. v. 17.] when they had prayed, laid hands on them, [This custome of imposition of hands, was usual with the Jews when they blessed any one, Gen. 48.14. and when they were to sacrifice the beasts, thereby, as it were, to appropriate them to God, Lev. 1.4. and at the enstalling into offices, Num. 27.18. Deu. 34.9. The same rite Christ also used in blessing, Mat. 19.13. and the Church in the investing of Ministers, thereby to dedicate them to God for his service, and to wish the blessing of God unto them. See 1 Tim. 5. v. 22. also the Apostles in giving the extraordinary gifts of the Holy Ghost, Acts 8.17.]

7 And the word of God grew, [That is, increased in respect of the multitude of places where it was preached, as of persons which embraced it, Acts 12.24.] and the number of the Disciples multiplied at Jerusalem greatly, and a great company of the Priests, [namely, of the common Priests, which were very many among the Jews, Ezra 2.36. whereof a good part were converted: but almost all the chief Priests were and remained the most vehement Enemies of the doctrine of the Gospel] were obedient to the Faith, [that is, the doctrine of Faith, Gal. 1. v. 23.]

8 And Stephen full of Faith [Here the word Faith is otherwise taken then in the former verse: namely, as well for knowledge and consent to the doctrine, as for a firm affiance in the promises of the Gospel] and power: [that is, of the excellent gifts of the Holy Ghost, whereby he worketh powerfully amongst men] did wonders and great signs among the people.

9 And there arose some which were of the Synagogue [Within the great City of Jerusalem there were many Synagogues and Schools, which were all distinguished by their special names, like as with us at this day, the Colleges are in the Universities] called of the Libertines, [this as it seemeth was a synagogue of the Italian Jews. For the Italians and Latines call those Libertines, which having been slaves are set at Liberty. Pompey having subdued the City of Jerusalem, had carried away many Jews for slaves unto Rome, whose posterity as Philo testifieth, were almost all by the Emperor Tiberius set at liberty, and it was permitted them to inhabite a part of the City of Rome over the Tyber, and to build synagogues there. So that these Jews being Libertines seem also to have had a synagogue at Jerusalem, named after their condition] and of the Cyrenians, [that is Jews which dwelt in Africa in the City Cyrene lying in Libya] and

[and of the Alexandrians, [that is, Jews which dwelt at Alexandria in Egypt, and which were at Jerusalem] and of those which were of Cilicia and Asia, and contended with Stephen, [that is, disputed with Stephen about the busyness of religion.]

10 And they could not resist, [That is, not overcome. See Matth. 10. 19. Luke 21. 15.] the wisdome and the Spirit by which he spake.

11 Then they sent forth men under-hand [Gr. they cast under; when they could do nothing by truth, they turn them to falsehood. See the like Matth. 26. 59.] who said we have heard him speak blasphemous words against Moses and God.

12 And they moved the people and the Elders, and the Scribes; and falling upon him they took him, and led (him) before the Council.

13 And set up false witnesses [Namely, against him in the council] who said, This man ceaseth not to speak blasphemous words, against this holy place, [Namely, Jerusalem or the Temple or both] and the Law.

14 For we have heard him say that this Jesus of Nazareth [Stephen had not said that Jesus himself should doe that, but that by his judgement and disposing this should be done by the Gentiles, Luke 19. 43.] shall destroy this place, [this also came so to pass about forty years after by the Romans. Therefore he had said nothing else but the truth] and (that) he shall change the customes, [that is, the ceremonial Law, and those that properly contained the Jewish policy; which was also the truth] which Moses delivered over unto us.

15 And all that sat in the Council, keeping their eyes upon him, saw his face as the face of an Angel. [That is, shining, or sending forth rayes from it. For with such faces the Angels used to appear, Matth. 28. 3.]

C H A P. VII.

* Stephen defending himself before the Council, relates how God had brought Abraham out of Chaldea, made a Covenant with him and his seed, and promised them the Land of Canaan. 9 That Joseph was sold into Egypt, and there made a Prince, 11 and that Jacob because of the dearth, with his progeny went thither and died there, 17 How his posterity multiplied, and were cruelly handled there, 20 How Moses was borne, cast out, and by the daughter of Pharaoh taken up and educated in all the wisdome of the Egyptians, 23 That he visiteth his brethren and smote the Egyptian which wronged one of them; 27 with which he was upbraided, 29 and therefore fled into Midiam, 30 where God appeared to him in a burning thorn-bush, and sendeth him into Egypt to deliver the people, 37 who prophecyeth of Christ, 38 and receiveth the Law. 39 How the golden calf was made, and Idolatry committed therewith, as also with Moloch. 44 How the Tabernacle was set up, and remained among them until the time of Solomon, who built the Temple, 51 further upbraide them that they are like unto their fathers in stiffneckedness and cruelty, 54 Wherefore they are embittered against him, and stone him: but he seeing the heaven open, commendeth his soul unto Christ, prayeth for them, and falls asleep.

And the high Priest said, Are then these things so? [Namely, whereof thou art accused.]

2 And he said, ye men, brethren and Fathers, [So he calls them because they were of one generation with him: calling those that were of like age among them brethren, and those that were elder or in any office Fathers] hearken, the God of glory appeared to our Father Abraham [That is, from whom we Jews are descended, and of whom we always boast, John 3. 39.] being yet

in Mesopotania [So is called in Greek, the country that lyeth in the midst betwixt the Rivers Tigris and Euphrates: in the Hebrew called Aram Naharaim, that is, Syria betwixt two Rivers, Gen. 24. 10. unto which is also reckoned the Land of Babylon, whereof Chaldea was a part, Gen. 11. 31. See also Ptin. lib. 6. chap. 9. 26.] before he dwelt [namely, while he yet dwelt in Ur a City of Chaldea, Gen. 11. 31. and 15. 7.] in Charran. [this was a City of Mesopotamia, beyond the River Euphrates, Gen. 11. 31. and ch. 28. 10. and ch. 29. 4. Josb. 24. 2. otherwise called Carrhe, where in former time the Romane Generall M. Crassus, was beaten by the Parthians.]

3 And said unto him, go out of thy Countrey, and out of thy kindred, and come into a land that I shall shew thee. [This was the land of Canaan, which God named not unto him at first, the better to prove his faith and obedience, and to make it apparent, Gen. 12. 1.]

4 Then went he out of the land of Chaldea, and dwelt in Charran. And from thence after that his Father was dead, he brought him over into this land, wherein ye now dwell.

5 And he gave him no inheritance in the same, no not one footstep, [That is, not so much of his own that he could set his foot thereon, see Deu. 2. 5. Afterwards he bought therein, a field with a cave, and that not to dwell there, but to bury his dead therein, Gen. 23. 9.] and promised [that is, although he had promised him: Or but he promised] that he would give him the same for a possession, and to his seed, [that is, posterity] after him, while he had (yet) no child.

6 And God spake thus, that his seed should be a stranger [Gr. Paroikos, i.e. that is, a dweller in, or dweller by, who dwelleth not in his own but another's house or land] in a strange land, [namely, the land of Egypt] and (that) they [namely, the Egyptians] should make them bond-men, [by this bondage is also understood all their exile and sojourning, and not only that hard servitude which the Israelites were first subject unto in Egypt after the death of Joseph, Exod. 1. v. 6, 10, 11. for that lasted not four hundred years] and evill intreat them four hundred years. [these must be reckoned from the time that Abraham after this promise got seed, and Isaac was born unto him, or when Isaac was weaned, Gen. 21. 2, 8. But as concerning the four hundred and thirty years whereof is spoken, Exod. 12. 40. and Gal. 3. 17. See the annotation thereof on the same places, Gen. 12. 1. between which time and the weaning of Isaac are thirty years. See Gen. 15. 13. To which place Stephen here alludes.]

7 And [Or but] the people that they shall serve, will I judge, [That is, punish, according to my righteous judgement, 1 Cor. 11. 31. Heb. 13. 4. which also especially came to pass, when Pharaoh with his whole hoste was drowned in the red Sea] spake God. And afterward they shall go forth, and they shall serve me in this place.

8 And he gave him, [Namely, Abraham] the covenant of circumcision [that is, circumcision which was a sign and seal of the covenant. See Gen. 17. 10. and Rom. 4. 11.] and so [or and he] he begat Isaac and circumcised him on the eighth day; and Isaac (begat) Jacob, and Jacob the twelve Patriarchs.

9 And the Patriarchs being envious, sold Joseph (to be brought) unto Egypt, and God was with him, [Namely, by his special favour, grace and blessing.]

10 And delivered him out of all his afflictions, and gave him grace, [That is, acceptation, that Pharaoh was favourable to him] and wisdom, before Pharaoh King of Egypt, and he made him a Ruler over Egypt, [Gr. Leader] and his whole house.

11 And there came a famine over the whole land of Egypt and Canaan and great distres, and our Fathers found no meat, [Namely, for themselves and for their cattle: Or nothing to satisfie them.]

12 But when Jacob heard that there was corn in Egypt, he sent forth our Fathers, [That is, his sons from whom we are descended] first.

13 And in the second (journey) [That is, return into Egypt] Joseph was known to his brethren, and the generation of Joseph was manifest unto Pharaoh.

14 And Joseph sent away, and called for his Father Jacob, and all his family, [Or kindred] (consisting) in seventy five souls. [in the Hebrew Text, Gen. 46. 27. Exod. 1. 5. and Deut. 10. 22. mention is made but of seventy souls: but in the Greek translation, Gen. 46. 27. and Exod. 1. ver. 5. there is of seventy five; which translation some think that Luke here followed. See the like, Luke 3. 36. Others think that Stephen besides the seventy should have reckoned the four wives of Jacob, and the two sons of Judah which died in Canaan, without accounting Jacob himself also.]

15. And Jacob came down into Egypt and died, he himself and our Fathers.

16 And they were brought over [That is, their bones] unto Sichem. [this was a City in the land of Samaria, Gen. 33. 19. otherwise called also Sichar, John 4. 5. by which the bones of Joseph were buried, in that piece of Land which Jacob bought of the children of Hamor the Father of Sichem; Josh. 24. 32. and it is credible that some of the other forefathers bones were brought thither also] and laid in the grave, which Abraham had bought [Gen. 33. 19. and Josh. 24. 32. it is expily said that Jacob bought a piece of Land of the children of Emmor the Father of Sichem: wherefore some think that the word Jacob must be repeated again out of the former verse, and that the word Abraham stood not in the Text in former time, yet others think that the word Abraham may well be retained in the Text, seeing Abraham also bought a Cave at Hebron of Ephron the son of Zohar for the burial of his dead, Gen. 23. 16. in which Jacob would be buried also, Gen. 49. 29, 30. and whither it seemeth also that the bones of some other forefathers were brought over from Sichem. And these translate the Text here thus by that i. e. by the grave, that of the sons of Emmor the Father of Sichem, namely was bought by Jacob, Gen. 33. 19.] for a sum of money, [Gr. for a piece of Silver] of the sons of Emmor (the Father) [See Gen. 33. 19.] or Sichem.

17 But when now the time of the promise [Namely made to Abraham, that his posterity should be delivered out of the strange Land, and of bondage v. 7. or of the multiplying of his seed, Gen. 22. 16, 17.] which God had sworn to Abraham drew nigh, the people grew and multiplied in Egypt.

18 Untill another King arose which had not known Joseph, [Namely, how much good he had done to Egypt: and therefore was not favourable to the Hebrews.]

19 He used subtlety against our race, [That is, oppressed them with subtleties: by hard labour keeping them under, and making his own profit: and killing their male-children, that they should multiply no more. See Exod. 1. 10.] and dealt ill with our Fathers, so that they must cast away their young children, that they should not propagate. [or remain alive.]

20 In which time Moses was born, and was exceeding faire, [Gr. faire to God, i. e. divinely, or exceedingly, Exod. 2. 2. Io Nine is called a City great to God, i. e. exceedingly great. God had given him that great beauty, whereby to move Pharaohs daughter to preserve him alive, and to take him for her son, Exod. 2. ver. 10.] who was nourished up three months in his Fathers house.

21 And when he was cast away, Pharaohs daughter took him up; and nourished him up for her self for a son, [That is, having taken or adopted him for a son, Heb. 11. 24.]

22 And Moses was instructed in all the wisdom of the Egyptians: and was mighty in words, and in works.

23 Now when the time of fourty years [Namely, which

he had lived in the Court of Pharaoh] was fulfilled: to him, it came into his heart, to visite his brethren, [that is, who were of his people and generation] the children of Israel.

24 And seeing one [Namely, Israelite] who suffered wrong, he defended (him) and avenged him to whom the injury was done, and smote the Egyptian.

25 And he thought that his brethren would understand, [Namely, by this his deed] that God by his hand [that is, by his ministry. Hebr.] would give them deliverance, [Gr. salvation, namely, out of the slavery of Egypt] but they understood it not. [namely, out of heedlessness or obstinacy, which fault was alwaies among this people. See v. 35.]

26 And the day following he was seen of them where they fought, and he pressed them to peace, [Namely, by earnest persuasions] saying, menye are brethren, wherefore do ye wrong one another?

27 And he that did his neighbour wrong, thrust him off, saying, who made thee a Ruler and Judge over us?

28 Will thou make me away (also) like as yesterday thou madest away the Egyptian?

29 And Moses fled at that word, [Gr. in that word, i.e. as soon as that was spoken; because he understood thereby that his deed was not hidden as he had thought] and was a stranger in the land (of) Madiam, where he begat two sons.

30 And when fourty years were fulfilled, [Namely, which he had past over after his flight out of Egypt into Madiam, so that he was now eighty years old, See v. 23.] the Angel of the Lord [namely, the eternal Son of God, the Lord himself as we see in the two following verses, and Exod. 3. v. 4. 5. and chap. 123. v. 2. 1. 1 Cor. 10. 9.] appeared to him in the wilderness of mount Sinai, in a flaming fire, [Gr. in a flame of fire] of the thorn-bush.

31 Now Moses seeing (that) wondred at the vision, and as he went thitherwards to view (that,) [Or to take notice of it] there hapned a voice of the Lord unto him.

32 (Saying) I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses became very trembling, and durst not view [or take notice of] (it.) [or him, namely, the Angel.]

33 And the Lord said unto him, loose the shooes, [The Greek word signifieth soles which are bound unto the feet with bands] of thy feet: for the place in which thou standest is holy ground. [namely, because of the divine apparition which happened there.]

34 I have evidently seen, [Gr. seeing have seen, i. e. very well seen, and diligently observed it, how my people in Egypt are abused] the misusage of my people that is in Egypt, and I have heard their sighing, & am come down, [namely, from heaven] which must be understood being spoken after the manner of men, that God was now ready to deliver his people, and to punish their Enemies. For otherwise God filleth Heaven and Earth, Jer. 23. 24.] to deliver them out of it: and now come hither, I will send thee unto Egypt.

35 This Moses whom they had denied, saying, who made thee a Ruler and a Judge? him (I say) did God send for a Ruler and Deliverer by the hand, [That is, by the disposing. Hebr.] of the Angel, which appeared unto him in the thorn-bush.

36 He brought them out, doing wonders and signes in the land of Egypt, and in the red sea, and in the wilderness fourty years.

37 This is the Moses which said unto the children of Israel, the Lord your God shall raise unto you a Prophet, [Namely, the Christ or Messias. Here Stephen sheweth that he doth not teach against Moses while he preached Jesus Christ, seeing Moses himself prophecied of him] out of your brethren, like unto me, him shall ye hear.

38 This is he that in the Congregation (of the people)

[Or

[or Church. This was the assembly of the people which is described, Exod 19. and in some chapters following] in the wilderness was with the Angel, [namely, the Son of God, ver. 30.] who spake unto him on mount Sinai, and (with) our Fathers: who received the living words [that is, speeches or oracles of God, whereby he declared his will, called here living words, because they shew the way to life] to give them unto us.

39 To whom our Fathers would not be obedient, but rejected (him) [Namely, Moses, and God propounding his living words unto them by Moses] and turned (again) with their hearts unto Egypt, [namely, longing after that Land again, or after the superstitions of Egypt.]

40 Saying unto Aaron, make us Gods that may goe before us. For (as for) this Moses, who brought us out of the Land of Egypt, we know not what is happened unto him.

41 And they made a calf in those daies, and brought sacrifices unto the Idol, [Or to the Image, wherewith they committed Idolatry, namely, to the calf] and rejoiced [namely, with eating, drinking and playing, Exod. 32. 6. 1 Cor. 10. 7.] in the works of their hands. [that is, in the golden calfe that they themselves had made with their own hands. So Idols are often called to shew their nothingnes, and the folly of Idolaters, Psal. 115. 4.]

42 And God turned (him) [That is, was wroth with them, whereas he had been favourable to them before, and did them good. Or turned away from them] and gave them over [namely, as a righteous judge, to their lusts, and into a perverse sence, Rom. 1. ver. 24. 28.] that they shoulde serve the hoste of heaven, [that is, the Sun Moon and other staies. See Deut. 17. 3. 2 Kings 17. 16. Isa. 40. 26. Jer. 19. 13.] as it is written in the book of the Prophets, [namely, of the lesser Prophets, which were put in one book together. This is written in the Prophet Amos, chap. 5. ver. 25.] Have ye offered up unto me slain-offerings and sacrifices, forty years in the wilderness yee house of Israel? [by this question he means that they did not offer unto him as they ought, nor with an upright heart; Amos 5. 21.]

43 Yea yee took up [Namely, on your shoulders for to carry it] The Tabernacle of Moloch, [this Moloch was an Idol of the Ammonites, Levit. 18. ver. 21. 1 Kings 11. 7. Jer. 32. 35. And this name cometh from the Hebrew word Melech, i. e. King, as also Milcom, 1 Kings 11. 5.] and the constellation [see hereof Amos 5. 26. and the like Jer. 7. 18. and 44. 25.] of your God Remphan, [in the Hebrew Text it is Chijun, whereby some understand the Idoll Hercules, because the Egyptians whose Idolatry the Israelites much followed, called the the same Chon: others the Idol Saturne, which by the Egyptians was also called Raphan, which word, but changed into Raiphan, in the Giecke translation is put for Chijun, which is here followed by Luke, forasmuch as the same agrees with the Hebrew Text in the root. But in the Giecke translation which Stephen followes there stands Raiphan, which afterwards was changed into Remphan, The Hebrews call a Gyant Rapha, from whence some think this word came, and that the Idol Hercules which used to be worshipped in the shape of a Gyant is signified thereby] the representations (G. expressions) whiche yee make to worship them: and I will carry you over on the further (side) of Babylon. [in the Hebrew it is Damascus, as also in the Giecke translation. But Stephen respected more the sence then the words, seeing the History teacheth, that they were carried over not only beyond Damascus, but also beyond Babylon into Persia and Media. See 2 Kings 17. 6. and Josaph. antiq. lib. 9. cap. 14.]

44 The Tabernacle of the Testimony [So called because the Tables of the Law, which is called the Testimony of the Lord, were kept therein, and God him-

thence gave Testimony and answer concerning his will Exod. 25. ver. 22. 2 Kings 11. ver. 12. 2 Chron. 23. ver. 11. and was otherwise called of answer, or of the congregation, because the people when they were to gather together there received answer to come together. See Exod. 40. 2. compared with Exod. 33. 7.] was amongst our Fathers in the wilderness, as he had ordained, who said unto Moses that he shoulde make the same according to the pattern which he had seen.

45 Which also our Fathers having received, [Namely, as from hand to hand from their Ancestors] brought with Jesus [That is Joshua, the Son of Nun, whereby wee see that the names Joshua and Jesus are all one name. See also Heb. 4. 8] into the (Land) that the Gentiles possessed, [Gr. into the possession of the Gentiles, or when they took in the possession of the Gentiles] whom God drove out from the face of our Fathers, [that is, from before them: or so that they could not endure the face of our Fathers, Exod. 23. 28. Joshua 24. 12. Psalm 44. 4.] until the dayes of David.

46 Who found grace before God, [See Luke 1. 30] and desired to finde an habitation [that is, to get or build] for the God of Jacob.

47 And Solomon built him an house. [That is, a firm and settled building, a Temple, that he might no longer dwell in a Tent or Tabernacle, but in a firm houle, Psalm. 132. ver. 3. 4. 5.]

48 But the most high dwelleth not in Temples made with hands: [Namely, as if he were included therein or bound thereto; as the Jews imagined, Jer. 7. 4.] as the Prophet saith.

49 The heaven is a throne to me, and the earth a footstole of my feet. What manner of house will ye build me? Saith the Lord? Or which is the place of my rest?

50 Hath not mine hand made all these things?

51 Ye stiff-necked, and uncircumcised of hearts and ears, [That is, although ye are outwardly circumcised according to the flesh; yet notwithstanding ye have not the inward circumcision of the heart, made without hands, Deut. 10. ver. 16. and 30. 6. Jer. 4. 4. without which the outward profiteth not, Rom. 2. 28.] ye doe alwayes resist the holy Ghost, [Gr. ye alwayes fall against the holy Ghost, namely, who convinceth you by his word, that the doctrine of Christ is the true saving doctrine, and yet ye doe alwayes resist the same] even as your Fathers [see Psalm 78. 8.] (so) also ye.

52 Which of the Prophets have not your Fathers persecuted? And they have killed those who before declared the coming of the just one, [Namely, of Jesus Christ. See Esa. 53. 11. Acts 3. 14. 1 John 2. ver. 1.] of whom ye are now become betrayers [namely, by Judas] and murderers. [namely, by the Romane soldiery, having condemned him to death, whereas he was innocent.]

53 Ye who have received the Law by dispositions of the Angels, [Or ordinances, i.e. ministrations and service. See Gal. 3. 19.] and have not observed it. [Gr. kept.]

54 Now when they heard this, their hearts burst [Gr. they were sawne through their hearts. Namely, for spite and wrath, See Acts 5. 33.] and they gnashed the teeth against him.

55 But he being full of the holy Ghost, and holding (his) eyes towards heaven, saw the glory of God, [That is, the glorious God: or a divine glory, Luke 2. 9. namely, as far as the same can be seen with humane eyes] and Jesus standing [that is, being, 1 Pet. 3. ver. 22. otherwise he is also said to sit at the right hand of God, Mark 16. 19.] at the right (hand) of God. [thereby is understood the highest glory and power.]

56 And he said, Behold I see the heavens opened, [See the like, Matth. 3. 16.] and the Son of man [that is, Jesus Christ] standing at the right (hand) of God.

57 But they crying with a great voice, stopped their ears and fell upon him with one accord.

58 And cast him out of the City, [Because they would therein follow the Law, Lev. 24. 14.] and stoned (him,) and the witnesses [who according to the Law were to begin the stoning, Deu. 17. 7.] laid off their cloathes, [that is, their upper garments or cloaks, that they might the better be able to cast stones] at the feet of a young man called Saul, [whole conversion is described in the ninth chapter following.]

59 And they stoned Stephen, calling on (God) and saying, Lord Jesus receive my spirit. [That is, soul. See the like, Luke 23. 34.]

60 And falling on the knees, he cryed with a great voice; [See the like, Mat. 27. 50.] Lord impute not this sin to them, [Gr. put not this sin to them, i.e. do not keep it standing or remaining, to punish them for it according to desert] and when he had said that, he fell asleep. [that is, he died: for the death of the faithfull is called a sleep because of the blessed resurrection from the dead whereby they shall be raised up again as out of a sleep unto everlasting life. See Mat. 9. 24. John 11. 11. Cor. 15. 6, 18, 20. 1 Thes. 4. 13.]

C H A P. VIII.

1 The Church of Jerusalem is persecuted and scattered,
2 and Stephen buried. 3 Saul troubleth the Church.
4 Philip preacheth Christ at Samaria, and doth many miracles there, 9 where Simon the Sorcerer had seduced the people, and was in great esteem. 12 Many believe through Philips preaching, and are baptized,
13 and amongst them Simon also. 14 Peter and John are sent to Samaria, 15 by whose prayer and imposition of hands the faithful there receive the holy Ghost,
18 which power Simon desireth to buy with money,
20 but is vehemently reproved for it by Peter, and exhorteth to repentance. 26 Philip is sent to the Ethiopian, who sitting on his Chariot read the Prophet Isaiah, 34. 15, being instructed by Philip, after confession of his faith, is baptized by him on the way. 39 Philip is taken away by the spirit of the Lord, and found at Azotus.

And Saul was also well-pleased, [Namely, out of ignorance, and a perverse zeal, thinking thereby to do God service, John 16. 2. 1 Tim. 1. v. 13.] at his death, [or making away] and there was at that day a great persecution against the Church which was at Jerusalem: and they were all scattered, [this is principally understood of the teachers which were at Jerusalem besides the Apostles, as may be gathered from the end of this verse and out of the fourth and fist verses following] throughout the lands of Judea and Samaria, except the Apostles. [namely, as they that had received a special command to abide at Jerusalem, Acts 1. 4, 8. until the doctrine of the Gospel should be sufficiently confirmed and spread abroad there Isa. 2. 3.]

2 And (certain) pious men carried Stephen together (to the grave) [Namely, from the place where Stephen was stoned, respecting no danger that might come upon them for it] and made great mourning for him. [after the manner of the Jews about the burials of worthy persons, Gen. 50. v. 10. John 11. 31. the more because they were heartily sorry for the loss of such an excellent man.]

3 And Saul wasted the Church, going into the houses: and drawing men and women, delivered them over into prison. [Namely, to the Rulers to be by them cast into prison.]

4 Now therefore they that were dispersed went through (the land) and published, [Gr. Evangelized the word.]

5 And Philip, [Who was one of the seven Deacons

which were chosen at Jerusalem to take care for the poor, Acts 6. 3. But after this dispersion was by God chosen to be an Evangelist, to preach the Gospel at Samaria and elsewhere, and to administer the Sacraments, and to confirm the same with miracles, Acts 21. 8. Ephes. 4. 11.] came down into the City of Samaria, [this was the chief City of the ten tribes of Israel; built by Amri or Homri the first King of Israel, 1 Kings 16. Afterwards taken by Salmanasser King of Assyria, and planted with Gentile inhabitants, 2 Kings 17. And at last laid waste by Hyrcanus, and built again by Herod, and called Sebaste in honour of Augustus Cesar. Joseph. Antiq. lib. 13. cap. 18. and lib. 15. cap. 11. and de bello Jud. lib. 1. cap. 16. Or into a City of Samaria] and preached Christ unto them.

6 And the multitudes attended with one accord to that which was said by Philip, seeing they heard and saw the signs which he did.

7 For of many that had unclean spirits (the same) went out, crying with a great voice; and many that had the palsie, and cripples, were cured.

8 And there was great joy in that City.

9 And a certain man by name Simon, [Of this Simon we read much in the old Ecclesiastical Histories; and especially that he set up the first seat, namely the abominable seat of the Simonians amongst the Christians. See Euseb. Hist. Eccles. lib. 2. cap. 12. and lib. 4. cap. 21.] was before in the City, using sorcery, and distracting the fences [namely, by the false signs which he did among them, like as the sorcerers in Egypt, Exod. 7. 11. See Mat. 24. 24. and 2 Thes. 2. v. 9.] of the people of Samaria, saying of himself that he was some great one.

10 Whom they all hanged on, from the small to the great, saying, this (man) is the great power of God.

11 And they depended on him because for a long time he had distracted their fences with sorceries.

12 But when they believed Philip, who published the Gospel of the Kingdome of God, and (of) the name of Jesus Christ, they were baptized both men and women.

13 And Simon also himself believed: [That is, being convinced by that which he heard and saw, he acknowledged the truth of the Gospel, and joyned himself to the Church; although his faith notwithstanding was not sincere as appears v. 21] and being baptized abode continually with Philip: and seeing the signs and great mighty (deeds) which were done, [namely, the signs done by him, and far exceeding all created power, like as the sorcerers in Egypt also, at last acknowledged of Moses Exod. 8. 19.] he was astonished.

14 Now when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, [Namely, to strengthen this instant Church in the faith by these Apostles, and to settle all convenient order among them.]

15 Who being come down prayed for them, that they might receive the Holy Ghost, [Namely in a visible and miraculous manner, as often happened in the first church, Acts 10. 45. and 19. 6. 1 Cor. 14. 27. For otherwise they had already received the Holy Ghost, seeing no man can believe in Christ without the Holy Ghost, Rom. 8. 9. 1 Cor. 12. 3.]

16 (For he was yet fallen on none of them, but they were only baptized in the name of the Lord Jesus.) [By these words is not expressed the form of baptism, whereof Christ speaketh, Mat. 28. 19. But the end whereunto baptism served, namely, to signifie unto them that by baptism they were ingrafted into Christ and his Church, Rom. 6. 3. Gal. 3. 27.]

17 Then laid they the hands on them, and they received the Holy Ghost.

18 And when Simon saw that by the laying on of the hands of the Apostles, [This laying on of hands was an

an extraordinary sign, whereby the gift of the Holy Ghost to do miracles, to prophecy, to speak with all kind of tongues, was given by the Apostles. See *Acts* 6. 6. and chap. 19. 6.] *the holy Ghost was given, he offered them money;*

19. *Saying, give me also this power, that on whomsoever I lay hand, he may receive the holy Ghost.* [That is, such miraculous gifts of the Holy Ghost, *1 Cor. 12. 4. &c.*]

20. *But Peter said unto him, thy money be with thee to perdition,* [That is, perish with thee, which is an holy threatening, whereby he gives to understand how grievous a sin this was, and what punishment was to be expected for him, and such like, who seek to buy spiritual gifts or offices with money or gifts, which sin, because of this *Simons* deed, used to be called *Simonic*] *because thou hast thought that the gift of God is obtained by money.* [Or to obtain the gift of God with money.]

21. *Thou hast no part nor lot in this word,* [Or, in, or, on this matter *Hebr.* namely of the promise of the pouring out of the Holy Ghost, which was made by God to believers, *Joel* 2. and elsewhere] *for thy heart is not right* [that is, upright, but perverse and hypocritical] *before God.*

22. *Repent therefore of this thy wickedness, and pray God, if perhaps this reasoning of thy heart may be forgiven thee.* [This Peter saith not, because he doubted whether God would forgive him his sin if he truly repented, but because he doubted whether he would sincerely repent, as appeareth from the following words.]

23. *For I see that thou art in a very bitter gall,* [Gr. *gall of bitterness*, i.e. that there is a very bitter and wicked heart in thee, full of iniquity, *Deu.* 29. 18.] *and knighting together of iniquity.*

24. *But Simon answering said, pray ye for me to the Lord:* [He feigneth as if he would repent, for fear of destruction which Peter had threatened unto him, v. 20.] *that nothing come upon me of that which ye have said.*

25. *Now they therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and published the Gospel (in) many Towns of the Samaritans.*

26. *And an Angel of the Lord spake unto Philip, saying, arise, and go thy way towards the South, on the way which descendeth from Jerusalem unto Gaza, which is waste,* [Gr. *this is waste*. Seeing now there were two wayes to travel from Jerusalem to Gaza, the Angel warmeth him that he should not travel by the most beaten, but the other which was waste through the mountaines.]

