

But, such as it was, it was a type of better things to come ; and, if it be given us to "fulfil" the ideas then partially embodied, it will be ours to know in its deepest sense the restoration of the broken covenant, and to reach, in spiritual union with God, the perfection and the glory of our being.

W. MILLIGAN.

NOTES ON THE ACTS OF THE APOSTLES.

(VIII.-XIV.)

VIII. 3. *ἐλυμαίνετο* does not signify either "havock" or "waste" of the Church as a body, as rendered in our versions ; but personal outrage to individual men and women. It expresses the shameful and degrading treatment to which Christians were subjected. As the description was probably written on the authority of Paul himself, it is interesting to compare it with his language elsewhere. In 1 Tim. i. 13 he records with sorrow and shame his conduct at that season, and describes by the term *ὑβριστήν* the scornful insolence of his behaviour. *ὑβρις* expressed more of personal violence, *λύμη* of personal degradation ; but the two are in this case nearly akin. *Saul was dealing shamefully with the Church*, while devout men were burying Stephen.

viii. 16. The incomplete baptism of these converts is designated as *into the name of Jesus* (*εἰς τ. ὄνομα*). The same phrase is adopted in xix. 5 to denote a similarly incomplete baptism, the gift of the Holy Spirit being in both cases subsequently conferred by the laying on of hands. The same phrase *εἰς τὸ ὄνομα* is employed by St. Paul when repudiating the idea of baptism into his own name. It seems therefore to denote mere acknowledgment of Christ, and external admission into the body that bore His name,

apart from spiritual benefits. Full baptism is often said to be *in* the name of Christ (*ἐν τῷ ὀνόματι*), but it was *into* the name of the Father, the Son, and the Holy Ghost.

viii. 21. Peter's rebuke loses much of its significance by the translation of *λόγος* in our versions as *matter*. *Τῷ λόγῳ τούτῳ* is emphatically "*this Word*," that is to say, the ministry of the Gospel, in which Simon was eager to take part. Before his baptism he had been a leader amidst the people by virtue of his magic arts: after his baptism it was still his ambition to be a leader in the name of the Gospel. He had watched with amazement the powers exercised by Philip, and conferred by the Apostles; and he now seeks to purchase for himself a like power, that he might become like them a leading preacher of the Word. Peter's rebuke, "*Thou hast neither part nor lot in this Word*," reminds us of his previous expression, *the lot of this ministry*, with reference to Judas (i. 17). The covetous spirit of Simon perhaps recalled the Apostle who fell through covetousness.

viii. 23. The rendering of *εἰς χολήν* in our versions, "*Thou art in the gall of bitterness, and in the bond of iniquity*," ignores the prep. *εἰς* and the absence of the article. Peter is no longer dwelling on the state of Simon's own heart: that had been dismissed with the previous warning, "*Thy heart is not right . . . therefore repent*." He has passed now to the effect which he foresaw that such a covetous spirit in a Christian professor must produce upon the Church. He saw already in spirit Simon serving as (*εἰς*) a root of bitterness that would canker the Church (Deut. xxix. 18; Heb. xii. 15), and becoming a centre round which iniquity would rally. Therefore he said in prophetic words to the future heresiarch, "*I see thou art as gall of bitterness, and a bond of iniquity*."

viii. 25. *διαμαρτυράμενοι*, if used absolutely apart from *τὸν λόγον*, as appears to be the case, is more forcible than

the "testified" of our versions: it was a term used in legal phraseology for a formal protest, and seems here to express the protest which the Apostles had made against Simon's pretensions to the ministry.

viii. 26. As the previous verses contained no distinct mention of Philip's return to Jerusalem with Peter and John, many readers might be led to suppose that he was still in Samaria when the angel spoke to him. But the position of Samaria and Gaza relatively to Jerusalem in almost opposite directions suggests that he must have already returned there; and the words of the angelic direction imply this: for he is told to go *on the way* to Gaza (ἐπί), not *unto the way*: which implies that he was at some point on the road; and since the road was desert, that point must be Jerusalem itself. Therefore a direction to go *to the south* would be superfluous, if not impossible; for he could go but one way, and that to the south-west. This leaves us no choice but to accept the marginal correction *at noon*; which is the natural rendering of κατὰ μεσημβρίαν; just as *about noon* is of περὶ μεσημβρίαν (xxii. 6). In this way the angelic direction becomes precise as to time and road: "*Arise and go at noon on the way . . .*" The explanatory addition, "*the same is desert,*" proceeds evidently from the historian; and intimates that Philip would not have gone that way by his own choice, had he not received a revelation which guided him to it.

