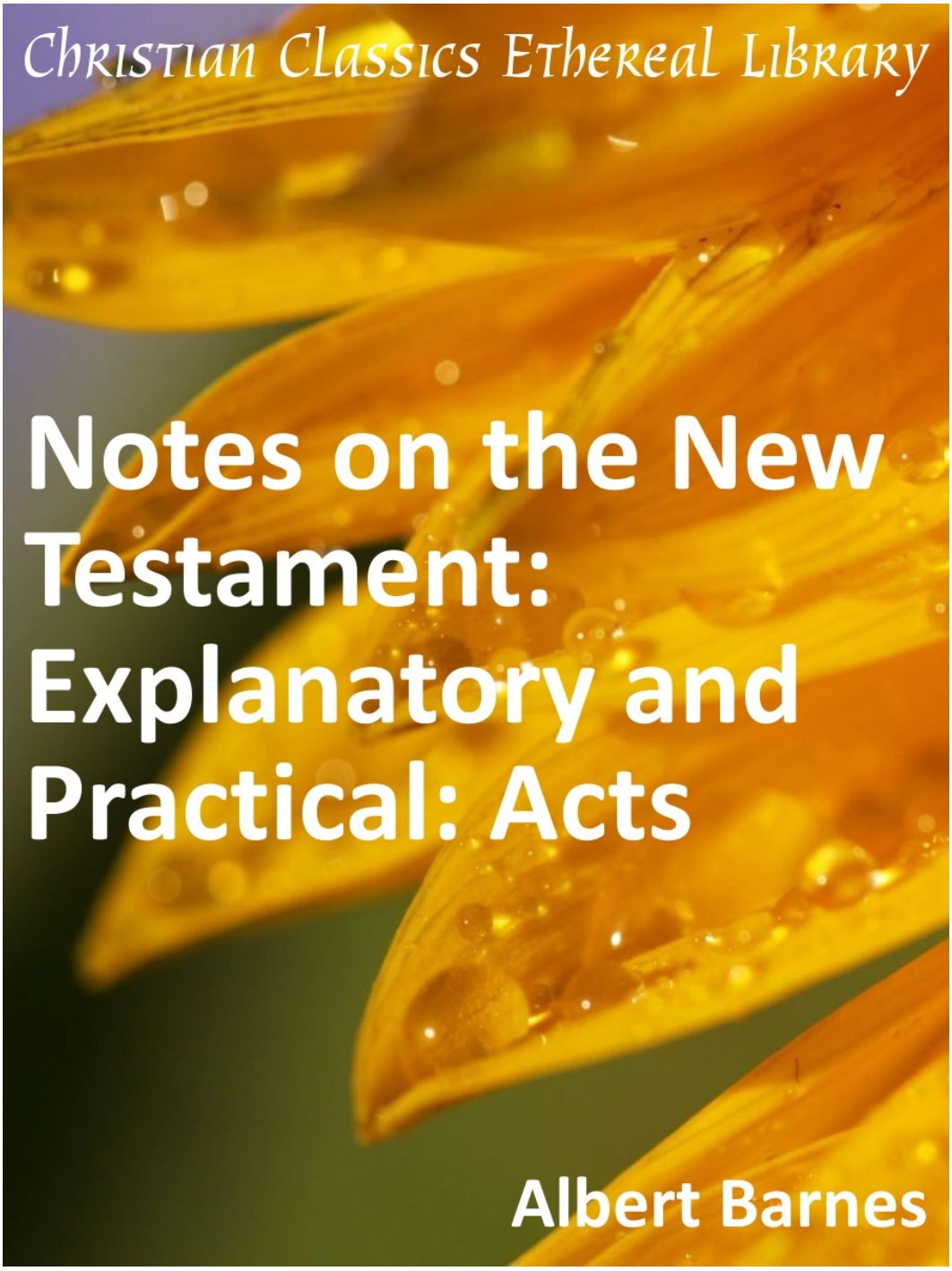

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Notes on the New Testament: Explanatory and Practical: Acts
Albert Barnes

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Contents

Notes on the New Testament Explanatory and Practical: Acts of the Apostles 1

Title Pages 1

Introduction 2

Illustrations 4

Chapter I 6

Chapter II 12

Chapter III 26

Chapter IV 31

Chapter V 38

Chapter VI 44

Chapter VII 47

Chapter VIII 54

Chapter IX 60

Chapter X 66

Chapter XI 70

Chapter XII 73

Chapter XIII 76

Chapter XIV 83

Chapter XV 86

Chapter XVI 90

Chapter XVII 95

Chapter XVIII 100

Chapter XIX 103

Chapter XX 108

Chapter XXI 113

Chapter XXII 117

Chapter XXIII 119
Chapter XXIV 123
Chapter XXV 127
Chapter XXVI 130
Chapter XXVII 134
Chapter XXVIII 138
Chronological Arrangement of the Acts of the Apostles 141
Index 145
Indexes 147
Index of Pages of the Print Edition 148



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i

NOTES
ON THE
NEW TESTAMENT
EXPLANATORY AND PRACTICAL

BY
ALBERT BARNES

ENLARGED TYPE EDITION

EDITED BY
ROBERT FREW, D.D.

WITH NUMEROUS ADDITIONAL NOTES AND A SERIES OF ENGRAVINGS

ACTS OF THE APOSTLES

BAKER BOOK HOUSE
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1949

ii

iii



INTRODUCTION.