27. *And he arose and went his way: and behold an Æthiopian, a Chamberlain,* [Gr. *Eunuchus*, i.e. one gelded, as such were most used for Chamberlains by great Princesses. Although this word also be sometimes taken for all kind of great Lords which serve in Kings Courts, *Gen.* 37. 36. *Esth.* 1. 10.] *and a mighty Lord of Candace* [as all Kings in Egypt were called Pharao, so also were all Queens of Ethiopia or Mauritania, which was for the most part governed by women, called Candace, See *Plin. lib.* 6. cap. 29.] *the Queen of the Moors, which was over all her treasure, who was come to adore at Jerusalem.* [that is, to exercise the worship of God, which was by God set up at Jerusalem, whereof adoration was one of the principal parts. See *1 Kings* 8. 41.]

28. *And he returned and sat on his Chariot, and read the Prophet Esaias.*

29. *And the Spirit said unto Philip, go unto, and joyn thy self to this Chariot.*

30. *And Philip ran to, and heard him read the Prophet Esaias, and said, understandest thou also that which thou readest?*

31. *And he said, how should I, I pray, be able,* [Namely to understand all that I read: for howsover the word

of God is plain enough in it self, so farinuch as is necessary to salvation, to be understood by every one by the grace of the Holy Ghost, yet notwithstanding there are some places hard to understand whereunto exposition and interpretation is needfull: wherefore God besides the reading of the word, hath also ordained the preaching and interpretation of the same, *Acts* 17. 11. *Rom.* 10. 14. *Eph. 4. 21.*] *except a man instruct me? [Gr. lead me the way.] And he intreated Philip, that he would come up and sit by him.*

32. *And the place of Scripture which he read was this, he was as a sheep led to the slaughter: and as a lamb is voiceless before him that shears it, so openeth he not his mouth.*

33. *In his humiliation his judgement was taken away:* [How this place agrees unto Christ, and accords with the Hebrew text, see the exposition on *Esa. 53. v. 7.*] *and who shall relate his generation? [Or descent, or his life time.] Some understand this of his eternal generation of the Father; others of the multitude of believers which he should draw unto him by his death, *John* 12. 32. Some of the eternal power and continuance of his life after his resurrection and ascension, *Rom. 6. 9. Heb. 7. v. 24.* which seemeth best to agree with the following words, *Esa. 53. v. 10.*] *for his life is taken away from the Earth.**

34. *And the Chamberlain answered Philip, and said, I pray thee of whom saith the Prophet this; of himself, or of some other man?*

35. *And Philip opened his mouth,* [Of this phrase see *Mat. 5. 2.*] *and beginning from that same Scripture preached unto him Jesus.*

36. *And as they travelled on the way, they came to certain water, and the Chamberlain said, lo! there water, what doth hinder me to be baptized?*

37. *And Philip said, if thou believest with all thy heart, it is lawfull. And he answering, said, I believe that Jesus Christ is the Son of God.* [And for that cause the true Saviour, who by his suffering and death hath delivered us from sin and death, according to the foregoing prophesie. See the like short confession, *Mat. 16. 16.*]

38. *And he commanded the Chariot to hold still, and they went down both into the water, as well Philip as the Chamberlain, and he baptized him.*

39. *And when they were come up out of the water, the spirit of the Lord took away Philip, and the Chamberlain saw him no more: for he travelled his way with joy.* [Gr. rejoicing, namely, out of a sense of the forgiveness of his sins, and of the operation of the Holy Ghost in his mind, *Rom. 5. v. 1. &c.*]

40. *But Philip was found* [That is, found himself set down] *at Azotus,* [this was a City in Palestina, by the Hebrews called Asdod, whereof see *Josb.* 11. 22.] *and going through (the land) he published the Gospel (in) all Cities, until he came to Cesarea.* [this was also a City in Palestina, situate towards the Sea, formerly called *Turris Stratonis*, built up by Herod and called *Cesarea* in honour of the Emperor *Augustus*. See more at large the annot. on *Acts* 10. 1.]

CHAP. IX.

¹ *And travelleth to Damascus, to persecute the faithfull there also.* ² *On the way is struck by a light from Heaven, cast to the Earth, and rebuked by Christ himself, and smitten with blindness.* ³ *Ananias is sent to him, who at first is afraid to go to him,* ⁴ *but afterward cometh to him, restoreth him to his sight, instructs and baptizeth him.* ⁵ *And preacheth Christ in the Synagogues.* ⁶ *The Jews lay snares for him,* ⁷ *but he escapeth over the wall of the City in a basket,* ⁸ *He cometh to Jerusalem,*

alem, and is by Barnabas brought to the Apostle s, and precheth Christ there also. 39 Travelleth towards Tarsus to escape the snares of the Jews. 31 The Chur ches have peace and increase. 32 Peter cometh to Lydda and cureth Aneas. 36 Is sent for to Joppa, and raiseth Tabitha who was dead, 42 whereby many belieue.

And Saul, blowing yet [Namely, after the death of Stephen: A similitude taken from Lyons or Bears hunting after a prey: or like as bitter Enemies use to demean themselves against others] threatening and murther against the Disciples of the Lord, [that is, those that adhered to Christ, and afterwards at Antioch were first called Christians, Acts 11. 26.] went unto the high Priest, [namely, and to the supream Council of the Jews, whereof he was the head, Acts 22. v. 5. with which Council then stood the cognizance and the supream judgement of the matters of the Jewish Religion, yea even in the Synagogues without the Land of Judea. See 2 Chron. 19. 20. Acts 18. v. 15.]

2 And desired letters of him unto Damascus, [This was the chief City of Syria, situate on one side of mount Libanus, about five or six daies journey from Jerusalem, a heathen City, but where many of the dispersed Jew dwelt, and had Synagogues. See v. 22. Acts 26. v. 12. 2 Cor. 11. 32.] to the Synagogues, that if he found any that were of that way, [that is, that doctrine. Hebr. See Acts 24. 14.] he might bring (the same) both men and women, bound unto Jerusalem.

3 And as he journeyed, it happened that he came nigh unto Damascus, and there shone about him [Gr. lightned about him, or irradiated about him] suddenly, a light from heaven.

4 And being fallen to the Earth, [Namely, through fright, amazement and fear] he heard a voice which said unto him, [namely, in the Hebrew tongue, Acts 26. 14.] Saul, Saul, why persecutest thou me? [namely, in my members, i.e. my Church which is in my body, 1 Cor. 12. 12. Ephes. 5. 23.]

5 And he said, who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to strike thy heels against pricks. [Namely, like as Oxen and other carriage beasts strike out behind, when they are driven forward with pricks, and so hurt not the pricks but themselves.]

6 And he trembling and being amazed, said, Lord, what wilt thou that I shall do: and the Lord said (unto him), arise and go into the City, and (there) it shall be told thee what thou must do. [Namely to get thy sight again and to be accounted for a Disciple, as is expounded ver. 17. For otherwise as concerning his doctrine and Apostleship, he had not that neither from men, nor by men, Gal. 1. v. 1. 12.]

7 And the men which travelled on the way with him, [These seem to have been those that were also given Paul by the chief Priests, to bring the Christians that were taken, to Jerusalem into custody, as is said v. 2.] stood amazed, [or dumb, namely, after that they were risen up again, for they also were with Paul smitten down to the Earth, Acts 26. 14.] hearing the voice indeed, [some take this for the voyce of Paul, wherewith he answered Christ, because Acts 22. v. 9. it is said, that they that were in Pauls company heard not the voyce of him that spake with him. Others accord this thus, that here also indeed the voyce of Christ is spoken of, but only of a hearing of the sound, without understanding of the words, but Acts 22. 9. of a distinct hearing and understanding of the words; the like example there is, Job. 12. 29. in the voyce which spake from heaven to Christ, where some heard the same with understanding of the words, some the sound only without understanding of the words] but seeing no man.

8 And Saul arose from the Earth, and when he opened his eyes he saw no man, [Namely, because there were scales come over his eyes, v. 18.] and they leading him by the hand brought him to Damascus.

9 And he was three daies that he saw not: and ate not, neither drank. [Namely, either through the great astonishment, which had deprived him of all desire of meat and drink: or to pass over the whole time with prayer and humiliation as is expressed, v. 11. For in those Countries men could better endure long fasting, than in these our Lands. See Mat. 15. 32. Mark 8. 2.]

10 And there was a certain Disciple at Damascus, by name Ananias: [This was an eminent Disciple, as he is further described, Acts 22. 12. Some ancient Doctors think that he was one of the seventy two Disciples, before chosen by Christ] and the Lord (aid unto him in a vision, [namely, in a divine vision by a withdrawing of his senses, in which the Lord appeared to him, as in v. 12. it happened unto Paul, who was then blind as yet] Ananias, and he said, behold (here am) I, Lord.

11 And the Lord (said) unto him, arise, and go into the street called the straight, and enquire in the house of Judas for (one) by name Saul of Tarsus, [This was a City in Cilicia, which had received great benefits from the Romane Emperours, and amongst others the Bur gesship of Rome also, unto which Paul sometimes hereafter appeals. See Acts 16. 37. and 22. v. 25. 28. See the annotation on Acts 22. 28.] for behold, he prayeth.

12 And he hath seen in a vision that a man named Ananias came in, and laid his hand upon him, that he might recover his sight.

13 And Ananias answered, Lord, I have heard from many of this man, how much evill he hath done to thy Saints in Jerusalem.

14 And hath here: [Namely, at Damascus it self] power from the chief Priests, for to binde all that call upon thy name. [that is, worship thee, and consequently believe in thee, Rom. 10. 14.]

15 But the Lord said unto him, go thy way; for this (man) is a chosen vessel unto me, [That is, Instrument, or Minister and Ambassador, 2 Cor. 5. 20. Gr. a vessel of election, Gal. 1. 15. 16.] to bear my name, [that is, to hold forth or publish] before the Gentiles and Kings, and the children of Israel.

16 For I will shew him, [That is, not only before inform him thereof, but also by my spirit, give him courage and strength for it; as he promiseth his other Disciples, John 16. 33.] how much he must suffer for my name.

17 And Ananias went his way, and came into the house: and laying hands on him, [Namely, for a sign that the Lord would extraordinarily strengthen him by the Holy Ghost in his divine calling, and cure him of his blindness, Mark 16. 18. see Acts 6. 6.] he said, Saul, Brother, the Lord hath sent me, (namely) Jesus, who appeared unto thee; [or was seen of thee. For that Christ in this revelation also was seen of Paul, appears v. 27. and Acts 22. 14. now whether this was done by a vision of the spirit only, as Acts 22. 17. or with the eyes of the body, before he was blinded by this light, is not said. But although it were so that he saw him with the eyes of the body, yet it follows not from thence, that the body of Christ should have descended upon the Earth, for that is repugnant to Acts 3. 21. and God could as well strengthen the sight of Paul, that he could see Christ in the heaven opened, as he did the sight of Stephen, Acts 7. 56.] on the way which thou camest, that thou shouldest recover thy sight, and be filled with the Holy Ghost.

18 And straightway, there fell off from his eyes as it were scales, and he was straightway restored to his sight: and arose and was baptized.

19 And when he had taken meat [Gr. food] he was strengthened. And Saul was some daies with the Disciples

ciples which were at Damascus?

20 And straightway he preached Christ in the Synagogue, that he is the Son of God. [And consequently the true Messias, see ver. 22. Acts. 8. 37.]

21 And they were all astonished that heard it, and said, Is not this he that disturbed at Jerusalem & those that called on this name: and who came hither for that purpose that he might bring the same bound unto the chief Priests.

22 But Saul was strengthened more and more, and convinced the Jews [Gr. confounded the Jews, or made them ashamed, or perplexed the Jews] which dwelt at Damascus, proving that this is the Christ. [the Greeke word signifies a demonstration that is made by conjoining or comparing, namely, of the predictions of the Prophets with the fulfilling of the same in the person of Christ.]

23 And when many daies [Namely, three whole years, all which time he taught in Arabia and at Damascus, before he went to Jerusalem. See Gal. 1. 17.] were past over, [Gr. fulfilled] the Jews took counsell together to kill him.

24 But their lying in wait was known to Saul: and they [Namely the Jews, strengthened with the power of the Governor of King Aretas, 2 Cor. 11. ver. 32.] kept the gates both by day and by night, that they might kill him.

25 But the Disciples took him by night, and let him down by the wall, letting him down in a basket.

26 Now Saul being come to Jerusalem endeavoured to joyne himself with the Disciples: but they all feared him, believning not that he was a Disciple. [Namely, Seeing Pauls conversion was not yet sufficiently known in the Church, because for the most time after he had been in Arabia far from Jerusalem.]

27 But Barnabas taking him to himself, brought (him) to the Apostles [Namely Peter and James as is expressed, Gal. 1. 18, 19. for it seems that at that time the other Apostles were departed from Jerusalem for a while, to preach the Gospel elsewhere, who afterwards were again at Jerusalem in greater number together, Acts 15. 6. Gal. 2. 9.] and related to them how he had seen the Lord on the way, and that he had spoken to him, and how he had spoken boldly at Damascus in the name of Jesus.

28 And he was with them going in, and going out at Jerusalem. [Namely, familiarly and dayly conversing with them. Hebr.]

29 And speaking boldly in the name of the Lord Jesus, he spake also and dealt against the Grecian (Jews.) [That is, who used the Greeke tongue and translation of the Bible. See Acts 6. ver. 1. 9.] but these endeavoured to kill him.

30 But the Brethren [So the faithfull are called because they lived in love with one another as brethren, having one Father in heaven, and one eldest brother Jesus Christ, and expecting one inheritance by one Spirit] understanding (this) brought him to Cesarea, and sent him down to Tarsus.

31 Then the Churches throughout all Judea and Galilee and Samaria had peace, and were edified: and walking in the fear of the Lord, and the consolation of the holy Ghost, were multiplied.

32 And it came to pass as Peter went through all about, [Gr. through all, namely, places, i. e. Lands mentioned in the 31. verse, to visite, and confirm the Churches which were of the circumcision, Gal. 2. 7, 9.] that he came down also to the Saints, [that is, the faithfull Christians] which dwelt at Lydda. [see ver. 35.]

33 And there he found a certain man named Aeneas, who had been bed-ridden [Gr. Krabbaton, i. e. on a little bed] eight years, who was palsie-struck. [or lame or struck.]

34 And Peter said unto him Aeneas, Jesus Christ

maketh thee whole, arise, and make thy bed, [That is, trim up the bed, and make it ready, for a sign of being perfectly cured] And he arose straightway.

35 And they saw him all that dwelt at Lydda, [Lydda was a City lying in Palestine in the Country Sarona or Saron, as it is called, Isa. 35. 2. and 65. 10. and 1 Chron. 27. 29. a fat and well-inhabited land, stretching along the Midland Sea from Cesarea unto Joppa] and Saron, who turned them unto the Lord.

36 And at Joppa [This was and yet is a famous haven in Palestine on the Midland Sea, heretofore called Iapho, where Jonas took ship, when he fled from the Lord, Jonas 1. 3. where those that travel out of Europe to Jerusalem, commonly land, lying about a dayes journey from thence on clifts, from whence men may see Jerusalem] there was a certain Disciple by name Tabitha which being translated [namely, the word Tabitha when it is translated into Greeke] is called Dorcas. [that is, a hind, roe, or goat] This (woman) was full of good works, and alme-deeds which shee did.

37 And it came to pass in those daies, that shee was sick and dyed: and when they had washed her, [Namely, according to the manner of the Ancients, who it seems would thereby give to understand their hope of the resurrection from the dead] they laid her in the upper-room.

38 And seeing Lydda was nigh to Joppa, the Disciples hearing that Peter was there, sent two men unto him, [Namely, either the better to comfort the poor widowes concerning her death, or else in hope that he would raise her up again] intreating that he would not delay [Gr. forbear] i. e. that it might not be irksome to him] to come over unto them.

39 And Peter arose and went with them: whom when he was come thither they brought into the upper-roome: and all the widowess stood by him weeping and shewing the coats and garments which Dorcas had made while shee was with them.

40 But Peter having driven (them) all out, [Namely, that he might be able to pray the more earnestly as Eli-zeus 2 Kings 4. 33. which prayer served for this, that he might shew that this work must be done not by his power, but by the power of God, Acts 3. ver. 12, 13.] kneeled down and prayed: and turning himself to the body, said, Tabitha arise. And shee opened her eyes, and having seen Peter shee sat upright.

41 And he gave her his hand, and raised her up; and having called the Saints, [That is, the Disciples, or believers, which were there about: who are so called, because they being sanctified by Christs blood and Spirit, led a holy life throughout] and the widowess, he set her alive before (them.)

42 And (this) was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass that he abode many daies at Joppa, with one Simon a Tanner.

C H A P. X.

1 An Angel appeareth unto Cornelius the Captain at Cesarea as he fasted and prayed, 5 Commandeth him to send for Peter from Joppa, and to be informed by him, 7 who sendeth his servants: 9 In the mean time Peter is instructed by a vision of a linen cloth with all manner of beasts as well clean as unclean, let down from heaven, and by speaking to him that the difference between Jews and Gentiles was now taken away, 17 The servants of Cornelius come to Peter, 16 who being warned by God goeth with them towards Cesarea, 24 where Cornelius with his friends were assembled, and receiveth him with great reverence, 28 Peter relates what was related unto him by God,

30 as likewise doth Cornelius. 34 Peter preacheth Christ to Cornelius and his (family,) 44 And they thereupon receive the holy Ghost, 46 speake with strange tongues, 47 and are baptized.

And there was a certain man at Cesarea [There were at that time more Cities of this name: but here is spoken of Cesarea Palestine, before called the Tower of Strato, and by Herod in honour of Augustus Cesar re-named Cesarea, lying on the Midland Sea, about a day and halfs journey from Ioppa: being one of the principall and strongest Cities of Palestine, where the Romans kept an ordinary Garrison. See Joseph. de bell. Iud. lib. 1. cap. 16. and lib. 3. cap. 14.] by name Cornelius, a Captain over an hundred of the band [Gr. Speira i. e. Colletonship or Regiment; of which this company was laid by the Romane Emperour for the keeping of this City] called the Italian. [each Regiment had his name, and this was called the Italian because it consisted of Italian souldiers.]

2 Religious and fearing God [Therefore he was already a believer and regenerat, having a right knowledge of the true God of Israel, and of the Messias whom the Jews expected, without which these vertues can be in no man. See the following 19. 22. 43. veres] with all his house, and giving much alms to the people, and praying to God continually.

3 (This man) saw in a vision clearly, [That is, in an apparition before the eyes of his body, as appears from the following and 31 veres: for the Angels at other times have appeared unto men in assumed bodies] about the ninth hour of the day, [that is, the third after noone, which was an ordinary houre of prayer with the Jews, Acts 3. 1. when the evening sacrifice began dayly to be offered in the temple at Jerusalem, Exod. 29. 39.] an Angel of God come in unto him, and saying unto him, Cornelius.

4 And he holding his eyes upon him, and being greatly afraid said, what is it Lord? [Namely, that thou desirtest of me] And he said unto him, thy prayers and thine almes are come up in remembrance before God. [Or in remembrance or for a memoriall. A similitude taken from the sacrifices of the old Testament, and especially from the offering of incense: whereby the acceptableness of his prayers and almeldeeds is given to understand, seeing they are fruits of a true faith, without which neither we nor our works can please God, Rom. 10.14. Heb. 11. 6. 1 Pet. 2. 6.]

5 And now send men to Ioppa, and send for Simon who is farnamed Peter.

6 He lodgeth with one Simon a leather-dresser, whose house is by the Sea: he shall tell thee what thou must doe.

7 And when the Angel which spake unto Cornelius was gone away, he called two of his household servants, and a godly souldier of those that were continually with him.

8 And when he had related all things unto them, he sent them to Ioppa.

9 And the next day, while these journeyed and came nigh to the City, Peter went up on the rooife [Namely, of the house, forasmuch as the Jews houses were flat on the top; namely, to be alone, and so to pray the more freely] to pray, about the sixt hour. [that is, about noon, which was also an ordinary hour of prayer with the Jews. See Psalm 55. 18. Dan. 6. 10.]

10 And he became hungry, and desired to eat. And while they made it ready, there fell on him a withdrawing of fences. [Gr. Ecstasis, i. e. Standing out, when a man is out of himself: and it was a vision of the Spirit, without means of the outward fences, which then stood still, and had no use; such visions the Prophets had often. See Isa. 6. 1. Ezek. 1. 1. and throughout in the Revelation of John.]

11 And he saw the heaven opened, and a certain vessell descend unto him, like a great vane sheet, bound at the four corners, [Gr. beginnings] and let down on the earth.

12 In the which were all the four footed creatures of the earth, [That is, all manner of, or of all sorts] and the wild and the creeping creatures and the fowles of the heaven.

13 And there hapned a voyce to him, Arise Peter, slay and eat.

14 But Peter said, by no means Lord, for I have never eaten any thing that was common or unclean. [That is, any thing which God in the old Testament had forbidden to use for meat. See Levit. 11. 4. Deut. 14. 7.]

15 And a voyce (bapned) again the second time unto him, That which God hath cleyned, thou shal not make common. [That is, esteeme or call.]

16 And this was done for threes times, and the Vessell was again taken up into heaven.

17 And as Peter doubted in himself, what the vision might be that he had seen, behold the men which were sent from Cornelius, having enquired for Simons house, stood at the gate.

18 And having called, (some one) they asked whether Simon farnamed Peter lodged there.

19 And as Peter thought on that vision, the Spirit said unto him, [Namely by an internall speaking, as the vision had been inward. See Acts 11. ver. 12.] behold three men seeke thee:

20 Therefore [Or but] arise, go down, and go with them, not doubting; [Namely, whether thou maist doe so or no, seeing they are Gentiles] for I have sent them.

21 And Peter went down to the men which were sent unto him from Cornelius, and said, behold I am he whom ye seeke: what is the cause wherfore ye are here?

22 And they said Cornelius a Centurion, a righteous man and fearing God, and who bath (good) testimony of all the people of the Jews, [Namely, with whom he had communion, and in whole Law he was instructed, as appears from the 43 verse, that he believed the Prophets] was admonished by divine revelation of an holy Angel, that he shoulde send for thee unto his house, and that he shoulde hear of thee words of salvation. [or things, matters, namely, which concern salvation, as is expounded by Peter Acts 11. ver. 14.]

23 Therefore when he had called them in, he received them into the house: [Or entertained them, lodged them] But the next day Peter went a way with them, and some of the brethren, [namely, six in number, as is expressed, Acts 11. 12.] which were of Joppa, went with him.

24 And the day following they came unto Cesarea. And Cornelius expected them, having called together those of his kindred, and most speciall friends. [Gr. necessary.]

25 And as it came to pass that Peter came in, Cornelius went to meete him, and falling at (his) feet, he worshipped. [Namely, giving him civill reverence. For seeing Cornelius, knew and feared the true God of Israel, therefore it is not credible, that he shoulde have honoured Peter as God: but because the honour that he gave him exceeded the (due) measure, and had some shew of divine honour, therefore Peter justly blamed him for it, like as the Angel also reproves John in the like case, Revel. 22. 9.]

26 But Peter lift him up, saying, stand up, I my self also am a man.

27 And speaking with him he went in and sould many which were come together.

28 And he said unto them, ye know how it is unlawfull for a Jewish man [Although we finde no cleare prohibition hereof in the old Testament, nevertheless this was an Ordinance and custome among the Jews, grounded upon good reason, that they might not hold

too near communion with the Gentiles and other profane men, that they might not be seduced by them to Idolatry, or other their sins. See Exod. 23. 32. Josh. 23. 7. 12. 2 Cor. 6. 14. 2 John ver. 10. Revel. 18. 4. [Gr. εγε] to joyn himself or to go unto a stranger? [Gr. ἄλλοφυλος, i.e. he that is of another people, or generation. namely, estranged from the generation of the Jews, and consequently from the promises of God. Eph. 2. 12.] But God hath shewed me, that I shoulld call no man [Gr. σὺ. See of this matter verle 34. 35.] common or unclein.

29 Therefore am I also come without gainsaying, being called, [Gr. being sent for] I ask therefore for what reason ye have sent for me?

30 And Cornelius said, four daies ago I was fasting, untill this hour, [Namely, of that day. See ver. 3.] and at the ninth hour I prayed in my house.

31 And beheld a man [That is, an Angel in the shape of a man ver. 3.] stod before me in a shining garment, and said, Cornelius thy prayer is heard, and thy armesdeeds are come in remembrance before God. [See the annot. on ver. 4.]

32 Send therefore to Joppa, and call Simon, who is surnamed Peter: he lodgeth in the house of Simon the leather-dresser on the Sea, which being come hither shall spek unto thc.

33 Therefore I sent unto thee immediately, and thou hast done well that thou art come hither. We are therefore all now (here) present before God, to hear all that is commanded thee of God.

34 And Peter opening (his) mouth [Of this phrase see the annot. on Matth. 5. 2.] said, I perceive in truth [That is, I finde, compichend] that God is no accepter of the person; [that God looketh not upon the outward condition of men, that any one should be acceptable to him, because he is a Jew or Greeke, poor or rich, noble or ignoble Gal. 5. 6. and 6. 15. Col. 3. 11. And here are especially respected the times of the new Testament, in which the difference between the Jews and Gentiles, and consequently also of the working of the holy Ghost in the one people more then in the other, is taken away by the coming of Christ, as appears from the following verle.]

35 But in every nation, he that feareth him and worketh righteousness, is acceptable to him.

36 (This is) the word [Or according to the word that: or concerning the word] that he sent to the children of Israel, publishing [Gr. Evangelizing] peace [namely with God, and all other Nations with one another. See Ephes. 2. 13. 14.] by Jesus Christ: He is a Lord of all.

37 Ye know [Namely, by the rumors and testimonies of those that have heard and seen it Mat. 4. 24.] the thing that was done throughout all Judea, beginning from Galilee, after the baptism which John preached:

38 (Concerning) Jesus of Nazareth, how God anointed him [That is, abundantly endowed him, John 3. 34.] with the holy Ghost and with power: who went through (the land) doing good, and curing all that were overpowered by the Devil, for God was with him, [namely, the Father was with Christ, not only by his gifts according to the humane nature, but also by the same essence and the same power, according to his divine nature, whereby he did all these wonders. See John 10. ver. 30. 38. and chap. 14. ver. 9. 10.]

39 And we are witnesses of all that which he hath done, both in the land of Judea and at Jerusalem: whom they killed, hanging (him) on the wood.

40 Him God raised up the third day, and gave that he shoulld be manifest:

41 Not to all the people, but to the witnesses, which were chosen before of God, [The Greeke word Αριστονειν, which is here used, signifieth properly by lifting up of the hands to chuse or ordaine: and is hereafter]

Acts 14. 23. used concerning the chusing of ordinary Ministers by the suffrages of the Church, to which this extraordinary chusing of the Apostles here is opposed, as being done by lifting up or stretching forth of Gods hand alone] to us (namely,) who have eaten and drunk with him, after that he was risen from the dead.

42 And commanded us to preach to the people, and to testifie that he is the person that is ordined of God, for a judge of quick [That is, of those which shall yet be alive at the last day, 1 Cor. 15. 52. 1 Thes. 4. 15, 17.] and dead.

43 To him all the Prophets give witness, that every one which believe in him, shall receive remission of sins through his name. [That is, through him, or for his sake as who became a sacrifice for our sins, and thereby hath brought to pass an extenal reconcilliation for all that believe in him, Heb. 5. 9. and chap. 9. 12.]

44 While Peter spake these words, the Holy Ghost fell [That is, came upon them, by his extraordinary gifts and operations. See v. 46.] on all that heard the word.

45 And the faithfull which were of the circumcision, [That is, which were of the Jews, Rom. 9. 12.] as many as came with Peter, were astonishe, that the gift of the Holy Ghost was also poured out upon the Gentiles. [namely, thinking that this promise belonged only to the house of Israel, from certain prophecies of the Prophets, which they understood amiss, which Paul expounds, Rom. chap. 9. 10, 11.]

46 For they heard them speak with strange (languages,) [Gr. with tongue] and magnifie God. Then answered Peter,

47 Whether can any man forbid water, that these should not be baptizd, who have received the Holy Ghost, even like as we also.

48 And he commanded, [Namely, either that all things should be made ready, that he himself might baptize them; or he thus commanded others that were come with him, and were teachers also, as the Apostles had almost alwaies some with them, who did this service. See 1 Cor. 1. v. 17.] that they should be baptizd in the name of the Lord. [namely, for obsignation and confirmation of their faith, and of the gifts which they had already received; as Paul speaks of circumcision administered to Abraham, Rom. 4. 11.] Then prayed they him that he would remain with (them) some dayes.

C H A P. XI.

1 Peter cometh to Jerusalem, where he is accused that he went in to the uncircumcised, & whercupon for his defense he relateth all that had happened concerning that matter, 18 which Apologic is accepted. 19 The dispersed believers preach Christ even unto Phanicia, Cyprus and Antioch, to the Jews, and some also to the Greeks, 21 so that many believed, 22 which the Church of Jerusalem understanding, send Barnabas to Antioch to strengthen them, 23 who travelleth to Tarsus to seek Saul, and bringeth him to Antioch, 26 where the Disciples are first called Christians. 27 Agabus foretelleth the famine, 29 wherefore the brethren send relife by Saul and Barnabas to the brethren at Jerusalem.

Now the Apostles and the Brethren [Amongst these Brethren here, also the Elders are comprehended, who are distinguished from other common Brethren or believers, Acts 15. v. 23.] which were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was gone up to Jerusalem, they that were of the circumcision, [Namely, certain believing Jews, namely, others then the Apostles] contended against him,

3 Saying, Thou wentest in to men who have the foreskin, [That is, who were and continue uncircumcised: from whence it appears that those which before this were converted of the Gentiles, were Proselytes, or at least were circumcised, seeing no man was offended therat, that Peter and John went in unto them. See Acts 2. 10. and 8. 14. and chap. 15. v. 7. 14.] and eat with them.

4 But Peter beginning [That which might have needed exposition in this defence of Peter unto the fourteenth verse, is noted on the former chapter] related it to them consequently, [or expounded it to them one thing after another] saying.

5 I was in the City Joppa praying; and saw in a withdrawing of fences a vision, (namely) a certain vessel like a great linnen-sheet, descending, let down from heaven by the four corners, and came down unto me.

6 On which (sheer) as I kept (mine) eyes, I observed and saw the fourfooted (beasts) of the Earth, and the wild and the creeping (creatures,) and the fowles of the heaven.

