

or Saturday. **We went.** Paul, Silas, Timothy, and Luke. **By a riverside.** The brook Gangetes, which flows in winter past the ancient wall of Philippi, but is dry in summer. **Where prayer was wont to be made.** Better, "where we supposed was a place of prayer." In cities where the Jews were too few to form a synagogue they often met in the open air at some retired place. **We sat down.** The posture of teachers in the Orient. **Spake.** The word used shows that it was a conversation rather than a set discourse. (4) *Sometimes greater results come from a personal talk than from a sermon.* **Unto the women.** The worshipping company was composed wholly of women, not all of whom were Jewesses; yet on that day was formed the Christian Church in Europe. Not long before this the Roman emperor had banished from Rome and all its colonies all Jewish men, and that was why women only were present. (5) *Let us not wait for great opportunities, but make use of those which God puts in our path.*

**14. Lydia.** All her story is told in these verses. She was (1) A working woman; (2) A worshiper of God; (3) A faithful follower of her convictions; (4) Generous and self-sacrificing; (5) Steadfast in time of persecution. **A seller of purple.** Of purple dyes, and probably also of goods dyed purple; a trade for which the

Thyatirans were famous. The ancient purple included many shades from rose-red to sea-green or blue. She was a native of **Thyatira**, in Asia Minor. So the first convert in Europe came from the very province in Asia where the Spirit had prevented the apostles preaching. **Worshiped God.** This expression is used only of Gentiles who had forsaken idolatry, but not united with the Jewish Church. (6) *The earnest heart is sure to be led into the right way.* **She attended.** (7) *Notice the divine power opening the heart and the human will attending to the truth.*

**15. When she was baptized.** She followed out her convictions by a public professing of Christ. This meant more in that heathen community than now in our Christian world. **And her household.** Possibly her family, probably the dyers and workers associated with her. (8) *See the power of one person's example and influence.* (9) *The first field for Gospel work is the home and the close neighborhood.* **She besought us.** Not by mere formal invitation, but by earnest entreaty. **Judged me to be faithful.** "If you deem me a true believer in Christ." **Come unto my house.** Up to this time the evangelists had supported themselves by their work, Paul as a tent-maker, and Luke probably as a physician. (10) *Where the heart door is opened, the house door is not kept shut.*

### CRITICAL NOTES.

**Verse 6. Now they went through the Phrygian and Galatian region, after they had been hindered by the Holy Spirit from preaching in Asia.** The term "Asia," as employed in the Acts of the Apostles, does not signify the continent of Asia nor the peninsula of Asia Minor, but includes simply the districts of Lydia, Caria, and Mysia (Acts 2. 9). This fact explains the widely different renderings of the versions. The Authorized Version, having understood the term Asia in its broader significance as opposed to Europe, was compelled to regard the hindrance of the Spirit as taking place after passing through Galatia and Phrygia, and so adopted a reading, though poorly authenticated, that harmonized with this view. The Revised Version, which takes the term Asia in its narrower and correct sense, and adopts by far the best attested reading, makes it clear that it was after the Spirit's hindrance, and doubtless because of it, that the journey to Galatia was made.

**7. They were attempting . . . and the Spirit of Jesus suffered them not.** The tense of the word "attempt" suggests a prolonged or repeated trial, indicating that, though the hindrance was supernatural, the discovery of it was due to human effort. The expression, "the Spirit

of Jesus," does not occur elsewhere. It is the unquestionable reading of the text, and is adopted by all recent critics. For expressions nearest akin to it comp. Rom. 8. 9; Phil. 1. 19.

**9. And a vision appeared to Paul in the night.** Of the two manifestations of the Spirit already noticed, it is to be observed that they were granted to Paul and his companions, and served in a negative way to direct their course. The vision is vouchsafed to Paul only, and brings a positive indication of the will of God.

Under similar circumstances, visions and revelations were of frequent occurrence in the life of Paul; indeed, to such an extent is this true, that it may be considered a Pauline characteristic, and is of interest as possibly affording a partial explanation of the independence and remarkable originality of the life and gospel of Paul. The following instances will serve to illustrate the circumstances, nature, and purpose of such manifestations: As he was on his way to Damascus, suddenly a light from heaven flashed round about him, and he heard a voice directing him to go to the city, and there it would be told him what he was to do (9. 3). In a vision Paul saw Ananias coming in and laying his hands upon him, that he might receive his sight (9. 12). When he returned to