THERE is no evidence that the title, "The Acts of the Apostles," affixed to this book, was given by divine authority or by the writer himself. It is a title, however, which, with a little variation, has been given to it by the Christian church at all times. The term "Acts" is not used, as it is sometimes with us, to denote *decrees or laws*, but it denotes the doings of the apostles. It is a record of what the apostles *did* in founding and establishing the Christian church. It is worthy of remark, however, that it contains chiefly a record of the doings of *two* of the apostles, Peter and Paul, — the one selected to lay the foundation of the Christian church in both Jews and Gentiles (see Note on Mat. xvi. 18, 19); and Paul was chosen to bear the gospel especially to the pagan world. As these two apostles were the most prominent and distinguished in founding and organizing the Christian church, it was deemed proper that a special and permanent record should be made of their labours. At the same time occasional notices are given of the other apostles, and of the principal events which occurred in the life of their death, except that of James (Ac. xii. 2), the sacred writers have given no information.

All antiquity is unanimous in ascribing this book to Luke as its author. It is repeatedly mentioned and quoted by the early Christian writers, and without a dissenting voice is mentioned as his work. The same thing is clear from the book itself. It professes to have been written by the companion of Paul (see Introduction to Luke), and is deemed to the same person (comp. ver. 1 with Lu. i. 3), and it bears manifest marks of being from the same pen. It is designed evidently as a continuation of that Gospel, as to this book the author has taken up the history at the very time where he left it in the Gospel (ver. 1, 2).

Where, or at what time, this book was written, is not certainly known. As it closes the history with the residence of Paul at Rome (Ac. xxviii. 31), it was evidently written about as late as the year 62; and as it makes no mention of the subsequent facts in the life of Paul, or of any other event of history, it seems clear that it was not written much *after* that time. It

iv



has been common, therefore, to fix the date of the book at about A.D. 63. It is also probable that it was written at Rome. In ch. xxviii. 16 Luke mentions his arrival at Rome with Paul. As he does not mention his departure from that city, it is to be presumed that it was written there. Some have supposed that it was written at Alexandria in Egypt, but of that there is no sufficient evidence.

The canonical authority of this book rests on the same foundation as that of the Gospel by the same author. Its authenticity has not been doubted by any portion of the Christian church.

This book has commonly been regarded as a history of the Christian church, and of course the first ecclesiastical history that was written. But it cannot have been designed as a general history of the church. Many important transactions have been omitted. It gives no account of the church at Jerusalem after the conversion of Paul; it omits his journey into Arabia (Ga. i. 17); it gives no account of the propagation of the gospel in Egypt or in Babylon (1 Pe. v. 13), or of the foundation of the church at Rome, or of many of Paul's voyages and shipwrecks (2 Co. xi. 25, 26); and it omits entirely the labours of many of the apostles, and confines the narrative chiefly to the transactions of Peter and Paul.

The design and importance of this history may be learned from the following particulars:

1. It contains a *record of the promised descent and operations of the Holy Spirit*. The Lord Jesus promised that *after* he had departed to heaven he would send the Holy Ghost to carry forward the great work of redemption, Jn. xiv. 16, 17; xv. 26; xvi. 7–14. The apostles were commanded to wait at Jerusalem for the promise of the Father, to be sent from on high, Lu. xxiv. 49. The four Gospels contained a record of the life, instructions, death, and resurrection of the Lord Jesus. But it is clear that he contemplated that the most signal triumphs of his gospel should take place after his ascension to heaven, and under the influence of the Holy Spirit. The descent of the Spirit, and his influence on the souls of men, was therefore a most important part of the history of redemption. It is also manifest from the Gospel of John that, the account of the operations of God the Father, Son, and Spirit in the work of redemption would not have been complete. The purposes of *the Father* in regard to that plan were made known chiefly in the Old Testament; the record of what *the Son* did in accomplishing it was contained in the Gospels; and some book was manifest that should contain a record of the doings of the Holy Spirit. As the Gospels, therefore, contain a record of the doings of the Son, and the Epistles, of the Father, so may the Acts of the Apostles be considered as a record of the doings of the Holy Spirit in the same great work. Without that, the

v



way in which the Spirit operates to renew and save would have been very imperfectly known.

2. This book is an *inspired account of the character of true revivals of religion*. It records the first revivals that occurred in the Christian church. The scene on the day of Pentecost was one of the most remarkable displays of divine power and mercy that the world has ever known. It was the commencement of a series of stupendous movements on the earth to renew men. It was the true model of a revival of religion, and it is a demonstration that such scenes as have characterized our own times are in accordance with the original manner in which the Spirit of the New Testament. The entire book of the Acts of the Apostles records the effect of the gospel when it comes fairly in contact with the minds of men. The gospel was addressed to every class. It met the Jew and the Gentile, the bond and the free, the learned and the ignorant, the rich and the poor, and it showed its power everywhere in subduing the mind to itself. It was proper that some record should be preserved of the displays of that power, and that record we have in this book. And it was especially proper that there should be given in the early part of the history of the church a full and clear *record of a true revival of religion*. It was certain that the gospel would produce excitement. The human mind, as all experience shows, is prone to enthusiasm and fanaticism; and men might be disposed to pervert the gospel to scenes of wild-fire, disorder, and tumult. That the gospel would produce excitement was well known to its Author. It was well, therefore, that there should be some record to which the friends of the gospel could appeal, in order to ascertain, in the early efforts of the gospel, some inspired standard to which might be brought all excitements on the subject of religion. If they are in accordance with the first triumphs of the gospel, they are genuine; if not, they are false.