7 And I heard a voice which said unto me, arise Peter, slay and eat.

8 But I said, by no means Lord, for never any thing that was common or unclean entered into my mouth.

9 But the voice answered me the second time from heaven, that which God hath cleansed, thou shal not make common.

10 And this was done for three times: and all was drawn up again into heaven.

11 And behold the same (hour) there stood three men before the house in which I was, which were sent from Cesarea unto me.

12 And the spirit said unto me that I shoul go with them, not doubting. And with me went also these six brethren, and we entred into the mans house.

13 And he related to us, how he had seen an Angel, which stood in his house and said unto him, send men unto Joppa and call Simon, who is surnamed Peter.

14 Who shall speak words [Or matters, things] unto thee, by which [Gr. in which], namely, if thou embrace them with a true faith, as is expressed, Acts 10.

15 See a larger exposition of this verse, Luke 19. 9.] thou shalt be saved and all thine house.

16 And as I began to speak, the Holy Ghost fell on them, as also on us in the beginning. [Namely after Christ's ascension on the day of Pentecost, Acts 2. 4. and 19. v. 6.]

16 And I remembred the word of the Lord how he said, John indeed baptized with water, but ye shall be baptiz'd with the Holy Ghost. [See the exposition hereof on Mat. 3. 11. Acts 1. 5.]

17 If therefore God gave them equall gifts, as also unto us who have believed in the Lord Jesus Christ, who was I, I pray, that I could hinder God? [Gr. able to hinder God, i.e. seeing God had made them partakers of the thing which is signified by baptism, how should I be able to withhold from or deny them the outward sign, the like reason of Peter, see Acts 2. v. 38, 39.]

18 And when they heard this, they were content and glorified God, saying, then hath God also to the Gentiles given repentance [That is, wrought in them by his holy spirit. See Phil. 2. 13. Heb. 8. 10.] unto life.

19 Now they that were scattered by the affliction, which came to pass about Stephen [Or in Stephen or for Stephen's sake by occasion of Stephen, i.e. out of hatred to his zeal and boldnes, which he had used against the Jews and their Rulers, chap. 6. and 7.] went through (the land) unto Phoenicia [this was a countrey in Syria, bordering on the Land of Judea, situate towards the Midland Sea, whereof Tyre was the chief City. See Acts 12. 20.] and Cyprus, [this is an Island in the Midland Sea, whither men could easily sail from Tyre

and Sydon: See Acts 27. 3. 4.] and Antioch, [this was then the chief City of Syria, situate also about the Midland sea, on the River Orontes, the powerfulllest City of all Asia, as Alexandria of Africa, and Rome of Europe] speaking the word to no man but only to the Jews. [Namely, because they did not yet sufficiently understand the doctrine of the calling of the Gentiles.]

20 And there were certain men of Cyprus and Cyrene, of them [Namely, Jews or Jewish proselytes born in Cyprus and Cyrene, who also inhabiting at Jerusalem, because of the foregoing persecution, were forced to flee seeing they had imbraced the Christian Religion] who being come to Antioch spake to the Greeks, [that is, to the Jews who used the Greek tongue and translation in their Synagogues. See Acts 6. 1. and 9. 29.] publishing [Gr. Evangelizing] the Lord Jesus. [That is, his suffering, death, resurrection, ascension, and further all that which must be believed of him to salvation. See 1 Cor 2. 2.]

21 And the hand of the Lord [That is, the assistance and powerfull working of God, whereby their hearts were moved, See Acts 16. ver. 14. 1 Cor. 3. 6] was with them, and a great number believed and turned unto the Lord.

22 And the rumor of them [Gr. the word] came to the ears [Gr. was heard in the ears] of the Church which was at Jerusalem: and they sent forth Barnabas, [who was a Levite, and himself also of Cyprus, to have the better access of freedom with his Country men and neighbours: whence it seemeth that those men of whom is spoken ver. 20. driven by a speciaill zeal, preached there extraordinarily the doctrine of Christ, which afterwards by Barnabas and Paul was confirmed and more enlarged, and who brought all things amongst the faithfull there into fitting order. See also the annot. on Acts 8. 1.] that he shoul go through (the land) even unto Antioch.

23 Who being come thither, and seeing the grace of God [Namely, upon them, in imbracing the doctrine of the Gospel] was glad, and exhorteth them all that with a purpose of heart [that is, with a sincere & stedfast purpose] they shoul abide with the Lord.

24 For he was a good man, and full of the holy Ghost and of faith: and there was a great multitude jayne to the Lord.

25 And Barnabas went forth towards Tarsus [This was an eminent City in Cilicia Pauls native country, Acts 9. 11. whither he was sent, Acts 9. 30.] to secke Saul: and when he had found him, he brought him to Antioch.

26 And it came to pass that a whole year they assembled (together) in the Church, and taught a great multitude: and that the Disciples first at Antioch were called Christians. [Gr. Christianoi, i.e. Disciples of Christ, because they embrac'd and confess'd his doctrine: who, are also rightly called by this name, because when they believe in him, they are members of his body and partakers of his anointing. See also of this name, Acts 26. 28. and 1 Pet 4. 16.]

27 And in those daies there came (certain) Prophets [That is, persons endued with the Spirit of foretelling things to come] down from Jerusalem to Antioch.

28 And one of them by name Agabus stood up, and gave notice by the Spirit [Gr. signified or declared] that there shoul be a great famine over the whole world: which also came under the Emperor Claudius. [of this famine make mention also the Historians Suetonius, in the life of Claudius, and Joseph. Antiq. lib. 20. cap. 2.]

29 And according as every one of the Disciples [That is, believers] were able, each of them determined to send (some wher) for the service [Gr. Diaconian, i.e. serving of the poor brethren in their necessity] of the brethren which dwelt in Judea.

30 Whih they also did, and sent it to the Elders by the hand of Barnabas and Saul.

C H A P. XII.

* Herod persecuteth the Church, 2 killeth James, 3 casteth Peter into prison, whom he causeth to be kept with strong watch. 5 The church prayeth to God for him, 7 and he is by an Angel brought out of prison, 11 cometh to the house of John Marks mother, where he knocketh and is let in, 17 and relateth his deliverance to those that were assembled there. 18 Herod causeth the watchmen to be examined, and carryed away, and departeth to Cesarea, 20 makes peace with those of Tyre & Sidon, 21 and in his pride is smitten by an Angel, and eaten of worms, 25 Barnabas and Saul come again to Antioch.

A N. I about the same time King Herod [Namely, Agrippa, son of Aristobulus, who was a son of Herod the great, and this Herod Agrippa was Father of that Agrippa, of whom hereafter ch. 25. 26. more is spoken] laid hands on some of the Church, for to intreat them evil, [Gr. for to intreat evill, some of those of the Church.]

2 And he killed James [Namely the son of Zebedee and the brother of John, as stands here in the Text, and Matth. 10: 2. one of the principall Apostles of Christ, whom Christ with Peter and John oftentimes took with him. The other James theretore of whom we read ver. 17. Act. 15. 13. and Gal. 2. 9. and who left behind him the epistle of James, who is also called Christs brother, Mark 6. 3. and James the little, Mark 15. 40. was another Apostle the son of Alpheus and of the sister of Mary, and the brother of Joses, as appears by comparing Mat. 13. 5. 5. and 27. 56. Gal. 1. 19. See also Mat. 10. 3. Mark 3. 18.] the brother of John with the sword.

3 And when he saw that it was pleasing to the Jews, he proceeded to take Peter also, and they were the daises of unleavened (bread) [That is, the feast daies of the pasche-over, as may be seen also from the following verse.]

4 Whom also having laid hold on, he put in prison, and delivered (him) over to four (watches, each) of four soldiers, [Gr. four fourlings of soul-tiers, i.e. sixteen soldiers, for each sentinel or watch with the Romanes consisted of four soldiery of one company, whereof there were four ordained for the keeping of the Apostle, to keep the watch by turns in the four night watches] to keep him, intending after the (feast) of the Passover to bring him forth before the people.

5 Peter therefore was kept in prison: but a continual [Or an earnest, zealous, fervent] prayer was made by the Church unto God for him.

6 Now when Herod was to bring him forth, [Namely, to cause him to be openly put to death or executed] Peter slept that same night between two soldiers, bound with two chaunes, [namely, by the hands v. 7. whereof one chain was fast on Peters right hand, and on the left hand of the one soldier; and the other chain on Peters left hand, and to the right hand of the other soldier betwixt whom he slept: a manner of doing usual with the Romanes in strict imprisonments, as Paul also was so imprisoned at Rome, although bound only to one soldier and in greater freedom. See Act. 28. 16. compared with Eph. 6. 20. 2 Tim. 1. v. 16. and Seneca Epist. 5.] and the watch-men before the door kept the prison.

7 And behold an Angel of the Lord stood there, & a light, [Namely, of the shining countenance of the Angel, as Luke 2. 9. and Mat. 28. 3.] shined in the dwelling, [or, prison, goal. Some take this for the whole house of the prison, others for the inmost part only, where the prisoners lay shut in] and smiting Peters side he raised him up, saying, rise up quickly. And his chains fell off from his hands.

8 And the Angel said unto him, gird thee about, [Namely, to go forth the more readily; seeing the Jews wore long cloathes, which in going, they bound fast with Girdles, and tressed up: of the shoe-soles see the annot. on Mark. 6. 9:] and bind on thy shoe-soles, and

he did so. And he said unto him, cast thy cloak about (thee) and follow me.

9 And going forth he followed him, and knew not that it was true that was done by the Angel, but he thought that he saw a vision, [That is, that this seemed to him in a vision to be done thus, nor that it was really done.]

10 And when they were gone through the first and second watch, they came to the Iron gate, [This was the last gate of the prison, through which being gone, they came into the streets of the City] which leadeth towards the City: which was opened to them of it self. And being gone out, they went forth one street, and straightway the Angel parted from him.

11 And Peter being come to himself, [That is, now understanding that it was no vision, but a real event and deliverance] said, now I know truly that the Lord hath sent forth his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered (all) he went to the house of Mary the mother of John, who was surnamed Mark, [This is the same, who afterward departed with the Apostle Paul and Barnabas, v. 25. and that wrote the Gospel as some think] where many were gathered together and praying.

13 And as Peter knocked at the door of the Porch: [Or of the fore-house] there came forth an hand-maid: [Gr. Paidiske, which signifies also a little maid or virgin, which is no servant to hysen. [namely, who it was that knocked by night, to give those that were in the house timely warning, if there had been any danger] by name Rhoda.

14 And she knowing the voice of Peter, opened not the Porch for joy, but ran inwards and told that Peter stood before (at) the Porch.

15 And they said unto her, thou art mad. [Or thou art out of thy wits, not knowing what thou saist] But she abode by it strongly [or she confirmed it] that it was so. And they said, it is his Angel. [or it is his Messenger, as the word Angel is so taken sometimes. See Luke 7. 24. But seeing by this word the Angels of Heaven are signified for the most part, therefore this is by many understood of an Angel which by God was joyned to Peter for a keeper in this trouble, as Mat. 18. 10. is also said, of the meanest believer that their Angels alwaies see the face of the Father in the Heavens. From whence it followeth that God indeed sends the Angels for the service and protection of the faithful, Psa. 34. 8. & 91.11. Heb. 1.14. but notwithstanding it follows not from thence that every man should alwaies have just one particular good and bad Angel for company, as some think.]

16 But Peter continued knocking, and when they had opened they saw him, and were astonished. [Namely, at this unexpected presence of Peter, not being able to conceive how this came to pass.]

17 And when he had beckoned to them with the hand that they should hold their peace, he related to them how the Lord had brought him out of prison: and said, tell this to James, [Namely, the little, for the other was made away. See of him in the annot on v. 2.] and to the brethren. And he being gone forth travelled to another place. [namely, out of Jerusalem to propagate the Gospel; not willing unnecessarily to put himself into the same danger, out of which the Lord had delivered him, and that according to Christs admonition, Mat. 10. 23.]

18 And when it was day there was no small trouble amongst the soldiers, what might be hapned to Peter.

19 And when Herod had sought him, and found (him) not, and had strictly examined [Gr. Anakrinas, which word signifieth judicially to examine any man, by torturing or otherwise] the watch-men, he commanded that they should be led away. [namely, either into prison, or to be punished with death, as this word also sometimes signifies] And

he departed from Judea to Cesarea, and abode (there) [namely, a certain time, to set up some shews in honour of *Claudius Caesar*, to which a great multitude of the principall Jews came together. *Joseph. Antiq. lib. 19. cap. 7.* Of this Cesarea see the annot. on *Acts 10. 1.*]

20 And Herod was minded to war against those of Tyre and Sidon, [Or was very wroth against those of Tyre and Sidon] but they came unanimously unto him, and having persuaded *Blaetus*, who was the Kings Chamberlain, [Gr. who was over the Kings Bed-chamber] they desired peace, because their Land was nourished [for although Tyre and Sidon were powerfull Cities, notwithstanding because they were situate on the Sea, and they had little land, they could not provide themselves of sustenance. See of their condition, *Isa. 23.*] by the Kings (land.)

21 And on a set day [This was the second day of the shews, as *Josephus* testifies, *Antiq. lib. 19. cap. 7.* who there also relates the miserable death of this *Herod Agrippa*] Herod having put on a royal robe, [glistening with silver, whereon the sun shone, as *Josephus* in the place before mentioned sets down this History at large] and being set on the judgment-seat [or throne] made a speech unto them.

22 And the people cried unto (him) a voice of God and not of a man.

23 And immediately an Angel of the Lord smote him, therefore because he gave not God the honour, [That is, that he received such divine honour, without turning it from himself unto God, to whom only it belonged: as the Apostles did in such a case, *Acts 10. 26.* and *14. 14.* and the Angel, *Rev. 19. 10.* and *22. 9.*] and he was eaten of wormes, and gave up the Ghost.

24 And the word of God grew, [Namely, this Tyrant and persecutor of the Church being now by Gods judgement taken away] and multiplied.

25 Now Barnabas and Saul returned from Jerusalem [N. w. into Antioch] when they had accomplished [Gr. justified] the Ministry, [namely, of beginning the relief or alms of the faithfull of Antioch unto the poor at Jerusalem, for which purpose they were sent, *Acts 11. v. 30.*] having also taken with them John, who was first named Mark. [See of him before *v. 12.*]

C H A P. XIII.

1 Barnabas and Saul of the Teachers of Antioch, are by the Holy Ghost sent to the Gentiles, 5 who travell through Seleucia unto Cyprus, preach at Salamis and Paphos, 7 where the Governor Sergius Paulus desireth to hear them, 8 which Barjefus the sorcerer seeking to hinder, is by Paul smitten with blindness, 12 and the Governor converted. 13 From thence they travel unto Perga, 14 and so forward to Antioch in Pisidia, 15 where Paul preaching in the Synagogue relates Gods benefits shewed to the Israelites until David, 23 and proveth that the promise made of Davids seed, is fulfilled in Jesus Christ, who was crucified at Jerusalem, and raised from the dead, 33 as was foretold by David, 38 and that by him are justified all that believe in him, 40 and that he punishment those that are disobedient unto him. 42 Some of the Jews believe, and others contradict, 46 wherefore they turn unto the Gentiles, of whom they that were ordained to eternal life believe. 50 The Jews raise persecution against Paul and Barnabas, who shake the dust from their feet, and depart unto Iconium.

And there were at Antioch in the Church which was there, certain Prophets and Teachers, [Some take these two words for one thing, others distinguish them thus, that Prophets were those, which by the inspiration of the Holy Ghost had extraordinary gifts to foretell things to come, and to expound the holy Scripture: but Teachers, who had an ordinary calling and gifts,

to instruct and govern the whole Church in the worship of God. See *1 Cor. 14. 1. Ephes. 4. 11.*] namely, Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who was brought up with Herod the Tetrarch, [namely, Herod Antipas, who put John Baptist to death, *Mat. 14. 1. Mark 6. 14. Luke 3. 19.* and mocked Christ and sent him again to Pilate, *Luke 23. 11.* whence it appears that this Manaen was a man of honour in civil respect] and Saul.

2 And as they ministered to the Lord, [The Greek word *Leitourgein* that is here used, signifieth to do almost all manner of publick service, and is ascribed to Magistrates *Rom. 13. 6.* and to the Angels, *Heb. 1. 14.* And here under it is understood the publick ministry of preaching or prophecying, with the publick prayers and administration of the Sacraments, with that which pertaines therunto] and fasted, the Holy Ghost said, [namely, by the foresaid Prophets] separate unto me [namely, from the service of this Church where there are other Teachers enough, to send them to the Gentiles, wherunto I ordained them from the beginning, *Acts 26. 16.* &c.] both Barnabas and Saul, for the work wherunto I have called them.

3 Then they fasted and prayed, and having laid hands on them, [Not thereby to chuse them to be Apostles wherunto they were before chosen by God, *v. 1. & Acts 9. 15.* but to strengthen them in this sending to the Gentiles by prayer and imposition of hands] they let them go.

4 These therefore being sent forth by the Holy Ghost, came down to Seleucia, [This was a City of Syria, nigh unto Antioch, built by King Seleucus, from whence men could easily pass over unto Cyprus] and from thence they sailed away towards Cyprus.

5 And being come unto Salamis, [This was a City of Cyprus, on the East-side of the Island over against Syria, now called Famagusta] they published the word of God in the Synagogues of the Jews: and they had also John for a Minister.

6 And when they had gone through the Island unto Paphos, [This was also a City of Cyprus on the west-side of that Island] they found a certain sorcerer, a false Prophet, a Jew, whose name was Barjefus, [i.e. a son of Jesus.]

7 Who was with the Governor [Gr. *Anhypatos*, i.e. who was placed there with conful-like power, to govern the Island in the name of the Romane Empire] Sergius Paulus, an understanding man. He having called Barnabas and Saul unto him, sought greatly to hear the word of God.

8 But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn away the Governor from the faith.

9 But Saul (who is also (called) Paul) [Hitherto he was called Saul, and henceforward alwel by Luke, as by himself in the superscription of his Epistles he is called Paul. Now he that by the Hebrews and Syrians was called Saul, he by the Romanes and Greeks was called Paul, so that he was called Saul as long as he conversed amongst the Jews, Syrians and Arabians; but afterwards when by Gods special calling he was sent principally to the Gentiles, i.e. to the Romanes and Greeks; from that time forward he alwaies retained the name of Paul, that he might be the more acceptable with them, which seems fust to have been given him by the household of Sergius Paulus, as being usual with them] filled with the Holy Ghost, and holding his eyes upon him, said,

10 O thou child of the Devil [Gr. Son, i.e. that followeth and obeyeth the Devil as a son doth his Father, *John 8. 44.*] full of all deceit and all subtlety, enemy of all righteousness, will thou not cease to pervert [or to turn and as it were to dig up, and to hinder that men cannot go thereon. Or to wrest, make crooked, the right wyes of the Lord.]

11 And now behold the hand of the Lord [That is, the

the punishing hand, or power of the Lord] (v) against thee : and thou shalt be blind, and not see the sun for a time. And immediately there fell on him dimness, [that is, blindness : for to those that are blind, all is dim and dark] and darkness, and going round about he sought those that might lead (him) by the hand.

12 When the Governor saw what was done, then he believed, being stricken at the doctrine of the Lord.

13 And Paul and they that were with him, [Gr. they that were about Paul ; by which phrase is understood either the person himself, John 11. 19. or those of his company, Luke 22. 49. or both, Acts 21. 8. as it is here also taken, as appears from verse 16.] being sailed off from Paphos, came unto Perga (a City) in Pamphylia. [this was a Country in the firm land of Asia the less, bordering on Cilicia] But John [surnamed Mark, Acts 11. 12. 25.] parting from them, returned to Jerusalem. [this seems to be done by him out of humane infirmity, and over-much travelling, or desire to visit his mother and friends, Acts 12. 12. at Jerusalem : which nevertheless was ill taken by Paul, Acts 15. ver. 38.]

14 And from Perga they going through the land, came unto Antioch, (a City) in Pisidia : [This was a part of Pamphyllia, wherein this Antioch lay ; so surnamed to distinguish the same from the other Antioch in Syria, from whence they came forth, verse 1. 4.] and being gone into the Synagogue on the Sabbath day, they sat down.

15. And after the reading of the Law and the Prophets, [Namely, according to the laudable custome of the Jews, usual in all Synagogues, on all Sabbaths. See verse 27. and Acts 15. verse 21.] the rulers of the Synagogue [these were certain Priests and elders of the people which made the Consistory in every Synagogue. See Mark 5. verse 22.] sent unto them, saying, Men, brethren, If there be (any) word of consolation [or exhortation] to the people in you, speak.

16 And Paul stood up and beckoned with the hand, and said, Ye men of Israel, and ye that fear God, hearken.

17 The God of this people Israel, chose out our Fathers, and exalted the people [Namely, especially when he did all the wonders in Egypt, and sent all the plagues upon Pharaoh and his people to deliver them] when they were strangers in the land of Egypt, and brought them out of it with an high arm. [that is, with exceeding power, Exod. 13. 16. Isa. 63. 12.]

18 And about the time of forty years berc with their manners [That is, their rebellion, temptings, and murmurings, Psalm 95. 8, 9. Heb. 3. 8, 9.] in the wilderness.

19. And having rooted out seven Nations in the land of Canaan, he divided unto them by lot [Or, gave them for an inheritance] the land of the same.

20 And afterward, about four hundred and fifty years, [These four hundred and fifty years for a number from the birth of Isaac unto the Judges, betwixt which time there passed away four hundred and forty seven years, and join the word afterward to the beginning of the 17. ver. as if he should say from the chusing of our Fathers, &c. Others judge that the word afterward must be join'd to the end of the 17. ver. i.e. beginning from the going out of the children of Israel out of Egypt unto the death of Samuel, which time contains almost four hundred and forty years, as may be seen, 1 Kin. 6. v. 1. and that Paul to name a round number, therefore said about four hundred and fifty years, as that is usual in all Languages, when it is but a little less or more] he gave (them) judges until Samuel the Prophet.

21 And from thenceforward they desired a King, and God gave them Saul the son of Kis, a man of the tribe of Benjamin, forty years. [Namely, the years being comprehended therein which Samuel had ruled before and with Saul.]

22 And having removed him, he raised David unto them for a King: to whom also he gave testimony and said,

I have found David the (son) of Jesse, a man after mine (own) heart, who shall do all my will.

23 Of this (man) seed, hath God according to the promise, [Namely, made to David, 2 Sam. 7. verse 12. 13. Psal. 89. v. 21. and 132. 11. Isa. 11. 1. Acts 2. 30. Rom. 1. 3. 2 Tim. 2. 8.] raised unto Israel the saviour Jesus.

24 When John had first preached to all the people of Israel before his coming, [Gr. before the face of his entrance, i. e. before the face of Jesus who was now come] the Baptisme of repentance.

25 But as John fulfilled the course [That is, was yet busie to fulfill his course, Ioh. 1. verle 19.] he said, whom think ye that I am ? I am not (the Christ) but behold he cometh after me, to whom I am not worthy to unloose the shooes of his feet.

26 Men, breihren, children of the stock of Abraham, [G. sons] and those among you that fear God, unto you, [namely, first and before all, v. 46.] is the word of this salvation sent.

27 For they that dwell at Jerusalem and their Rulers, not knowing him, have also fulfilled the voyses of the Prophets [That is, the predictions of the Prophets, that he must suffer, and so enter into his glory ; Luke 24. verse 25. 26.] which are read on every Sabbath (day,) condemning (him.)

28 And finding no cause of death [Or guilt of death] thy desired of Pilate that he should be put to death.

49 And when they had accomplished all that was written of him, they tooke (him) down from the wood [Namely, of the Cross, Acts 5. 30. and 10. 39. 1 Pet. 2. 24.] and laid (him) in the grave.

30 But God raised him up from the dead.

31 Who was seen for many dayes [Namely, fourtie dayes after his resurrection untill his ascension] of those who were come up with him [namely, of his Apostles and other disciples to the number of five hundred. See 1 Cor. 15. 5. 6.] from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we publish unto you [Gr. Evangelize] the promise which was made unto the Fathers, that (namely) God hath fulfilled the same unto us their children, having raised up Jesus : [That is, hath sent him into the world to accomplish the work of redempcion, Acts 3. 22.]

33 As it is also written in the second Psalm, Thou art my Son, to day I have begotten thee. [This is understood of the eternal generation of the Son by the Father : and of the manifestation of the same in the fulnes of time. Whereof see the further Exposition in the annot. Heb. 1. 5. and chap. 5. 5.]

34 And that he hath raised him from the dead, so that he shall no more turn unto corruption [Or to rottennes, i. e. to the grave, where the bodies use to corrupt and rot.] he said thus, I will give you the bounties of David, [that is, which were promised to David, of the everlasting Kingdom that by this his Son God would set up ; whereunto his resurrection from the dead was necessary, Luke 1. verse 31, 32.] which are faithfull. [that is, firm and unmoveable.]

35 Wherefore also in another Psalm, he saith : Thou wilt not give over thy Holy one [That is, the body of thy holy one, whom thou hast sanctified to be a Redeemer of thy people. See Acts 2. 27.] to see corruption.

36 For David when in his time, he had served the Counsell of God [That is, the providence of God, in the government of his people as a Prophet and King] fell asleep, and was laid with his Fathers, and indeed saw corruption.

37 But he, [Namely, the holy one, or sanctified one of whom he prophesied] whom God raised up, saw no corruption

38 Be it therefore known unto you men, brethren, that by this (man) [Namely, Jesus whom he hath raised up for a Saviour, and raised him up from the dead] remission of sins is declared unto you.

39 And (that) from all, from which ye could not be justified by the Law of Moses, [Gr. in, as also in the sequel, i.e. neither by the moral Law, which indeed shews sin and the curse, but not how they are taken away, Rom. 8. 3.] Nor through the ceremonial Law, which indeed held forth a shadow of the cleansing away of sins, but had not the power it self therein, but only directed us unto him who was the body of all these shadows, namely, to Jesus Christ. See Heb. 10. v. 1, &c.] by him, every one that believeth is justified.

40 Look to it therefore lest that come upon you which is said in the Prophets; [That is, in the book of the small Prophets, namely, Habbak. 1. 5. See Acts 7. 42. although some also think that not only this place, but also Isa. 22. 14. should here be alledged together, where the word despisers is expressed.]

41 Behold ye despisers, and wonder, and vanish: for I work a work in your daies; a work which ye will not believe, if one relate it to you.

42 And when the Jews were gone forth out of the Synagogue, [Or, and when they (namely, Paul and Barnabas) were gone forth out of the Synagogue of the Jews] the Gentiles besought [namely, Proselytes or other Religious Gentiles, which were there in the Synagogue to hear the Law. See v. 43.] that against the next Sabbath [or on the inter-sabbath, i.e. on the daies betwixt the sabbath: because it seems that Paul and Barnabas in the interim, treated also with many Gentiles, from whence this concourse of people arose against the next Sabbath, v. 44.] the same words might be spoken unto them.

43 And when the Synagogue was parted, many of the Jews and of the Religious Proselytes followed Paul and Barnabas: who spake unto them, and exhorted them to abide by the grace of God. [That is, by the doctrine of the grace procured by Jesus Christ, whereof he had spoken v. 28, 39. and that contrary to the doctrine of the Pharisaical Jews, who urged righteousness by the Law.]

44 And on the following Sabbath, came almost the whole City together, to hear the word of God.

45 But the Jews seeing the multitudes, were filled with envy, and spake against that which was said by Paul, contradicting and blaspheming.

46 But Paul and Barnabas using boldness, said, it was needfull that unto you first the word of God should be spoken: but seeing that ye thrust away the same, and judge your selves not worthy [That is to be declared and shewed unwoorthy and stiffnecked] of everlasting life, behold, we turn us to the Gentiles.

47 For so hath the Lord commanded us, (saying) I have set thee for a light of the Gentiles, [These words are Isa. 49. 6. spoken of Christ, and are also by the Apostles very well applied to their Ministry; forasmuch as the Jews rejected Christ, who was preached unto them by the Apostles, it followed therefore that from thenceforth they must offer Christ to the Gentiles, to whom he was also set for a light by the Father] that thou shouldest be for salvation, even unto the uttermost of the Earth.

48 Now when the Gentiles heard (this) they were glad, and praised the word of the Lord, and there believed as many as were ordained [That is, chosen by God, and were by him disposed and fitted unto eternal life, as this word signifieth every where in the holy Scripture. And this is spoken here not only of this one Sermon of Paul, but also of the continual progres, and steadfast fruit of the Gospel, as appears v. 49. See Rom. 8. 29, 30. and 9. 22. and chap. 11. v. 5, 6, 7. and elsewhere] unto eternal life.

49 And the word of the Lord was spread abroad throughout the whole land.

50 But the Jews stirred up the Religious and honourable women, [That is, that were of esteem, and addic-

ed to the Jews and their Religion: by whom they stirred up the Principal Governours of the City, through a perverse zeal against the Apostles] and the principal of the City, and raised persecution against Paul and Barnabas, and cast them out of their borders.

51 But they shook off the dust of their feet against them, [Namely, according to the command of Christ, Mat. 10. 14. Mark 6. 11. Luke 6. 5. Acts 18. v. 6.] and came to Iconium [this was a city of Licaonia, by the mount Taurus, whereof see Acts 14. v. 6. 11.]

52 And the Disciples were filled with joy and with the Holy Ghost.

C H A P. XIV.

1 Paul and Barnabas preach and do miracles at Iconium, and many both Gentiles and Jews believe, 4 wherefore great division and uproar ariseth against them, 6 who therefore flee to Lystra and Derbe, 8 Paul healeth a cripple at Lystra, 11 wherefore the people hold them for Gods, and would sacrifice to them. 14 Which they, although with great earnestnes hardly hinder, 15 and direct them to the living (and) true God, 19 but the Jews of Antioch and Iconium coming thither, stir up the people that they stone Paul. 20 But he ariseth, and travelleth with Barnabas unto Derbe, 22 they exhort the brethren to constancy, 23 and choose Elders in all Churches, 24 and having travelled through certain other Countreys and Cities, 26 return again unto Antioch, 27 and relate what God had done by them.

And it came to passe at Iconium that they [Namely, Paul and Barnabas] went together [or alike, or in like manner, as before Acts 13. 14.] into the Synagogue of the Jews, and so spake, that a great multitude both of Jews and Greeks believed. [namely, which feared God, and frequented the Synagogues of the Jews, as may be seen, Acts 13. 42, 43.]

2 But the Jews which were disobedient (Or unbelieving) stirred up and embittered the souls [Or made unwilling, or ill-minded the hearts and minds] of the Gentiles against the Brethren.

