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NOTES ON THE ACTS OF THE APOSTLES.

(XX.—XXVIII.)

xx. 4. The historian has departed from his ordinary practice in giving this detailed enumeration of St. Paul's companions; for he rarely mentions the names of any of his fellow travellers, except where there are obvious reasons appearing in the history. Several of the persons here mentioned are otherwise known as companions, ministers, or fellow labourers of the Apostle: but their personal history in no way accounts for the insertion of this list. The necessary conclusion is that they travelled in some representative capacity on this occasion. Moreover, three of the party are mentioned in distinct connexion with particular Churches, *viz.* Aristarchus with the Thessalonian, Tychicus and Trophimus with the Asiatic Churches—a group of Churches planted in the province of Asia round Ephesus, which formed their centre. Since these three represented Churches, it is a natural inference that the rest were there in a similar capacity, but probably not in like manner special delegates of particular Churches, but commissioned by more than one. Further light is thrown on the narrative by the Epistles to the Corinthians; for we there learn that a special fund had been organized for the benefit of the Christian poor in Palestine in anticipation of this very journey to Jerusalem, that contributions were made to it by a number of Churches in Greece and Asia, and that delegates were appointed by each community to take charge of its contributions, and accompany St. Paul to Jerusalem. The subscription was first started at Ephesus, and must therefore have comprehended the Asiatic Churches: the Macedonian Churches were liberal contributors; the Corinthian Church had taken part in the collection, and the Galatians are also mentioned incidentally as sharing in the work. Furthermore, St. Paul himself refers subsequently

to the fact that he was the bearer of alms from the Gentile Christians to his nation; so that the plan sketched in his Epistles to the Corinthians must have been actually carried out (Acts xxiv. 17). We can hardly, therefore, be wrong in concluding that the names here recorded were those of the deputation from the Churches. Turning to the names themselves, we find amidst them Timothy, who has been already mentioned as engaged in some mission preparatory to this journey; and Trophimus, who reappears in Paul's company at Jerusalem. One name stands first, Sopater, a Berean Christian, son of a Berean Christian, without the name of a Church attached, and therefore apparently as head of the deputation. For St. Paul, writing from Macedonia, speaks of one brother in especial whose praise was in all the Churches and who was chosen by them to travel with him in charge of the fund; local deputies from the Macedonian Churches are also mentioned in the same passage (2 Cor. viii. 18-24). On examining the details of the narrative it appears that the party included two divisions, which met at Troas and proceeded thence together to Jerusalem. The larger section accompanied Paul to Asia, the smaller arrived at Troas before the rest,¹ and were there waiting (*ἔμμενον*) for the arrival of the larger body from Greece. It is important for the right understanding of the passage to note the antithesis between *ἄρχι τῆς Ἀσίας* and *Ἀσιανοὶ δέ*, by which it is intimated that Sopater, Aristarchus, . . . and Timothy accompanied Paul from Greece to Asia; but as for those of Asia, Tychicus and Trophimus, they had gone before, and were tarrying for us at Troas. It is not, of course, implied by *ἄρχι τῆς Ἀσίας* that the first party went no farther; for all went together to Jerusalem,²

¹ I assume the correctness of the reading *προελθόντες*, which has good authority and agrees perfectly with the context, rather than *προσελθόντες*.

² The words *ἄρχι τῆς Ἀσίας* are omitted by some MSS., probably from this very misunderstanding of their true meaning; which is also encouraged by the translation of the Revised Version, "as far as to Asia."

but merely that the Asiatic deputies did not join them before Troas. As Paul had determined not to touch at Ephesus, these went to Troas, as the appointed place of meeting.

xx. 18. The Revised Version has altered the rendering *I came into Asia*, making the clause to run *I set foot in Asia*; but ἐπέβην εἰς means rather *I embarked for Asia*, according to the usual sense of ἐπιβαίνειν, to mount horse or carriage, or to embark in a ship. St. Paul's first visit to the Roman province of Asia was when he crossed the Ægean Sea from Corinth to Ephesus, and was entreated to preach the gospel there.