3. This book shows that *revivals of religion are to be expected in the church*. If they existed in the best and purest days of Christianity, they are to be expected now. If, by means of revivals, the Holy Spirit chose at first to bless the preaching of the truth, the same Spirit will be ready to do it now. If it was the method in which the gospel spread among the nations, then we are to infer that this will be the mode in which it will finally spread and triumph in the world.

4. The Acts of the Apostles contains a record of the organization of the Christian church. That church was founded simply by the preaching of the truth, and chiefly by a simple statement of the death and resurrection of Jesus Christ. The "Acts of the Apostles" contains the highest models of preaching, and the purest specimens of that simple, direct, and pungent manner of addressing men, which may be

vi



vi INTRODUCTION.

expected to be attended with the influences of the Holy Spirit. It contains some of the most touching, powerful, and eloquent appeals to be found in any language. If a man wishes to learn how to preach well he can probably acquire it nowhere else so readily as by giving himself to the prayerful and profound study of the specimens of preaching recorded in this book. The same remark will apply to the view of the character of the true church of Christ. The simplicity of this church must strike every reader of "the Acts." Religion is represented as a work of the heart, the pure and proper effect of truth on the mind. It is free from pomp and splendour, and from costly and magnificent ceremonies. There is no apparatus to impress the senses, no splendour to dazzle, no external rite or parade adapted to draw the affections from the pure and spiritual worship of God. How unlike to the pomp and pomps of pagan worship! How unlike the vain and showy ceremonies with which men adorn, alas! crept into no small part of the Christian church!

5. In this book we have many striking and impressive illustrations of what the gospel is fitted to produce, to make men self-denying and benevolent. The apostles engaged in the great enterprise of converting the world. To secure that they cheerfully forsook all. Paul became a convert to the Christian faith, and cheerfully for that gave up all his hopes of preferment and honour, and welcomed toil and privation in foreign lands. Comp. Phi. iii. 4–11, 2 Co. xi. 24–27. The early converts at Ephesus, who had been "much given to curious arts," and were gaining property by a course of iniquity, forsook their schemes of ill-gotten gain, and burned their books publicly, ch. xix. 19; Ananias and Sapphira were punished for attempting to impose on the apostles by hypocritical professed self-denials, ch. v. 1–10; and throughout the book there occur constant instances of sacrifices and toil to spread the gospel around the globe. Indeed, there is no principle which is more clearly taught in this book than this, that *the gospel was to be preached to all nations; that whatever stood in the way of that was to be sacrificed; that whatever toils and dangers were necessary were to be borne; and that men should themselves to be met if it would promote the spread of true religion.* This was then genuine Christianity; this is still the spirit of the gospel of Christ.

6. This book throws important light on *the Epistles*. It is a connecting link between the Gospels and the other parts of the New Testament. Some of these will be noticed in the following section. One of the most clear and satisfactory evidences of the genuineness of the books of the New Testament is to be found in the undesigned coincidences between the Acts and the Epistles. This argument was first



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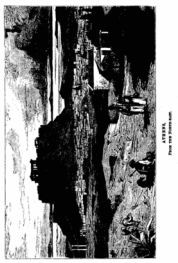


INTRODUCTION. vii

clearly stated and illustrated by Dr. Paley. His little work illustrating it, the *Horæ Paulinæ*, is one of the most unanswerable proofs which have yet been furnished of the truth of the Christian religion.

7. This book contains unanswerable evidence of the truth of Christianity. It is a record of its early triumphs. Within the space of *thirty years* after the death of Christ the gospel had been carried to all parts of the civilized and to no small portion of the uncivilized world. Its progress and its triumphs were not concealed. Its great triumphs were in the midst of the most learned, the most refined, the most splendid, powerful, and enlightened cities; churches were already founded in Jerusalem, Antioch, Corinth, Ephesus, Philippi, and at Rome. The gospel had spread in Arabia, Asia Minor, Greece, Macedon, Italy, and Africa. It had assailed the most mighty existing institutions; it had made its way over the most formidable barriers; it had encountered the most deadly and malignant opposition; it had travelled to the capital, and had secured a footing even in the imperial city as to make it certain that its overall triumphs in the world were secure. Within thirty years of the death of paganism. Within thirty years it had settled the point that it would overturn every bloody altar, close every pagan temple, bring under its influence everywhere the laws of office, rank, and power, and that "the banners of the faith would soon stream from the palaces of the Cæsars." All this would be accomplished by the instrumentality of *Jews*—of fishermen—of Nazarenes. They had neither wealth, armies, nor allies. They had no resources but in the truth of their religion. That truth was taught only by the Holy Ghost, armed only with the power of God, victorious only because Christ was their captain, and the world acknowledged the presence of the messengers of the Highest and the power of the Christian religion. Its success never has been, and never can be accounted for by any other supposition than that God attended it. And if the Christian religion be not true the change wrought by it in the world is the most wonderful miracle, and the most wonderful event that has ever been witnessed in this world. Their success will stand to the end of time as an argument of the truth of the schemes, will ever outweigh confound the infidel, and will sustain the Christian with the assured belief that this is a religion which has proceeded from the almighty and the infinitely benevolent God.