3 They conversed therefore (there) a long time, [Namely, the better to confirm the mindes of the faithful brethren against these embittered Jews and Gentiles; and to win yet more to Christ] speaking boldly in the Lord, [that is, speaking boldly in the Lords cause, or by the help of the Lord] who gave testimony to the word of his grace, [that is, to the Gospel, in which the grace of God is published and offered] and gave that signs and wonders were done by their hands. [that is, by their means and ministry.]

4 And the multitude of the City was divided: and some were with the Jews, and some with the Apostles. [Namely, Paul and Barnabas, v. 14. who were also called by Christ to be Apostles, like as the other twelve, See 1 Cor. 9. 5, 6.]

5 And when there was made an uproar both of Gentiles and of Jews, with their Rulers, to do them despite and to stone them.

6 Having considered (all things) [Or seeing this, being aware of it] they fled unto the Cities [that is, to the other Cities of Lycaonia, deeper into the Land, For Iconium also was a City in Lycaonia] of Lycaonia, [this Countrey was a part of Asia the less, situate near mount Taurus about Phrygia] (namely) Lystra and Derbe, and the Land lying about.

7 And published the Gospel there.

8 And a certain man at Lystra fate impotent in the feet, being a cripple from his mothers womb, who had never walked.

9 This (man) heard Paul speak, who holding his eyes upon

upon him, and seeing [Namely, Paul, that he, namely, the cipple] that he had faith [which he seemeth to have received by Pauls preaching, and the miraculous curing of others. And Paul saw the same in him, either by divine inspiration, or by some signs which he perceived thereof in him] to be healed, [or saved, delivered.]

10 Said with a great voice stand upright on thy feet. And he leaped up and walked.

11 And the multitudes seeing that which Paul had done, lift up their voices, and said in the Lycaonian (tongue) the Gods are become like unto men, [That is, in the likeness of men, as there are examples thereof related in the Heathenish Histories and Fables; which opinion seemeth to have sprung from some apparitions of the Angels made to the fore-fathers, which the Heathen changed into Fables] and come down unto us.

12 And they called Barnabas Jupiter, [Him the Heathen held for their highest God, and for the head of all their Gods, as Mercury for the Messenger and interpreter of their Gods] and Paul Mercurius, because he was the speaker.

13 And the Priest of Jupiter, which was before their City, [That is, whose Temple, Images or Altar, stood without their City or in the Suburbs] when he had brought Oxen and Garlands, [namely, wherewith the Gentiles adorned the beasts, which they sacrificed unto their Idols] to the porches, [or portall, namely, of the house wherein Paul and Barnabas were lodged, to sacrifice unto them there] he would have sacrificed with the multitudes.

14 But the Apostles Barnabas and Paul hearing (that) rent their cloaths, [Namely, in token of great displeasure and abhorrence which they had of such Idolatry. See Mat. 26. v. 63.] and leapt amongst the multitude, [namely, which was come there before the door with the Priest of Jupiter] crying,

15 And saying, Men, why do ye these things? We are also men of like affections as you, and declare unto you that you should turn from these vain (things) [That is, Idols, which are nothing in themselves, 1 Cor. 8. 4. and no gods, although they accounted them so] unto the living God, who hath made the heaven, and the earth, and the sea and all that which is in the same.

16 Who in the times past suffered all the Gentiles to walk in their (own) waies. [That is, in the manners of doing, which they devised to themselves without and contrary to the word of God.]

17 Although notwithstanding he left not himself un-witnessed, [Namely, even amongst the heathen themselves, to whom he gave not his word, Psa. 147. 19,20.] doing good, from heaven giving us rain and fruitfull seasons, filling our hearts with food and gladness.

18 And saying this they scarce with-held the multitudes [Or quieted] that they sacrificed not.

19 But there came Jews from Antioch [Namely, lying in Pisidia, whereof is spoken, Acts 13. 14.] and Iconium, and persuaded the multitudes, and stoned Paul, and drew (him) forth out of the City, thinking that he was dead.

20 But when the Disciples had compassed him about, [Namely, either to bury him, or to deliver him from the further violence of the persecutors] he rose up, and came into the City: and the next day, he went forth with Barnabas to Derbe.

21 And as they preached the Gospel to that City, and had made many Disciples [Or had taught or instructed. See also Mat. 28.19.] they returned unto Lystra, and Iconium, and Antioch.

22 Strengthening the souls of the Disciples [Namely, which in their former journey, in going through the Cities they had wonne to Christ] (and) exhorting that they should continue in the faith; and that through many afflictions we must enter into the Kingdome of God.

23 And when they in every Church with lifting up of hands had chosen them Elders, [Gr. Cheirotonesantes: of which word see Acts 10. 41. As this was a custome among the Greeks in their chusing of Magistrates, that the people by lifting up of their hands gave to understand their voting; so it seemeth that from thence this custome was also used in the primitive Church, that the setting forth of Ministers of the Church being done by the Apostles, or those that were sent by them for this purpose, was approved by the Church by lifting up of their hands: which use long continued in the Church; as the Ecclesiastical Histories testifie. Others think that thereby is understood the imposition of hands, which also was done with consent of the Church, as appears by the fasting and praying, which was done by the whole Congregation, and was also done in this chusing of the Elders; see further, 1 Tim. 5. 17.] having prayed with fasting they commended them to the Lord, in whom they had believed.

24 And having travelled through Pisidia, [This was a Region bordering on Cilicia] they came into Pamphylia. [This was a Region bordering upon Isauria, which also bordered on Lycaonia, v. 6.]

25 And when they had spoken the word at Perga, [This was the chief City of Pamphylia, Acts 13. v. 13.] they came down to Attalia. [this was a city lying not far from Perga on the Midland sea.]

26 And from thence they sailed away to Antioch; [Namely, which was situate in Syria. Whence they were sent forth, and had begun this journey, Acts 13. 4.] from whence they had been commended to the grace of God [namely, by fasting, prayer and imposition of hands, Acts 13. 2, 3.] for the work which they had accomplished.

27 And being come thither, and having gathered the Church together, they related what great things God had done with them, [That is, by them or by their ministry. See Acts 15. 12.] and that he had opened the door of faith [that is, that not only the outward word and miracles, but that also the operation of the Holy Ghost was imparted unto them, for to be brought to the faith in Christ, 1 Cor. 16. 9. and 2. Cor. 2. 12. Rev. 3. 8.] to the Gentiles.

28 And they conversed there no small time with the Disciples.

C H A P. XV.

1 In the Church of Antioch difference ariseth concerning the observation of circumcision and the Law of Moses. 2 About which Paul and Barnabas are sent to Jerusalem, 3 where they relate the conversion of the Gentiles, and the state of the busines. 6 The Apostles and Elders come together to treat hereof. 7 Peter declarereth in the same assembly, that the Gentiles ought not to be burdened with the yoke of the Law. 13 James assenteth to the same and confirmeth it by the Holy Scripture. 19 and concludeth that no more ought to be laid upon them, then the observation of necessary things, 22 which being approved by the whole assembly, is written to the Churches, and by Barsabas and Silas, together with Paul and Barnabas is sent over and made known (to them,) 31 who received the same with joy. 35 Paul and Barnabas being fallen at variance because of John Mark, part one from another. 39 Barnabas and Mark towards Cyprus, 40 and Paul with Silas towards Syria and Cilicia.

A nd some [Namely of the Jews which had betaken them to the Christian Religion, v. 5. amongst whom the Ancient Doctors think that the Heretick Cærinthus also was. Epiphanius heres. 28.] which were come down

down from *Judea*, [namely, unto *Antioch*] taught the brethren, saying (if ye) [namely, which of the Gentiles are converted to the Christian Religion] be not circumcised after the manner of *Mosch*, [*i.e.* if besides that, ye do not cause your selves to be circumcised and do not observe the ceremonial Law] ye cannot be saved.

2 When therefore no small resistance [Or when therefore an uproar was made, and no small contention to, &c.] and contention [Gr. interquestioning, *i.e.* disputing v. 7] hapned to Paul and Barnabas against them [who oppoed this false doctrine] they ordered [namely the Governors of the Church at Antioch] that Paul and Barnabas and some others of them should go up to the Apostles, [namely Peter and James and John, Gal. 2. v. 9.] and Elders to Jerusalem about this demand. [Or question, difference. See also Acts 18. 15.]

3 They therefore being brought forth by the Church, [Which the Church did, to shew that this business concerned not only Paul and Barnabas, but the whole Church] travelled through Phenicia and Samaria, relating the conversion of the Gentiles, [namely, to the Christian Religion] and caused [Gr. made] great joy unto all the brethren.

4 And being come to Jerusalem they were received of the Church, and the Apostles and Elders, and they declared what great things God had done with them. [That is, by them. See Acts 14. v. 27.]

5 But (said they) [These words are inserted that men may understand that these words are not related by Luke but by Paul] there are some risen up, of those of the set [Gr. heretic. See of this word the exposition on Acts 5. v. 17.] of the Pharisees, [of whom see Mat. 3. 7.] who are become believers, [that is, who had embraced the Christian Religion, yet as it appears, had not wholly cast off the old leaven of the Pharisees] saying, that men must circumcise themselves, [namely, who from heathenism betake themselves to the Christian Religion, Acts 14. v. 27.] and command to keep the Law of Moses. [namely, the ceremonial Law, v. 24. although it may also be understood of the moral Law, to be justified thereby.]

6 And the Apostles and the Elders assembled together [This is the first assembly, Council, or Synod which was held in the new Testament about questions of Religion] to take notice of this matter. [Gr. to see about this word. Hebr.]

7 And when great contention [Gr. interquestioning, *i.e.* disputing, namely, betwixt both parties, which must be heard both of them] hapned (thereabout) Peter stood up and said unto them, men, brethren, ye know that God for a long time agoe [Gr. from old daies, which time some understand of the beginning of the preaching of the Apostles after Christs ascension: others of the time of Cornelius conversion, Acts 10.] amongst us chose (me) that the Gentiles by my mouth should hear the word of the Gospel and believe.

8 And God the knower of hearts bare them witness, [Namely, that they also were acceptable to him, Acts 10. v. 28.] giving them the Holy Ghost, [that is, the gifts of the Holy Ghost both ordinary and extraordinary] like as to us also.

9 And made no difference [Namely, concerning the benefits and gifts which are common to those which believe in Christ] between us and them having cleansed their hearts by faith.

10 Now therefore why tempt ye God, to lay a yoke [Namely, the ceremonial Law v. 5.] on the neck of the Disciples, which neither our Fathers nor we were able to bear. [that is, perfectly to keep, nor to be justified thereby. See the annot. on chap. 13. v. 39.]

11 But we believe by the grace of the Lord Jesus Christ [That is, by the suffering and the righteousness of Jesus Christ, whereby he hath merited the grace of

God for us, whereof the ceremonies of the Law were types, John 1. 17.] to be saved in such manner as they also. [namely, our fathers were saved by the same grace.]

12 And all the multitude [Namely, not of the church, but of the Apostles and Elders, see v. 4.] held their peace, [namely, thereby shewing their consent to that which was spoken by Peter] and beard Barnabas and Paul relate, what great signs and wonders God had done by them among the Gentiles.

13 And after that these held their peace, [Namely, Paul and Barnabas] James [namely, the son of Alpheus, or James the little. See of him, Acts 12. 17.] answered [that is, began to speak. Heb.] saying, men, brethren, hear me.

14 Simeon, [Namely, Peter who also calls himself so, 2 Pet. 1. 1. otherwise also Simon, Mat 10. 2.] hath related how God first [that is, long ago v. 7.] visited the Gentiles [or received] to receive out of (them) a people, for his name. [that is, for himself. Or in his name, *i.e.* that should be called his people v. 17.]

15 And herewith agree the words of the Prophets, as it is written.

16 After this I will return, and build up again the Tabernacle of David, [That is, the Church, in which Christ the Son of David dwells] which is fallen down, and build up again that which is broken down thereof, [Gr. undermined, namely, in the unbelieving Jews, in whose place the Gentiles are built as living stones] and I will raise the same up again.

17 That the remainder of men [That is, not only the Jews but also the other Nations, which Amos calleth Edom. See Amos 9. v. 11, 12.] may seek the Lord, and all the Gentiles, on whom my name is called upon [Gr. invoked or named upon them. See Acts 11. 46.] saith the Lord who doth all this.

18 To God all his works are known from everlasting. [That is, all that God doth in time, that he determined from everlasting so to do.]

19 Therefore I judge [That is, this is my opinion and apprehension in this matter] that we trouble not [or disquiet, or that they ought not to be disquieted] those who turn to God of the Gentiles.

20 But shall write unto them that they abstain from the things which are polluted by Idols [Gr. pollutions of Idols, *i.e.* from meat or drink sacrificed to Idols, and which are polluted thereby, as is expounded v. 29.] and from whoredome, [this some understand of corporal fornication, which indeed is not indifferent in it self, Ex. 20. 14. but by the Gentiles was accounted no sin, and an indifferent thing, 1 Cor. 6. 13, 14, 15. Others of spiritual fornication, *i.e.* Idolatry, which is every where by the Prophets called fornication, Exod. 34. 16. Lev. 20. 5. Jud. 2. 17. Psa. 106. 39. Isa. 23. 17. Jer. 3. 6, 8. Ezek. 16. 15, 16. And namely of that sort of Idolatry, which some being converted out of the Heathen committed, eating in the Temples of Idols that which was offered unto the same, whereof the Apostle speaketh, 1 Cor. 8. v. 9, 10. and chap. 10. v. 14. 21. which they thought by Christian liberty to be lawfull for them, and they often did to the great offence of the weake] and from that which is choaked, [that is, from beasts which were dead without letting blood: which was an abomination to the Jews. See Gen. 9. 4. Lev. 3. 17. Deut. 12. 23.] and from blood. [namely, separated from the beast, whether being congealed it be eaten, or not congealed it be drunk, which God had forbidden, to affright men from all cruelty and blood-shedding, Gen. 9. 4.]

21 For Moses of old times [Gr. generations] in each City hath them that preach him, and he is [that is, his writings, Neh. 8. 1. Luke 16. 29.] on every Sabbath read in the Synagogues.

22 Then it seemed good to the Apostles and Elders with the whole Church, [Namely, who had approved the decree of the Apostles and Elders] to chuse (certain) men out of themselves, and with Paul and Barnabas to send (them) to Antioch: (namely) Judas who was surnamed Barjbas, and Silas, [this is the same who is called Silvanus, 1 Thes. chap. 1. v. 1. and 2 Thes. 1. 1.] men who were leaders among the Brethren. [that is, who were of the principal for respect, knowledge and conduct amongst the Ministers there.]

23 And wrote by them [Gr. by their hand, i.e. ministry. Hebr. Acts 7. 25. namely, to be carried by them to the Church of Antioch] this (that followes) the Apostles, and the Elders, and the Brethren, [namely, the other common brethren of the Church of Jerusalem, who had also approved the same] (wishes) the Brethren of the Gentiles, which are in Antioch, and Syria, and Cilicia salvation. [Gr. to be joyfull, which was a common manner of salutation in the beginning of Epistles, usual with the Greeks. See Acts 23. 26.]

24 Forasmuch as we have heard, that some which are gone forth from us, [See above v. 1. and 1 John 2. 19.] have troubled you with words, and made your souls wavering, [that is, making the firmness of your faith and the quietnes of your mindes as it were loose and unfast] saying that ye must be circumcised, and keep the Law, [namely of Ceremonies. See the annotation on v. 5.] to whom we had not commanded (that.) [that is, gave no order to teach thus, howsoever they abuse our Name.]

25 It seemed good to us being unanimously together, to chuse some men, and to send them unto you, with our beloved Barnabas and Paul.

26 Men who have given up their souls [That is, who have preached the Gospel boldly with great peril of their lives] for the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who also shall declare the same by mouth. [Gr. with, or by word.]

28 For it seemed good to the Holy Ghost and to us, [That is, to us by inspiration of the Holy Ghost] to lay upon you no greater burden [see the exposition hereof v. 10.] then these necessary things. [namely, for this time: which although they be not properly necessary to salvation (except the fleeing from fornication and Idolatry) yet nevertheless they are needfull to be observed for necessary peace and edification of the Church, for the weak-believing Jews sake.]

29 (Namely) that ye withhold your selves from that which is offered to Idols, [See hereof 1 Cor 8. through the whole chapter] and from blood, and from that which is choaked, and from whoredome: from which things if ye keep your selves, ye shall do well. [or fare well] Farewell. [or be or become strengthned. A phrase usual with the Greeks in the conclusion of Epistles. See Acts 23. 30.]

30 These therefore having received their dismission, came to Antioch, and having assembled the multitude [That is, the whole Church] they delivered over the Epistle.

31 And they having read (it) rejoiced at the consolation. [Or exhortation.]

32 Now Judas and Silas, who themselves also were Prophets, [That is, Teachers of the word endued with the gift fitly to interpret the Holy Scripture, who were sent to adde their exhortations thereto, v. 27.] exhorted the Brethren [or comforted] with many words, and confirmed them. [namely, in the Christian faith.]

33 And when they had tarried (there) [Gr. had made, had remained, see Jam. 4. 13.] (for) a time, [that is, a certain and large time, Acts 18. 23.] the brethren let them go (again) with peace [that is, with leave of the brethren, and with wishing them all blessing and happiness. Hebr.] unto the Apostles. [namely, to Jerusalem where yet there were some Apostles.]

34 But Silas thought good to abide there.

35 And Paul and Barnabas tarried at Antioch, [Gr. were off, namely, the time] teaching and publishing [Gr. Evangelizing] with yet many others, the word of the Lord.

36 And after some daies Paul said unto Barnabas, let us now return, and visit our brethren in every City in which we have published the word of the Lord, how they do. [That is, to see how it stands with them concerning the faith.]

37 And Barnabas advised [Or would] that they should take with them John, who is called Mark.

38 But Paul thought fitting [Or desired] that they should not take him with them, who had departed from them [Gr. stood off. See Acts 13. 13.] from Pamphylia, and had not gone with them to that work. [namely, to preach the Gospel to the Gentiles, for which end the Holy Ghost had called them to accomplish it, Acts 13. 2.]

39 There arose therefore an embittering, [Or grievance which came upon these Holy men through humane infirmity, thereby shewing that to be true which they say of themselves, Acts 14. 15. but God turned this to the best, seeing that they being thus parted from one another, the Gospel was published by them in more places together] so that they parted from each other, and that Barnabas took Mark with him, and sailed away towards Cyprus.

40 But Paul chose Silas [Or took unto him] and went away, being commanded [Gr. being given over] by the brethren to the grace of God.

41 And he travelled through Syria and Cilicia, strengthening the Churches. [Namely, which were gathered in those Counteys.]

C H A P. XVI.

1 Paul being come to Derbe and Lystra, circumciseth Timothy, and takes him with him in his journey, 4 and gives the Churches through which he travells the Ordinances of the Apostles to keep. 6 Is hindred by the Holy Ghost from preaching the Gospel in Asia and Mysia; 9 and by a vision called into Macedonia. 13 Preacheth without Philippi, where Lydia hearing him believeth in Christ, and is baptized with her household. 16 Driveth a scabb-saying spirit out of an hand-maid, 19 for which he and Silas are by the masters of the hand-maid accused unto the Magistrates, 22 and by the Capaines scourged, and cast into prison, 25 which by an Earthquake is opened in the night. 27 The Taylor hereby being awaked, would have killed himself. 28 But by Pauls speaking to him and information, he believeth on Christ, is, with his, baptized, and sheweth them all kindness. 35 The Capaines command by their Messengers that they shall be released, 37 but Paul appeals unto his freedome of Rome, and will be brought forth by themselves, 39 which afterward is done, and they depart thence.

A Nd he came to Derbe and Lystra, [Of these Cities see Acts 14. v. 6.] and behold a certain Disciple was there, by name Timothy [of this Timothy see more at large, Acts 17. v. 14. and chap. 19. 22, and chsp. 20. 4. Rom. 16. 21. 1 Cor. 4. 17. Phil. 2. 19. 1 Thes. 3. 3. and chiefly 1 Tim. 1. 2.] the son of a believing [that is, which was converted to the Christian faith] Jewish woman, [namely called Eunice. See of her, as also of his Grand-mother Lois, 2 Tim. 1. 5.] but of a Greekish Father. [Gr. of a Father a Greek, i.e. of Greekish and Gentile descent and Religion, which was the cause that Timothy was not circumcised.]

2 To whom (good) testimony was given [Namely, of godliness and expertnes in the holy Scripture, 2 Tim. 3. 15.] of the brethren at Lystra and Iconium.

3 Him Paul would have to travel with him [Gr. go forth] and he took and circumcised him, for the Jews sake which were in those places, [Namely because the Jews which were weak in the faith should not reject his service, because he was uncircumcised. For they understood not yet, that circumcision was now abolished, and was at an end. And so Paul useth circumcision here as an indifferent thing, such as must alwaies be used for edification of the weak and without scandall, 1 Cor. 9.19.] But when he had to do, not with weak, but with stiff-necked Jews, who pressed circumcision as yet needfull to salvation, he would not for their sakes let Titus be circumcised. See Gal. 2.3.] for they all knew his Father, that he was a Greek. [and that therefore Timothy his son was not circumcised.]

4 And as they travelled through the Cities, they delivered over the Ordinances unto them [Gr. dogmata, i.e. opinions, meanings; of which see Acts 15.20.] which were found good [Gr. judged or determined] by the Apostles and Elders at Jerusalem, for to observe (them).

5 Therefore the Churches were confirmed in the Faith, [Namely, as well in special concerning Christian liberty and the use of the same, as in general of all other points of faith] and were daily more abundant in number.

6 And when they had travelled through Phrygia [A Country in Asia the les between Mylia, Galatia and Lycaonia] and the land of Galatia, [a Countrey in Asia the les, whereof see Gal. 1.2.] they were hindred [namely, for that time: for afterwards Paul preached the word of the Gospel there for about two yeas. See Acts 19.10. so the Holy Ghost prescribed the Apostles what order they should hold in travelling and preaching the word to one people first, and to another after] by the Holy Ghost [that is, by an inward speaking of God by his spirit] to speak the word in Asia. [this was the third part of the inhabited and then known world, wherof Europe and Africa were the two other parts; although it seem here to be taken for Asia the les.]

7 (And) being come to Mysia, [A Countrey in Asia the les betwix Troas and Phrygia] they endeavoured to travell to Buthynia, [a Countrey lying close by Troas over against Thracia, reaching to Pontus Euxinus or the black Sea] and the spirit [namely, of Jesus which is added in many ancient Copies] permitted it them not. [See the annotation on the former verse.]

8 And they being pissen by Mysia, came down to Troas. [By this name a whole County was called, where in former times old Troy stood, otherwise called Phrygia the les, and also a City in the same Countrey, which was also called Antigonia and Alexandria, of which is here spoken. See Acts 20. v. 6. 2 Cor. 2.12. 2 Tim. 4.13.]

9 And a vision was seen by Paul in the night: there was a Macedonian man standing, who prayed him and said, come over into Macedonia [This was a great countrey in Europe, betwix Epirus and Thracia, stretching it self on the one side to the Egean Sea, now called Archipelago] and help us. [namely, in respect of our souls by the preaching of the Gospel]

10 Now when he had seen this vision, we sought [Whence it appears that Luke was then in the Apostles company. See also Col. 4.14. and Phil. v. 24.] immediately to travel towards Macedonia, concluding [of the signification of this word, see Acts 9.22.] (from thence) that the Lord had called us to publish the Gospel to them.

11 Therefore being syled off from Troas, we ran right towards Samothracia, [An Island in the Egean Sea, hard by the firm land of Thracia, so called because it was inhabited, with inhabitants sprung partly out of Thracia, and partly out of Samos] and the following (day) to Neapolis. [a City lying on the borders of Thracia and Macedonia, not far from Philippi, overagainst the Island Thasus.]

12 And from thence to Philippi, [This City was formerly called Dathos, and afterwards new-named Philippi, by Philip King of Macedonia, who built the same up again being decayed. See Phil. 1.1.] which is the first City, [namely, as ye say over from Samothracia to Macedonia] of this part of Macedonia, a colonie. [so in the Latine the Cities are called, which were either built by the Romanes, or planted and stocked with Romane inhabitants, to till the Land therabouts, and to secure the borders of the Romane Empire, from whence the City Colen also hath yet her name. See v. 21.] And we stayed in that City some daies.

13 And on the sabbath day we went forth out of the City by the River, where prayer [namely, the common prayer of the Jews. Or where there was a prayer-house, or synagoguc of the Jews, and thereby it seems that the Heathen there would not permit this to the Jews in their City] used to be made: and being sat down, we spake to the women [namely Jewish women, the number of whom seems to have been the greatest there] which were come together.

14 And a certain woman by name Lydia a seller of purple, of the City Thyatira, [Namely, by birth. This City lay on the borders of the Regions of Lydia and Mysia, See thereof Rev. 2.18.] who served God, heard (us) whose heart the Lord opened, [namely, enlightning her understanding by the power of his spirit, and inclining her will to the obedience of faith] that she took heed to that which was spoken of Paul. [or held her self to that which, &c.]

15 And when she was baptized and her house, [That is, whole household] she intreated (us) saying, if ye have judged that I am faishfull to the Lord, [or am believing on the Lord, namely, Christ] then come into my house and abide there, [that is, lodge there as long as ye shall be here] and she constrained us. [namely, with friendly intreating and pressing.]

16 And it came to passe as we went to prayer, [That is, to the place where prayer was made: or to the prayer house] that a certain maid-servant [Gr. Paidiske, which signifies a maid in general, Acts 12.13. but here a maid-servant or bond-maid, for mention is made of her masters v. 19.] having a sooth-saying spirit. [Gr. a spirit of Python, by which name the sooth-saying spirit Apollo was called by the Heathen, from the City Python, which afterward was called Delphi, where he had a Temple and most practised his sooth-sayings. And so all manner of sooth-saying evil spirits are also called, who commonly gave answers to men that consulted with them, 1 Sam. 28.7.] met us, who brought her masters great gain by sooth-saying.

17 The same followed after Paul and us, and cried saying, these men are servants of the most high God, [Howsoever this unclean spirit said the truth therein, yet notwithstanding he intended to make the Apostles doctrine suspected thereby. See the like Mark 1.25. Luke 4.41.] who declare unto us [otherwise to you] the way of salvation.

18 And this she did for many daies. But Paul being discontent [Or being troubled, as well for the misery of this maiden, as for the deceiptfulness of Satan whereby poor men were seduced. See also Mark 1.25.] (thereat) turned him about, and said to the spirit, I command thee in the name of Jesus Christ that thou go forth of her: [namely, of this maid-servant]. And he went out the same hour.

19 Now when her Masters [Whose bond-maid she was] saw that the hope of their gain was gone, [Gr. was gone out, as it were with this unclean spirit] they laid hold on Paul and Silas, and drew them unto the Market, [or place of judgement] before the Rulers. [these in the

the Colonies of the Romanes were called *Decuriones.*]

20 And when they had brought them to the Captaines [Gr. *strategoi*, which by the Romanes were called *diuum-viri*, and in the Colonies had the highest authority] they said, these men trouble our City, whereas they are Jews. [the name of Jews was very much hated among the Gentiles.]

21 And they publish manners [That is, manners to worship God, others then the Romanes and Gentiles had] which are not lawfull for us to receive, nor to do, seeing we are Romanes.

22 And the multitude stood up together against them: and the Captains having rent off their cloathes, [Namely, the Apostles and Silas's] commanded to scourge them. [Or to strike them with Rods.]

23 And when they had given them many stripes, [Gr. *Litidionem* on them] they cast them into prison, and commanded the Taylor [Gr. keeper of the prisoners: keeper of the stocks] that he should keep them safely. [that is, in good safeguard, strictly.]

24 Who having received such a command, cast them into the inmost prison, and secured their feet in the stocks [Gr. in the wood, namely, a wooden block or instrument, wherein the feet were shut.]

25 And about Midnight Paul and Silas prayed, and sung hymnes to God. [Namely, being glad that they suffered for Christ's name, *Act 5. 41.*] and the Prisoners hearkned to them. [namely, the other prisoners.]

26 And there hapned suddenly a great Earth-quake, so that the foundations of the prison were moved [Gr. shaken up and down, for a sign that God had heard the prayer of his servants, *Act 4. 31.*] and straightway all the doors were opened, [namely, of themselves by the power of God] and the bands of all became loose.

27 And the Taylor being awaked, and seeing the doors of the prison opened, drew a sword, and would have made away himself, [namely, to escape a more cruel death, which he feared he should be put to, if the prisoners were gotten away] thinking that the prisoners were fled.

28 But Paul cried with a great voice, [That is, aloud] saying, do thy self no harm: for we are all here.

29 And when he had asked for light, he sprang in, and was greatly trembling, and fell down before Paul and Silas (at their feet.)

30 And having brought them without [Namely, out of the inmost prison into his house] he said, Sirs, what must I do that I may be saved?

31 And they said, believe in the Lord Jesus Christ, and thou shalt be saved; thou and thy house. [That is, household, thy wife and children, as children of the covenant. See *Act 2. 29.*]

32 And they spake unto him the word of the Lord, and unto all which were in his house.

33 And he took them to him in the same hour of the night, and washed (them) from the stripes, [Namely, from the congealed blood caused by the scourging, to soften the wounds] and he was straightway baptized, and all his.

34 And he brought them into his house, and set the Table before (them) [Namely, with meat and drink] and rejoiced [see the like *Act 8. 39.*] that he with all his house was become believing in God. [Gr. had believed.]

35 And when it was become day, the Captains sent the City-officers [Gr. Rod-bearers: so the Officers or Messengers of the Cities were called, because they went with staves, rods or twigs] saying let those men loose.

36 And the Taylor told these words to Paul (saying) the Captains have sent that ye should be let loose: Now therefore go forth, and go your ways in peace.

37 But Paul said unto them, [Namely, to the Town-officers] they have scourged us who are Romanes [Gr. Romanes men, that is, having the right of Citizens of

Rome, who might not be scourged, see *Act 22. v. 25.* and *Val. Max. lib. 4. cap. x.*] openly uncondemned, [that is, not only without fault, but also without any form of legal proceeding and cast] (us) into prison, and do they now cast us out of it privily? Not so [namely shall it go] but let themselves come and bring us out.

38 And the City-officers told these words again to the Captains: and they were afraid hearing, [Or because they heard] that they were Romanes, [namely, whom contrary to the right of the Citizens of Rome they had caused to be scourged, v. 37.]

39 And they coming intreated them, and when they had brought them out, they desired that they would go out of the City. [Namely, that no new uproar might be raised up against them.]

40 And being gone forth out of the prison, they went unto Lydia [Or to the house of Lydia, v. 14. 15.] and having seen the Brethren, they [namely, Paul and Silas] comforted them, [namely, against the scandal of this disgrace done to them] and went out (of the City.)