xx. 25, 38. There is an unfortunate ambiguity in the translation of οὐκέτι in both these verses: for the expression "*see my face no more*" is habitually taken by English readers as signifying a presentiment on the part of the Apostle that he would never return to Ephesus, whereas the language of 2 Tim. iv. 13, 20 gives reason to conclude that he did revisit Ephesus some years later, after his first imprisonment at Rome. But οὐκέτι means simply that he was not intending to remain any longer in those parts. Whereas he had spent some six years on the coasts of the Ægean Sea, either at Ephesus or within easy reach of it, he was now undertaking a perilous mission to Jerusalem, with the full intention of travelling thence to Rome and the far West, and carrying the gospel to the ends of the world. With this prospect before him he tells the elders of Ephesus that they were all *to see his face no longer*, and takes an affectionate farewell of his disciples in those parts. But he intimates no inward presentiment that they would never meet again on earth.

xxi. 1. The graphic force of ἀποσπασθέντας is not reproduced in the English, *we were gotten (parted) from them*: it was only by a great wrench that they *tore themselves away from* the Ephesian Christians. The expression ἐγένετο

ἀναχθῆναι also indicates that delay was occasioned by the protracted farewells before they succeeded in getting to sea.

xxi. 3. I do not understand why the Revised Version has banished the expressive and appropriate term *discovered*, used here to render *ἀναφάναντες* in the old English sense of *sighting* Cyprus. In crossing the Levant from Patara to Tyre the special landmark for which the steersman would keep a lookout was the south-western coast of Cyprus, that he might leave it safely on the left hand.

xxi. 4. The Revised Version has very properly corrected *ἀναβαίνειν*, *go up*, into *ἐπιβαίνειν*: but has again (as in xx. 18) wrongly translated it *set foot*, whereas it means *to embark for Jerusalem*. The intention of the party was to embark again as soon as the cargo was unloaded, and proceed by sea to Ptolemais, on the way to Jerusalem; this they were warned not to do, but carried out their intention in defiance of the warning.

xxi. 5. The circumstances of themselves suggest that the clause *when we had accomplished the days* must be an incorrect translation; for it was not the passengers who had work to accomplish at Tyre, but the unloading and refitting of the ship for her further voyage which occasioned the delay. The word *ἐξαρτίσαι* also is a technical term for equipping a vessel. Seven days were required for this process; and *when* (says the narrative) *the (seven) days had refitted us (i.e. our vessel), we departed*.

xxi. 11. The prophecy of Agabus runs in the Greek text, "*So shall the Jews bind at Jerusalem,*" whereas our Versions make it "*So shall the Jews at Jerusalem bind.*" The danger was distinctly localized and limited to the city of Jerusalem, whereas the power of the Jerusalem authorities extended throughout, and even beyond, Palestine.

xxi. 13. The expression here adopted, *to break mine heart*, points to the sorrow produced by excessive tears; but the Greek word *θρύπτειν* describes the effect of effeminate

habits upon manly spirit. The Apostle is appealing to his companions not to help by their tears and entreaties to *break down* his resolution, as so many had already sought to do by their prophecies of coming danger.

xxi. 15. The margin of the Revised Version gives obviously the correct rendering of *ἐπισκευασόμενοι*, *we made ready our baggage*. It is the regular Greek term to denote packing baggage in preparation for a journey.

xxi. 16. I see no reason for the forced and unnatural rendering of the last clause, "*bringing with them one Mnason, with whom we should lodge,*" when a much simpler and easier offers itself, "*conducting us to the house of one Mnason, with whom we should lodge.*" Furthermore, if Mnason was at Cæsarea, why was he brought at the last moment instead of coming himself to invite his guests? But the most natural explanation of the circumstances is that he was at home at Jerusalem, that Paul and his company had tarried several days at Cæsarea for the express purpose of receiving an answer from Jerusalem as to where they could be received, and that mutual friends went with them from Cæsarea to escort them to the house of Mnason.

xxi. 20. As this verse stands in the Authorised Version the believing Jews only are mentioned, and the next two verses must apply to them. But this is hardly possible; it is clearly not the believers, but the unbelieving Jews, whose zeal was dreaded by the Christian elders; they it was who had heard false reports of Paul's preaching, and were likely to hear of his coming, and gather together a mob against him. Hence the value of the correction *ἐν τ. Ἰουδαίοις* adopted by the Revised Version instead of *Ἰουδαίων*, which brings into notice not only the Christian believers, but also the Jews amidst whom they dwelt.