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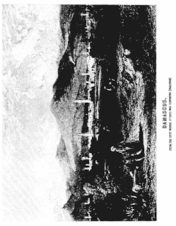


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1



THE
ACTS OF THE APOSTLES.

CHAPTER 1.

THE former treatise have I made, O Theophilus, of all

1 The former treatise. The former book, or history, which I have already published. Greek, "the former logos," meaning a discourse, or a narrative. See Luke 1. 1-4. Theophilus. See Luke 1. 3. As this book was written by the same individual as the former, it is addressed to the same person. Perhaps, to friends as authentic and full accounts of the transactions recorded, there would be many imperfect and false accounts circulated. The design of Luke events pertained to the descent of the Spirit, to the spread of the gospel among the Gentiles, and to the first kind of preaching, by which the church was to be collected and organized. Luke wrote, also, to furnish additional full proof of the truth of the Christian religion, and the conduct of the apostles in the first planting of the church, and the church in all future times, and to furnish a full account of the way and full salvation of those things should be preached to the Gentiles. Luke was one of Paul's fellow-laborers, and was an eye-witness to no small part of the transactions recorded in this book (see Col. 4. 11, 14; 2 Tim. 4. 11; Philem. 24), and, as an eye-witness, he was well qualified to write a correct history of the events of the primitive church. And as he was with Paul during the two years' imprisonment at Cæsarea, he had an opportunity of obtaining information from the apostles and from the disciples of Christ. ¶ Of all. That is, of the principal, or most important parts of the things which Jesus began to do. The term that he recorded all that Jesus did, or he had omitted many things which were important, would be unsupportable. The word all is frequently thus used in Scripture. See Matt. 3. 5; Luke 2. 1; Rom. 5. 12; 1 Cor. 15. 1. The word is used in a similar manner in Acts 1. 19; 2. 5, 14, 36; 4. 10, 16; 5. 16, 21, 34; 7. 10, 22; 9. 35, 42; 10. 2, 22, 37, 39, 43; 11. 6, 28; 13. 12, 38, 39, 48; 15. 3, 7, 12, 22; 16. 10; 17. 21, 26, 30; 19. 7, 10, 16, 17, 26, 27; 20. 18, 20, 21, 24, 27, 31, 35; 21. 20, 28; 22. 3, 15; 24. 3; 26. 3, 29; 28. 22, 30. In all these places the word has been translated "all" because in the original, and because usage

1 former treatise. Greek, "former logos." See Luke 1. 1-4. Theophilus. See Luke 1. 3.

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2 THE ACTS. [A.D. 33.

taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

(Mark 16. 19; Luke 24. 51.)

2 Until the day in which he was taken up. Greek, "until the day of which he took up." Luke 24. 51. After that. Greek, "in which." Through the Holy Spirit. The Syriac translates it, "After he had given commandment unto the apostles by the Holy Spirit." So also the Ethiopic version. Others have joined the words "through the Holy Ghost" with the phrase "was taken up," making it mean that he was taken up by the Holy Ghost. The Greek admits of either translation, since in the Greek manuscripts there is no point between Holy Ghost. To understand this, it is necessary to refer to the account which Jesus made before his death, that after his departure, the Holy Ghost would be given to the apostles. See Jn. xvi. 7-15, and the Notes on that place. It was to be by the Holy Ghost that the work of redemption is applying it to the hearts of men. Whether we, therefore, understand the phrase "through the Holy Ghost" as to be regarded as under the power of the Holy Ghost, or as by the influence of the Holy Ghost. From the instructions of Jesus. Greek, "commandments." These are not to be regarded as resting within the department of the moral duties, or with the ten commandments, but as meaning the instructions which were given by divine authority, by infallible guidance, and which were to be the rule by which the Church was ever to be governed. Jesus had given many instructions to the apostles that they were to go into all the world, to preach the gospel, to organize the church, to be baptized, to administer the Lord's supper, to be clothed with power from on high, etc. These instructions were to be by his direction. Through to his mind. Greek, "to the mind." Perhaps (as vide 20, comp. Jn 3. 1, yet is even nearer his followers was the mind of Christ, (1 Cor. 2. 16.) Whom he had chosen. Greek, "whom he chose." Jesus had chosen twelve men to be commissioned to preach the gospel to all the world. See Matt. 10. 1-4; Mark 3. 13-19. It may be worthy of remark, that the word *commandments*, as a noun in the plural number, does not occur in

taken up. Greek, "was received up." Mark 16. 19; Luke 24. 51.

2 Through the Holy Ghost. Greek, "in the Holy Ghost." Perhaps, as in Matt. 22. 43, "by the influence of the Holy Ghost." Whom he had chosen. See Luke 6. 13-16.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking

(Luke 24. 36, 39, 43.)

