

*Impotent (helpless) in his feet*; as Luke, with his practised physician's eye, saw at once. *A cripple*; and born so. *Never had walked*; and never expected to,—a hopeless case, humanly speaking. Possibly, like the lame man at the temple (ch. 3 : 2), he had been carried to the marketplace or some other public place to beg.

Vs. 9, 10. *Heard* (used to hear," "was listening to") *Paul speak*. The man was an habitual hearer of Paul's preaching. *Who stedfastly beholding him*; with heartfelt pity for his helplessness and a longing desire to do him good. *Seeing . . . faith to be made whole* (Rev. Ver.) The man's heart shone out in his eyes, and Paul saw the dawning of faith in Jesus as the Saviour for soul and body. *Said with a loud voice*. There was in his words the ring of confidence in their healing power. *Stand . . . on thy feet*. The helpless part is named, to show that the cure is to be perfect. *Leaped*; the quick response of faith to the command recognized to be of God. *Walked*. The cure was complete and lasting.

V. 11. *People . . . in the speech of Lycaonia*; the district in which Lystra was situated. This was the native tongue of the people who also spoke Greek, the language used by Paul. *Gods . . . in the likeness of men*. Likely Paul and Barnabas did not understand the people's words, and so, at first, made no protest.

V. 12. "*Barnabas, as more dignified and reposeful in mien, suggested Jupiter or Zeus, the king of the gods, while Paul, as the chief speaker, was 'Mercury' (Rev. Ver.) or Hermes, the messenger of the gods, and the god of eloquence.*" The Lycaonians were the readier to believe that these two deities had appeared to them, because of a legend current amongst them that Jupiter and Mercury had once come in human form to the home of Baucis and Philemon, natives of the country.

V. 13. *Priest of Jupiter . . . before their city*; that is, who had a statue and temple outside the city walls, consecrated to him. *Oxen*; for sacrifice. *Garlands*; made of wool, with leaves and flowers interwoven, to adorn the victim, the altar, the priests and the attendants at a heathen sacrifice. *Unto the gates*; of the city, or of the temple of Jupiter, or of the house where Paul and Barnabas lodged.

### III. An Earnest Protest, 14-20.

Vs. 14, 15. *Apostles . . . heard of it* (Rev. Ver.). They were still in the city, while the preparations for worship were being made outside the walls. *Rent their clothes*; in grief and horror (compare 2 Kgs. 6 : 30; Matt. 26 : 65). Up to this time they had not known what was happening. *Ran, etc.*; rushed through the city gates. *Of like passions*; "with natures like your own" (Moffatt). *Vanities*; the word often used of idols and idolatrous practices (see Eph. 4 : 17; 1 Pet. 1 : 18).

Vs. 16-18. *Suffered* (permitted) *all nations, etc.*; that is, all the heathen. God was patient and forbearing with their evil-doing. *Left not himself without witness*; but gave ample proofs of his care. Paul here dwells chiefly on the material blessings seen in nature, which God sends. He wishes to lead his hearers from nature to nature's God. *Scarce restrained . . . the people*; with difficulty kept them from offering sacrifices to them.

V. 19. *Jews from Antioch and Iconium*. So bitter was their hatred, that they journeyed over a hundred miles, some of them, in order to injure Paul. *Persuaded the people*; the heathen inhabitants of Lystra. (Compare Matt. 21 : 9 with 27 : 22; see also ch. 28 : 4-6). *Having stoned Paul*. This was a tumultuous attack rather than the formal Jewish penalty for blasphemy, which would naturally have been inflicted outside the city (see Lev. 24 : 14). This stoning is referred to in 2 Cor. 11 : 25, and probably, also, in Gal. 6 : 17.

V. 20. *Disciples stood round about*. The believers at Lystra braved all dangers to care for what they believed to be the dead body of their beloved teacher. *Rose up*. This is regarded as a miraculous resurrection from the dead. *Departed . . . to Derbe*; the frontier town of the Roman province of Galatia. Paul keeps to the Roman world, and its centres of life and commerce.

### Light from the East

WITNESSING FOR GOD—The Jews, like the Arabs, were born persecutors. Hot headed and intolerant, they stand in striking contrast to the Greeks who knew religious bigotry only from hearsay. Like Jesus, like the first