xxi. 24. Nothing is said in the Greek about *walking orderly*, nor was any charge of disorderly conduct brought against Paul until the Jews preferred it, as was natural,

before the Roman authorities. *στοιχεῖς* means simply *walking*, the context denoting the character of the walk. In this case the participle *φυλάσσω* defines it as a life marked by due observance of the law.

xxi. 26. It appears from a comparison of this verse and the next that the fulfilment of this vow required a daily appearance in the temple during the seven days, and that the Apostle so entered into the temple for the purpose of publishing it (*διαγγέλλων*) every day until the final offering was offered.

xxii. 13. The force of Ananias' command to Saul, *ἀνάβλεψον*, is imperfectly rendered in English by "*receive thy sight*," for it conveys in one word the command to look up, and the promise that he should recover his sight. In like manner *ἀνέβλεψα* declares at once his effort of faith in looking up, and the gift of restored sight by which God responded to his faith; for as he looked up, he saw again. He was not a mere passive recipient of the gift of God, but was first summoned in his blindness to perform an act of faith; which was thereupon rewarded by the recovery of sight.

xxii. 15. This verse is closely connected with *φώνην* in the previous verse, *ὅτι* denoting what the voice was to tell him. "*The God of our fathers foreordained thee . . . to hear a voice from His mouth telling thee that thou shalt be a witness . . .*" In accordance with this declaration of Ananias it is recorded in *v.* 21 that Christ said to Paul, "I will send thee far hence unto the Gentiles." *ὅτι* can only be rendered "*for*," when *for* is used in a strictly causal sense. The character of the utterance he was to hear was an essential part of Ananias' revelation to Saul; the mere fact of a voice alone would convey little comfort.

xxii. 20. If the Apostle designed to express the physical effect of death by stoning, he would not have used the word *ἐξεχύνητο*, which signifies, not that Stephen's blood was

shed, but that it was *poured forth*. The phrase is not used elsewhere with reference to the shedding of blood in death, but to the pouring forth of the blood of the slain victim at the altar. Our Lord had regard to this sacrificial force when He connected the pouring forth of His own blood with the sacramental cup (Luke xxii. 20); and in this place St. Paul regards the death of Stephen as the sacrifice of a holy life at the altar of Christian faith.

The term *consenting*, which has been adopted in our versions here and at viii. 1 to designate Saul's participation in the death of Stephen, is not forcible enough to render the Greek *συνευδοκεῖν*, or to represent the actual facts of the case. He manifested his entire satisfaction in the deed of blood by keeping the clothes of those who stoned Stephen as an active and eager partisan; and he did not disguise his participation in their guilt. *συνευδοκεῖν* denotes hearty approval.

xxii. 29. The two last clauses of this verse, both beginning with *ὅτι*, depend on *ἐπιγινούς*; the first must not be rendered *that*, the second *because*, as is done in our versions. *The chief captain was alarmed when he knew that he was a Roman, and that he had bound him.* Until he learned that Paul was a Roman citizen, he did not know the true nature of his act in having bound him.

xxiii. 5. If the speech of Paul were correctly rendered by the version, "*I wist not that he was the high priest,*" it would imply that, though he had perceived the speaker, he nevertheless was not aware that he was the high priest. But it was impossible that Saul, a former member of the Sanhedrim, could fail to recognise the high priest, who sat in his robes as *ex-officio* president. A more correct translation however, *I wist not that it was the high priest* (who spoke) allows a simple explanation of his speech, that he had heard the words, but did not know from whom the voice proceeded.

xxiii. 9. The language of the Pharisaic partisans here reported throws light on the nature of St. Paul's previous defence, of which only a few words are recorded, and illustrates the manner in which he had introduced the question of the resurrection which appealed so forcibly to the sympathies of Pharisees. *What, they pleaded, if a spirit spake (not hath spoken) to him.* Evidently he had been pleading that day, as he had done the day before, that he had simply obeyed the commands of his risen Lord, which he heard outside Damascus, or in Jerusalem; and they, though denying Jesus' resurrection, caught eagerly at this emphatic assertion of a voice from the unseen world, and suggested that the voice he had so distinctly heard was perhaps an actual voice of spirit or angel.