3 To whom also he showed himself alive. The connection of Jesus was the great fact on which the faith of the apostles was to be founded. Hence his sacred writers so often refer to it, and establish it by so many infallible proofs. See Luke 24. 36-43. The circumstances lay at the foundation of all that Luke was about to record in his history, and he therefore wished that it should clearly appear that one of the evidences of his resurrection was his life. ¶ After his passion. After he suffered. The word passion is used in the New Testament to denote the sufferings. The word passion with us means ordinarily the feelings, the emotions, as of love, hope, fear, anger, &c. The original means *after he suffered*. The word passion is rendered sufferings in Acts 1. 3; 3. 18; 17. 3; 26. 23; Heb. 2. 9, 10, 18; 9. 26; 13. 12; 1 Pet. 1. 11; 4. 13; 5. 1; Rev. 5. 6, 9, 12; 18. 8, 15. "He bless'd agony and bloody sweat, his cross and passion, death and burial." The Greek word of the same derivation is rendered sufferings in Rom. 8. 18; 2 Cor. 1. 5, 6, 7; 4. 10; many, infinite proofs. The word used does not denote the kind of proof which a Greek authors it denotes an infallible sign or argument by which anything is proved. The evidences were infallible. How it means the same—evidence that could not be mistaken, or evidence of which they could not be mistaken. Being seen of them. Appearing to them, conversing with them, meeting them at various times and places, walking, &c. Forty days. Luke says

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A.D. 33.] CHAPTER 1. 3

of the things pertaining to the kingdom of God:

4 And, being assembled together

(Luke 24. 49.)

4 Being assembled together with them. Greek, "eating together with them." The word means to be in the same company, or to eat with them. Jesus had been with them frequently during the forty days, and this was to them unexpected. They had supposed that he had left them. See Luke 24. 44, 45, 51; John 20. 19-23. There was, therefore, no delusion in the case. They were not deceived by him, or from a desire to impose on men. (2) It was impossible that they could be deceived in regard to the person with whom they had been familiar for more than three years. It was to them the same person that they had seen before that they really saw. (3) They had known him long and familiarly, so that they had had the best opportunity of them to avoid the possibility of deception. Though it might be pretended that they were deceived by him once, it could not be that an impostor could be practised for forty days on eleven men who had been with him familiarly, so as to be with them sufficient time to give evidence of his personal identity. (4) They had been with him in all parts of Judea, and they were desirous of making him king. They had been with him more than a month. (5) They had every opportunity of ascertaining in which there could be no deception. If they had pretended that they saw him ascend, or that they saw him the morning after he rose, it might have been said that they were deluded by some false notion, or by the power of imagination. It might have been said that, expecting to see him rise from the dead, they had fancied that they saw him ascend. But they had seen him for forty days, and had had the best opportunity of knowing that it was he, and could not be deceived. ¶ But the sacred writers have recorded the fact that they saw him rise, when they were free from agitation, when they could judge readily, in the midst of their friends, and when there was no reason for supposing that they were worshipping objects proceeding to Bethany, and that he was parted from them. See Luke 24. 50, 51. ¶ Commanded them. Jesus had given them commandments before his death, that after his resurrection they should go into Galilee, and there he would meet them. See Matt. 26. 32; Mark 14. 28. He also commanded them that they should not depart from Jerusalem, but wait for the promise of

4 Being assembled together with them. Greek, "eating together with them." The word means to be in the same company, or to eat with them. Jesus had been with them frequently during the forty days. There are no traces in the Gospels that he was with them for any length of time at any one time. ¶ Commanded them. Jesus had given them commandments before his death, that after his resurrection they should go into Galilee, and there he would meet them. See Matt. 26. 32; Mark 14. 28. He also commanded them that they should not depart from Jerusalem, but wait for the promise of

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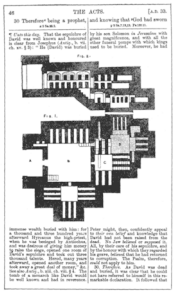


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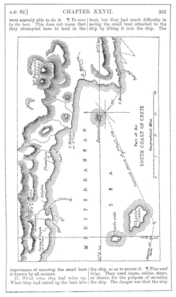
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364



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373



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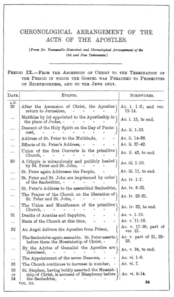


375





377



CHRONOLOGICAL ARRANGEMENT OF THE ACTS OF THE APOSTLES.

[From Dr. Townsend's *Historical and Chronological Arrangement of the Old and New Testaments.*]

PERIOD IX.—FROM THE ASCENSION OF CHRIST TO THE TERMINATION OF THE PERIOD IN WHICH THE GOSPEL WAS PREACHED TO PROSELYTES OF RIGHTEOUSNESS, AND TO THE JEWS ONLY.

DATE.	EVENTS.	SCRIPTURES.
A.D. 30	After the Ascension of Christ, the Apostles return to Jerusalem,	Ac. i. 1-3; and ver. 10-12.
...	Matthias is appointed to the Apostleship in the place of Judas,	Ac. i. 15, to end.
...	Descent of the Holy Spirit on the Day of Pentecost,	Ac. ii. 1-13.
...	Address of St. Peter to the Multitude,	Ac. ii. 14-36.
...	Three thousand are converted,	Ac. ii. 37-41.
...	Union of the first Converts in the primitive Church,	Ac. ii. 42, to end.
30	A Cripple is miraculously and publicly healed by St. Peter and St. John,	Ac. iii. 1-10.
...	St. Peter again Addresses the People,	Ac. iii. 11, to end.
...	St. Peter and St. John are imprisoned by order of the Sanhedrim,	Ac. iv. 1-3.
...	St. Peter's Address to the assembled Sanhedrim,	Ac. iv. 8-22.
...	The Prayer of the Church on the liberation of St. Peter and St. John,	Ac. iv. 23-31.
...	The Union and Munificence of the primitive Church,	Ac. iv. 32, to end.
31	The Crime of Ananias and Sapphira,	Ac. v. 1-10.
...	Death of the Church at this time,	Ac. v. 11-16.
32	An Angel delivers the Apostles from Prison,	Ac. v. 17-20, part of ver. 21.
...	The Sanhedrim again assemble. St. Peter asserts the Resurrection of Christ,	Ac. v. part of 21, 29-32.
...	By the Advice of Gamaliel the Apostles are dismissed,	Ac. v. 34, to end.
...	The Appointment of the seven Deacons,	Ac. vi. 1-6.
33	The Church continues to increase in number,	Ac. vi. 7.
33	Stephen, having boldly asserted the Messiahship of Christ, is accused of Blasphemy before the Sanhedrim,	Ac. vi. 8-14.
34	ver. 15,	16

