

theirs. **Tent-maker.** His trade was the weaving of the coarse cloth out of which tents were made. It was a simple and common work, not requiring close application like the finer qualities of cloth, and, while its wages were not large, gave him opportunity for thought and conversation. 4. Paul in the workshop is no less noble than Paul preaching on Mars' hill. 5. Every man needs both work and worship, and both for the health of body and soul.

4. Reasoned in the synagogue. Everywhere the Jewish worship gave him an audience of devout people, familiar with the Scriptures, both Jews and Greeks. **Every Sabbath.** The Jewish sacred day, Saturday. **Persuaded.** Literally, "strove to persuade." His method was by showing the fulfilment of Old Testament prophecies and types in the person of Jesus. **The Jews and Greeks.** The latter were the thoughtful Gentiles who had rejected idols and were inquiring after the truth; a class very numerous in that age, and furnishing the largest element for the Christian Church.

5. Silas and Timotheus. Both had been left at Berea, and the latter had gone thence to Thessalonica, and now brought tidings of the Church in that place which induced Paul to write from Corinth the First Epistle to Thessalonians, the earliest of his letters. Acts 17. 14; 1 Thess. 3. 2. **From Macedonia.** The northern province where Paul had laboured at Philippi, Macedonia, and Berea. **Paul was pressed.** Rev. Ver., "constrained by the word." Encouraged by the coming of his friends, Paul felt more than ever a zeal for the Gospel, and gave himself anew to his work. **Jesus was Christ.** Not merely declared the truth, but presented it in all its relations, and showed clearly that Jesus came as the Messiah of Jewish hopes.

6. They opposed. Literally, "set themselves in array against him;" as if at war with his doctrine. **Blasphemed.** 6. Bitterness of spirit often leads to words of cursing. **Shook his raiment.** An expressive gesture, as if shaking off contamination, and expressive of entire separation. **Your blood.** The responsibility for their loss of privilege and for the loss of their souls would not rest upon him, for he had given them every opportunity to accept the Gospel. **Unto the Gentiles.** This referred to his ministry at Corinth only; elsewhere he addressed the Jews first in the message of salvation.

7. Departed thence. It marked a stage in Christian history, when the disciples first separated from the Jewish worship and formed a synagogue of their own members. **Certain man's house.** Not to live, but to teach and worship. That must have been a small church which could meet in a dwelling-house. **Justus.** Rev. Ver., "Titus Justus." We know no more of him than that he was a Gentile, a resident of Corinth, belonging to the better

class, and a devout man. **One that worshipped God.** A term used only of Gentiles who had forsaken idolatry, but not yet joined the Jewish church, and hence were called "proselytes of the gate." **Hard to the synagogue.** This made it convenient for Paul's purpose.

8. Crispus, the chief ruler. President of the board of elders, and therefore a man of prominence. He was one of the few whom Paul personally baptized. **With all his house.** The conversion of an entire Jewish family attracted attention and led to an extensive revival. **Many of the Corinthians.** The organization of a distinct body of believers in Christ resulted in large increase. From Paul's writings we learn that among them were Gaius, Stephanas and his family, Chloe, a deaconess, and Erastus, the treasurer of the city.

9, 10. Then spake the Lord. Probably at a time of depression and anxiety. **By a vision.** More than once after his conversion at Damascus the Lord Jesus visibly appeared to cheer his faithful worker. Acts 22. 17. **Be not afraid.** 7. Even the boldest of God's people have need of divine encouragement. 8. Our Lord sees and sympathizes with the trials of his followers. **I am with thee.** 9. Who is alone when his Saviour is by his side? **I have much people.** The Lord knew how many hearts in sin were yearning for deliverance and would accept the news of salvation, and counted them by anticipation as already his own.

11, 12. He continued. Encouraged by the vision, he remained at Corinth longer than at any previous place of missionary labour. **A year and six months.** This was the length of his entire stay at Corinth, not after the vision only. **Gallio.** This was the brother of the philosopher Seneca. He was a scholar and a politician of blameless and amiable character, and greatly beloved, as his brother's writings state. **Deputy.** Rev. Ver., "proconsul." This was the title given to rulers who received their appointment from the senate, while those appointed by the emperor were called *proprators*. **Achaia.** The Roman name of the province of Greece. **Made insurrection.** Rev. Ver., "rose up against." Presented formal charges against Paul as a violator of Roman law. **The judgment-seat.** The courts in Greece were generally held in the open square, or market-place, called "the Agora."

13, 14. This fellow. The word *fellow* is not in the text. **Contrary to the law.** Here referring not to Jewish, but Roman law. The Jews were protected in their religion by the government, and doubtless claimed that Paul was attempting to infringe their rights by making converts. **To open his mouth.** The phrase used indicates that Paul was about to begin a set speech. **Gallio said.** He was not uncourteous to Paul, but ruled the case out of court without even hearing his defence.