xxiii. 20. There are two alternative readings in this verse, *ὡς μέλλοντες* and *ὡς μέλλον*. The Authorised Version has adopted the first, which is of inferior authority, and by rendering it "*as though they would inquire,*" has expressed the false pretence of the Jews that they desired further inquiry into Paul's case. But the similar translation of *ὡς μέλλον* in the Revised Version attributes to the chief captain the same pretence, as though he had been a party to the plot. The words *ὡς μέλλον* express their plan clearly enough, *viz.* to induce the chief captain to bring Paul down *in the hope of learning something more exact concerning him.*

xxiv. 2. The reading *κατορθωμάτων* means *successes* rather than *very worthy deeds*, as rendered in the Authorised Version. But the preamble of Tertullus becomes more appropriate when *διορθωμάτων* is read, as in the Revised Version, *evils are corrected.* For the professed object of the deputation was to ask redress for a grievance, and urge correction of an abuse fatal to public order as well as religion.

xxiv. 16. Our versions begin this verse *herein*, that is to say, *in this hope*, as though the Greek had been *ἐν ταύτῃ*.

But ἐν τούτῳ must signify *meanwhile*, that is, during this earthly life in which I am awaiting the realization of my hope. The verse passes from a profession of faith and declaration of Christian hope to a defence of his conscientious life since his conversion, καὶ αὐτός marking the transition from the general hope of Israel to his own personal conduct: *meanwhile I for my part also make it my practice.*

xxiv. 23. The word τηρεῖσθαι denotes of itself a considerable mitigation in the character of St. Paul's imprisonment, being expressive of a mere detention under supervision. But Felix ordered besides that he should have further indulgence granted him (ἀνεσι), especially in regard to the free intercourse allowed him with his friends.

xxiv. 24. *Felix came with his own wife.* The word *own* is inserted with evident intention, though omitted in our versions. Some suppose that the narrative dwells on the fact on account of the scandal created by the marriage of a Jewess to the Roman Felix. A much more natural explanation of its addition is the desire of the historian to indicate the private and unofficial character of this audience in contrast to the preceding formal trial of the case. Felix manifested his friendly feeling apparently in order to encourage the offer of a bribe and to induce negotiations on the part of the prisoner.

xxv. 10. According to our versions Paul accuses the procurator of wilful injustice in the words "*as thou very well knowest.*" Under the circumstances such language would be wantonly discourteous, if not insolent; the Greek text by no means bears out such an imputation, for the present tense ἐπιγιγνώσκεις cannot mean *thou knowest*, and κάλλιον is properly a comparative. He meant by it probably that even Festus, stranger as he was to Jewish questions, was beginning, since he had heard the defence, to understand better than before the innocence of the prisoner, and that

the hearing of the case was opening his eyes to its true character.

xxv. 11. *παραιτούμαι* denoted an attempt to deprecate anger, and avert punishment by entreaty; it was therefore often used of the cowardly excuses by which men evade unwelcome duties (Luke xiv. 18). Here the Apostle protests that he has no unmanly fear of death: "If guilty, I do not shrink from dying"; but he protests against any man *giving away* (*χαρίζεσθαι*) his life or liberty as a means of courting popularity with Jewish partisans. The same invidious sense of sacrificing justice to favour belongs to *χαρίζεσθαι* in v. 16.

xxv. 22. The force of *καὶ αὐτός* joined to *ἐβουλόμην* is not so well rendered in our versions as it would be by literal translation, *I was wishing even of myself*. Agrippa replied to the request of Festus, that he had been desirous of himself, apart from this application of his, to hear Paul speak and form his own opinion of the man.

xxvi. 3. The transposition of the word *especially* from the middle of the sentence, which is its proper place, to the beginning gives a false colour to the preamble of the Apostle's speech, and makes it savour of personal flattery to Agrippa. He does not simply and unreservedly express his satisfaction at having Agrippa for his judge, but assigns definite ground for this: *because thou art especially expert*. It was true and fitting cause for satisfaction that his hearer was well acquainted with Jewish doctrine and practice, which the Roman governor was not. In like manner he had expressed his satisfaction at the experience of Felix.

xxvi. 16. The actual appointment of St. Paul to a Christian ministry and apostleship can hardly have taken place before his entrance into Damascus, as is implied in our versions: *I have appeared unto thee to make (appoint) thee a minister and witness*. . . . Three days of darkness and penitence were to elapse before he was admitted

to baptism; and his full apostolic commission was more distant still. *προχειρίσασθαι*, *to foreordain*, expresses a future purpose, not an immediate appointment.

