

speech. When Paul made his "noble endeavor to make public reparation for a public sin, by a public confession in the same place where the sin was committed," by his reference to Stephen, the crowd may have been cut to the heart, and may have begun to gnash with their teeth. At the mention of the hated word *gentiles*, the old frenzy broke out, aggravated by the thought that Paul was out of their reach. (Lindsay). They could not bear to think of gentiles as being fellow heirs with them of the promise made to Abraham. (Gal. 3: 6).

23. And as they cried out, and cast off their clothes, and threw dust into the air—Such cries and gestures are common to all Eastern crowds in the uncontrolled violence of fanatical madness. (Lindsay). They cast off the loose upper robes which impeded their movements. These were spread in the way for Jesus to ride over at his triumphal entry. (2 Kings 9: 13; 2 Sam. 16: 13).

24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him—The title of the chief captain was *chiliarch*, or commander of a thousand men, and corresponded to our colonel. His name was Claudius Lysias (ch. 23: 26). It was an official of the same rank who arrested Jesus (John 18: 12). The castle of Antonia was on the north side of the temple and had a Roman garrison. The intention was to flog Paul until he confessed his crime. Probably the Roman did not understand a word of what Paul had said to the mob and so could not know why they were so enraged against him. The Roman scourge, or *flagellum*, was a sort of whip with three lashes of leather along each of which sharp cornered pieces of metal were fastened. (See Matt. 27: 26; Mark 10: 34; Luke 18: 33; John 19: 1). The prisoner frequently died under this terrible instrument.

25. And as they bound him (R. V. and when they had tied him up) with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?—He was fastened by leather straps, to a wooden post in a slanting position. It was unlawful to scourge a Roman citizen under any circum-

stances; to punish him without trial; or to subject him to torture.

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: (R. V. What art thou about to do?) for this man is a Roman—The centurion commanded a hundred men and corresponded to our captain. It was easy to prove whether Paul's claim were true or not. If it had been false he would have been punishable with death.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom (R. V. citizenship). And Paul said, But I was free born (R. V. "I am a Roman born") The rights of Roman citizenship were sold by court favorites, who exacted a high price for it. We do not know how Paul's father came to be a free citizen.

29. Then straightway they departed from him which should have examined him (R. V. were about to examine him): and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him—An accused Roman might be bound with chains to secure him for trial, but to tie him up to the whipping post was a gross indignity and punishable with great severity.

30. On the morrow, because he would have known (R. V. desiring to know) the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear (R. V. come together) and brought Paul down and set him before them—The chief captain saw that Paul's offence was one to be judged by Jewish law. As a Roman officer he was desirous of seeing justice done, but also that a Roman citizen should suffer no wrong. So he summoned a full meeting of the Sanhedrim and brought Paul down from the castle. He was still held in the custody of the soldiers as much for his own protection as any thing else.

ORIENTALISMS.

Examined by Scourging:—This mode of extracting a confession from one suspected of