C H A P. XVII.

1 Paul preacheth Christ at Thessalonica. 4 Some Jews and many Greeks believe, 5 others raise an uproar against them, and draw Jason before the Rulers of the City. 10 But Paul and Silas escape, and travel to Berea, where they preach also, 11 and many diligently searching the Scripture, believe. 13 The Jews of Thessalonica persecute him there also, stirring up the people, 14 but the brethren bring Paul to Athens, 16 where he is troubled at their Idolatry, 18 and is mocked by certain Epicurean and Stoick Philosophers, 19 brought unto the judgement-place, 20 and further examined concerning his doctrine, 22 whereupon he informs them of the unity of Idolls, and of the knowledge and service of the true God, who made and governs Heaven and Earth, to whom also being unknown they had erected an Altar. 30 Therefore exhorts them to repentance and faith in Christ, who was raised from the dead, and appointed to be Judge of the world. 32 which some scoff at, and some believed, amongst whom were also Dionysius Areopagita, and Damaris.

A Nd having taken (their) way through Amphipolis [A City of Macedonia not far from Philippi, so called because it was compassed with the Sea on both sides] and Apollonia, [a City also in Macedonia nigh Thessalonica] they came to Thessalonica, [one of the principall Cities of Macedonia, situate by a long creek of the Aegean Sea, so called, because there King Philip had overcome the Thessalonians] where there was a Synagogue of the Jews.

2 And Paul as he was wont, went in unto them, and for thre Sabbath treated with them out of the Scriptures, [Gr. from the Scriptures.]

3 Opening (the same) [That is, by clear testimonies out of them, certainly proving. See *Psal 119. 130.* *Luke 24. 32.*] and setting before (their eyes) that the Christ must have suffered, and risen again from the dead, and that this Jesus is the Christ [that is, the true promised Messias, *John 1. 42.*] whom I (said he) declare unto you.

4 And some of them believed [Gr. were prevailed with, or persuaded] and were joyned to Paul and Silas [Gr. were allotted, *Act 13. 48.*] and of the Religious Greeks, [that is Proselytes as is exprest, *Act 23. 43.*] Or others which were addicted to the Jewish Religion] a great multitude, and of the principal women not a few. [that is, very many.]

5 But the Jews who were disobedient [Gr. who would not be prevailed with, or persuaded, i.e. who remained

unbelieving, John 3. 36.] envying (this) [or being zealous hereat, namely, with a perverse zeal] took to them some wicked men of the market-villaines [that is, certain unprofitable persons, which commonly stand idle on the market place] and made the people run on a heap [Or made an uproar of the people] and disturbed the City : and falling on [or, standing on, or, against the house] upon the house of Jason, [some think that this Jason is the same whereof we read, Rom. 16. 21.] they sought to bring them unto the people. [Namely to stonethem.]

6 And when they found them not, they drew Jason and certain brethren before the Rulers of the City, crying, those that have set the world in combustion [Or brought it into an uproar, Or caused that through the whole world one riseth up against another] are come hither also.

7 Whom Jason hath taken into (his house) and all these doe against the commands [Or ordinances] of Cesar, saying that there is another King [namely, then the Emperor of Rome] (namely) one Jesus.

8 And they troubled the multitude and the Rulers of the City, who heard this.

9 But when they had received satisfaction [Gr. enough, i. e. sufficient excuse, or security that being called they would appear in Court] of Jason and the others, they let them goe.

10 And the brethren immediatly by night sent away Paul and Silas to Berea, [Namely to escape the danger, Mat. 10. 23.] who being come thither [namely, to Berea] went their way unto the Synagogue of the Jews.

11 And these were more noble [Namely, of mind. For that is a right noble mind, that builds his faith not upon the saying of men, but only upon the word of God, Eph. 2. 20. From whence this nobleness proceeds, see Mat. 13. 23.] then those at Thessalonica were, (as) who received the word [namely, of God, the Gospell, that was preached unto them] with all forwardness, [or readiness of heart] searching [Gr. with judgement considering : or, comparing one thing with another, namely, the preaching of the Apostle with the holy Scripture] the Scriptures daily [namely, of the Prophets] whether those things were so.

12 Many of them therefore believed, and of the Grecian honourable women, and of the men not a few.

13 But when the Jews of Thessalonica understood, that the word of God was also published by Paul at Berea, they came thither also, and moved the multitudes. [i. e. stirred them up against the Apostles.]

14 But the brethren then instantly sent away Paul, that he should goe, as it were towards the Sea ; [That is, as if he would sayle away from thence by ship] but Silas and Timotheus abode there.

15 And they that guided Paul, [That is, had undertaken to set Paul in a secure place] brought him even unto Athens : and when they had gotten a command to Silas and Timotheus, that they should come unto him with the greatest speed, they departed.

16 And while Paul expected them at Athens, his spirit [That is, his mind] was incensed in him, [namely with anger or zeal against the great Idolatry there practised] seeing that the City was so greatly Idolatrous, [or was so full of Idols or Idolatry. This the heathen writers themselves also testify of this City.]

17 Therefore he treated in the Synagogue with the Jews [That is, disputed, see ver. 2.] and with those that were religious, [that is, proselytes, see ver. 4.] and in the market every day, with those that came before (him) [that is, which met him, or whom he here and there encountered, and desired to hear him speak.]

18 And some of the Epicurean [So called from one Epicurus a disciple of Xenocrates, who placed the chiefest happiness in pleasure, and denied the providence of God] and Stoick Philosophers [So called because Zeno

their first Master taught in a *Stoa*, i. e. gallery, who tyed the providence of God to means, and taught that a wise man ought to be subject to no manner of commotion of mind] contended with him : and soone said, what will this prater say ? [Or Trister. The Greek word *ſpermolōgos* seems to be taken from the similitude either of certain birds which pick up the seed from the land, and make a great noise : or of despicable persons which on the market at Athens gathered up the seed which fell out of the sacks] but others (said) he seemeth to be a publisher of strange Gods : because he published unto them [Gr. Evangelized] Jesus, and the resurrection.

19 And they took him, and brought (him) on the (place called) Areopagus [This was a Counsell-house within Athens, lying on a high place of the City, so called from their Idol Ares, i. e. Mars, where was the supreme Court of Justice, and none but very difficult and weighty matters were judged] saying, may we (not) know what this new doctrine is wherof thou speakest ?

20 For thou bringest certain strange things before our ears, [Gr. Thou bringest in, into our ears] we would know therefore what this will be.

21 (Now all those of Athens, and the strangers which abode there [Gr. inhabitants, i. e. who being borne elsewhere, were come there to dwell] bestowed (their) time for nought else, then to tell and to hear somewhat new) [this the heathen writers testify of the Athenians. Theophr. de charact. Demost. 3 Olynth. and Plutarch. de Gar.]

22 And Paul standing in the midst of the (place called) Areopagus, said, ye men of Athens, I observe [Or see] that ye are every way as it were more Religious, [or more superstitious than others. Of the most Religious, namely of all the heathen.]

23 For going through (the City) and beholding your Sanctuaries [Gr. Sebasmatia, whereby are understood all things whereto or whereby any divine worship is practised, as are Temples, Altars, images, and the like] I found also an Altar, on which stood an inscription, [Gr. in which was inscribed] Of this inscription, some heathen writers also make mention, as Pausanias, Laertius and others] TO THE UNKNOWN GOD ; [Namely ; To his honour is this altar erected. Those of Athens were so greatly inclined to worship all manner of Gods, that they worshipped not only all the Gods which the other heathen had : but fearing that there might yet somewhere be an unknown God, which they worshipped not, therefore they would also erect an Altar to the same] Him therefore whom not knowing (or unwittingly) ye serve, I declare unto you.

24 The God who made the world, and all that therein is, he being Lord of heaven and earth, dwelleth not in Temples made with hands.

25 And also is not worshipped by mens hands, (as) having need of any thing [Or of any man] seeing he himself giveth to all life, and breath, and all things.

26 And bath of one blood [Namely, of Adam and Eve] made the whole race, [Gr. people] of men, to dwell upon the whole earth, [Gr. on the whole face of the earth. And it is here very clearly shewn by the Apostle in the following words, that God by his providence hath ordained to all men and nations on the earth their time and place, how long and whereby they shall dwell on the earth. So that as concerning this, all comes to pass not by chance, but according to the providence of God. See also Deut. 30. 20. Job 14. 5. 6. Mat. 10. 29.] having appointed the times before ordained, and the bounds of their habitation.

27 That they should seeke the Lord, if truly [Or any wise peradventure] they might feel [God who is a spiritual incorporeal and invisible being, cannot properly be felt, but is laid to be felt, because by the creatures that are created, and by the preservation and government of the

the same, his properties may be so clearly seen, as if he were felt, Rom. 1. 19, 20] and find him: although he be not far from every one of us.

28 For in him we live, [That is, by him, or by his power, as Rom. 11. v. 36. See 1 Cor. 12. 6.] and we move, and we are [that is, we have all that we are according to soul and body, and are also preserved in the same being] as also some of your Poets have said, [namely, Aratus, who hath written in Greek of the course of the Heavens] for we are also his off-spring. [that is, we are descended from God by the creation.]

29 Therefore we being Gods off-spring, must not think that the God-head [Or the divine essence] is like gold, or silver, or stone, which are cut by mans art [Gr. cutting, or graving of art, that is, cut or graven by the art of men, as the Image and Idols of the Heathen were] and invention.

30 Therefore God having overlooked [Namely, as with connivance] the times of ignorance, [namely, when they knew not the true God] declareth now to all men every where, that they repent.

32 Because that he hath appointed a day, on which he will judge righteous, [Gr. in righteousness] the earth [that is, all men which have lived, do live or yet shall live upon the Earth] by a man [namely, Jesus Christ] whom he hath ordained (to this purpose) giving assurance [Gr. faith] (thereof) unto all, seeing he hath raised him up from the dead.

32 Now when they heard the resurrection of the dead, some scoffed (thereat) and some said, we will bear thee again hereof.

33 And so Paul went away out of the midst of them.

34 Yet some men adhered unto him, and believed: among whom was also Dionysius Areopagita, [Namely, a Judge or Counsellor in the Council of Areopagus, whereof is spoken v.19.] and a woman by name Damiris, and others with the same.

C H A P. XVIII.

1 Paul cometh to Corinth, and there findeth Aquila and Priscilla, with whom he earneth his living by making Tents. 4 Teacheth in the Synagogue that Jesus is the Christ. 6 Shakes off the dust of his garments against the blasphemers. 7 Crypus and many Corinthians believe and are baptized. 9 Paul is admonished of the Lord by a vision to abide there. 12 Is by the Jews accused before the Governor Gallio, who receiveth not the accusation. 17 Sosthenes is beaten before the judgement-seat. 18 Paul travelleth towards Syria, cometh to Ephesus, afterwards to Cesarea, and afterwards to Antioch. 23 Travelleth through Galatia and Phrygia. 24 Apollo teacheth at Ephesus the baptism of John, 26 and being further instructed by Aquila and Priscilla travelleth into Achaia, and proveth by the Scriptures that Jesus is the Christ.

AND after this Paul parted from Athens and came to Corinth. [The chief City of Achaia in Greece, situated betwixt two Seas, on the neck of land whereby Peloponnesus joyned to Achaia. See more largely of this City, 1 Cor. 1. 2.]

2 And found a certain Jew by name Aquila, by birth [Or by descent, generation] of Pontus [this was a Region in Asia the less, lying betwixt Cappadocia and the black Sea, Acts 2. 9.] who was lately come from Italy, and Priscilla his wife, because Claudius [the Emperor of Rome] had commanded [Gr. had ordained]. Of this command testifie also the Historians, Sueton. in Claud. cap. 25. Orosius. lib. 7. cap. 6. The reason is diversly set forth: it seems that it was therefore, because the Jews continually with uproar opposed those from among themselves which embraced the Christian Religion: or

because some notable persons of Rome betook themselves to the Christian Religion. For the Heathen Romanes held the Jews and Christians for a people of one Religion; that all the Jews should depart out of Rome) and he went unto them.

3 And because he was of the same handicraft, he abode with them and wrought: for they were tent-makers, [Which at that time were most made or sown of skins] by handicraft.

4 And he treated [Or disputed. See chap. 17. v. 2.] on every Sabbath in the Synagogue, and moved (to the faith) [namely, by good reasons and grounds taken out of the Holy Scripture, for to embrace his doctrine] Jews and Greeks.

5 And when Silas and Timoteus were come down from Macedonia, Paul was pressed [That is, driven forward with a strong zeal] by the spirit, [namely, either by the Holy Ghost which drove Paul forward, or by his own mind which was inflamed with zeal] testifying [Gr. powerfully, or every way testifying] to the Jews that Jesus is the Christ. [that is, the anointed, the true Messias promised by the Prophets.]

6 But when they resisted and blasphemed, he shook (his) garments. [This was a token that they would have no more communion with them] and said unto them, your blood (be) on your (own) head, [that is, ye pull down on your necks by your own fault, the punishment not only of temporal but also of eternal death. See of this phrase, Lev. 20. 9, 12. 2 Sam. 1. 16. Mat. 27. 25.] I am pure [namely from your blood and destruction, forasmuch as I have faithfully warned you of destruction, and shewed you the way of salvation, which ye would not follow, Ezek. 33. 8, 9. Acts 20. 26.] and from this time forward I will go my way to the Gentiles.

7 And being gone from thence, he came into the house of a (man) by name Justus, who worshipped God, [That is, who was a Proselyte. See Acts 13. 43.] whose house bordered on the Synagogue. [wherefore he seemeth to have bin willing to lodge there by going over the street to avoid the danger of an uproar of the unbelieving Jews.]

8 And Crispus [See of him 1 Cor. 1. 14.] the Ruler of the Synagogue [See concerning the Rulers of the Synagogues, Mark 5. 22. Acts 13. 15.] believed on the Lord with his whole house, and many of the Corinthians hearing (him) believed and were baptized.

9 And the Lord said unto Paul by a vision in the night, be not afraid but speak and hold not thy peace. [This is thus, twice repeated, to give to understand that he should by no kind of trouble be affrighted from speaking and preaching the Gospel boldly. See John 1. 20.]

10 For I am with thee, [See Luke 11. 66.] and no man shall lay (hands) on thee to do thee hurt: for I have much people in this City. [that is, many elect ones which by thy preaching shall be converted. See John 10. 16.]

11 And he tarried (there) [Gr. sate there, namely, at Corinth. Hebr. See Mat. 6. 14.] a year and six months teaching the word of God among them.

12 But when Gallio [This was a Brother of the famous L. Annius Seneca, the School-master of the Emperor Nero, as Seneca himself testifies, Praefat. quest. nat. lib. 4. he was first called M. Annius Novatus, but being adopted for a son by C. Junius Gallio he also took his name] was Governor [Gr. Anthypateuron, i.e. governing in stead of the Consul of Rome. See of this word Acts 13. 7. and 19. 38.] of Achaia; [and also of all Greece Pausan.] the Jews rose up with one accord against Paul, and brought him before the judgement-seat,

13 Saying, this (man) adviseth men that they should worship God against the Law. [Namely, of the Jews, to whom the Romanes had permitted that they might continue in their Law.]

14 And when Paul was about to open (his) mouth
A a 2 [Namely,

[Namely, to defend himself] Gallio said unto the Jews, if there were any wrong or ill deed (committed) [namely, of murder, theft, uproar or the like] O ye Jews, then shouldest I with reason [or according to reason, i.e. as much as reason will permit: as much as shall be reasonable] bear with you. [that is, with patience hear you, and do you justice.]

15 But if there be difference about a word [Namely, which any one hath said or spoken amiss of your Law or Religion] and names, [that is, if this difference be about certain Titles which might be ascribed to any man] and (about) the Law which is among you, your selves shall look to it, for I will be no judge about these things.

16 And he drove them away [That is, commanded them presently to depart] from the judgement-seat.

17 But all the Greeks [Namely, which were yet heathens and unbelievers as Gallio was] took Sosthenes [whether this Sosthenes be the same of whom is spoken *i. Cor. 1. v. 1.* is uncertain] the Ruler of the Synagogue and beat (him) before the judgement-seat, and Gallio regarded none of these things. [namely out of contempt of the Jews, and of the Jewish and Christian Religion.]

18 And when Paul had tarried there yet many daies, he took leave of the brethren, [Namely, having taking order about his own and the churches businels, as the Greek word imports. See *Mark 6. 46.*] and took ship from thence towards Syria [namely, along the coast which goeth towards Syria] and Priscilla and Aquila with him, having shorn [namely, as they did, who had made the promise of the Nazarites for a time, *Num. 6. v. 18. 19, 20.*] (his) head [or the head: for the Greek word may be applied to both, as well to Paul as to Aquila] at Cenchreæ [this was the haven of Corinth on the East of the City, as the haven on the other side was called Lechei. *Strabo lib. 8.*] for he had (made) a vow. [namely, of the Nazarites, which is described, *Numb. 6.* which vow some made for their life, others for a time, as was done here. The reason why this vow was made, see *Acts 21. 23, 24.* and *i. Cor. 9. 20.* from whence it appears that this was a vow, not to do God service thereby, but out of love to serve for the edification of the weak Jews, and to shew that he was no contemner of the Law.]

19 And he came unto Ephesus, and left them [Namely, Aquila and Priscilla] there, [namely, at Ephesus, to strengthen the Ephesians in the faith] but he went into the Synagogue, and treated with the Jews.

20 And when they intreated that he would abide longer [Gr. for more time] with them, he consented not.

21 But he took leave of them, saying, I must altogether [That is, necessarily, by all means] keep the feast that is coming at Jerusalem: [at this feast he would be, not because he thought that the Jewish feastes must yet be observed: for he teacheth to the contrary, *Gal. 4. 10. Col. 2. 16.* but because at that feast he should finde occasion to preach the Gospel to many, who by reason of the feast would be there together] But I will return unto you if God will. And he sayled away from Ephesus. [Gr. he was driven towards the height, i.e. towards the deep, over Sea.]

22 And when he was come to Cesarea [Namely situated in Palestina, *Acts 10. 1.*] he went up (towards Jerusalem) and having saluted the Church, he went down to Antioch. [namely, situate in Syria.]

23 And when he had been [Gr. had made. See *Acts 15. 33.* and *20. 3.* *2 Cor. 11. 25. Jam. 4. 13.*] (there) some time, he went away and travelled in order [namely, from one Church to another to visit them] through the land of Galatia and Phrygia, confirming all the disciples.

24 And a certain few by name Apollos, by birth of Alexandria, an eloquent man [Or, well-spoken, who

could speak well] came to Ephesus, being mighty in the Scriptures. [that is, very expert in the Scriptures, and fit to interpret the same.]

25 He was instructed [Gr. *Catechumenos*, i.e. by a lively voice instructed in the principalls of Christian Religion] in the way of the Lord. [that is, in the doctrine of the Lord Christ, who sheweth us the way of salvation, *Mat. 22. 16. Acts 9. 2.* and *22. 4.* and *24. 14.*] and being fervent of spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. [that is, so much of Christ as John the Baptist had taught his disciples, and confirmed this doctrine unto them with baptism, by which the extraordinary gifts of the Holy Ghost were not imparted, as was done to many by the baptism of the Apostles, *Acts 8. 15.* and *19. 3.*]

26 And he began to speake boldly in the Synagogue: and when Aquila and Priscilla had heard him, they took him unto them, and expounded unto him the way of God [See *v. 25.*] more distinctly. [that is, more abundantly in all parts of doctrine from point to point.]

27 And when he would travel towards Achaia, [That is, towards Corinth the chief City of Achaia, as may be gathered from *i. Cor. 3. 6.*] the brethren having exhorted (him) [namely, that he would go courageously forward in teaching, and to accomplish his journey] wrote to the Disciples that they should receive him: who being come thither, he advantaged them much, [that is, helped much for the confirmation of the faithfull] who believed by grace. [this may be joyned either with the word advantaged, or with the word believed, for both must come from the grace of God.]

28 For he convinced the Jews with great earnestnes [Or strongly urging] publickly, proving by the Scriptures that Jesus was the Christ.

C H A P. XIX.

1 Paul cometh to Ephesus, and findeth there twelve Disciples, who were baptized in the baptism of John, 6 on whom he layes (his) hands, and they receive the gifts of the Holy Ghost. 8 Teacheth there above two years as well in the Synagogue as in the School of Tyrannus, 11 confirming his doctrine with singular miracles, even by his handkerchiefs. 13 Seven sons of one Sceva a chief Priest of the Jews, adjuring certain persons by the name of Jesus, were by the wicked spirits prevailed over and wounded. 18 Many confessing their deeds, bring their books of vain arts together, which are burned. 21 Paul purposeth to travel to Jerusalem. 23 Demetrius a silver-smith getting his living by making little silver Temples of Diana, raiseth an uproar against him. 30 Paul would go forth amongst the people to appease them, but he is diswaded. 33 Alexander endeavoureth to make an Apologie, but is not heard because he was a Jew. 35 But finally this tumult is quited by the Town-clerk.

And it came to pass while Apollo was at Corinth, that Paul having travelled through the uppermost parts (of the land) [Namely, of Galatia and Phrygia. See *Acts 18. 23.*] came to Ephesus and finding some Disciples (there,)

2 He said unto them, have ye received the Holy Ghost, [that is, the extraordinary visible gifts of the holy Ghost, of speaking with all kind of tongues, prophecying, curing all manner of sicknes, &c. See *v. 6. John 7. 39. Acts 10. v. 44. 47.*] when ye believed? [namely, and were baptized] And they said unto him, we have not so much as heard whether there be an holy Ghost. [that is, whether there be such extraordinary gifts of the holy Ghost wrought and given.]

3 And he said unto them, whereto therefore were ye baptized? [That is, what doctrine was published unto you, and did ye confess, when ye were baptized] And they said, into the baptism of John. [That is, we were baptized by John, upon confession of the doctrine which John taught of Christ, and thereupon baptized his disciples. See Acts 18. 25. by which baptism the extraordinary gifts of the Holy Ghost were not given, forasmuch as Christ then was not yet glorified, John 7. ver. 39.]

4 But Paul said, John indeed baptized the baptism of repentance, [That is, by which he preached repentance, and which engaged the baptized to repentance. Whereby as also by that which followeth he sheweth, that the baptism of John in it selfe, as concerning its essence, is the same with the baptism of the Apostles: as having all one sign and all one thing signified, and being administered to all one end. But the difference is, that John with his doctrine and baptism pointed at Christ who came after him; and was to accomplish all things: and the Apostles, that Christ being come, hath perfectly performed all things necessary to our Redemption] saying to the people that they shoulde believe in him, who came after him that is in Christ Jesus.

5 And they that [Or, and when they heard it: namely, the Disciples of John] heard (him) [namely, John the Baptist: for these are the words of Paul relating how John baptized his Disciples, which appears from the Greek text in which the two particles *men*, that is, *indeed*, and *de*, that is, *but or and* (wherof the one goeth before in the fourth verse, and the other follows in the fifth verse) shew that the things which are said in these two verses, must be joyned together, and that one and the same person and thing is spoken of. So that from hence it cannot be proved that these disciples should be re-baptized by Paul] were baptized in the name of the Lord Jesus. [See Acts 8. 16. and 10. 48.]

6 And when Paul had laid hands on them, [See Acts 8. 17.] the holy Ghost [that is, the extraordinary gifts of the holy Ghost, which presently after are expressed] came upon them: and they spake with (strange) languages [Gr. tongues] and prophesied. [that is, declared things to come, or spake of divine things, and interpreted the writings of the Prophets. See 1 Cor. 14. 3.]

7 And all these were about twelve men.

8 And he went into the Synagogue and spake boldly, tearing (with them) for three months, and advising (them) the things of the kingdom of God. [That is, which concern everlasting salvation.]

9 But when some grew hardened, and were disobedient [Or imperswivable] speaking evil of the way (of the Lord) [that is, doctrine. See Acts 18. 25.] before the people, he removed from them and separated the disciples, treating daily in the Schoole of a certain man called Tyranus, [this word in former times signified with the Greeks any one that had any dominion: and forasmuch as the same was abused, any one afterwards who either unlawfully assumes dominion, or abuseth the same by injustice and cruelty was so called. But here it seems to be a proper name of a man, who had caused this Schoole to be built.]

10 And this was done for two years, so that all [That is, very many, almost all] which dwelt in Asia [namely, Asia the less] heard the word of the Lord Jesus, [that is, concerning the Lord Jesus] both Jews and Greeks.

11 And God did unusual mighty (works) [That is, miracles] by the hands of Paul: [that is, by the ministry, Acts 5. 12.]

12 So that even from his body were carried upon the sick, handkerchiefs or aprons, and that the sickness departed from them, and the evil spirits, went out of them.

13 And some of the wandering Jews [Gr. gang-about

i. e. running about the Country to get gain thereby] being conjurers [who drove out unclean Spirits by adjuring them by the name of God: which the unclean Spirits suffered them to do, to keepe men in superstition] took upon them to name the name of Jesus over those which had those evil spirits: saying, we adjure you by Jesus whom Paul preacheth. [seeing they saw that Paul so powerfully cast out Devils in the name of Jesus, they would imitate the same to have the more honour or gain.]

14 Now (these) were certain seven sons of Seeca: a chief Priest of the Jews, [See concerning these chief Priests, Mat. 2. 4.] who did this.

15 But the evil spirit answering, said, Jesus I know, [Namely, that he hath power to cast me out] and Paul I know: but ye who are ye? [that is, what power have ye for to command me?]

16 And the man in whom the evil spirit was, leapt upon them; and being become master of them, [Gr. having got dominion over them] got the upper-hand against them, so that they fled out of that house naked and wounded.

17 And this was known to all both Jews and Greeks who dwelt at Ephesus: and there fell a fear upon them all, and the name of the Lord Jesus was magnified.

18 And many of those which believed came, confessing and declaring [Or telling, i.e. manifesting, relating their deede. That is, misdeeds, and hainous sins, namely, openly detesting the same, and beseeching counsell and comfort of Paul against the same.]

19 Many of those also, who had used vain (arts) [Or curious arts. So by a milder name the devilish and black arts of sorcery and soothsaying are called, whereto the the Ephesians of old were very much inclined] brought the books together, and burnt them in the presence of all men: and reckoned the worth of them, and found fifty thousand [Gr. five times ten thousand of silver] (pieces) of silver. [Or drams of silver, each dram of silver being reckoned for six (dutch) stivers, Mat. 18. 28. so as this sum maketh fifteen thousand (dutch) gilders, which is about one thousand five hundred pounds sterling.]

20 So grew [See Acts 12. 24.] the word of the Lord with power, [That is, very mightily] and prevailed.

21 And when these things were accomplished [Gr. fulfilled] Paul purposed [Gr. Paul set in the spirit] in the spirit, [that is, in his mind. Or, by the spirit, namely, the Holy spirit, who inspired him how to order his journeys] having gone through Macedonia and Achaia [namely, under one to visit the Churches in those Countreys] to travel unto Jerusalem: saying, after that I shall have been there, I must also see Rome. [this seemeth also to be particularly revealed unto him by God. Upon what occasion and how he afterwards came to Rome, is described Acts 25. 12. and 26. 32. and in the two following chapters.]

22 And when he had sent to Macedonia [Namely, to prepare the way for him, and to collect the alms for the poor at Jerusalem, 1 Cor. 4. 17.] two of them that served him, [namely, in the ministry of the word: seeing he alone could not perform all] namely, Timotheus and Erastus, be himself abode (for) a time in Asia.

23 But at that same time there arose no small trouble, by reason of the way (of the Lord.) [that is, the Christian Religion. See Acts 18. 25.]

24 For one by name Demetrius a silver-smith [Gr. silver-striker, silver-coiner] who made (little) silver Temples of Diana [that is, made little representations of the great Temple of Diana of silver, or exprest it in pieces of silver-money: in which stood a little Image of Diana, which the Heathen coming to Ephesus to worship Diana, bought and took with them to give Religious honour to the same at home, as we see even at this day is done at Loretto and elsewhere] brought ne small gain to those of that art.

25 Whom he having gathered together, [Gr. having brought together on an heap] with the workmen of such like things, [namely, who wrought for them to make such little Temples] he said O men, ye know that out of this gain we have our welfare. [that is, whereby we must live and maintain our selves.]

26 And ye see and hear that this Paul hath persuaded, and turned a way much people, not only of Ephesus but also almost of all Asia, saying, that they be no gods which are made with hands.

27 And we are not only in danger, that this part [That is, this our trade whereby we must live] should come into contempt [Gr. shall come into contradiction, or rejection, so that we shall not get much to do] but that also the Temple of the great goddess Diana shall be esteemed as nought [Gr. to, or for nought] and that her Majesty also [or greatness of esteem] shall perish [Gr. shall be taken away] to whom all Asia and the (whole) world yields worship.

28 Now when they heard (this) they were full of wrath, and cried saying, great is Diana of the Ephesians. [That is, must and ought to be held in great honour.]

29 And the whole City was full of confusion, and they ran with violence unanimously towards the Theater, [These were great buildings in some principal Cities of the Gentiles, built with seats ascending one above another, into which the people came together to behold the shews set forth in honour of their Idols or otherwise] drawing with them Gaius and Aristarchus, Macedonians, Pauls companions in travel.

30 And when Paul would have gone into the people, the Disciples suffered him not. [Namely, because he should not put himself in danger of being killed by those furious people.]

31 And some also of the chief of Asia [Gr. Asiarchai, which were not those that had the government of Asia, but certain Priests who took care of the shews set forth to the honour of their Idols: amongst whom some seem also to have been avise from the Christian Religion] which were friends to him, sent unto him, and intreated that he would not betake himself into the Theater.

32 They cried therefore (one this) another somewhat else; For the assembly was confused, [Gr. Ecclesia, which properly signifieth an assembly called together by publick order. But here this assembly was run together of themselves with confusion, v. 29.] and the greater (part) knew not for what cause they were come together.

33 And they caused Alexander [This some think to have been the same Alexander whereof we read, 1 Tim. 1. 20. and 2 Tim. 4. 14. a vehement and obstinate Enemy of Paul and the truth, but that is not sure. See the annot. on 1 Tim. 1. 20.] to come forth out of the multitude, [namely to hear him speak] seeing the Jews thrust him forward. [namely, seeing he was also a Jew, to speak something for the accusing of the Christians] And Alexander having beckoned with the hand [See Acts 12. 17. and 13. 16. and 21. 40.] would have made an apology unto the people. [namely, of this disorderly running together, with an accusation of the Christians.]

34 But when they understood that he was a Jew, there was a voyce of all [Namely the heathen which were there] crying for about two hours, great is the Diana of the Ephesians.