If the text adopted in the Revised Version, *ὧν τε εἶδές με*, be correct, I should translate it, *a witness both of the things which thou hast seen, and of those which thou shalt see me ordain*, *ὧν* being equivalent to *τούτων ἃ*, and *ἃ* being governed by a participle understood from the preceding verb.

xxvi. 17. If we compare the language of this verse, *delivering thee from the people and from the Gentiles*, with the other utterances ascribed to the Lord in the various narratives of Saul's conversion, a strange difference appears in its whole purport. There is nothing said in them about deliverance; on the contrary, they distinctly reveal future suffering. It was said to Ananias, "I will show him how great things he must suffer for My name's sake" (ix. 16). This difference is the more remarkable because the speech which is here related was not, as may be seen by comparison of the narratives in ix. 4-6 and xxii. 6-10, an independent revelation made to Saul outside Damascus, but a condensation of the successive revelations to Saul and Ananias during the three days. Again, the promise of deliverance was not suitable to the existing circumstances and feelings of Saul; no outward persecution was threatening him as yet; the only deliverance he craved was from an accusing conscience. Furthermore, it is historically untrue that he was so delivered; for his life was a prolonged series of continual persecutions ending in martyrdom; his only effectual deliverance from the unrelenting enmity of his persecutors came in the shape of a violent death. But when the Greek text is examined, the idea of deliverance disappears altogether: it exists only in the English Version. For though *ἐξαιρεῖσθαι* does sometimes mean *to deliver* (vii. 10, 34; xxiii. 27), it would require the insertion of *ἐκ χειρός*,

as in xii. 11, to express deliverance from a person or a people. This passage is supposed to be borrowed from 1 Chronicles xvi. 35; but in that place ἐξελοῦ ἡμᾶς ἐκ τῶν ἐθνῶν means *deliver us from among the Gentiles*, as appears from the context and from the parallel passage in Psalm cv. (cvi.) 47, where ἐπισυνάγαγε is employed instead of ἐξελοῦ. In this verse it should be rendered *choosing thee out of the people*. This correction restores perfect harmony between the different utterances of this season, for the Lord spake in the same sense to Ananias: "he is a chosen vessel unto Me, to bear My name before the Gentiles and kings and the children of Israel" (ix. 15). This special election, by which God had singled him out for his apostolic work, is repeatedly asserted by St. Paul on other occasions, and is as appropriate to his present address as the topic of deliverance is unsuited to it.

xxvi. 18. The addition of αὐτούς to the next infinitive τοῦ λαβεῖν indicates that ἐπιστρέψαι should be rendered transitively *to turn them*, as in the Authorised Version. The use of the word ἐξαγαγεῖν in the parallel passage of Isaiah (xlii. 7), of which this is a reminiscence, leads to the same conclusion. It brings into prominence the Apostle's personal work, as it does in Luke i. 16, 17, that of John the Baptist. In the figurative language adopted from Isaiah, it is foretold that he is to change the doom of prisoners from the darkness of the dungeon and the tyranny of Satan to the light and liberty of God's kingdom.

xxvi. 20. The English Version *shewed (declared)* imperfectly renders ἀπήγγελλον. It intimates that Paul bore the message of Christ revealed to him by the heavenly vision, and in obedience to it announced to Jews and Gentiles the duty of repentance.

xxvi. 23. This verse argues the identity of the gospel which Paul preached with the language both of the prophets and of Moses, *since*, according to them, *the Christ*

was to be liable to suffering, and was to be the first after resurrection from the dead to proclaim light both to the people and to the Gentiles.