viii. 39. Many readers gather from the Authorized Version an impression that the eunuch saw Philip no more on account of some miraculous disappearance, expressed in the previous language, "*the Spirit of the Lord caught away Philip.*" The Revised Version suggests a simpler explanation of his seeing Philip no more; because the Spirit caught Philip away in another direction, while *he* went his way: the Greek text marks this still more clearly by the insertion of αὐτοῦ after τὴν ὁδόν, which means that

he went his own way, just as τ. ὁδοῖς αὐτῶν signifies *their own ways* in xiv. 16.

viii. 40. διερχόμενος describes Philip as *going about* from city to city between Azotus and Cæsarea to preach the gospel, just as διήλθον is used in v. 4; not merely *passing through*.

ix. 3. περιήστραψεν gives a more distinct description of the heavenly light than the English "*shone*." It was like a lightning flash in its sudden gleam of intense brightness. The language of xxii. 11 and xxvi. 13 agrees with this: "I could not see for the glory of that light," "a light . . . above the brightness of the sun."

ix. 4. The adoption of the Hebrew form Σαούλ of his name, not elsewhere used except by Ananias, is a striking corroboration of the statement, made in xxvi. 14, that the voice spake to him in Hebrew.

ix. 8. ἔβλεπεν οὐδέν signifies more than that he saw nothing: it implies loss of power to see, "*he could see nothing, but was led by the hand*."

ix. 17. There is a distinct reference in the imp. ἤρχου, *thou wert coming*, to the interruption of Saul's original journey. That journey was, in fact, never completed; for though he was afterwards led into Damascus, it was as quite another man, with altered thoughts and broken purpose.

ix. 22. Our versions speak of an *increase in strength*; but δύναμις was used to describe the powers given by the Spirit, and ἐνδυναμοῦν more or less distinctly recognises the agency of a strengthening God. μάλλον too asserts the growing power with which Saul was acted upon by the Spirit, "*he was more and more endued with power*."

ix. 27. διηγείσθαι is used in the Gospels and Acts for relating or telling a story; it implies a detailed narrative, but is often translated simply "*tell*." St. Luke in his preface calls his Gospel διήγησιν, *narrative*.

ix. 28. εἰς Ἱερουσαλήμ can hardly mean simply "at Jerusalem." It implies apparently that the Apostles had their home without the walls, and were in the habit of visiting Jerusalem, going in and out daily: perhaps their home was still at Bethany, as in their Master's last days.

ix. 31. The rhythm of the Greek sentence is destroyed by any attempt to separate the two participles οἰκοδομουμένη and πορευομένη: as is evident even in the English translation of the Revised Version. Yet our versions have done this, in order to combine in a single clause the statement that they were "*walking in the fear of the Lord and in the comfort of the Holy Ghost.*" Now the word πορευομένη refers to the external habits of life; it naturally takes a dative of the way in which a man walks; and the expression "*walking in the fear of the Lord,*" is a very distinct figure of speech to signify habits of godly living. But the figure is altogether obscured by the addition "*in the comfort of the Holy Ghost*"; for these words carry us out of the region of external practice into that of spiritual life, whose support and strength proceeds from the Holy Ghost. The true meaning is arrived at by joining them with ἐπληθύνετο, the word "multiplied" here denoting an increase of grace (and not of numbers); as in the phrases "the word of God multiplied" (Acts xii. 24), and "grace be multiplied" (1 Pet. i. 2). The whole then may be translated: *So the Church had peace, being built up and walking in the fear of the Lord: and multiplied in comfort of the Holy Ghost.*

ix. 35. Every thoughtful reader must be startled by the sweeping assertion that all the inhabitants of Lydda and the plain of Sharon turned to the Lord in consequence of the restoration of one paralytic, so inconsistent with all other experience of the effect of miracles, and so unlike the painstaking accuracy of the narrative in general. When we turn to the Greek text we find this assertion to depend

on the rendering of *οἵτινες*, and *they*. But *οἵτινες* cannot possibly be used, like a simple relative, as a mere copulative to connect together two historical facts. Either it refers to an indefinite body, as in *v. 16*; or, when it does refer to definite persons, it adds some fact bearing on their conduct or position, as being of a certain character or class. This verse can only be translated, "*all that dwelt at Lydda and in Sharon who had turned to the Lord, saw him.*" Naturally Æneas became better known to the Christian congregation, whom he probably joined after his restoration, than to other inhabitants; and they are quoted therefore as witnesses to the cure.