35 And when the (Town) clerk [Or the Secretary of the City] had quieted the multitude, he said, ye men of Ephesus, what man is there I pray who knoweth not that the City of the Ephesians is the Church-keeper [that is, which maintains, keeps, and adorns the Temple of Diana] of the great Goddess Diana, and of (the image) that fell down from heaven? [Gr. that fell from Jupiter. This Image of Diana was very old, in former time made of wood by an artificer Canetta, which although]

the Temple was seven times renewed, remained alwayes the same. See Plin. lib. 16. cap. 40. wherefore they made the people believe that it was come down from heaven.]

36 Seeing therefore these things cannot be spoken against, it is fit that ye should be quiet, and do nothing inconsiderately, [Or of hafse-going on too fast, without well bethinking your selves.]

37 For ye have brought (hither) these men, which are neither Church-robbers; nor doe blasphemie your Gods.

38 If now therefore Demetrius, and they that are of that art with him [Gr. artificers. Namely, to make such little silver Temples] have any matter [Gr. have any word] against any man, the Law-dayes are kept [or the Court-holders assemble, of whom or by whom they may seeke for justice] and there are Governours, [Gr. Anthypatot, i. e. they that govern in stead of the Consuls of Rome. See Acts 13. 7.] let them complain of one another.

39 And if ye require ought concerning other things; the same shall be decided in a lawfull assembly. [That is, which is called together by command and order of the Magistrate.]

40 For we are in danger that we shall be questioned [Namely by the Governors] of uproar, for this day, [that is, for that which is done by you this day, by this tumultuous running together] seeing there is no cause whereby we shall be able to give reason of this concourse. And having said this he let the assembly depart.

C H A P. XX.

1 Paul travellerth towards Macedonia and Graecia, 4 with some of Asia, 6 passeth over from Philippi to Troas, 7 where on the first day of the week he preacheth and breaketh bread with the Disciples, extending his discourse until midnight. 9 Euichus a young man through sleep, falleth out of the window dead, 10 and is raised up by Paul. 13 Paul prosecuteth his journey towards Jerusalem, and cometh to Miletus, 17 sends for the Elders of Ephesus to come thither unto him, to whom he holds forth his faithfulness and pains in his ministry amongst them. 22 Foretelleth what should befall him at Jerusalem, 26 and declarerh that he had published unto them the whole counsell of God. 28 Exhorteth them to take heed to the flock, 29 and to watch against the grievous wolves, which should arise amongst them. 32 Taketh his leave of them, testifying that he had maintained him and his with his own hands. 36 Kneeleth and prayeth with them, who with great sorrow bring him to the ship.

Now after that the uproar was quieted, Paul having called the Disciples to him and saluted (them) [Namely, by embracing and kissing them according to the custome of those Countries, Gen. 31. 55. 1 Thes. 5. 26.] went forth to travel towards Macedonia.

2 And when he had journeyed through those parts, and exhorteth them with many speeches, he came into Greece. [Namely into that part of Greece which was called Attica.]

3 And when he had spent [Gr. made. See Acts 15. 33. and 18. 23.] three moneths (there,) and snares were laid for him by the Jews, as he was to sayl towards Syria. [Gr. should be driven into the height or depth, namely, of the Sea.] he was minded [Or of purpose, opinion] to return thorough Macedonia.

4 And there accompanied him into Asia [It seems that Paul was not willing that these should accompany him further, excepting Trophimus, Acts 21. 29.] Sopater [otherwise Sopater, to which some addde the son of Pyrrhus. See of him Rom. 16. 21.] of Berea [Gr. Berean] and

and of the Theſſalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of thoſe of Asia, [whence it appears that that which the Apostle ſaith 2 Tim. 1. 15. muſt not be underſtood of all, but of the greateſt part] Tychicus and Trophimus.

5 These being gone before we were for us at Troas.

6 Now we ſailed off from Philippi after the daies of unleavened (bread) [That is, of the paſſover, Mat. 26. 17.] and came in five daies [or at the end of five daies] unto them at Troas, where we [namely, Paul and his company, amongſt whom alſo Luke here comprehends himſelf] turned ſeven daies, [Gr. were out, namely the time.]

7 And on the first (day) [Gr. one, ſee Gen 1. 5. Mat. 28. 1. and compare therewith 1 Cor. 16. 2. which day is called the day of the Lord, Revel. 1. 10.] of the week [Gr. of the Sabbaths. See Mat. 28. 1. Luke 18. 12.] when the diſciples were come together to break bread [that is, to eat with one another, and to hold the Lords Supper. See Acts 2. 42; 46. 1. Cor. 11. 20, 21, 22.] Paul treated with them [namely, of the doctrine of the Gofpell] being to depart the next day: and he extended (his) diſcourse unto midnight.

8 And there were many lights [Gr. many lamps. The faſhfull to escape the danger of the perſecution, then aſſembled many times by night: and had lights in their Aſſembly, that they might not be flandered (as yet nevetheleſs they were by the ungodly) that they committed any thing unfiſting in the ſame] in the upper-room, where they were aſſembled. [otherwife we.]

9 And a certain yeung man by name Eutychus, ſate in the window, and being ſurprized by a deep ſleep, [Or being fallen into a deep ſleep, Gr. being taken away, carried away] ſeeing Paul, ſtake long (unto them) [Gr. diſcourſed very much] falling down headlong by ſleep [or being caſt down haſt long] fell from the third loft downward, and was taken up dead.

10 But Paul being come down fell upon him, and clapping (him) about, he ſaid; be not troubled; for his ſoul is in him. [The ſoule was indeed departed from him ver. 9. but this Paul ſpeaketh, becauſe he was fully auſſured that the ſame ſhould come into him again, as Mat. 9. 24. or because at that instant the ſame came into him againe.]

11 And when he was gone up (again) and had broken bread [See ver. 7.] and eaten (ſomewhet) [Gr. had reſted, namely, common food, which uſed to be done together with the uſe of the (Lords) Supper] and had ſpooken with them long, until break of day, ſo [ſee the like John 4. 6.] he departed.

12 And they brought the youth alive, and were comfor‐ted [That is, joyed and revived] above meaſure.

13 But we being gone forth before towards the ſhip, ſailed off into Asſos, [A City in Mysia about Troas, otherwife called alſo Apollonia] where we ſhould take in Paul. For ſo he had commanded it, [Gr. ordained] and he himſelf would goe a foot. [that is, travel by land, to preach the Gofpel here and there by the way.]

14 And when he had joynd himſelf with us at Asſos, we took him in, and came to Mitylene. [An Island with a City of the ſame name, not far from Asſos, lying in the Aegean Sea.]

15 And being ſhipt away from thence, we came the (day) following over agaſt Chios, [An Island betwixt Samos and Leſbos in the ſame Sea] and the next (day) we put in to Samos, [an Island thereabout having a City of the ſame name] and abode at Trogylgium, [a corner of the mountain Mycales, ſtreching out into the Sea, ſlying from Samos forty furlongs] and the (day) following we came to Miletus. [a City by the Sea, on the firme land of Ionia, not far from Ephesus.]

16 For Paul had purpoſed [Gr. judged, i.e. thought]

good] to ſayl by Ephesus, that he might not ſpend the time in Asia, For he haued (if it were poſſible for him) to be at Jeruſalem on the day of Pentecōft, [of this Feaſt day ſee Acts 2. 1.] This the Apostle did, not because he thought that the Jewishs Feaſt muſt yet be obſerved Gal. 4. 10. Col. 2. 16. but because by the multitude of people that came to the feaſt, he ſhould have opportunity the better to ſpread abroad the Gofpell.]

17 But he ſent from Miletus to Ephesus, and he caſled over the Elders of the Church.

18 And when they were come unto him he ſaid unto them, ye know, from the firſt day that I came into Asia, [Namely, properlie ſo caſled, being a part of Asia the leſs, of which Ephesus was the chief City] how I was with you the whole time:

19 Scriving the Lord with all humilitie [Or lowlineſs, of mind, or of condition as Luke 1. 48.] and many tears, [namely, out of compassion towards poor ignorant or ſeduced persons] and temptations [that is, afflictions. See James 1. 2. and 1 Pet. 1. 6.] which came upon me by the lyings in wait of the Jews.

20 How I haue kept back nothing [Gr. withdrawn, i.e. concealed, either for fear of men or for lucre ſake, 1 Thes. 2. ver. 3. 4.] of that which was profitable, that I haue not declared unto you and haue taught you publickly, and by the houses. [That is, in particular.]

21 Testifying both to Jews and Greeks, [Namely, every where and very strongly, with firm grounds and testimonies of the holy Scripture] repenteance unto God, and faith in our Lord Jefſus Christ.

22 And now behold I being bound [That is, being drawn as with bands] by the Spirit, [that is, by strong impulse and command of the Holy Ghost: or by my mind through the inspiration of the Holy Ghost. See Acts 19. 21.] traveil to Jeruſalem, not knowing [namely, particularly] what ſhall meet with me there.

23 Save that the Holy Ghost from City to City [That is, every where, in all Cities which I travel thorow, Luke 8. 4.] witnesseth, [namely, by the Prophets, to whom the Holy Ghost hath revealed this, Acts 21. 4. 11.] ſaying, that bands and afflictions are ready for me. [Gr. waike for me.]

24 But I regard nothing [Gr. I make no reckoning of any thing] neither hold I my life [Gr. my ſoul] precious to my ſelf, that I may finiſh my course [namely, of the Christian life, and especially of my miniftrey 1 Cor. 9. 24. 2 Tim. 4. 7.] with joy, and the miniftrey which I haue received from the Lord Jefſus, to teſtifie the Gofpell of the grace of God. [that is, wherein the grace of God is published unto us.]

25 And now behold, I know that ye all wherē I paſſed preaching the Kingdome of God, ſhall ſee my face no more.

26 Therefore I teſtifie unto you on this preſent day, that I am pure from the blood of (you) all. [That is, guiltleſs of your deſtruotion, ſeeing I haue faithfully ſhewed you the way of ſalvation. See Ezek. 3. 18, 19. Acts 18. 6.]

27 For I haue kept back nothing [See ver. 20.] that I ſhould haue declared unto you, all the counſel of God. [That is, all that God hath decreed and revealed concerning the ſalvation of men; hough whom, and how the ſame is obtained, Luke 7. 30. Eph. 1. 11.]

28 Therefore take heed to your ſelves, [That is, to your doctrine, life, and office] and to the whole flock, over which [Gr. in which] the Holy Ghost [who is the principall cauſe of the lawfull calling of the Minifters of the word, although he do it by the miniftrey of men. See Acts 13. ver. 1. 3.] hath ſet you Overseers [Gr. Episcopous, from whence the word Bishop is come. These ver. 17. are cauſed Elders of the Church, from whence it appears that in the holy Scripture there is no diſference made betwixt Elders and Bishops. See Phil. 1. 1.] to feed

feed the Church of God, [Namely, with the sound doctrine of the word of God : by a similitude taken from Shepheards, to whom the office of the Ministers of the word is very fitly compared, *Jer. 23. 4. John 21. 15. Eph. 4. 11. 1 Pet. 5. 2.*] which he [namely God i. e. the Son of God, who hath assumed our humane nature, into the unity of his person] hath gotten [Or purchased bought, made his own] by his own blood. [namely, by which he hath redeemed us, and not by the blood of any beasts. *Heb. 9. 12.* This blood is called Gods own blood, because the Son of God, being and remaining true God, assumed humane flesh and blood in unity of person. A phrase whereby, is ascribed to the person of Christ, being denominated from the one nature, that which is proper to him according to the other nature. See *John 3. v. 13.*]

*29 For this I know that after my departure [Namely, from hence out of these Countreys, or else out of this life] grievous [that is, abominable, troublesome] wolves [that is, false Teachers, which seek to destroy the sheep by their false doctrine, *Mat. 7. 15.*] shall come in unto you, which are not the flock.*

30 And of your selves [That is, of the Teachers and Overseers themselves] shall men arise, speaking perverse things [or wrested, like as Satan wresteth all things to obscure the truth] to draw away the Disciples after them. [namely, to follow them and their doctrine.]

*31 Therefore watch and remember that (for) three years, [Compare *Acts 19. 10.*] night and day I ceased not to admonish every one with tears.*

*32 And now brethren I commend you to God, and to the word of his grace, [That is, to the Gospel, therewith to confirm the faith, and therein to seek your comfort. See *Acts 14. 26.*] who is able [namely, God] to build you up [namely, increasing the Church with gifts and in number] and to give you an inheritance [namely, of the heavenly Countrey] among all the sanctified ones. [namely, by the spirit of regeneration : or separated from the world by faith.]*

33 I have desired no mans silver, or gold, or apparel.

34 And you your selves know that these hands have ministered to my necessities, and to those that were with me.

*35 I have shewed you in all (things) that thus labouring we must take up [That is, either support them that they may not fall, or being fallen offer the hand to help them up, *Luke 1. 54.*] the weak, [namely, in faith and knowledge of Christian doctrine] and remember the words of the Lord Jesus, that he said [these words are not written in the Evangelical History, like as all the words and deeds of Christ are not written, *John 20. 30. and 21. 25.* but may notwithstanding be gathered from some speeches of Christ, *Luke 6. 38. and 16. 9.*] it is more blessed [for he that giveth to the poor, he gives it upon usury to the Lord, *Prov. 19. 17.*] to give, [namely, temporal goods for the maintenance of the ministry of the Church, or of the poor] than to receive.*

36 And when he had said this, kneeling down he prayed with them all.

37 And there was a great weeping of (them) all : [A token of hearty love to their Teacher] and they falling about Pauls neck, kissed him.

38 Being greatly grieved, most of all for the word that he had said, that they should see his face no more : and they brought him to the ship.

C H A P. XXI.

I From Miletus Paul travells forward towards Syria, and cometh to Tyre. 4 the Disciples there dissuade him from this journey to Jerusalem, but in vain. 5 He goes forth to Ptolomais, and from thence to Cesarea, where he abideth some daies at the house of Philip the Evangelist whose four daughters prophesied. 10 Agabus foretelleth his bands at Jerusalem, wherefore the bre-

thren intreat him even with tears to tarry from thence, 13 but understanding that he was ready even to dye for Christs sake, they submit to the will of God. 15 He cometh to Jerusalem, and goeth to lodge with Mnason. 18 Afterwards he goeth unto James and relateth to him and the Elders, what God had done for him, 20 by whose counsell, he with four men who had a vow, goeth into the Temple to sanctifie himself, 27 where he is seen by certain Jews of Asia, whoraise an uproar against him and seek to kill him, 31 but is by the Romane Governor taken from them, and brought into the Camp, 39 of whom he gets leave to speake unto the people.

A Nd as it came to pass that we were parted, [Gr. drawn off, namely, as a Father from his children] and sayled away from them [see *Acts 16. 11. and 18. 12.*] we ran forth right, and came unto Coos, [an Island in the Mediterranean Sea betwixt Crete and Caria, where the famous Physician Hippocrates and the Painter Apelles were born] and the next (day) to Rhodes, [a very famous Island with a City of the same name, over against Lycia, where that great Image stood, which was reckoned amongst the seven wonders of the world] and from thence to Patara. [a city on the firm Land of Lycia, lying by the Sea, and the chief City of Lycia.]

2 And having found a ship that sailed over [That is, that should sail over] to Phoenicia, [see of this land *Acts 11. 19. and 15. 3.*] we went thereto and sailed off.

3 And when we had gotten Cyprus in sight [Or had discovered] and left it on the left (hand) we sayled towards Syria and arrived at Tyre, [the chief City of Phoenicia. See thereof *Mat. 11. 21.*] for the Ship [that is, shipmen] was there, to unload her burden.

4 And having found the Disciples, [Some think that believers are here called Disciples, which were not yet in a settled Churh, and brethren, they that were in such a Church] we abode there seven daies : who said unto Paul through the Spirit, [that is, by a special revelation of the holy Ghost] that he should not go up to Jerusalem. [that is, that great perills and afflictions should befall him at Jerusalem, wherefore out of love to him and of their own head they counselled him not to go up.]

5 Now when it came to pass that we had passed over these daies, [Namely, with waiting until another ship should again sail off] we went out, and travelled (forward) and they all conducted us with wives and children [a token of great love to their Teacher] forth out of the City : and kneeling down on the shore [see *Acts 20. v. 36.*] we prayed.

6 And when we had saluted one another, [That is, with mutual embracing, had taken leave and farewell one of another, *Acts 20. 1.*] we went into the ship : but they returned (each) unto his own. [that is, unto his house, *John 19. 27.*]

7 Now we having finished the voyage from Tyre, arrived at Ptolomais, [A City by the midland Sea, below Tyrus, heretofore called Acco, *Jud. 1. 31. Plin. lib. 5. cap. 19.* so re-named from a King of Egypt] and having saluted the brethren, abode one day with them.

8 And the next (day) Paul and we that were with him [Gr. they that were about Paul, *Acts 13. 13.*] went thence and came unto Cesarea, [namely, of Palestine, see *Acts 10. 1.*] and being gone into the house of Philip the Evangelist [that is one of them who were sent forth here and there by the Apostles, to preach the Gospel, and to confirm the Churches, *Ephes. 4. 11. 2. Tim. 4. 5.* Otherwise they are called Evangelists in special, who wrote the four Gospels] (who was (one) of the seven) [namely, Deacons, *Acts 6. 5.*] we abode with him. [that is, lodged.]

9 Now he had four daughters (yet) virgins, which prophesied : [that is, had the gift to foretell things to come. For to interpret the Scripture openly before the Church

Church is forbidden women, *1 Cor. 14. 34.* and *1 Tim. 2. 12.* except we would exempt this as an extraordinary example.]

10 And when we had tarried (there) many daies, there came down a certain Prophet from Judea by name Agabus.

*11 And he came unto us, and took Pauls girdle, and hwing bound his own hands and feet [So the Prophet used with outward signs, to set forth their predictions, that they might the better be imprinted in the hearts of men. See *I Cor. 20. 2.* *Jer. 13. 1.* and *27. 2.* *Ezek. 12. 5.*] said, this saith the Holy Ghost, the man whose girdle this is, shall the Jews thas binde at Jerusalem, and deliver over into the hands of the Gentiles. [namely, full of the Romane Goverour, and afterward of the cruel Emperour Nero.]*

12 Now when we heard this, both we and they that were of that place, besought that he would not go up to Jerusalem. [This they did as out of love to Paul, as v. 4.]

*13 But Paul answered, what do ye that ye weep, and make my heart weak? [Or break, and as it were stamp in pieces, *Psa. 51. 19.*] For I am ready not only to be bound, but also to dye at Jerusalem for the name of the Lord Jesus.*

14 And when he would not be dissuaded, we held our selves content [Or quiet, without intreating him any more] saying, the will of the Lord be done.

15 And after those daies we made us ready, [Or we picked our things] and went up to Jerusalem.

16 And with us went also (some) of the Disciples of Cesarea, bringing (with them) a certain (man called) Minson of Cyprus, an old Disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly. [Or very willingly, kindly.]

*18 And the following (day) Paul went in with us unto James: [Namely, the Apostle the son of Alpheus, *Acts 15. 13.* *Gal. 1. 19.*] and all the Elders [that is, the Governours of the Church] were come thither.*

19 And when he had saluted them, he related from point to point, [Gr. according to every point] what God had done amongst the Heathen by his ministry.

20 And they having heard (that,) praised [Or glorified] the Lord: and said unto him, thou seest brother how many thousand of Jews [Gr. ten thousands] there are which believe, and they are all zealots of the Law. [namely, thinking that the Ceremonial Law must yet be obserued, and not understanding yet that the same is abolished by Christ.]

*21 And they are informed concerning thee [The Greek word properly signifies to be inflicted with a lively voice, *Luke 1. 4.*] that thou teachest all the Jews which are among the Gentiles to fall away [Gr. falling away. [This was a slander against Paul: for although he taught that the Ceremonies of the old Testament were fulfilled by Christ, and in that respect abolished; yet nevertheless he taught not that men should not reject the Law of Moses, nor that the weak Jews which did not yet understand this, should be compelled for that time to neglect the ceremonies, especially seeing he himself for the weak ones sake, had circumcised Timashy, *Acts 16. 3.*] from Moses, [that is, from the Law set down by Moses] saying that they should not circumcise the children, nor walk after the mannes (of, the Law.) [that is, to obserue the ceremonies of the Law.]*

22 What is (to be done) therefore? It is altogether needfull that the multitude [Namely, of the Church from whom the Elders are distinguished] come together [that is, be called together] for they will hear that thou art come.

23 Do therefore that which we say unto thee: we have [Otherwise, there are amongst us] four men which have made a vow [Gr. having a vow upon them, or over them-

*selves, namely, of the Nazarites. See of them Num. 6. and heretofore *Act. 18. 18.*]*

*24 Take these unto thee, and sanctifie thy self with them [Or purifie, namely, accomplishing and laying aside the Nazariteship, by shearing thine head, and offering sacrifices, to shew that thou art no contemner of the Law. This counsel they give, in hope that Paul should thereby take away the ill reports scattered abroad concerning him that he was a contemner of the Law, and to prevent greater danger of unquietness in the Church, and was not unlawful in it self, although the event shewed that it was not sufficient to quiet the Jews. But nevertheless Paul's modesty is to be commended, that he carried such respect to the Eldership that he would not despise their counsel, but follow it for the sake of the weak. See *1 Cor. 9. 20.*] and be at expences with them, [namely, which were to be made for sacrifice and otherwise, which are described, *Num. 6. 19.* &c.] that they may shave their heads: and all may know that there is nothing in that whereof they are informed concerning thee, but that thou walkest (so) that thou thy self also observest [Gr. keepest, which Paul did for a while among the weak Jews, the better to win them] the Law. [namely, of ceremonies.]*

*25 But concerning the Gentiles which believed [That is, who have embraced the Christian Religion] we have written, [Gr. sent, i.e. written and sent an Epistle. See *Acts 15. 20.* &c.] and found good [Gr. judged] that they should observe no such thing, [namely, what concerns the ceremonial Law] save that they keep themselves from that which is offered to Idols, and from blood, and from that which is strangled, and from fornication.*

*26 Then Paul took the men with him, and the next day being sanctified with them, he went into the Temple, and declared [namely, to the Priests] that the daies of sanctification were fulfilled, [Gr. the fulfilling the daies of purification, i.e. that the time of their vow was expired, and that they would lay aside the same according to the Law, *Num. 6. v. 13.* *Acts 24. 18.*] (remaining there) untill the offering [namely, which is described, *Num. 6. v. 13. 14.* &c.] was offered up for every one of them.*

*27 Now when [Or as] the seven daies [namely, from the feast of Pentecost. See *Acts 20. 16.*] were ready to be finished, the Jews of Asia [that is, who dwelling in Asia, and as it seems at Ephesus, were come up to Jerusalem to the feast: who also oftentimes in Asia contrived much evil against Paul, *Acts ch. 14. 17.* *18.* persons very rebellious and envious against Paul, *Acts 17. 5.*] saw him in the Temple and disturbed [Gr. mingled] all the people [or all the multitude, namely, which was there present] and laid hands on him.*

*28 Crying, ye men of Israel, come to help, this is the man that teacheth every (man) every where, against the people and the Law [Those accusations were also laid to the charge of Christ and Stephen, *Mat. 26. 61.* *Acts 6. 13.*] and this place, [namely, the Temple or else the City] and besides this he hath also brought Greeks [that is, uncircumcised (persons)] into the Temple [namely, further in, then it was lawfull for the unholie to come, *Luke 18. 13.*] and hath profaned [Gr. made common, i.e. unclean. See *Acts 10. 14. 15.*] this holy place.*

29 For they had before seen Trophimus the Ephesian [This man though he had embraciad the Christian Religion, was nevertheless uncircumcised and no Proselyte] with him in the City, whom they thought that Paul had brought into the Temple. [which notwithstanding was not so: but they thought so, because he followed Paul every where.]

30 And the whole City [That is, all the inhabitants of the City] was moved, and the people ran together; [Gr. and there came a concourse of the people] and they caught Paul, and drew him out of the Temple, [namely, because the same (as they thought) should no more be

profaned by him : or that the Temple might not be defiled with his blood, seeing they had purposed to make him away, v. 31.] and immediately the doors were shut.

31 And as they sought to kill him, the report [Gr. the saying, the tidings] came to the Commander of the band, [Gr. Commander over a thousand, Colonel, who had command over the Garrison, as also hereafter in the following chapters] that all Jerusalem was in a burly burly. [Gr. was mingled together, was in confusion.]

32 Who immediately took to him Souldiers and Centurions, and ran down unto them; [Or towards them] now they seeing the commander and the souldiers, ceased from bearing of Paul.

33 Then the Commander drew neer and took him, and commanded that he should be bound with two chains, [Namely, one on the hands and one on the feet, as Agabus had foretold v. 11.] and asked who he was, and what he had done.

34 And among the multitude (the one) cried (this) the other somewhat else: But when he could not know the certainty, [Namely, what the matter was, Acts 22. 30.] by reason of the tumult, he commanded that he should be brought into the Camp. [Gr. Parembole, which was a place within Jerusalem, on the North of the Temple, compassed about with walls, and fortified as a Fort or Castle, where the Romane Garrison had their Leaguer: and was called after a Romane General, Antonia. Josephus de bello Iud. lib. 6. cap. 6.]

35 And when he was come on the stairs, [Namely, over which men went up to the Fort, which lay on a hill] it happened that he was born of the Souldiers, by reason of the violence of the multitude.

36 For the multitude of the people followed crying out, away with him. [That is, kill him.]

37 And as Paul was (now) to be brought into the Camp, he said unto the Commander, is it lawfull for me to speak something unto thee? [Or if it be lawfull for me, namely, to speak, then I will speak somewhat] and he said, knowest thou Greek? [although Paul were a Jew or Hebrew, yet he spake to the Commander in Greek, which language was very common, and learned by many Romanes.]

38 Art not thou the Egyptian, [Namely, which about three years before, under the Governour Felix, had brought the people into an uproar, and was fled himself. See of him Joseph. Antiq. lib. 20. cap. 6. 7. and de bello Iud. lib. 2. cap. 12.] which before these daies raised an uproar, and led forth into the wildernes the four thousand [who afterwards increased unto thirty thousand, as Josephus writes] murderers. [Gr. men-murderers. Or of them that carried short weapons or murdering instruments, of whom Josephus relates strange things.]

39 But Paul said, I am a Jewish man [Gr. humane person (homo)] of Tarsus, a Citizen of no ignoble City in Cilicia, [that is, added for distinction from another Tarsus in Bithynia] and I beseech thee permit me to speak unto the people.

40 And when he had permitted it, Paul standing on the stairs, beckned with the hand unto the people. [See Acts 12. 17. and 13. 16. and 19. 33.] and when there was great quietness, he spake unto them in the Hebrew tongue saying,

by him, 17 and how Christ by a vision in the Temple at Jerusalem, appeared to him again, and sent him to the Gentiles, 22 which words the Jews hearing, made a new uproar, and cryed out that he ought not to live, 24 wherefore the Commander causeth him to be bound that he might be scourged, 25 but seeing he appeals to his Burghership of Rome, the same is omitted, 30 and he set before the council of the Jews.

MEN, Brethren and Fathers, [He calleth the common people who were equal to him in age, Brethren, and their Elders and Rulers, Fathers, that so by this appellation he might stir them up to favourable audience. See the like example in Stephen, Acts 7. 2.] hear ye my defence, which I at present (shall make) unto you.

2 (Now when they heard that he spake to them in the Hebrew Tongue, [That is the Syriack, which had great agreement with the Hebrew, and therefore was reckoned for one Tongue: for the people of the Jews after the Babylonish captivity, by their continual converse with the Syrians and Assyrians, had very much mingled the purity of the Hebrew Tongue with those Tongues] they kept themselves the more still.) And he said,

3 I am a man that am a Jew, born at Tarsus in Cilicia, and brought up in this City, at the feet of Gamaliel: [That is, under the instruction and oversight of that famous Doctor of the Law Gamaliel, of whose respect among the people is testified, Acts 5. 34. And this phrase is taken from hence, that the Teachers sat higher, in advanced chairs or seats, and the Disciples on lower benches before their feet, as is also said of Mary, Luke 10. 39.] instructed according to the exactest manner: [Gr. the sharpnes, i.e. the sharpest, or the Pharisical, which (sect) by the Jews was accounted for the best and strictest observer of the Law. See Acts 26. 5. Phil. 3. v. 5.] of the Law of our Fathers, being a zealot of God, [that is, a zealot for the Law of God, but without understanding as Paul addes, Rom. 10. 2.] like as ye all are at this day.

4 Who persecuted this way, [That is, this doctrine or Religion. See Acts 9. 2. and 19. v. 9. 23.] even unto death, [that is to bring them to death, as was done to Stephen, Acts 7. 60.] binding and delivering over into prison both men and women.

5 As the High Priest also is my witness, and the whole Council of Elders: from whom also I having received letters unto the Brethren [That is, the Jews and their Rulers, Acts 9. 2. whom he calleth brethren because they were of one race, although bitter Enemies of the Christians] travelled towards Damascus, to bring those that were there also, bound unto Jerusalem, that they might be punished.

6 But it happened unto me [See of this event, Acts 9. 3. and the following (verses) with the annotations thereupon] as I journeyed, and drew neer to Damascus about noon, that suddenly from heaven a great light shined round about me.

7 And I fell to the Earth, and I heard a voyce saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, who art thou Lord? And he said unto me I am Jesus of Nazareth whom thou persecutes.

9 And they that were with me, saw indeed the light, and were sore afraid, but the voyce of him that spake unto me they heard not. [Namely with understanding of the words: for otherwise they heard the sound. See the annotation, on Acts 9. 7.]

10 And I said Lord what shall I do? And the Lord said unto me, arise and go thy way to Damascus, and there thou shalt be spoken with, concerning all that which is ordained thee to do.

11 And when I saw nor by reason of the glory of that light, [That is, the exceeding brightness of this light had so scorched mine eyes, that as it were scales were come

C H A P. XXII.

1 Paul makes his defence before the people, 3 and relates that he was a Jew, brought up at the feet of Gamaliel, 4 and that he being zealous for the Law, persecuted the Christians even unto Damascus. 6 Afterwards how he was wonderfully called and converted by Christ out of Heaven, 12 and being further informed by Ananias concerning his calling to the Apostleship, was baptized

come upon them, *Acts 9. 18.*] I was led by the hand, by those which were with me, and came to Damascus.

12 And one Ananias, a Religious man according to the Law, having (good) testimony of all the Jews which dwelt (there.)

13 Came unto me, [Namely, sent by Christ by a vision, *Acts 9. 10.*] and standing by (me) said unto me, Saul, brother, be thou restored to thy sight; [or, look upwards] and the same hour I became looking upon him. [Or, I looked upon him.]