In this argumentative use of εἰ, propositions are assumed to be true; and it is argued that if they are true, as they are, certain results follow. It may therefore be properly rendered in English by *since*.

xxvi. 26. It is better to render πρὸς ὃν, *unto whom* (as in the Revised Version) than *before whom*; this agrees with the change of character in the speech: for it becomes at this point a personal appeal to King Agrippa, to whom Paul addresses himself with outspoken plainness (παρρησιαζόμενος).

πείθομαι, *I persuade myself* (not *I am persuaded*), indicates his rising hope of the king's intelligent sympathy; and the subsequent language of Agrippa himself in v. 32 bespeaks an attentive listener, though the derisive tone of v. 28 tells how remote was the prospect of his conversion.

xxvi. 28. The translation of Agrippa's words in the Authorised Version, *Almost thou persuadest me to be a Christian*, has produced the pleasant illusion that he was half converted. But πείθεις does not indicate success in persuading, but simply the attempt. *Christian* in his mouth was a contemptuous byword, applied by unbelievers to the followers of a pretended Christ, and betrays the ironical tone of his reply to Paul's enthusiastic appeal. The reply of Paul fixes exactly the meaning of ἐν ὀλίγῳ, for it gives as its antithesis καὶ ἐν μεγάλῳ; therefore the substantive to be supplied in thought must be, not λόγῳ, nor ἔργῳ, nor χρόνῳ, for none of these could be inserted after μεγάλῳ, but πόνῳ. *I would to God*, says Paul, *that whether with small pains or with great, not thou only, but also all that hear me, might this day become such as I am*. For the king had said in mockery, *With small pains dost thou hope to persuade me*. . . .

xxvii. 4-8. The local conditions of the voyage from Sidon are graphically detailed. *ὑπεπλεύσαμεν*, *we sailed under the lee of Cyprus*, says the narrative. By this means they gained some shelter from the N.W. winds which prevail so constantly in the Levant throughout the summer. They next crossed the open sea (*πέλαγος*) to Myra, and worked westwards along the coasts of Lycia and Caria as far as the promontory of Cnidus. Up to this point the highlands of Asia Minor afforded some continuous shelter, but they were afterwards exposed to the full force of the N.W. wind; and this *not suffering them to make way onwards* (*μὴ προσεῶντος*) to the west, they ran south till they got under the lee of Crete, off Salmone, and crept with difficulty along its eastern and southern coasts as far as Fair Havens, where the coast again trends to the north-west, and the wind precluded farther progress.

xxvii. 12. Phoenix is described as looking down the south-west and north-west winds, *i.e.* in the direction that they blow. The harbour therefore faced away from these quarters, and was sheltered from them by the land.

xxvii. 15. *συναρπασθέντος* signifies not merely that the ship was *caught*, but that it was hurried out to sea by the violence of the sudden squall.

xxvii. 17. *χαλάσαντες*, *loosening*, cannot but signify some partial unfurling of their canvas, not *they strake sail*, or *lowered the gear*. The circumstances point distinctly to the spread of some fresh sail; for whereas they had been content at first simply to drive (*ἐπιδόντες ἐφερόμεθα*) before the N.E. wind (Euraquilo), they were afraid to continue longer on this course, lest they should be cast upon the Syrtis, and accordingly let out enough sail to keep the head of the vessel off the African coast, and drove in this way (*οὕτως*), *i.e.* with some sail spread, instead of yielding helplessly to the wind.

xxvii. 20. *λοιπόν* is omitted in our versions; it means

probably (for the rest of the time), *i.e.* afterwards, or henceforth, as in 2 Timothy iv. 8. The imperfect περιηρείτο describes the gradual extinction of all hope, as the crew settled down into the apathy of fatigue and despair.

xxvii. 33. ἄχρι does not mean *while*, but *until* some definite limit. *Until the day was on the point of coming Paul kept beseeching them to take food.* As it drew towards daybreak he desisted, for the time had then come to prepare for action.