ix. 38. Our versions make the messengers from Joppa plead against *delay*. But *ὀκνεῖν* expresses hesitation or reluctance rather than delay; and the message as a whole implies that Peter had not determined on visiting Joppa at all till after the receipt of this urgent summons, "*Do not hesitate to come on this far.*"

x. 3. The Authorized Version leaves out *ὥσει* altogether, it is difficult to understand its meaning in the Revised Version, "*He saw . . . as it were about.*" But it has an important meaning in the Greek text: it signifies that the date "*about the ninth hour*" was not the hour at which he saw the vision, which was probably in the morning, as he sent the messengers off that day; but was itself part of the vision. The ninth hour was the hour of evening prayer; and as we learn from his own subsequent statement, he was in the habit of observing it. In his vision then he seemed to see an angel appearing to him at that hour as a direct response to prayer. The true rendering is, "*Cornelius saw in a vision distinctly an angel of God as it were about the ninth hour coming in.*" In order to lay greater stress upon this revelation of time as an important part of the vision, and an evidence of God's answer to prayer, the words *ὥσει περι* . . . are put before *ἄγγελον*.

x. 8. The word *rehearse* adopted in the Revised Version to render ἐξηγεῖσθαι is not more correct than *declare*. For rehearsal in Scripture language implied repetition of some written passage or previously spoken words. But ἐξηγεῖσθαι signifies explanation and instruction. In early Greek the title of ἐξηγηταί was reserved for interpreters of oracles and religious directors; in later times it was extended to regular *ciceroni*. There is an instance of its religious sense in John i. 18, where it describes the *instruction* given to men by the Son about the Father. Here it specifies the *instructions* given by Cornelius to his attendants for their mission.

x. 20. The clause ὅτι . . . depends on μηδὲν διακρινόμενος, *nothing doubting in thyself that I have sent them*. This is more briefly expressed in xi. 12 by μηδὲν διακρίναντα, *nothing doubting*; and the Authorized Version has rightly preserved the same verb there in translation; the middle voice merely indicates more distinct debates with himself about the matter.

x. 30, 31. The reader finds it difficult to follow in either of our versions the distinction which Cornelius is evidently drawing between what he calls *this hour*, i.e. the hour of his vision four days before and of Peter's arrival, and the ninth hour. The Revised Version has given the key to this by separating προσευχόμενος from ἡμην. The same phrase occurs again in xi. 5. "I was in the city of Joppa, praying"; even there it is not the same as προσηυχόμεν, *I was praying*; and here it does not indicate that Cornelius was actually engaged in prayer at the time of the vision, but that he had until that time been in the habit of keeping the ninth hour by regular evening prayer. And accordingly in v. 31 the heavenly message refers to past prayer; for the Greek text has εἰσηκούσθη and ἐμνήσθησαν, *Thy prayer was heard, and thine alms were had in remembrance*; not *is heard and are had*, as in our versions.

x. 36. It is impossible to take τὸν λόγον, as it is taken in our versions, as governed by ὑμεῖς οἴδατε and repeated in τὸ ῥῆμα. The true reading seems certainly to be τὸν λόγον ἀπέστειλεν, “*He sent His word*”; a familiar phrase borrowed by Peter from the Psalms (Ps. cvii. 20).

x. 37. The Authorized Version speaks of *that word which . . . began*, the Revised Version more correctly of *that saying . . . beginning*. But this use of a neuter τὸ ῥῆμα as the subject of ἀρχεσθαι is almost a solecism in Greek; while the alternative reading ἀρχάμενος has everything to recommend it, when once understood. ἀρχάμενος agrees with Ἰωάννης, and δ ἐκήρυξεν refers to ῥῆμα, not to βάπτισμα: so the passage becomes, “*Ye know the saying which was published throughout all Judæa, which John proclaimed beginning from Galilee after the baptism.*” It is true indeed that John proclaimed his baptism also; but what object could Peter have in mentioning so irrelevant a fact at Cæsarea! on the other hand *the saying which he proclaimed, beginning from Galilee, after the baptism, about Jesus of Nazareth, that God had anointed Him*, was a powerful evidence for his argument; for John the Baptist was well remembered in Galilee, and his testimony to Jesus was likely still to carry weight amidst these devout Gentiles at Cæsarea.