14 And he said, The God of our Fathers hath before ordained thee [Or, before prepared. The Greek word signifies as much as, taken thee by the hand] to know his will, and to see the righteous one, [that is, Jesus Christ, who knew no sin, although he were condemned as one that was unrighteous, *Isa. 53. 11.* *Acts 3. 14.* *John 2. 1.*] and to hear the voice out of his mouth.

15 For thou shalt be witness to him unto all men, of that which thou hast seen and heard.

16 And now why tarriest thou? Arise, and be baptized, and wash away thy sins, [That is, for a sign and seal, that thy sins are washed away by the blood and the Spirit of Christ: a phrase which is often used of the Sacraments. See *Mark 1. 4.* *Eph. 5. 26.* which is more clearly expounded, *Math. 3. 11.* *1 Pet. 3. 21.* *1 John 1. 7.*] calling on the name of the Lord.

17 And it happened unto me when I was returned to Jerusalem, and prayed in the Temple; that I was in a distraction of senses: [Gr. standing-out; whereof see *Acts 20. 10.*] This seems to have happened after that he was returned out of Arabia to Jerusalem, three years after his conversion, *Gal. 1. 18.*]

18 And that I saw him, and he said unto me, make speed, and go in haste out of Jerusalem: [This whole relation of Paul, as also the former, serves for this purpose, to shew the Jews, that not out of ignorance of the promises made to the Jews, nor of any faction against them, but only being preslid by the voice and will of God, he was gone to the Gentiles to preach the Gospel to them] for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I cast into prison, and scourged in the Synagogues those that believed in thee.

20 And when the blood of Stephen thy witness [Gr. *Martyros*, from whence commeth the word *Martyr*, because they give testimony to the truth of the Gospel with their blood; of whom Stephen was the first after the resurrection of Christ] was shed, (that) I also stood by, and was also well pleased in his death, and kept the clothes of them which killed him.

21 And he said unto me go thy way: for I will send thee far away to the Gentiles.

22 Now they heard him until this word: [Namely, because they could not endure that the Gentiles should be made equal to them, or advanced above them, they were so disturbed about it] and they lift up their voice saying, away from the earth with such a one: for it is not meet that he should live.

23 And as they cried, and threw the garments from them, [Or, cloaks, upper-garments] and cast dust in the air, [namely, out of fury as mad men. Others think that they did thus, to shew that according to their Law he ought to be stoned as a blasphemer: for which purpose served the casting off of their clothes, *Acts 7. ver. 58.* and the throwing of dust in stead of stones, which they had not there.]

24 The Commander [Namely, the Colonell or Commander of the Castle Antonia, called Claudius Lysias, *Acts 23. 26.*] commanded that he should be brought into the Camp, [see thereof, *Acts. 21. 34.*] and said that he should be examined with scourging, that he might understand for what cause they cryed out so upon him.

25 And as they stretched him out with the thongs, [That is, so bound him that his limbs were stretched out, on a stake or pillar, to be scourged] Paul said to the Centurion who stood there, Is it lawfull for you to scourge a man that is a Romane [that is, one that hath the right of a Citizen of the City of Rome. See ver. 28.] and (him) uncondemned? [that is, without having taken due cognizance of matters.]

26 Now when the Centurion heard (that,) he went and told it to the Commander, saying, look what thou hast to do: For this man is a Romane.

27 And the Commander came and said unto him, Tell me, art thou a Romane? and he said, yea.

28 And the Commander answered, I obtained this Burghership for a great sum (of money.) And Paul said, But I was also born (a Citizen.) [Namely, not that he was born in the City of Rome, but in the City Tarsus in Cilicia, the Citizens whereof had obtained of the Emperour *Augustus* the Citizen-ship of the City of Rome, because that in his wars against *Brutus* and *Cassius* they had held with him, and suffered much, being thereby deprived of their means. See *Dion. Chrys. in Tars. 2.* and *Dion. Cass. lib. 47.* *Plin.* also calleth the same a free City, *Hist. nat. lib. 5. cap. 27.* See also the annot. on *Acts 9. 11.*]

29 Immediately therefore they desisted from him, that should have examined him. And the Commander was also afraid, when he understood that he was a Roman: and that he had bound him.

30 And the next (day) being desirous to know the certainty, whereof he was accused of the Jews, he loosed him from the bonds, and commanded that the Chief priests, and their whole Council should come: and having brought down Paul [Namely, out of the Castle Antonia (which lay on a high place) below somewhere into a place of the Castle-yard, or there about, where he sent for the Council of the Jews. For it is not likely, that he brought Paul into the Temple it self: seeing *Lysias* and his (men) were Gentiles, and therefore might not come into the Temple it self, and yet nevertheless it appears, *Acts. 23. 10.* that he and his soldiers were there present] he set (him) before them.

C H A P. XXIII.

i Paul in the Council beginning his defence, is smitten by command of the High Priest, 3 for which he severely reproves him, not knowing that he was the High Priest, 6 and seeing one part of the Council were Sadduces, he declared that he was a Pharisee, and was judged for the resurrection from the dead, 7 about which the Pharisees and Sadduces fall into contention, and he is declared innocent by the Pharisees. 11 Is spoken to and comforted by the Lord, 12 Forty men bind themselves with a curse that they will neither eat nor drink, until they have killed him, 16 which Paul hath notice of by his sisters son, and makes known to the Commander, 23 who sends him by night being conducted by soldiers, to Cesarea, unto Felix the Governor, with a letter wherein the cause is related. 34. Felix having read the letter, causeth Paul to be kept in Herods judgment-house:

A Nd Paul holding his eyes on the Council said, men, brethren, I have walked with all good conscience [Namely, not only in the Christian Religion but also in the Jewish, for he then had served God uprightly, i. e. without hypocrisy, according to the knowledge which he had, although he had afterward out of ignorance persecuted the Christians. See further, *2 Tim. 1. 3.*] before God [or served God. The Greek word properly signifies to carry ones self in a City as a good Magistrate or as a

good Citizen. See also *Phil. 1. 27.* and chap 3. 20.]
untill this day.

2 But the High Priest Ananias commanded those
that stood by him, that they shoulde smite him on the
mouth.

3 Then said Paul unto him, God shall smite thee thou
whirled wall; [That is, thou hypocrite, who indeed hast
a Priestly garment, but a cruel and unrighteous heart.
See *Mat. 23. 27, 28.* And these words of Paul must not
be taken for reviling words, *Mat. 5. 22, 39.* or words of
revenge or of recompencing evil with evil, but for a
serious reproofing of this man, and for a bold denuncia-
tion of Gods judgement upon him. See the like, *2 Tim.*
4. ver. 14.] Sittest thou also to judge me according to the
Law, and commandest thou contrary to the Law [Gr.
transgressing the Law] that I shall be smitten?

4 And they that stood there by, said, Revilest thou Gods
High Priest?

5 And Paul said I knew not [Seeing at that time the
High Priests often changed, yea even every year, *John 11.*
ver. 49. and Paul now for a long time had not conversed
much at Jerusalem, it is no wonder that he knew not
the High Priest by face; the rather also because the
High Priest himself was not present in all Assemblies,
and here all things went confusely, as appears from the
whole transaction. See *Joseph. Antiq. lib. 20. cap. 6. 7.*
8. Ibreth on that it was the High Priest: For it is written,
the Ruler of thy people thou shalt not curse. [Gr. speak
evil to, or speak evil of him, revile him. For howsoever
Paul had spoken nothing but what was just, nevertheless
he had spoken nothing but what was just, nevertheless
because to the standers by, it had a shew of reviling,
therefore he meaneth that he should have avoided this
also, had he known the High Priest.]

6 And Paul knowing that the one part was of the
Sadduces, and the other of the Pharisees, [Of these two
sects, see *Mat. 3. 7.* and *22. ver. 23. Joseph. Antiq. lib.*
18. cap. 2. and *de bello Iud. lib. 2. cap. 7.*] cried out in
the Council, Men, brethren, I am a Pharisee. [namely,
have been in my life, and yet standing with them in the
opinion concerning the resurrection of the dead, and some
other points. He speaketh the truth here howsoever he
conceals a part of the same, thereby to confound the
enemies of Gods Church] the son of a Pharisee: I am
judged [that is, brought before justice] about the hope
and resurrection of the dead. [this may be understood,
either of the hope of the resurrection, or else of the hope
of salvation, and of the resurrection, seeing the Sadduces,
denied both, forasmuch as they denied the immortality
of the soul.]

7 And when he had spoken this, there arose discord
[Or uproar] betwixt the Pharisees and the Sadduces,
and the multitude [namely, of those that were there
assembled] was divided. [Gr. rent.]

8 For the Sadduces say that there is no resurrection,
nor Angel, nor Spirit: [That is, immortality of soules:
or spirituall being that is immortali] but the Pharisees
confess both. [namely, the resurrection of the bodies,
and the immortality of Spirits, i. e. of the Angels and
soules.]

9 And there happened a great cry: and the Scribes of
the Pharisees side [Gr. part] rose up, and strove, saying,
we finde no evill in this man: and if a Spirit have spoken
to him, or an Angel, let us not strive against God.

10 And when there was risen great dissention [Or
uproar] the Commander fearing that Paul might be torn
in pieces by them, commanded that the soldiers should
come down, and pluck him away out of the midst of them,
and bring him into the Camp.

11 And the night following, the Lord stood by him
[Namely, in a vision, or in a dream, or in an extasie,
2 Cor. 12. 1.] and said, be of good cheer Paul. For like as
thou hast testified of me at Jerusalem, [Or of those things
which concern me] so must thou also testify at Rome.

12 And when it was become day, some of the Jews made
a conspiracy, and cursed themselves, [Gr. anathematisan,
i. e. swore that they would be an anathema or curse before
God, if they ate or drank before they had killed Paul.
See ver. 21. *Mat. 26. 74.* *Rom. 9. 3.* *Gal. 1. 8.*] saying
that they would neither eat nor drink, untill they should
have killed Paul.

13 And they were more then forty who had made this
oath together.

14 Who went unto the Chief Priests and Elders and
said, we have with cursing cursed our selves that we will
eat nothing, untill we shall have killed Paul.

15 Now ye therefore let the Governour know [Name-
ly *Lysias*, whereof see the annotation *Act. 22. 24.*] with
the Councill, [or with the approbacion of the Councill:
for Paul was then only in the power of the Governour,
and not of the Councill] that he bring him down unto
you to morrow, as if ye would take further knowledge [or
more perfect, more distinct, narrower, sharper] of his mat-
ters: and we are ready to make him away, before he comes
to (you.)

16 And when Pauls sisters son had heard of this lying
in wait, he came thither and went into the camp, and told
it to Paul.

17 and Paul called unto him one of the Centurions,
and said, Bring this young man to the Governour. For he
hath something to tell him.

18 He therefore took him, and brought (him) to the
Governour, and said Paul the prisoner called me unto him,
and desired that I should bring this young man unto thee,
who hath somewhat to say unto thee.

19 Now the Governour took him by the hand, and
being gone aside he asked, what is it that thou hast to tell
me?

20 And he said, the Jews [That is, the Councill of
the Jews, with some other] haue agreed to desire of thee
that thou shouldest to morrow bring down Paul into the
Council, as if they would enquire somewhat of him more
narrowly.

21 But believe them not; [Or, be not perswaded by
them. That is, grant not that unto them] For more then
forty men of them ly in waite for him, who haue bound
themselves with a curse [Gr. have cursed] neither to eat nor
drink, untill they shall have made him away: and they
are now ready expecting the promise [namely, that thou
wilt bring him down into their Council] from thee.

22 Then the Commander let the young man go, com-
manding (him) tell it to no man that thou hast revealed this
to me.

23 And having called unto him two of the Centurions,
he said, Make ready two hundred soldiery, that they may
go to Cesarea, [Namely, in Palestine, situate on the
Midland sea, where the Governour held his ordinary re-
sidence and Tribunal, as the strongest and convenientest
City in that land, *Tacit. Histor. lib. 2.*] and seventy
horsemen, and two hundred Archers. [Gr. dextabous:
which properly signifies them that take with the right
hand. Namely, the javelings to cast or shoothe them up-
on the enemies] against [Gr. from. Namely, Sunter,
against the second warch, that so that night they might
bring him out of danger] the third hour of the night.

24 And provide them (saddle) beasts, that they may set
Paul thereon, and bring him safe unto the Governour
Felix. [This Felix was the brother of one Pallas, who was
first a slave afterward set free by the Emperor *Claudius*,
who with another that was set free named *Narcissus*,
sufficiently ruled the Roman Empire under this
Emperor. So that this Pallas had made his brother Felix
Governour over Judea in the Emperors name. See
Sueton. in Claudio cap. 28. and *Joseph. Antiq. lib. 20.*
cap. 5. 6. *Tacitus Annal. lib. 12.*]

25 And he wrote a letter having these contents.

26 Claudius Lysias to the most mighty [See *Luke 1. 3.*]
Act. 25.

Acts 24.3. and 26.25.] Gouvernour Felix, greeting.

27 Whereas this man was taken of the Jews, and should have been made away by them, I came upon them with the Souldiers, and took him from them being informed that he is a Romane.

28 And being willing to know the cause wherefore they accused him, I brought him down into their Council.

29 Whom I found to be accused about questions of their Law, [So he speaketh as a Heathen, as if it were not worth the pain, to make any adoe, about the differences of the Jewish Religion. But God made use of this his opinion to deliver Paul out of the unjust hands of the Jews] but no accusation to be against him, which is worthy of death, or of bands.

30 And when it was given me to understand, that an ambush should be laid by the Jews against this man, I sent (him) straightway to thee: commanding also the accusers to say before thee, that which they bid against him. Farewell.

31 The souldiers therefore as was commanded them, took Paul and brought him by night to Antipatris. [A City lying on the Midland Sea between Joppa and Cesarea, about sixteen miles from Jerusalem, and eight from Cesarea, which was built up and fortified by Herod the great, and after his Father called Antipatris. Joseph. Antiq. lib. 16 cap. 9.]

32 And the next day leaving the horsemen to go with him, they returned to the Camp.

33 Whom when they were come to Cesarea, and had delivered over the letter to the Gouvernour, they set Paul also before him.

34 And the Gouvernour having read (the letter) asked of what province he was, and understanding that he was from Cilicia,

35 He said I will hear thee, [Or hear thee at the full, as the Greek word imports] when thy accusers shall be come. And he commanded that he should be kept in Herods. [It was so called, because Herod the great had built the same there, when he fortified this City, before called the Tower of Strato; and called it Cesarea after the name of Augustus Caesar] Judgement-house. [Gr. Praitorio from the Latine word Pretorium, which signifies a Palace of the supreme Commander, whether Prince, Governor or General: as is to be seen, Mat. 27. 27. Mark 15. 16. Phil. 1. 13. wherein also there was a special place to do Justice.]

CHAP. XXIV.

1. The high Priest Ananias and the Eldest of the people appear with the Advocate Tertullus before Felix against Paul, & bring in grievous accusations against him, **10** whereunto Paul makes his defence with confession of his Faith and Religion. **22** Felix deferrs the matter until the coming of Lysias, **23** in the mean time gives Paul more liberty. **24** Paul instructs him and his wife in certain Articles of the Faith, **26** and is often sent for by him, in hope to get money, **27** and left in prison to please the Jews.

And five daies after [Namely, after that Paul was brought from Jerusalem to Cesarea: for then these his accusers came thither also, being advised thereto by Lysias. See v. 8. and Acts 23. 30, 33.] the high Priest Ananias came down with the Elders, and a certain Advocate [Gr. Rhetor, i.e. Orator, Spokes-man, one that is exercised in the art of Eloquence. Namely, he that should be the speaker, whether it was in Greek or Latine] named Tertullus, who appeared before the Gouvernour against Paul.

2. And when he was called, Tertullus began to accuse (him) saying,

3 That we obtain great peace by thee, and that (many) laudable services are done to this people [Or and many laudable things, or deeds which are done to this people: wherein he tells the truth in part, but in part seeketh to flatter him contrary to the truth. For Felix had indeed rooted out an Egyptian, and one Eleazar, a notorious deceiver and robber in the Land of Judea with his company, but on the contrary he had made away their high Priest Jonathan who opposed his unjust dealings, and greatly impoverished the people, and in many things cruelly handled them. See Joseph. Antiq. lib. 20. cap. 5. 6, 7.] by thy providence, most mighty Felix, we accept [that is, acknowledge] altogether and every where with all thankfulness.

4 But that I may not long detain thee, I intreat (thee) that according to thy moderation, [Or equity] thou wouldest hear us briefly.

5 For we have found this man to be a pest, and one that raiseth uproar amongst all the Jews throughout the (whole) world, and a chief Leader of the sect [or of the heretic] of the Nazarites. [So he calleth contempuously the Disciples of Christ or the Christians, because he held that Christ was born at Nazareth in Galilee, such as were accounted simple persons, John 1. 47. and 7. 41. 52. which name also afterwards was by the Christians themselves given to a certain sect amongst the Christians, who would mingle the ceremonial law with the Gospel; of whom also Cerinthus was an head. See Acts 15. 1.]

6 Who also attempted to profane the Temple, [Namely, with bringing in of Gentiles or uncircumcised, although it be laid contrary to the truth. See Acts 21. 28. Notwithstanding he concealeth this here, because Felix himself was a Gentile and uncircumcised] whom we took also; and would have judged according to our Law.

7. But Lysias the Colonel coming upon us, brought (him) away out of our hands with great violence; [Gr. much.]

8 Commanding his accusers to come unto thee: from whom [Namely, Paul here present. This he saith very impudently, as out of the following defence of Paul it appears] thou thy self, having examined (him) shalt be able to understand all that of which we accuse him.

9 And the Jews also [Namely, of the Council which were there present for to accuse him. These stood to that which was spoken by their advocate] consented to it, [or joyned to it also] saying, that these things were so.

10 But Paul, when the Gouvernour had beckoned to him that he should speak, answered, seeing I know that thou hast now many years been Judge over this people, [This Paul saith, because Felix had before many years governed a part of the land of Judea, namely, Trachonitis, Gaulonitis and Batanea. See Joseph. de bello Jud. lib. 2. cap. 11. 12.] I answer for my self [or my matters which concern me]: the more cheerfully:

11 Seeing thou my self know [Namely, if thou wilt make enquiry of it] that there are six more then twelve daies, [namely, pasty of which he had been but seven at Jerusalem, and the other five now at Cesarea, so that in that time he had been able to do nothing that tended thereunto, or that could be obscured, for which they accused him] since that I came up to worship at Jerusalem.

12 And they neither found me in the Temple speaking to any man, [Or disputing against any man] or making (any) insurrection of the people, neither in the Synagogues, nor in the City.

13 Neither can they prove [Gr. establish, or maintain] whereof they now accuse me.

14 But this I acknowledge to thee that after that way [That is, doctrine or manner of worship. He acknowledgeth therefore hereby openly that he is a Christian: but denies that he therefore worships another God then the

the God of their Fathers, or hath another belief then that which is held forth in the Law and the Prophets : also that in that regard, he sets up no new sect, as they accused him] which they call *sect*, [or *heresie*] so worship I the God of the Fathers, believing all that is written in the Law, and in the Prophets.

15 Having hope in God, which these also themselves expect, that there shall be a resurrection of the dead, [Namely, in which every one shall be judged according to his doings, ver. 25.] both of the just and of the unjust. [that is, of the ungodly and unbelievers. See Dan. 12. ver. 2. John 5. 29.]

16 And herein [Or, in the mean time] I exercise my selfe, always to have an inoffensive conscience, with God, and men.

17 But after many years [Namely, absence from Jerusalem in other lands] I came to give alms to my people, [namely, the poor Jews being converted to the Christian faith] and offerings : [whereof see Acts 22. 26. and this Paul did to condescend to the weak Christians among the Jews herein, as he also circumcised Timothy for the same reason, Acts 16. 3. See hereof also the annot. on Acts 18. 18. although both ceased by Christ's death. This condescension might continue so long until the Temple and City of Jerusalem were extirpated, and the other Jews were rejected by God in their stiffneckedness, Rom. chap. 11.]

18 About which being sanctified, certain Jews found me in the Temple, not with people nor with tumult,

19 Who ought to be (here) present before thee, and to accuse (me) if they had any thing against me.

20 Or let these same say, if they have found any unjust thing in me, when I stood before the Council :

21 Save of this only word [Gr. *voyce*, i. e. except they counted this word for unjust, &c.] which I cried standing among them, [from whence indeed some disquiet arose among them in the Council, but without reason, seeing they themselves have this hope, ver. 15.] About the resurrection of the dead I am this day judged by you.

22 Now when Felix had heard this, he delayed them, saying, when I shall have further knowledge [Or, as having further knowledge of that way, and said] of this way [that is, of this Religion. See ver. 14. And here Felix gives two reasons of his delay: first, that betwixt both he might be able to make further enquiry of the Religion of the Christians, for which they accused him: the other to hear further from Lysias what uproar Paul had made at Jerusalem] when Lysias the Colonell shall be come down, I will take full knowledge of your matter.

23 And he commanded the Centurion that Paul should be kept and have refreshment; [That is, more liberty in his prison] and that he should hinder no man of his [Gr. his own: namely, friends or brethren in the faith; as at Cesarea there was a Church long before, as appears Acts 10. 48, and 21. 8.] to minister unto (him) or to come unto him.

24 And after some daies Felix being come thither with Drusilla his wife. [This was a daughter of that Herod who had caused James to be put to death. Acts 12. 1. and the sister of Agrippa of whom is spoken in the two following chapters. A very bold and unchaste woman, who forsook her husband Agrippa the King of the Emperors, to be the wife of this Felix, who because of her beauty had tempted her thereunto. See Joseph. Antiq. lib. 20. cap. 5.] which was a few, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he discoursed of righteousness, temperance and (of) the judgement to come, Felix being become greatly afraid [Namely, seeing his conscience convinced him of many wicked deeds committed contrary thereto. See Rom. 2. 15. 1 Cor. 14. 24.] answered, For this

time go thy way : and when I shall have gotten convenient time, I will call thee unto me.

26 And without hoping also that money should be given him of Paul [Namely, for that he was a covetous man, and knew that Paul was very acceptable to the Christians, who would spare no money to get him released] that he might release him : wherefore also he often sent for him and spake with him.

27 But when two years were fulfilled, [Namely, of his governing over all Judea : or of Paul's imprisonment] Felix got Porcius Festus [namely, who was sent by the Emperour Nero to be governour of Judea in Felix room, because of the cruel dealings of Felix in that Province, and also for making away of many Jews within Cesarea : for which the Jews by certain Ambassadors had complained of him to the Emperour, who put him off from the Government, and would have punished him with death, had not his Brother Pallas deprecated this of the Emperour. See Joseph. *antiq. lib. 20. cap. 7.* and Tacit. *annal. lib. 12.* and *Histor. lib. 5. 7.*] in his place: [Gr. for a successor, follower] and Felix willing to shew the Jews favour, left Paul in prison.

C H A P. XXV.

1 Festus cometh in the place of Felix, of whom the High Priest and Councill of the Jews request, that he would cause Paul to come to Jerusalem, thinking by the way to kill him. 4 But Festus will have them to appear before him at Cesarea, 7 which they do and accuse him grievously but without proof. 9 Paul observing that Festus was inclined to send him to Jerusalem appealeth unto Caesar. 13 King Agrippa and Bernice come to Cesarea, to whom Festus relates Paul's cause. 22 Agrippa desires that he may hear him, which is done the next day, 24 and Festus relates further what he had done in Paul's busyness, and how he had found no fault in him.

Festus therefore being come into the Province [So the Romans called that County, which they had won by arms and brought under their command, and caused to be governed by certain Governores sent forth in the name of the Roman Empire: of which kind Judea also was. See also chap. 23. ver. 24.] after three daies went from Cesarea [which City at that time was the seat of the Roman Governores, by reason of its strength and conveniency. See Acts 23. 23.] up to Jerusalem: [which was the chief City of the whole Province, and where the spirituall and temporall government of the Jews was, yet under the oversight of the Governor.]

2 And the High Priest and the principall [Gr. the first] of the Jews, [that is, of the Councill of the Jews Acts 24. 1.] appeared before him against Paul and besought him:

3 Desiring favour against him, [Namely, Paul] that he would cause him to come to Jerusalem, (and) laying an ambush to destroy him by the way.

4 But Festus answered, that Paul was kept at Cesarea, and that he himself would shortly travell thither. [Namely to Cesarea; as he also did ver. 6.]

5 They therefore said be, amongst you that are able, let them go down also, [Namely, to Cesarea: so he speaks because Jerusalem lay higher in the land and on hills. See also ver. 7.] and if there be any thing unfitting in this man, let them accuse him.

6 And when he had passed over no more then ten daies among them, [Oth. more then ten daies] he came down to Cesarea, and on the morrow being set on the judgement seat, he commanded that Paul should be brought (forth.)

7 And when he was come thither, the Jews which were come down from Jerusalem stood round (him) bringing forth many and grievous accusations against Paul, [What these accusations were, appears by the defence of Paul in the following verse] which they could not prove.

8 While he defending, said, I have neither offended any thing against the Law of the Jews, nor against the Temple, nor against Cesar.

9 But Festus willing to shew favour to the Jews [As also Felix did before, Acts 24. 27.] answered Paul and said, wilt thou go up to Jerusalem, and there be judged before me, [namely, by the Council of the Jews in my presence, or under my conduct] about these things?

10 And Paul said I stand before Cesars judgement-seat, [Namely, whose Governour thou art] where I must be judged: [namely, as a Citizen of Rome] to the Jews I have done no wrong: as thou also knowest very well. [namely, alwell by the report which Felix hath made to thee concerning me, as by this my defence which thou hast now heard.]

11 For if I doe wrong, and have done any thing worthy of death, I refuse not to die: but if there be nothing of that wherof these accuse me, no man can out of favour deliver me over to them. I call upon Cesar. [That is, I appeal unto Cesar, namely, as a Citizen of Rome, to whom this right of appeal, or calling upon Cesar in such a condition belongs, as appears ver. 12. and Acts 26. 32.]

12 Then answered Festus, when he had spoken with the Council [Namely, not of the Jews, but of them whom he as a Governour had called unto him] Hast thou appealed unto Cesar? Thou shalt go unto Cesar.

13 And when some dayes were passed over, came King Agrippa [This was the son of that Herod, who had caused James to be put to death. Acts. 12. 1. 2.] and Bernice [a sister of Agrippa (as also Drusilla Acts 24. 24.) an immodest and proud woman also, who being a widow dwelt with this Agrippa her brother, not without suspicion of incest; Joseph. antiqu. lib. 20. cap. 5.] to Cesarea, to salute Festus. [or, to welcome him, and wish him happiness upon his comming into this new Province and administration.]

14 And when they had spent many dayes there, Festus related Pauls matters to the King, saying, (here) is a certain man left in prison by Felix:

15 For whose sake when I was at Jerusalem the Chief Priests and the Elders of the Jews appeared, desiring sentence against him. [Namely, of death, without other form of Law, as appears from the verse following.]

16 To whom I answered, that the Romans have not the custome, out of favour [Namely, to the accusers, as they had requested ver. 3.] to deliver over any man to death, [Gr. to destruction] before the accused have the accusers present, [Gr. before his face] and hath obtained place of making his defence touching the accusation.

17 When they therefore were come hither together, I taking [Gr. making] no delay, the (day) following sat on the Judgment-seat, and commanded that the man should be brought (forth.)

18 About whom the accusers standing (here) brought forth no matter, [Or accusation] whereof I had suspicion.

19 But had against him certain enquiries [Or, differences, questions] of their Religion, [or, superstition, So this Heathen calls the Jewish Religion out of contempt, and that in presence of Agrippa and his Sister, who were Jews, but used to hear all things, that they might not displease the Roman Governours] and of one Jesus who was dead, whom Paul said to be alive.

20 And while I was in doubt about the examining of this business, [This he saith contrary to the truth, to make his matter faire: for he had so propounded this to

Paul to shew favour to the Jews, ver. 9.] I said, if he would go to Jerusalem, and there be judged concerning these things.

21 And when Paul appealed that he might be kept for the cognisance of Cesar, [Gr. Sebastou, for which the Latines use the word Augustus, signifieth properly one to whom the chiefest honour belongs: and the word Sebas from whence this cometh, is often taken for divine honour, which the Gentiles also gave to their Emperors, or else for that to which divine honour is given. See Acts 17. ver. 23. and chap. 27. 1.] I commanded that he should be kept untill the time that I should send him to Cesar.

22 And Agrippa said unto Festus, I would also myself (in deed) hear that man. And he said to morrow thou shalt hear him.

23 The next day therefore when Agrippa was come, and Bernice with great pomp, [Gr. with much phantasie, i. e. lustre or shew, not only of costly garments, but also of great attendance or train which we use to call state or pomp] and when they were gone into the Judgment-house, [Gr. Acroterion, which properly signifies a hall or place where audience is given, or Law-matters are heard and pleaded] with the Captains over thousands, and the men which were the principall of the City, Paul, by Festus his command was brought (forth.)

24 And Festus said, King Agrippa, and all ye men that are (here) present with us, ye see this (man) concerning whom the whole multitude of the Jews have spoken to me, both at Jerusalem and here, crying out that he ought not to live any longer.

25 But I having found that he had done nothing worthy of death, and seeing he himself also hath appealed unto Cesar, have decreed to send him.

26 Of whom I have nothing certain to write to (the) Lord [Namely, the Emperour, which title of Lord the first Emperors would not receive, because it imports a dominion over the subjects as over slaves: But the Emperor Nero, under whom this came to pass, suffered the title to be given him, as also many other Emperors after him] therefore I have brought him forth before you, and especially before thee King Agrippa, that after examination had I may have somewhat to write.

27 For it seemeth to me against reason, to send a prisoner, (and) not also to give to understand the accusations which are against him.

C H A P. XXVI.

1 Paul having obtained leave to answer for himself, relates before King Agrippa and the whole Council, his life before his conversion, 12 his conversion and calling to the Apostolical office how that happened, 19 and his life after his conversion, 20 what he did, 21 suffered, 22 and taught, 24 which defence being heard, Festus judgeth Paul to be mad, which Paul denieth. 27 Agrippa is moved almost to be a Christian. 30 And he and the standers about judge that he is innocent, 32 as also that he might be released, if he had not appealed unto Cesar.

And Agrippa said unto Paul, it is allowed thee to speak for thy self. Then Paul stretched forth the hand, [Namely, to procure quietnes and audience] and defended himself (thus:)

2 I esteeme my self happy O King Agrippa, that I shall defend my self before thee this day, concerning all whereof I am accused of the Jews.

3 Most of all, seeing I know that thou hast knowledge [Gr. art a knower, namely as being a Jew, and instructed in the Jewish Religion. This he saith not to flatter]

flatter Agrippa, but to move him to greater attention and docility] of all customes and questions, [Or controversies] which are amongst the Jews. Therefore I intreat thee that thou wouldest hear me patiently.