378

DATE.	EVENTS.	SCRIPTURES.
A.D. 34	St. Stephen defends himself before the Sanhedrim,	Ac. vii. 1-53; vii. 1-60.
...	Stephen, being interrupted in his Defence, reviews the Sanhedrim as the Murderers of their Messiah,	Ac. vii. 51-53.
...	Stephen, praying for his Murderers, is stoned to death,	Ac. vii. 54, to end; viii. 1, part of ver.
34	General Persecution of the Christians, in which Saul (afterwards St. Paul) particularly distinguishes himself,	Ac. viii. part of ver. 1, and ver. 3.
...	Philip the Deacon, having left Jerusalem on account of the Persecution, goes to Samaria, and converts many of the Samaritans,	Ac. viii. 5-13.
...	St. Peter and St. John come down from Jerusalem to Samaria, to confer the Gifts of the Holy Ghost on the Converts,	Ac. viii. 14-17.
...	St. Peter reproves Simon Magus,	Ac. viii. 18-24.
...	St. Peter and St. John preach in many Villages of the Samaritans,	Ac. viii. 25.
...	The Treasurer of Queen Candace, a Proselyte of Righteousness, is converted and Baptized by Philip, who now preaches through the cities of Judea,	Ac. viii. 26, to end.
...	Many of the Converts, who had fled from Jerusalem on account of the late Persecution, preach the Gospel to the Jews in the Provinces,	Ac. viii. 4.
35	Saul, on his way to Damascus, is converted by the Religion he was opposing, on hearing the Sixth Call, and seeing the Shechinah,	Ac. ix. 1-6.
...	Saul remains in Damascus,	Ac. ix. 19-19.
...	Saul begins to Preach in the Synagogues in the Area,	Ac. ix. 19-22.
38	St. Peter, having preached through Judea, comes to Lydda, where he cures Eneas, and	Ac. ix. 32, to end.
39	The Churches are at rest from Persecution, in consequence of the Conversion of Saul, and Dissolution of Judaism,	Ac. ix. 31.

PERIOD X.—THE GOSPEL HAVING NOW BEEN PREACHED TO THE JEWS IN JERUSALEM, JUDEA, SAMARIA, AND THE PROVINCES, THE TIME ARRIVES FOR THE ADMISSION OF THE DEVOUT GENTILES, OR PROSELYTES OF THE GATE.

40	St. Peter sees a Vision, in which he is commanded to visit a Gentile who had been previously instructed to send for him,	Ac. x. 1-16.
...	The Messengers arrive at Joppa,	Ac. x. 17-23.
...	St. Peter first declares Christ to be the Saviour of all, even of the Gentiles who believe in him,	Ac. x. 34-43.
...	Cornelius and his Friends receive the Holy Ghost, and are baptized,	Ac. x. 44, to end.

379

DATE.	EVENTS.	SCRIPTURES.
A.D. 40	St. Peter defends his conduct in visiting and baptizing Cornelius,	Ac. xi. 1-18.
41	The Converts who had been dispersed by the Persecution which arose about Stephen, having heard of the Vision of St. Peter, preach to the devout Gentiles also,	Ac. xi. 19-21.
...	The Church at Jerusalem commissions Barnabas to make Inquiries into this matter,	Ac. xi. 22-24.
42	Barnabas goes to Tarsus for Saul, whom he brings to Antioch, where they labour for a year,	Ac. xi. 25, 26.
43	Herod Agrippa condemns James, the Brother of John, to death, and imprisons Peter, who is delivered by an Angel, and departs to "another place," who had been made Bishop of Jerusalem,	Ac. xii. 1-19, and part of ver. 19.
44	The Converts at Antioch, being increased by Gentiles, are called Christians, and relieved, in famine, by the hands of Barnabas and Saul,	Ac. xi. 27, to end.
...	The Death of Herod Agrippa,	Ac. xii. part of ver. 19, 20-23.
...	The Churches continue to increase,	Ac. xii. 24.
45	Saul, having seen a Vision in the Temple, is sent by the Holy Ghost to the Gentiles, and is joined by the Apostles, returns with Barnabas to Antioch,	Ac. xii. 25.

PERIOD XI.—PERIOD FOR PREACHING THE GOSPEL TO THE INDIGENOUS GENTILES, AND ST. PAUL'S FIRST APOSTOLICAL JOURNEY.