x. 41. The expression προκεχειροτονημένοις is very peculiar as applied to a Divine choice; for χειροτονεῖν signifies literally a show of hands, and so was used of a popular election. The only explanation I can suggest is that all appointments in the Church at this time were made by popular election, whether of candidates for the vacant place amidst the Twelve, of deacons, or of presbyters, and that God’s choice of these witnesses was regarded as an anticipation of that election by the Church. The application of προχειρίζειν to Divine ordination is analogous.

x. 47, xi. 18. The Authorized Version ignores the article

in both these verses, *the water*, and *the repentance unto life*; the Revised Version inserts it in the former case. Can any man forbid *the water*, it is argued, which is the less important requisite for baptism, to men who have received from God the witness of the Spirit, which is the higher requisite? So in the latter passage the statement that God had bestowed on them the Pentecostal gift, calls forth the comment that God had bestowed on the Gentiles also *the repentance unto life* which was the essence of that gift.

xi. 19. The Revised Version has rightly banished the word *persecution*, of which no mention is here made, and substituted *tribulation* (*θλίψεως*). The passage speaks of those *that were scattered abroad after (ἀπό) the tribulation that befell them in the matter of Stephen*, meaning thereby especially the death of Stephen, which was the climax of that tribulation.

xi. 26. *ἐν τῇ ἐκκλησίᾳ*, does not mean *with the Church*, nor does *συναχθῆναι* mean *assembling themselves*, when said of two persons only. The passage is directly concerned with the personal work of Paul and Barnabas, as appears from the previous words, *it befell them*, and from the subsequent statement that they *taught much people*. It relates the important fact that the two *were brought together for a whole year in the Church*: and it thereby suggests that they were so brought together for a year as fellow labourers by way of providential preparation for the great mission which they were afterwards to undertake. Their intimate association at Antioch is regarded as a special providence for the enlargement of the Church.

xii. 1. *Κατά* marks a definite point of time, as already noticed in comparing the angel's precise direction to Philip, *at noon go*, with the looser description of time given in xxii. 6, *about noon*. In this place *κατά* notes a coincidence in time between the exodus of prophets from Jerusalem before referred to (xi. 27), and the persecution of Herod, which

probably occasioned it. There is reason to believe that the famine and the visit of Barnabas and Saul took place later after Herod's death. ἐπέβαλεν does not mean that he *put forth*, but that he *laid his hands upon certain of the Church to entreat them evil*.

xii. 12. The ordinary meaning of συνιδών is not to *consider*, as rendered in our versions; but to *become aware* (compare 2 Macc. iv. 41; xiv. 26, 30). It occurs in xiv. 6 with that sense; and there is no reason for departing from it here. When Peter became aware of the true state of the case, he went to the house of Mary.

xii. 19. The reading ἀποκτανθῆναι, *put to death*, which is followed in the Authorized Version, is probably not correct: ἀπαχθῆναι does not imply that the guards were led away to death, but to prison.

xiii. 10. The translation of our versions, "*pervert the right ways of the Lord,*" misses the distinctness of the Greek διαστρέφων, *turn aside the straight paths of the Lord*; which denounces the attempt of Elymas to interfere with the successful progress of the gospel.

xiii. 11. The translation of our versions, *for a season*, ignores the meaning of ἄχρι and of καιρός, both in this passage and in Luke iv. 13. For ἄχρι, which occurs fifty times in the New Testament, always means *until* or *within* the limits of some definite period; and καιρός denotes the right season or proper opportunity for something. In both places the literal rendering *until the time* gives excellent sense. Elymas was smitten with blindness until God's appointed time came for relieving him from the punishment.

xiii. 17. The word *exalted* gives a false description of God's dealings with Israel in Egypt. ὑψωσεν signifies that he *lifted up* His people out of bondage and misery, just as the head of Jehoiachin was *lifted up* out of prison (2 Kings xxv. 27), and as God *lifts up* from the gates of death (Ps. ix. 13).