4 My life therefore [That is, how I have lived and carried my self] from my youth up, which from the beginning was amongst my people at Jerusalem, know all the Jews.

5 As who from a long time, [Gr. from upwards, i.e. of times past] have known me before, (if they would testify it) that after the exactest [or accuratost, perfectest. See Acts 22. 3.] self of our Religion, I lived as a Pharisee.

6 And now I stand and am judged for the hope of the promise [That is, of the fulfilling of the promise, of obtaining righteousness and salvation through the Messiah, v. 22. 23.] which was made by God unto the Fathers.

7 To the which [Namely, hope, i.e. thing hoped for, or promise, i.e. thing promised] our twelve tribes, [namely, the godly Jews of the twelve tribes of Israel, not only they that dwell in Judea, but also those that are scattered through the whole world, Jam. 1. 1.] continually, [Gr. in continuance, or in fervency] night and day; serving (God) hope to come [which hope namely, is good indeed in it self, but herein defective, that they still hope and expect that which is already fulfilled in Jesus Christ] concerning which hope [that is, concerning the fulfilling of which hope, &c. wherein also the hope of the resurrection of the dead, and above all of the Messiah is contained: which without doubt he had proved out of the writings of the Prophets as he doth, Acts 13. 33. and so forward, as the following discourse of Paul declares] O King Agrippa, I am accused of the Jews.

8 What? [This he seems to have spoken turning to Festus and the other Gentiles, for Agrippa believed the Prophets v. 27. and therefore also the resurrection of the dead, v. 7.] Is it judged incredible with you, that God raiseth the dead?

9 Truly I thought with myself, [Namely, like as others now do, with a blinde zeal without right knowledge] that I ought to do many contrary things against the name of Jesus of Nazareth.

10 Which I did also at Jerusalem: and I shut many of the Saints [That is, those that believed in Christ] into prisons, having received the power from the chief Priests: and when they were put to death, I consented to it. [Gr. I brought my voice to it. Of the Greek word Ρεψθος. see Rev. 2. 17.]

11 And through all the Synagogues I punished them often, [Namely, who remained constant in their faith] and compelled (them) to blasphem, [that is, with tortures and threatenings compelled them to deny Christ, yea even to curse him, as this was also the manner of the Heathen in persecuting of the Christians. See Plin. Epist. ad Trajan] and raging against them above measure, I persecuted them even unto foreign Cities.

12 Whereupon also as I travelled to Damascus [That which hath need of exposition in this relation, see thereof the annotat. on chap. 9.] with power and order, which (I had) from the chief Priests.

13 I saw O King in the mid of the day on the way, a light above the brightness of the Sun from heaven shining round about me, and those that travelled with me.

14 And when we all [That is, as well they that travelled with me, as I, although I remained lying, and they all amazed, rose up immediately, Acts 9. 7.] were fallen down to the Earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, [from hence it seemeth that Paul spake not to Agrippa and Festus in Hebrew, but in Greek or Latine as better known unto]

them] Saul, Saul, why persecutest thou me? It is hard for thee to strike thy heels against prickes.

15 And I said, who art thou Lord? And he said, I am Jesus whom thou persecutest.

16 But raise up thyself and stand on thy feet, for this purpose I have appeared unto thee, [Or am seen of thee, of the manner of this appearing see the annot. Acts 9. 17.] to appoint thee for a Minister and a Witness of the things both which thou hast seen, and in which I shall (yet) appear unto thee:

17 Delivering thee from this people, [Namely, of the Jews which shall persecute thee] and (from) the Gentiles, unto whom I now send thee.

18 To open their eyes, [That is, their understanding, namely, by the preaching of my Gospel] and to turn (them) from darkness to light, [that is, from natural blindness, and worldly ignorance, unto the right and true knowledge of God to eternal salvation] and from the power of Satan unto God; that they might receive remission of sins, and an inheritance [Gr. a lot, because many times inheritances are divided by lot] amongst the sanctified, by faith in me.

19 Therefore O King Agrippa I have not been disobedient to that heavenly vision:

20 But first to them that were at Damascus, and at Jerusalem, and in the whole land of Judea, and to the Gentiles, published that they shoulde amend themselves, and turn unto God, doing works worthy of repentance. [See the exposition of this, on Mst. 3. 8.]

21 For these things sake, the Jews took me in the Temple, and attempted to make me away.

22 Therefore having obtained help of God, I stand even unto this day, [That is, I am yet preserved alive, and am not therefore become more slothfull in preaching the Gospel] testifying both to small and great, [i.e. every one of what state and condition soever he be] saying nothing besides that which the Prophets and Moses have spoken, should come to pass.

23 (Namely) that the Christ must suffer, and that he being the first of the resurrection of the dead, [Namely, to live eternally: for some who were risen before, died again. But Paul here hath respect not only to the order, but especially to the power of Christ, as of the head, whereby the faithfull as his members shall also arise to eternal life in due time. See 1 Cor. 15. 22, 23. Col. 1. v. 18.] should declare a light [see v. 18.] to this people and to the Gentiles.

24 And as he spake these things for defence, Festus said with a great voice, thou art mad Paul: [Namely, as persons who are idle at fences by too much studying. So the natural man judgeth of the wisdom of God, 1 Cor. 1. 18, 23. and 2. 14.] great learning [Gr. the many letters] bringeth thee to madnes. [Gr. turns thee about.]

25 But he said, I am not mad, most mighty Festus, but I speak words of truth, and of a sound understanding. [Or of a temperate and sober understanding.]

26 For the King knoweth of these things, [Namely, which I have related of Jesus Christ, and that which was done to him, seeing it was done openly at Jerusalem, and is known throughout all Syria] unto whom also using boldnes, I speak: for I believe not that any of these things is hidden from him, for this was not done in a corner.

27 O King Agrippa believest thou the Prophets? I know that thou believest them. [That is, holdest them for true, and for the word of God.]

28 And Agrippa said unto Paul, thou movest me [Gr. persuadest] almost to be a Christian.

29 And Paul said, I wish indeed from God, that both almost and altogether, [Gr. that both in little and in much] not only thou, but also all that hear me this day became such as I am, except these bands. [that is, this chain,

chain, in which his hand was made fast. See *Acts* 12. 6. and 28. 16.]

30 And when he had said this, the King rose up, and the Gouvernour, and Bernice, and those that had sat with them.

31 And being gone aside, they spake unto one another saying; this man doth nothing worthy of death or of bands.

32 And Agrippa said unto Festus, this man might be released, if he had not appealed unto Cæsar. [This is but an evasion: for Paul's appeal unto Cæsar could not hinder his releasement seeing they held him innocent: but this they say that they might not release Paul, and to avoid the Jews displeasure.]

C H A P. XXVII.

1 Paul is sent to Rome by the Captain Julius with other prisoners, 2 and being gone with them into a ship of Adramyttium, accompanied with Aristarchus; 3 cometh to Sidon. 4 Sailleth by Cyprus, 5 cometh to Myra, 6 from thence they sail in a ship of Alexandria, along by Cnidus and Crete unto Fair-havens. 9 where Paul counselleth the Captain to abide for a time, because of the inconvenience of the season. 11 But the Captain rather believing the Ship-master and Pilot, sails forward. 13 They sail by Crete and meet with a great Tempest, 16 come to the Island Clauda, 18 and are constrained by Tempest to cast the goods out of the ship. 21 Paul exhorteth them to be of good courage, seeing God had by an Angel given him to understand that none of them should perish, 29 They cast out four anchors, 30 the seamen seek to escape out of the ship with the boat, 3 which Paul bindeth. 33 The people having long fasted, upon Paul's advice take meat, 38 and cast the corn over-board. 41 The ship is cast away. 42 The Souldiers would kill the prisoners, which the Captain bindeth, 43 and the people swim to shore.

And when it was decreed, [Namely, by Festus, and his Council, *Acts* 25. 12.] that we should sail away towards Italy, [hereby and by the following relation it appears, that Luke also who wrote these Acts, was in Paul's company, in this whole journey] they delivered over Paul and some other prisoners, to a Centurion by name Julius, of the Imperiall [Gr. Sebastes, i.e. of the August band. [of this word see *Acts* 10. 1. This Julius is said to be a Captain of this band, because he had command over a company which belonged to the Emperours guard: who therefore also seemeth to be chosen hereunto, that the prisoners under his oversight might be the better kept, and delivered into the Emperours hand.]

2 And we being gone into a ship of Adramyttium, [Namely, whose home was at Adramyttium, which is a City in Mysia, over against Mitylene] seeing we were to sail [namely, according to their intent, although because of the contrary winds they were forced to take another course, as appears from the following relation] the places along, Asia [namely, Asia the less, in which Mysia also lay] we put off: and Aristarchus the Macedonian [this was a man of dignity, who followed Paul from thence, who also in many journeys with Paul endured great troubles, as may be seen *Acts* 19. 29. and 20. 4. who also kept Paul company in this imprisonment even unto Rome, as a fellow-prisoner as it seemeth, or who being come to Rome was put in prison with Paul as appears *Col.* 4. 10.] of Thessalonica [of this City, see *Acts* 17. 1.] was with us.

3 And the next (day) we arrived at Sidon, [A city in Phœnicia, whereof see *Mat.* 11. 21. *Acts* 12. 20.] and Julius dealing kindly with Paul, permitted (him) to go to his friends [that is, the disciples or some among them] to be taken care of (by them.) [that is, to receive

all ease and refreshment, or else to be provided of som things needfull for his greater ease in the journey.]

4 And having put off from thence, we sailed under Cyprus, [Or beneath Cyprus, of this Island, see *Acts* 11. 19. and chap. 13 v. 4.] because the winds were against (us.)

5 And having sailed through the sea which is along Cilicia [This was a Region in Asia the less, situate on the Midland Sea betwixt Syria and Pamphylia. See *Acts* 6. 9. and 15. 23, 41.] and Pamphylia, [of this Country, see also *Acts* 2. 10. and 13. 13. and 14. 24.] we arrived at Myra [a City in the land of Lycia, which bordered on Pamphylia, where this first ship seemed to have finished its voyage] in Lycia.

6 And the Captain having found there a Ship of Alexandria, [The chief City of Egypt and Lybia, which ship was come out of Egypt into Myra, to go from thence forward towards Italy] which sailed towards Italy, caused us to pass over into the same.

7 And when we sailed forward slowly many daies, and were scarce come over against Cnidus, [An Island in the Midland Sea over against Caria: others take it for a point of Caria shooting out over against Crete] forasmuch as the wind suffered us not, we sayled under Crete, [an Island in the same Sea, at this day called Candys. See of the same, *Tit.* 1. 5.] over against Salmonet. [a corner of Crete stretching out towards the East.]

8 And hardly sailing by the same, we came into a certain place called Fair havens: [Or good havens, called still to this day Boniperto, a City in Crete, so called from the conveniency of its haven] nigh unto which was the City Lasea. [but somewhat more in towards the Land, as Pliny testifieth, *lib.* 4. cap. 12. but he calleth it Lasos.]

9 And when much time was past, and sayling was now doubtfull, because also the fast [That is, the yearly fast of the Jews, on which the atonement of all the people was made by the High Priest in the holy of holies, as may be seen *Lev.* 16. 29. and 23. 27. which day was the tenth of the seventh moneth which agreed partly with our September, partly with our October: so that the tenth day came about the beginning of October, after which moneth the Sea was not sailed (in) by the ancients untill the begining of March, because of the shortnes of the dayes and the Tempests, which are much betwixt that time. See *Veger. de re milit. lib.* 4. cap. 39. which therefore is nothing like to the fasting times which some keep at this day, which were not known in the Church long after the Apostles times] was now past, Paul exhorted them;

10 And said unto them, men, I see [Namely, not only by the condition of the season, but especially by the inspiration of Gods Spirit] that the voyage will be made with hinderance and great dammage, not only of the lading and of the ship, but also of our lives. [Gr. of our souls.]

11 But the Captain believed rather the Pilot and the Ship-master, [Namely, who seem to have thought that there yet remained some dayes, within which they might be able to come into another haven: especially because the wind served them] then that which was said by Paul:

12 And forasmuch as the haven was inconvenient to winter (in) the greatest (part) gave counsell also to sail thence, if in any wise they might arrive at Phœnicia to winter, being an haven in Crete, [this is added here that it might not be thought that he spake of Phœnicia in Syria] stretching [Gr. looking] towards the south-west, and towards the North-west. [that is, lying crooked like a half Moon, and therefore free from all windes.]

13 And forasmuch as the South-wind blew softly, they thought they had obtained their purpose, and having

put off, they sailed along close by Crete.

14 But not long after, there smote against the same [Namely, Island Crete: the ship being driven off from the same by this wind] a stormy wind [or turning-wind, whirle-wind] called Euroclydon. [that is an East wind, which raiseth mightily billowes.]

15 And when the ship was pluckt away therewith, and could not bear up [Gr. ey against] against the wind we gave it up, [that is, we let it drive at Gods mercy, whither the wind drove it] and drove away.

16 And running under a certain little Island, called Clanya [A little Island by the end of Crete, against the West, now called Gozo] we could hardly have power of the boat.

17 Which having drawn up, they used (all) helps, under-girding the ship: [Namely, with cables and ropes, which they brought through under the keele, to binde the sides of the ship the faster one to another, against the violence of the waves] and seeing they feared that they should fall on the (shelf) Syrtis, [a dangerous shelf or flat of wel-sand, and ful of whirlings lying under Africa in the Midland sea] they strake sayle [Gr. the vessel as Acts 10. 11. whereby is understood the sayle with the yard, and the ropes hanging on it] and so drove away.

18 And seeing we were violently tossed by the tempest, the (day), following they made a casting-out, [Namely, of the lading or Merchandise which was in the ship, to lighten the ship.]

19 And the third (day) we cast out with our own hands the ships furniture, [Namely, of ballast, ropes, cables, chests &c. that which was superfluous in the ship. For that they still kept that which was necessary, appears from ver. 28. 29. 30. &c.]

20 And when neither sun nor star appeared in many daies, and no small tempest pressed (us,) [Gr. lay on] all hope thenceforth to be saved was taken from (us.)

21 And when they had been long time [Namely, about fourteen daies ver. 33.] without eating, [that is without holding ordinary meals, by reason of the fear of death, and the tossing of the ship] then Paul stood (up) in the midst of them, and said, O men, ye ought indeed to have given ear to me, and not to have sayled away from Crete, and to have avoided [Gr. to have gained i. e. to have prevented] this hindrance and this damage.

22 Yet even now I exhort you to be of good cheer; for there shall happen no loss of (any ones) life [Gr. soule] among you, but only of the ship.

23 For this same night stood by me an Angel of God, whose I am [Namely, Gods, Apostle or servant I am] whom also I serve.

24 Saying, fear not Paul, thou must be set before Cesar [Or, stand, set thy self] and behold, God hath freely given thee all that sayle with thee [i. e. hath given them their lives for thy sake. See the like Gen. 18. 32. and 19. 31.]

25 Therefore ie of good cheer Omen: for I believe God, that it shall be so, as it was said unto me.

26 But we must fall upon a certain Island.

27 Now when the fourteenth night was come, as we [Or, that we] were driven hither and thither in the Adriatic sea, [Gr. Adria, which is properly that Sea which at this day is called Golfo di Veneria, but is also often by the Ancients, as also here, taken more largely, for that part of the Midland Sea, which besides that, comprehends also the Sea of Sicily and Jonia. See Strabo. lib. 7. Geograph] about the midnight, the Scamen supposed that some land drew neer unto them.

28 And having cast out the sounding lead, they found twenty fathoms: [Namely, depth to the ground] and being gone forth a little, they cast out the sounding lead again, and found it fifteen fathoms.

29 And fearing that they might any where fall upon

hard places [Or, sharpe, rockie] they cast four anchors out of the hind ship, and wished that it were day.

30 But when the shipmen sought to flee out of the ship, and let down the boat into the Sea [Namely, which before they had haled up into the ship ver. 17.] under shew as if they would bring forth[Gr. stretch forth] the anchors out of the foreship, [that is, the foremost part of the ship.]

31 Paul said unto the Captain and to the soldiers, If these abide not in the ship, ye cannot be saved. [For although God had by his Angel promised Paul that none of the ship should perish ver. 24. nevertheless the means are not thereby taken away, whereby God would execute his promise. And he that is negligent therein, he doth not belieue God, but tempt God.]

32 Then the soldiers cut of the ropes of the boat, and let it fall off.

33 And in the mean while, till it was day, Paul exhorted (them) all, that they should take meat: [Gr. food] and said, It is to day the fourteenth day that ye have tarried without eating, and have taken nothing. [That is, as it were nothing, very little: or have held no meal as ver. 21. for otherwise a healthfull person (as Physicians testifie) cannot well fast above seven dayes without dying.]

34 Therefore I exhort you to take meat: for that serves for your safety: [Namely, to have strength in governing of the ship, and to be able to help your selves, when we shall be constrained to save our selves] for there shall not an haire fall from the head of any of you. [that is, shall not suffer any loss of his life or health Hebr. See 1 King 1. 52.]

35 And when he had said this and taken bread, he gave thanks to God in presence of all; [Namely, for the benefit which he had yet afforded them, of having meat and being able to enjoy it for the strengthening of their faculties, as Christ was wont to do also, Mat. 14. ver. 19. John 6. 11. and Paul exhorts all Christians, 1 Tim. 4. 4, 5.] and, having broken (the same) he began to eat.

36 And they all being become of good cheer, took meat also themselves. [Gr. food.]

37 Now we were in the ship in all, two hundred seventy and six souls. [That is, men, persons, Acts. 2. 41. and 7. 14. Rom. 13. 1.]

38 And when they were satisfied with meat, they lighted the ship, and cast out the corn into the sea.

39 And when it was day, they knew not the land: but they observed a certain creek [Gr. a lap or bosom which had a shore [or strand] against the which they judged best if they were able, to put on the ship.]

40 And when they had drawn up the anchors, they gave over (the ship) to the sea [Or had cut of the anchors, they left them in the sea] together loosing the rudder-bands; [namely, with which they had before made fast the rudder, when the ship drove at Gods mercy, against the tossing of the sea] and having pulled up the main-sayle towards the wind, they kept towards the shore.

41 But falling on a place which had the sea on both sides [That is, a shore or point shooring out, which notwithstanding lay under water on the former part, on which they steerred the ship] they ran the ship on ground thereon: and the foreship setting fast remained immovable, but the hind-ship brake by the force of the waves [Namely, which beat violently against the hind-ship.]

42 Now the consultation [That is, counsell, advice, purpose, &c.] of the Soldiers was, that they should kill the prisoners, that no man being swom out should escape, [so easily had they forgotten that they had saved their lives by Paul, which was great ingratitude, which the Captain justly withheld.]

43 But the Captain being willing to save Paul, hindered them (from) that purpose, and commanded that they

They which could swim should first cast themselves off, and come to land.

44 *And the other [Namely, he commanded to get to land] some on the planks, and some on certain (pieces) of the ship. And so it happened that they came all safe to land.*

C H A P. XXVIII.

1 *Paul and they that sayled with him come safe to the Island Melita, where they are courteously entertained.*

3 *An adder comming out of the fire, abides hanging on Pauls hand, which he shakes off without hurt,*

6 *whereat the Islanders admiring, hold him for a God,*

7 *Paul cureth the Father of Publius of the sever and bloody flux;* 9 *and many Islanders of their diseases,*

10 *having been well entertained three moneths, they sayle towards Italy, over Syracuse to Rhogium, from thence to Puteoli, and so travelling forward over Appijs-market and the threec Taverns, they come to Rome,*

16 *where Paul being delivered over to the Generall of the Army is kept by a soldiern.* 17 *He calleth unto him the chiefeft of the Jews therē, and relates unto them wherefore he was so sent prisoner to Rome,* 21 *who had received no tidings of it, and desired to understand his opinion concerning Religion,*

23 *which Paul declares in a great Assembly of Jews from morning untill evening, proving out of Moses and the Prophets that Jesus was Christ,* 24 *which some believed and others not,* 25 *whom Paul seriously reproves out of Gods word, and foretelletch them that they should be rejected, and the Gentiles be called in their place.* 30 *Paul remaineth there two years, preaching the Gospell boldly, and without hindrance.*

A Nd when they were escaped then they understood that the Island was called Melita. [An Island betwixt Africa and Sicily, now called Malta.]

2 *And the Barbarians [So the Greeks and Romans call all other nations which were not of theirs, because of their strange manners, and unknown languages which they spake. See Rom. 1. 14. 1 Cor. 14. 11. from whence it seems that yet at this day that part of Africa which lyeth over against Sicily and Malta is called Barbary] shewed us no ordinary friendship. For having kindled a great fire [Gr. pyra, which signifieth an heap of wood or other matter fit for to burn] they took us all in, because of the rain which came upon (us,) and because of the cold.*

3 *And when Paul had gathered a heap of sticks together [The Greek word properly signifies dry vine-branches, and such like boughtes which easily burn] and laid (them) on the fire, there came out an adder [a very venomous serpent, which kill men not only with biting and stinging, but sometimes also, only with its breathing on. See thereof Mat. 3. 7.] by reason of the heat, and caught hold of his hand.*

4 *And when the Barbarians saw the beast [Gr. Therion, whereby are signified all manner of wild beasts but especially the beasts which by biting and stinging shoot their poysen and kill men like as this serpent. From which word it is thought that the Antidote called Theriacum or treacle, hath its name, either because it is also made of the flesh of this serpent, or because it resists the poysen of this and such like venomous beasts] hang on his hand, they said one to another, this man is certainly a murderer, whom vengeance [Or justice i.e. divine righteousnes] suffereth not to live although he be escaped out of the Sea.*

5 *But he shook off the beast into the fire, and suffered no evill.*

6 *And they looked that he should swell up [Or, be in-*

famed, set on fire: namely, by the poysen] or immedately fall down dead, but when they had long expected, and saw that no aile befell him [Gr. nothing absurd or inconvenient] they were altered and said that he was a God. [Namely, who was come unto them in humane shape. See the like unstedfast judgement of the Gentiles concerning Paul and Barnabas Acts 14. ver. 11. 19.]

7 *And here, about the same place the principall (man) of the Island [Gr. the first] by name Publius, [this name is a Roman name, from whence some think that he was a Governoour of the Romans over this Island. Howsoever it appears that he was a mighty man, who fed and lodged 276 men for three daies] had (bis) lands, (lying) who received us, and lodged us kindly three daies.*

8 *And it came to pass that the Father of Publius, being taken with fevers and the bloody flux was bedrid unto whom Paul went in, and when he had prayed, he laid hands on him, and made him whole.*

9 *When this therefore was done, there came also unto him the others who had diseases in the Island, and were cured.*

10 *Who also honoured us with much honour, and when we were to depart, they provided (us) that which was needfull, [Namely, for our further journey towards Italy.]*

11 *And after three moneths [What Paul did further in Melita thole three moneths is not here set down, but it is certain that he constituted a Church there, which was always one of the most stedfast Christian Churches as the Ecclesiastical histories testifie] we sayled away in a ship of Alexandria, which had wintered in the Island having for a sign [namely, on the former or hinder part of the ship, from which it had its name; as at this day great ships have their names from Cities Countries or persons which send them, or whence they sayle forth, to distinguish them one from another] Castor and Pollux. [Gr. Diofcontrois i. e. Jupiters sons: These were two heathen Idols or stars so called: from the sign of which this ship had its name, because it should be the better protected by them as they thought: and still at this day the name of Saints departed are by some given to ships, for this same end.]*

12 *And when we were arrived at Syracuse [The chief City of Sicily situate toward the Sea] we abode (there) three daies.*

13 *From whence we sayled about [Namely, about the corner of the Island of Sicily towards Italy] and arrived at Rhogium: [a very noted City and haven of Italy over against Sicily: so called as many Ancients think because Sicily in former times was joyned fast unto Italy by that corner, and by great tempests and water floods were rent one from another in this straitness] and seeing after one day the wind was South, we came the second day to Puteoli. [a City in Campania lying on the Sea not far from Naples where sayling along the coast of Italy, they arrived: from whence there was a very convenient and beaten road to travell to Rome by land.]*

14 *Where we found brethren [That is, Christians] and were intreated to abide with them seven daies: and so we went towards Rome. [This City is well known. See Rom. 1. 7. Revel. 17. 18.]*

15 *And from thence [Namely, from Rome] the brethren [that is, some of the Christian Church which was there already before Paul came thither, as appears also from the Epistle of Paul written before to the Romans. Now by whom it was constituted the Scripture nowhere saith, save that on the day of Pentecost there were also at Jerusalem outlandish Romans. Acts 2. 10.] having heard of our matters, came to meet us Appijs forum [a place in the field of Serine about sixteen hours journey from Rome, so called from one Appius Claudius,*

Claudius, who in his life time had caused a paved way to be made from Rome even unto that place] and the three Taverns, [a small City, lying about five or six hours journey nearer Rome on the same way : so that some of the brethren expected Paul there, some were gone yet further to meet him, even unto the Appij-forum] whom Paul seeing, thanked God, and took courage. [namely, seeing so good a zeal of so many Christians of whom he should find help and comfort in this his imprisonment.]

16 And when we were come to Rome, the Captain delivered over the prisoners to the Commander of the Army, [This seems to have been the Commander of the Emperors guard, which kept watch not only in the Emperors palace, but also on the one side of the City lay in a fortified place some thousands strong, to be alwaies at the Emperors service in all troubles that might befal. The Latines call him *Praefectum prætorio*] but Paul was permitted to dwell by himself, [namely, in his own hired dwelling, see v. 30. This freedom he seems to have obtained of this Commander, for the good reports made to him by *Julius*, but without doubt by Gods special providence, that so Paul might be the better able to spread abroad the Gospel, and every one might have access to him. See v. 30, 31.] with the souldier which kept him. [carrying for this purpose on the right hand an iron-chain, which he girded about him when he was in the house to go the more freely : but going forth he was bound with the same to the left hand of the souldier. See v. 20, and *Acts* 12. 6. *Ephes.* 6. 20.]

17 And it came to pass after three daies [Namely, when being wearied with the journey, he had rested some time] that Paul called together [namely, because he being in prison could not go into their Synagogue] those that were the principal of the Jews : And when they were come together, he said unto them, Men, Brethren, I who have done nothing against the people, or the customes of our Fathers, am delivered over bound from Jerusalem into the hands of the Romanes.

18 Who having examined me, would have released (me), because there was no guilt of death in me.

19 But when the Jews spake against (this) I was necessitated to appeal unto Cesar, (yet) not as if I had any thing to accuse my nation. [Namely, intended or determined. For although Paul had cause enough to accuse the Jews for their violence and injustice, notwithstanding he hereby shews before the Jews, that he had no such intent, but only duly to defend himself.]

20 For this cause therefore I have called you unto me, to see (you) and speak to you : for by reason of the hope of Israel [That is, the hope of eternal salvation, promised to the people of Israel by the Messiah] am I compassed with this chain.

21 But they said unto him, we neither received letters from Judea concerning thee : neither did any of the brethren bringe thee tell or speak any evill of thee. [Which is a sign that the Rulers of the Jews at Jerusalem, took not much care how it went with the Jews which dwelt out of the land of Judea, so they might keep their quiet and respect in their own land.]

22 But we desire indeed to hear of thee what thou thinkest : for as concerning this sect, [So they call the Christian Religion. See *Acts* 24. 5, 14.] it is known to us, that it is every where [namely, as well amongst the Jews, as amongst the Gentiles, *Luke* 2. 34.] spoken against.

23 And when they had appointed him a day, there came many into (his) dwelling, [namely, which he had hired, v. 16. 30.] to whom he expounded the Kingdome

of God, [that is, the setting up of the Kingdome of God by the promised Messiah] and testified, [that is, he sought to convince them by testimonies out of the holy Scripture. See *Acts* 2. 40. and 20. 21.] and endeavoured to move them unto the faith of Jesus [Gr. to the things of Jesus, or concerning Jesus] both out of the law of Moses, and the Prophets, from the morning early, until the evening.

24 And some indeed believed that which was spoken, but some believed not.

25 And being at discord one against another, they parted, [Or they were left by him, namely, with a purpose not to call the stiffnecked unto him any more, except they behought themselves better] when Paul had said this (one) word, [that is, speech or warning : for with this following warning he let them go, to leave them this prick in their heart ; if perhaps they might afterwards behink themselves and repent] (namely) well speake the Holy Ghost [he that speaks these words, *Esa.* 6. 9. is the Lord of glory, set upon his Throne, being compassed about of his Angels : from whence it appears therefore that the Holy Ghost is this same Lord of glory, as this same is also testified of the Son of God, *John* 12. 41. Therefore the Father, Son and Holy Ghost are one only God as concerning their essence, although distinguished in persons] by *Esaia*. the Prophet unto our Fathers,

26 Saying, Go thy way unto this people, and say, with the hearing ye shall hear, [See the exposition of this place *Mat.* 13. 14.] and in no wise understand : and seeing ye shall see and in no wise take notice.

27 For the heart of this people is become thick, [Or far] and with the ears they have heard heavily, and their eyes they have closed : lest at any time they should see with the eyes, and hear with the ears, and understand with the heart, and they should be converted, and I should heal them.

28 Be it known unto you therefore that the salvation of God [That is, the salvation which according to Gods promise is procured for us and declared unto us by Jesus Christ : or Jesus Christ who is the Author of salvation, *Luke* 2. 30.] is sent to the Gentiles [namely, according to Christs command, *Luke* 24. v. 47. seeing ye Jews reject it, *Acts* 13. v. 46.] and the same shall hear.

29 And when he had said this, the Jews went away, having much contention one amongst another. [Or difference, to wit those that believed Paul against those that believed not, v. 24.]

30 And Paul abode two whole years in his own hired dwelling, and received all which came unto him.

31 Preaching the Kingdom of God, and teaching of the Lord Jesus Christ, [Gr. teaching the things of the Lord Jesus Christ, or concerning the Lord Jesus Christ, this last expounds the first, For the doctrine of the setting up of the Kingdome of God, is the doctrine of Christ : wherefore that is also called the word, and the Gospel of the Kingdome, *Mat.* 4. 23. and chap. 13. v. 19.] with all boldnes [namely, notwithstanding his imprisonment, and the danger which might arise to him thereby with the Emperour] hindred. [namely, God so ordering the busyness, that he suffered no impediment on the Emperours part these two years. Yet afterwards he was by the Emperour Nero condemned to death for this at Rome, as the ancient Ecclesiastical Histories testifie, *Euseb.* lib. 2. Hist. Eccles. cap. 26. and he himself foretells, 2 Tim. 4. v. 6. See also hereof the annotation on *Phil.* 1. v. 25.]

The end of the Acts of the Holy A P O S T L E S .

T H E