προσδοκῶντες requires an accusative or object clause, expressed or implied, therefore ἡμέραν should be coupled with it. *The day that you are awaiting makes now the fourteenth that ye continue fasting.*

xxvii. 39. αἰγιαλόν denotes a sloping beach on to which they planned, if it were possible, to drive up the ship. All the circumstances point to ἐξῶσαι rather than ἐκῶσαι. The object was clearly not to save the ship, but to strand it as high as possible on a lee shore in order to effect the escape of the passengers and crew, and there abandon it.

xxvii. 41. The oldest MSS. agree in reading ἐλέτο ὕπο τῆς βίας without τῶν κυμάτων, which seems to have been added in the margin originally as a conjectural explanation. τῆς βίας refers apparently to the violence of the shock when the vessel struck, rather than to the subsequent effect of the waves, of which there has been no mention. Strained as it had been by the long storm, and only held together by ropes, the stern began at once to part asunder as soon as it struck.

xxviii. 2. The Greeks designated all who spoke a foreign language as βάρβαροι; for this reason the name is given to the people of Melita, who probably spoke the Carthaginian language; but it is not thereby implied that they were uncivilised. *Foreigners* would be a more correct English equivalent than *barbarians* or *barbarous people*.

xxviii. 3. The Authorised Version is clearly mistaken in

giving to *θέρμης* a local meaning; the preposition *ἀπό* is causal and assigns the heat as the immediate occasion of the event, while *ἐξ-* or *διεξ-* (for there are both readings) in composition with *ἐλθοῦσα* defines the locality: the viper glided out of the bundle between the sticks in consequence of the heat.

xxviii. 13. The nature of the coasting voyage from Syracuse to Rhegium makes *περιελθόντες*, *we fetched a compass*, very inappropriate, unless it had been added that the winds were adverse; whereas *περιελόντες*, *we cast loose*, (as proposed in the margin of the Revised Version), is a most natural description.

xxviii. 17. It was not in accordance with the principles of St. Paul to call together only *the chief of the Jews* (as stated in our versions), and exclude the body of the people; nor would *τ. ὄντας τ. Ἰουδαίων πρώτους* be a natural way of expressing such a course. It was his habitual practice to address himself to the Jews first, and then to the Gentiles; and he followed this plan at Rome, calling together *those that were of the Jews*, i.e. Jews and proselytes, *first*. They came to him again in larger number (*πλείονες*, v. 23), and the opposition he then encountered drove him to appeal to the Gentiles.

xxviii. 24. It is not stated that *some believed*, for the Greek is *ἐπίθοντο*, not *ἐπίστευον*. Had some believed, the Apostle might have been encouraged to go on; but while *some listened*, others set themselves so stubbornly against the faith that he found it expedient, as he had done in Asia and Greece, to address himself directly to the Gentiles. Probably those who listened belonged in this case, as in that, mainly to the class of proselytes, and continued still to attend upon his teaching.

xxviii. 28. *τὸ σωτήριον* is not *salvation*, but *the word of salvation*, as in Isaiah lx. 6, where it follows *εὐαγγελιοῦνται*.

I might have added largely to this list of proposed cor-

rections, but I have carefully suppressed all that appeared doubtful or trivial. Though many are in themselves unimportant when taken alone, yet viewed as a body they effect considerable changes in the history, add to its graphic force, give greater cohesion to its parts, and bring it into more exact harmony with known circumstances, and with other records and apostolic teaching.

F. RENDALL.

THE PENTATEUCH—EGYPTICITY AND
AUTHENTICITY.¹

THE lives of the saints are, in Egypt, called "maimers" (memoirs?), and I have read a number of them besides those of St. Joseph and St. Moses.

Between these and those I find this great difference—that, while the latter are definite, particular, and sharp-cut in their details, the former, for the most part, are indefinite, hazy, and when they condescend to particulars which can be checked by veritable history, often incorrect.

For instance, finding myself not long since wind-bound near a village on the Nile containing a Coptic church, I went up to it, and finding no audience to hear the gospel message except an impracticable priest, I spent a few hours rummaging among the old books, and especially in reading the memoirs of the saintess to whom the church was dedicated and the story of its erection by her husband, a Copt who was at the time chief secretary of the reigning sultan.

The style and internal evidences of the story all went to show that the document was written about 500 years ago, while the plot of the story was laid some 400 years further

¹ I have to acknowledge the kindness of Professor Sayce in revising this paper.—Ed. *Expositor*.