xiii. 18. There are two readings here: ἐτροποφόρησε, *he suffered their manners*, and ἐτροφοφόρησε, *he bare them as a nursing father*. Neither the MSS nor the context are decisive here between the two: but the context of Deut. i. 31, from which this is quoted, distinctly points to a father bearing with a wayward son. And in 2 Macc. vii. 27, where the same question recurs, it describes a mother's forbearance with a grown up son. The image of Num. xi. 12 is quite distinct from these in language and meaning. Our versions appear therefore to be correct.

xiii. 19, 20. The reading adopted in the Authorized Version makes the government of Judges to have lasted about 450 years: the more correct reading, as translated in the Revised, gives Israel an inheritance of 450 years before the time of the Judges. Both assertions are hopelessly at variance with the chronological data furnished by the Old Testament; the most definite of which gives 480 years between the Exodus and the building of Solomon's temple (1 Kings vi. 1). But when we turn to the Greek text, we find, not an acc. ἔτη, as in *v.* 21 and *v.* 18, marking *duration of time*, but a dative ἔτεσιν, which states the *limit of time within* which the Israelites got possession of their inheritance. Hence it becomes clear that the speaker is not referring to the length of time during which the Israelites were governed by Judges, or enjoyed their inheritance, but to the length of time expended in its acquisition. Now the period of conquest extended nearly to the end of David's reign, which according to the above chronology was 436 years, and is therefore correctly computed as *within about 450 years*. μετὰ ταῦτα, *after these things* in *v.* 20 means of course after the events of Moses and Joshua's time just recorded; and the history is taken up from that time without reference to the loose limit of years expended in the gradual occupation of the land.

xiii. 22. μεταστῆσας does not mean *when he had removed*,

as in our versions, but *removing*; for the removal of Saul and the rise of David went on together from the sentence of deposition which Samuel pronounced on him till his final defeat and death.

xiii. 25. John the Baptist's disclaimer of personal authority and his testimony to the coming Messiah were not limited to a single assertion, but were features of his habitual teaching. This is expressed by the imperfect ἔλεγεν: *as he fulfilled his course, he used to say.*

xiii. 27. Our versions make both τοῦτον and τ. φωνάς depend on ἀγνοήσαντες, *they knew him not, nor the voices of the prophets.* But the two kinds of ignorance are very distinct. The failure to recognise him as the Messiah is well expressed by τοῦτον ἀγν.; but their failure to understand the language of the prophets was quite a different sort of ignorance, requiring a different verb to express it. Apparently καί is not a copulative, and τ. φωνάς is governed by ἐπλήρωσαν, "*because they knew him not, they even fulfilled the voices of the prophets which are read every sabbath day in condemning him.*"

xiii. 41. The context of this passage in Habakkuk (i. 5) shows that the word ἀφανίσθητε does not mean *vanish away* like a mist, as suggested in the margin of the Revised, but *perish* by the sudden destruction which he foretells at the hands of the Chaldees. This work of destruction to come he pronounces so incredible that *ye will not believe it, though a man should tell you the whole story* (ἐκδιηγῆται) as a narrative of actual events. The Apostle addresses to the unbelieving Jews of his own day the same warning of coming retribution.

xiii. 48. Our versions use the term *ordained to eternal life*, as if they were translating προωρισμένοι or προκεχειρισμένοι: but τεταγμένοι is a military term which denotes assignment to a definite post, or to specific duties; and cannot therefore describe a purpose of God. The word

is suggested by the position which the rival partisans had taken up: they had marshalled themselves like two opposing armies, one for, and the other against, the Apostles; it is used like ἔταξαν ἑαυτούς in 1 Cor. xvi. 15, *as many as had set themselves unto eternal life.*

xiv. 1. Our versions translate *κατὰ τὸ αὐτό together.* Now it is true that it does sometimes mean *together*; as *e.g.* in 1 Kings iii. 18, where special stress is laid on the identity of the two mothers' position and circumstances. But to connect *κατὰ τὸ αὐτό* in this place with the following clause, and find in it an emphatic statement that Paul and Barnabas went *together* into the synagogue is out of the question. It is really used, like *κατὰ τὰ αὐτά* in Luke vi. 23, 26, for *in the same way*; and belongs to the previous clause. It came to pass in Iconium, just as it had in Antioch, that they began to preach with great success in the synagogue, but were afterwards hindered by the jealousy of the unbelieving Jewish faction.

