

Jerusalem, while praying in the temple, he fell into a trance and saw the Lord saying unto him, "Make haste, and get thee quickly out of Jerusalem.... Depart: for I will send thee far hence unto the Gentiles" (22. 17-21). As the prophets and teachers at Antioch (Paul among them) were ministering and fasting, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them.... So they, being sent forth by the Holy Spirit, went down to Seleucia" (13. 2-4). "Then after the space of fourteen years I went up again to Jerusalem.... And I went up by revelation" (Gal. 2. 1, 2). It was when he was withheld by the Holy Spirit from preaching along the coast of Asia Minor that he went to Galatia; again restrained by the Spirit from going into Bithynia, he came down to Troas, where, in a vision, "there was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us" (16. 6-9). At Corinth the Lord said unto Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city" (18. 9, 10). In his farewell to the church at Ephesus he says, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me" (20. 22, 23).

Once again at Jerusalem, on the night following that day of violence and extreme peril, the Lord stood by Paul, and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome" (23. 11). On his way to Rome, when shipwrecked, he exhorts the crew to "be of good cheer: for there shall be no loss of life among you.... For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Caesar" (27. 23). In writing to Timothy of his trial at Rome he says, "At my first defense no one took my part, but all forsook me.... But the Lord stood by me, and strengthened me;.... and I was delivered out of the mouth of the lion" (2 Tim. 4. 16, 17). In another place he says, if he is to boast, he will "come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.... and heard unspeakable words, which it is not lawful for a man to utter." Again he says, "But I forbear, lest any man should account of me above that which he seeth me, or heareth of me, and that because of the exceeding greatness of the revelations" (2 Cor. 12. 1-7). He declares that he is "an apostle not from men, neither through a man.... For I make known to you, brethren, as touch-

ing the gospel which was preached by me, that it is not after man. For neither did I receive it from a man, nor was I taught it, but through a revelation of Jesus Christ" (Gal. 1. 11, 12).

10. Now after he saw the vision, **straightway we sought.** The first person is introduced for the first time, the author in this way making it clear that here, at any rate, he is an eye-witness and sharer in the events he records. On Paul's leaving Philippi (chap. 16. 40) this form of narration disappears, and is not resumed until on another occasion he sails from the same place (chap. 20. 5). The first person is used in 20. 5-15; 21. 1-18; 27. 1-28. 16. "It is to be observed that in other passages, where the author uses the third person, he does it, not because he was not present, but because he was not concerned. Comp. chap. 21. 17-27. 1." These facts sustain a vital relation to the question of the authorship and composition of the Acts, a question previously discussed.

12. Philippi, which is a city of Macedonia, the first of the district, a colony. The word "first" may be taken of local situation, or of rank. The word "district" may refer to one of the four divisions made by Æmilius Paulus, or to the country of Macedonia as distinguished from the province, which included also Epirus and Thessaly. Through lack of exact historical data the precise significance of these terms is a matter of uncertainty, and so the interpretations vary as the versions indicate. The following views find more or less support: 1. The first city means the chief city, the capital; but Thessalonica was the capital of the province and Amphipolis the capital of the district where Paul then was. 2. A city of the first part of Macedonia; this requires an emendation of the text. 3. A chief town; that is, one of importance, but not the capital. 4. Which is the first [in rank] colony-town of the part [concerned] of Macedonia. 5. Philippi, which is the first city of the district of Macedonia—that is, of Macedonia proper—at which Paul arrived. There can be no doubt that this verse contains an explanation of the choice of Philippi as the base of operation: "We made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi," "seeing that" it is not only first on our way, but of first importance as a sphere of activity.

13. Where we supposed there was a place of prayer. The word *proseucha* means, primarily, "prayer." There is a secondary and rarer use of the term to signify "a place of prayer." The context is decisive in favor of the reading of the Revised Version. **We supposed** and **are wont** are translations of different forms of the same word. The first plural is the best attested reading, and adopted by the critics. This reading (regarded as a mistaken emendation of the text by many commentators) necessitates our

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