

1 Cor. 2 : 2. *Every sabbath.* On week days he worked to earn his own living. He did not wish to prejudice the gospel by letting it be said that he preached for money, 1 Cor. 9 : 12-15. *Persuaded*; literally, "tried to persuade", that is, to believe in and follow Jesus.

II. Work Opposed, 5-8.

Vs. 5, 6. *Silas and Timotheus . . . come*; who had been left in Berea (ch. 17 : 14), afterwards joined Paul in Athens (ch. 17 : 15; 1 Thess. 3 : 1), and had been sent back, Timothy to Thessalonica (1 Thess. 3 : 2), and likely Silas to Philippi; they now rejoined the apostle at Corinth. *Was constrained by the word* (Rev. Ver.); so absorbed and engrossed in preaching that he could think of nothing else. The coming of his friends put fresh zeal and earnestness into his work. *Testifying . . . that Jesus was the Christ* (Rev. Ver.); backing up this declaration by the scriptures, and by the fact of his own wonderful conversion. *Opposed themselves*; set themselves like an army in battle array. The opposition was organized and determined. *Blasphemed*; spoke evil of the preacher and his message. *Shook his raiment*; as if to rid himself of the very dust of the synagogue, a sign that his preaching there was finally ended (compare Matt. 10 : 14). *Your blood*; your destruction. *Upon your own heads.* The blame is yours, because you rejected the offered salvation. *I am clean*; free from responsibility. *Go unto the Gentiles*; that is, so long as he stayed in Corinth.

Vs. 7, 8. *House of . . . Titus Justus* (Rev. Ver.). It does not mean that Paul changed his residence from the house of Aquila, but that he accepted the house of Justus as a place of preaching. He was *one that worshipped God*, that is, a Gentile proselyte to the Jewish faith. The Jews would come more readily to his house, than to that of an out-and-out heathen, while the Gentiles would also feel themselves at home. *Hard to the synagogue*; where it would be a constant invitation to the worshippers. *Crispus, the ruler of the synagogue* (Rev. Ver.); the elder in chief charge of its services. He *with all his house* (household) and many others believed, and were baptized.

III. Work Established, 9-11.

Vs. 9-11. *The Lord said unto Paul* (Rev. Ver.). The apostle's foes are powerless against him with this heavenly Ally at his side. *By a vision*; such as came to encourage Paul at other crises (see chs. 16 : 9; 22 : 17; 27 : 23). *Be not afraid.* Though he was one of the bravest of men, Paul's courage was failing him, as did Elijah's (1 Kgs. 19 : 4-14), and Jeremiah's, Jer. 1 : 6-8; 15 : 15-21. *Speak.* Back of Paul's words was this all-powerful word of Jesus. *Hold not thy peace*; though a city-full of foes should attempt to stop his mouth. *I am with thee*; according to the promise in Matt. 28 : 20. Such companionship is the sure guarantee of conquest. *No man shall . . . harm thee* (Rev. Ver.). A shield, this promise, that will protect from every attack. *Much people in this city*; "who are mine and shall become mine", says Bengel. Even in Corinth, so ill-famed for its vice, Jesus had his own people, and even here the gospel was to triumph. *He continued*; literally "sat down", settled to his work. *A year and six months*; probably the whole period of his stay in Corinth. *Teaching the word of God*; preaching, with great success, in Corinth and the places round about.

The Jews attempted to wreck the work of Paul by charging him before Gallio, the Roman governor, with treason against the Emperor. Gallio, however, saw through their plans, and refused to interfere. Paul arranged for his return to Syria, and in order to maintain good relations with the Jewish Christian churches there, prepared to observe a Jewish vow at Jerusalem, vs. 12-22.

Light from the East

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TENT-MAKERS—Jewish moralists insisted that every boy should be taught a trade, and as their religious teachers received no pay, it was necessary that they should be able to earn their own livelihood. Although his parents were wealthy, Paul was brought up to be a tent-maker, which is still an important industry in Asia Minor, where a whole section of the bazaar is usually taken up with it. The extent of outdoor life in the east, by soldiers, shepherds, herdsmen and travelers requires many tents still.