xiv. 2. In the second clause of this verse the Revised Version leaves out *τ. ψυχάς*, the Authorized translates it *minds*; and both translate *ἐκάκωσαν, evil affected.* But the meaning of both words is very distinct. *κακοῦν* is *to do harm*; generally both in the LXX and in the New Testament bodily harm and ill-treatment; but *ἐκακώθη Μωσῆς* in Ps. cv. (cvi.) 32 expresses a kindred thought to this, *viz.* that Moses was damaged throughout his life by the sin to which the Israelites provoked him at Meribah. Moreover *ψυχή* means the soul or the spiritual life. The Jews by their factious opposition injured the souls of the Gentiles, whom they stirred up against the brethren.

xiv. 3. Our versions make *παρρ. ἐπὶ τῷ κυρίῳ* to mean *in the Lord*; but this would be expressed by the familiar phrase *ἐν τῷ κυρίῳ*. It may perhaps mean that they spoke boldly about the Lord, as their teaching at this time was specially devoted to the courageous vindication of Jesus'

claim to be the Messiah. But the more obvious sense of the preposition is that they spoke boldly in reliance upon the Lord.

xiv. 5. Our versions speak of an *assault* or *onset* made by the Jews; but the context points to an *intention* only, for it is said that Paul and Barnabas became aware of it, and escaped. In the only other passage of the New Testament where *ὀρμή* occurs, it denotes an impulse or intention of the will (Jas. iii. 4): and it probably does so here.

xiv. 9. The imperfect *ἤκουεν* claims attention here. The cripple *was listening* to Paul preaching, and it was apparently this attention which showed the Apostle that he had faith to be healed, and led him accordingly to fix his eyes upon him and address him.

xiv. 15. Our versions translate *ὁμοιοπαθεῖς* of *like passions*; but the derivatives of *πάθος* denote the whole tone of feeling and general bent of a man's nature, not merely his passions. The marginal translation "*of like nature*" is therefore more correct.

xiv. 17. God's witness of Himself to the Gentiles is presented as not limited to the past, *He did good and gave you*, . . . but as continuing up to the present time; and an appeal is thus made to all who experienced His bounty in their own lives: *He does good and gives you*. . . .

xiv. 19. The full force of *ἐπί* should be expressed in rendering *ἔπηλθαν*, for it denotes the vindictive pertinacity with which the Jews of Antioch and Iconium *came after* Paul and Barnabas, wherever they went; they followed their steps with relentless animosity.

xiv. 23. The translation of *χειροτονήσαντες* in our versions *ordained* (*appointed*) gives an impression of an authoritative choice on the part of Paul and Barnabas. But the word implies a popular election. And we must conclude from its use here that Paul and Barnabas held an assembly of each church for the election of elders, and took the votes

of the congregation. They acted simply as presidents, sanctioning the proceedings, and commending the newly chosen elders to the Lord with prayer. The same course was followed in the choice, first of Barsabbas and Matthias, then of the Seven.

F. RENDALL.

XII.

GENERAL REVIEW OF ST. PAUL'S EPISTLES.

THE Epistles of Paul were the completion and confirmation of his missionary work. It sometimes happened that his stay in a place where he had founded a Church was brought to an abrupt end before he had been able to complete the whole course of teaching which he proposed to give. Hence, when any difficulty arose, and was referred to him by such a Church, he endeavoured to supply the need of further teaching by a letter. In this way the two Epistles to the Thessalonians came to be written. Or it might be that his doctrine or his personal character was impugned in one of the Churches that he had founded, and he was constrained to take up his pen in defence of the truth, lest its very foundations should be shaken. This is the key to the Epistle to the Galatians and the two Epistles to the Corinthians. At other times some personal matter led him to write either to a particular Church or to a particular member, as when he sent his thanks to the Philippians for their loving ministrations to his need, or when he desired to commend Onesimus to the kindness of Philemon. Sometimes at the request of a third person, the Apostle addressed letters to Churches which he had neither founded nor visited; such were the Epistles to the Colossians and Ephesians, and that to the Romans.