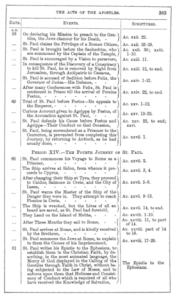
47	The Apostles having been absent from Jerusalem where they saw the Vision in the Temple, he and Barnabas are separated to the Gentiles, by the Direction of the Church at Antioch,	Ac. xiii. 1-3.
...	Saul, in company with Barnabas, commences his Apostolical Journey, by going from Antioch to Seleucia,	Ac. xiii. part of 4.
...	From Seleucia Saul and Barnabas proceed to Salamis, in Cyprus, where the Gospel of Jesus Christ is overruled, being first known or recorded Convert of the Idolatrous Gentiles,	Ac. xiii. part of 4-12.
...	From Cyprus to Perga, in Pamphylia,	Ac. xiii. 13.
48	From Perga to Antioch, in Pisidia, St. Paul, on the Sabbath, in the custom, first preaches to the Jews. They are driven out of Antioch,	Ac. xiii. 14-50.
...	From Antioch in Pisidia, to Iconium in Lycaonia,	Ac. xiii. 51-53 and part of ch. xiv. part of 1.
...	From Iconium to Lystra. The people attempt to offer them Sacrifice, and after this desire them,	Ac. xiv. 8-18, and part of 20.

380









384



385



386



387



INDEX

TO THE NOTES ON

THE ACTS OF THE APOSTLES.

Abraham, the faith of, 172; his name changed, 173; circumcised, 174, 176
Achaicus, the first of Greek, 1
Achaia, 324
Acts of the Apostles, title of the book, 1; its author, 2; when and where written, 3; design and importance of the book, 4
Admonition, 324
Adria or the Adriatic, 305
Agabus, 211, 212
Agrippa, King, 242, 243, 246
Alexander, of Ephesus, 284
Alexandria, 183, 184
Amphipolis, Macedonia, 191
Ananias, high priest, 231
Ananias of Damascus, 113
Ananias and Sapphira, 67, 68
Angels, appear after the ascension, 5; an angel releases the apostles from prison, 97; an angel appears to Paul at the burning bush, 127, 128; one appears to Cornelius, 171; one opens the prison doors at Philippi, 197; one to Paul on his voyage to Rome, 302
Anna the high priest, 76
Antioch in Pisidia, 158
Antioch in Syria, 118, 161
Antipatris, 240
Antioch, castle of, 311
Apelles, 313
Apollos, 313
Appii Forum, 272
Aquila and Priscilla, 274
Arabia, 107
Arabia, 3
Aramaic, or Greek poet, 284
Areopagus or Mars' Hill, 205
Aristarchus of Thessalonica, 284
Armenia, 3
Asia, 31, 284, 324
Asses in Syria, 288
Assos, 324
Athaliah, 324
Augustus, a Roman title, 245
Azotus or Ashdod, 132

Babylon, meaning of word, 358
Baptism, Roman ceremony, 19; mode of, 36; of the Ethiopian eunuch, 130, 132; baptism of a household, 199; of Lydia and her family, 200; of the apostles at Ephesus, 278
Barbarians, the term, 309
Barnabas, his name, 118
Barsabas, sole his possession, 31; receives the converted Saul, 107; is sent to Antioch, 118; his character, missionary work, 120; with Paul at Antioch in Pisidia, 158, goes at Lystra, 161; his separation from Paul, 183; he visits Cyprus with John Mark, 183
Bernice, daughter of Agrippa, 243
Berea, 213; character of its people, 214
Bithynia, 183
Bishop, Episcopate, 14, 280
Blitylene, 320
Blastus, the king's chamberlain, 156
Blindness of Saul, 124, 125
Blood, eating of, 278
Boanerges, sons of, 54
Bread, breaking of, 57, 288
Burial in the East, 95

Caligulas the high priest, 75, 99
Cana of Galilee, 3
Cappadocia, 37
Carpus, Paul's friend, 373
Caiphas of the temple, 71, 231
Carthage, former use of word, 203
Cenchrea, Corinth, 271
Centurion, 170
Cesarea, 132, 241
Cesarea Philippi, 116
Chios or Scio, 320
Chuzas, Herod's minister, 37, 107
Cilicia, 3; Christians from earliest, 116
Chronological Arrangement of the Acts, 3
Church of God, the, 286
Circumcision, 174, 176
Circumcision, 122; controversy about, 122
Circumcision, the covenant of, 122

Clitarchus, Roman, 249, 318
Church, island of, 305
Claudius Cesar, 127, 267
Claudius Lysias, 211; his letter to Felix, 239
Cnidus, 305
Colonies, Roman, 240
Conduit, meaning of word, 202
Corinth, meaning of word, 265
Cornelius, meaning of word, 167
Corinth, 265
Cornelius, 167
Council of the centurion, 170
Council, the first Christian, 127, 134
Crete or Candia, 305
Crescent, meaning of word, 71; the new tackle with Abraham, 132
Crete, 305
Crispus, ruler of the synagogue, 269
Cyprus, 37, 112, 183, 302
Cyrene, 37, 112, 116

Damascus, 123, 124
Daniel, translation of, 49; his character, 358
Day of the Lord, 63, 64
Day of Pentecost, 49, 50; day of, 110; their manifestation, 111
Deacons, appointment of, 94
Decrees of the Church, 288
Demetrius, a silversmith, 285
Derbe, 284, 286
Dalmat man, 70, 120, 170, 197
Dionysius the Areopagite, 208
Dionysius the Areopagite, 208
Disposition of angels, the, 133
Dorcas, meaning of word, 98
Doctrine, meaning of word, 68
Dorcas or Tabitha, 100
Drusilla, wife of Felix, 240
Drusilla, wife of Felix, 240

Earth, what the term denotes, 5
Earthquakes, ancient views of, 25
Egypt, 37
Egypt, 37; the Hebrews' bondage in, 148; the exodus, 149
Egyptian synchronisms, the, 313
Elizabeth, 37
Elymas, or the Sorcerer, 75, 314; silence or promotion in the Christian church, 180; Paul addresses the elders of the church at Ephesus, 280
Elymas, 314
Ethiopian eunuch, 130
Ephesus, 274
Ephesus, the Artemis, 280
Ephesus, the Artemis, 280
Ethiopia, 146
Eunuch, the Ethiopian, 146
Eurydice, 202
Eutychus raised to life, 289

Evangelist, meaning of word, 105
Evidence furnished by miracles, 30
Exorcist, meaning of word, 277

Fair Havens, the, 305
Famine foretold by Agabus, 107
Felix, the governor, 237
Felix the governor, 237, 240
Fellowship, Christian, 58
Festus succeeds Felix, his treatment of Paul, 239 243
Flesh, the church is, 286
Forgiveness of sins, 18, 19
Fortunatus Ephesian, 285

Gabba, 203, 209
Gaulon, 209, 274
Gallion, a term of contempt, 18
Gallio, proconsul, 269, 271
Gallio the Aegean, 269, 271
Gamaliel the Pharisee, 104, 214
Gaza, 132
Genesis of Babylon, the, 146
Gentiles, the term, 122, 123
Glory of God, the, 170
Gnostic, meaning of word, 284
Governor or Ethnarch, 237, 239

Hades, 45
Hamthamelech, in Babylon, 277
Hands, laying on of, 112, 125, 126
Harmony, a relation of the, 19
Heaven, 5
Heaven, the host of, 130
Hebrew, the, 122
Herod Agrippa, 156; kills James, 159; Herod's pride and miserable death, 160
Herod Antipas, 107
Herod's judgment-hall, 239
Herod the Great, 107, 156
Herod Philip, the, 76; marries the, 142
Hill Gareb, the, 95; Zion, 274
House-top or roof, 172, 174

Iconium, 284
Idolatry, a relation of, 70
Image the high priest, 280
Immersion, the, 130
Italy, 320

Jailer, conversion of the Philippian, 200
James the son of Alphæus, 260, 261
James the son of Zebedee, 160
James, 220
James, his name, 45
Jerusalem, 220
Jesus or Joshua, 132

Jews, restoration of the kingdom to the, 6
Jews, the apostle, with Peter, in the temple, 30; before the Sanhedrim, 71; their treatment by Stephen, 140; and Saul, 107
John surnamed Mark, 182, 186, 200, 302
Jopps, 127, 175
Joseph, son of Jacob, 122
Joseph surnamed Barsabas, 31
Joses surnamed Barnabas, 37
Judas Iscariot, 11, 12
Judas Galilæus, 107
Judas surnamed Barsabas, 220
Judas the centurion, 316, 320
Judea, 3
Judgment, Christ the, 24, 214
Justus of Corinth, 269

Lame, city of, 261
Last days, the, 63
Law, the, 122, 123, 142, 216, 226, 227
Levites, the, 58, 114
Liberty, religious favourable to, 48, 49
Lord, sword used to, 11, 24, 25
Lots, casting of, in the East, 18
Lucius of Cyrene, 118
Luke, his qualifications for writing the Acts, 1; accompanies Paul, 180
Lycaonia, 284
Lycaonia, 286; the speech of, 211
Lydda, 132
Lydia of Thyatira, 197
Lystra and Derbe, 287

Macedonia, 320
Machus or Mylæus, land of, 127
Magic, 277
Magic, arts of, 275
Magistrates, the various styles, 207, 208
Manaen, 118
Martyr, meaning of word, 6
Mary, the mother of John Mark, 189
Matthias elected an apostle, 13
Meals, in ancient times, 170
Media, 37
Melita or Malta, 309
Memucan, 37
Mesopotamia, 36, 113
Miletus, 324
Miracles, or Wonders, 300
Minister, qualifications for a, 61; the duties of a, 62
Ministrel, meaning of word, 201
Ministers, 280
Mnason of Cyprus, 302
Mockery of sacred things, 28
Moloch, 150

Money, Jewish currency for, 7.15; Inscription's price of, 122; his wife and sons, 122
Moon, 63
Myra, 320

Nicopolis, 240
Nicolas, chosen a deacon, 112

Oracles, the Greek, 128
Ordained, meaning of word, 214, 223
Overseers or bishops, 280

Palace of Jacob, the, 36
Pamphylia, 37, 183
Parthians, 36
Patmos, 3, 24
Patmos, 24
Paul, the meaning of word, 46
Paul, see Saul, his change of name, 221; studies Hymns Gilead, 222; address to the Athenians, 206; his visit to, 207; departs to Galatia, 211; turns an impudent man at Lystra, 217, and heals a cripple, 218; his visit to Derbe, 221; he and Barnabas go up to Jerusalem, 222; his visit to Jerusalem in connection with Barnabas, 222; his visit to Jerusalem, 223; his visit to Jerusalem, 223; his visit to Jerusalem, 223





Indexes

Index of Pages of the Print Edition

i ii iii iv v vi vii viii ix x xi xii 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24
25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55
56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86
87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112
113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135
136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158
159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181
182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204
205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227
228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250
251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273
274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296
297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319
320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342
343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365
366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388
389 390 391