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BIBLE LESSONS.

FROM PELOUBETS' SELECT NOTES.

First Quarter.
Lesson 10.--March 9. Acts 18: 1-17.

PAUL AT CORINTH.

GOLDEN TEXT.

I am with thee, and no man shall set on thee to hurt thee: for I have many people in this city.---Acts 18: 10.

1. After these things.---The events at Athens described in our last lesson. Came to Corinth---Corinth was about 45 miles from Athens, and by sea with a fair wind could be made in from three to five hours. By land it would require two days.

2. Found a certain Jew.---It is not stated that he was already a Christian when Paul "found" him, either unexpectedly, or because he was looking for one of the "same craft," with whom he might labor for his support. Had he and his wife been Christians, Luke would hardly have failed to indicate the fact in some way. It is therefore probable that they were converted by Paul himself. Aquila

... Priscilla (a diminutive from Prisca, which occurs in 2 Tim. 4: 19). Aquila and Priscilla, or Prisca (Rom. 16: 3), were Roman names; and it was common for Jews to assume such names when they lived out of Palestine. Commanded all Jews to depart from Rome---This took place early in A. D. 52, on account of a revolt in Judea.

3. Of the same craft, or trade. Every Jew was required by Rabbinical laws to teach his son a trade, that he might be independent; so Jesus himself was probably taught the carpenter's trade (Mark 6: 3). Wrought, i. e., worked. At this time there was no church to which the apostle could look for the supply of his wants. Afterwards he insisted strongly on the claim of Christian ministers to be supported by Christian people (1 Cor. 9: 4-14).

4. Reasoned in the synagogue every sabbath.---According to his invariable custom, speaking the things of the kingdom, first to his own countrymen, and to the strangers who loved the God of the Jews, and worshipped with them in the synagogue. Persuaded, exhorted, or sought to persuade. The Jews and the Greeks.---The latter were Gentiles who attended the synagogue. They would be called "Greeks," whatever their nationality might be; but in this case were probably, for the most part, of the Greek race.

5. Silas and Timothy were come from Macedonia.---Paul was at Corinth alone, and had been laboring there some two or three months, when Silas and Timothy arrived together from Macedonia, Timothy from Thessalonica and Silas from Berea. In view of the news they brought, Paul soon after wrote the First Epistle to the Thessalonians. Paul was pressed in the spirit.---Either oppressed with solicitude for the souls around him, or depressed in spirit by his sickness, want, and loneliness, and inability to preach the Gospel as he would, or constrained, urged by the spirit of God to preach. But the better authorities read Word instead of Spirit. "Constrained by the word" that insisted on being uttered.

6. Opposed themselves.---The word implies very strong opposition, as of a force drawn up in battle array. It was an organized opposition. Blaphemized---Spoke vilely and falsely of Jesus Christ and his Gospel, charging them with practices and doctrines that they repudiated, as many unbelievers blasphemed to this day. Shook his raiment---Shaking off the dust as a testimony against them. A sign of renunciation so complete that not even the slightest particle should continue to adhere as a bond of union.

7. Departed thence.---From the synagogue (ver. 4), not from the city or from the house of Aquila. One that worshipped God, i. e., a proselyte, not a born Jew.

8. Crispus, * * * believed.---On the solemn separation of Paul from the Jews, this ruler of the synagogue, evidently a man of high consideration joined the church of Jesus. And

many of the Corinthians hearing, believed.---That is, many of the idolatrous inhabitants of Corinth, in distinction to the Jews and proselytes before alluded to. And were baptized.---Here, as everywhere, those who became Christians publicly professed their faith in the appointed way. It is a weak faith and feeble love which does not desire to confess Christ before the world, if, indeed, there be faith or love at all.

9. By a vision.---A form most probably appeared to the apostle when he heard the voice, bidding him be of good courage (see, for a similar vision, when a form appeared and a voice was heard, 16: 9; 22: 18). Be not afraid.---The form of the original suggests that the apostle was beginning to despond. Speak, and hold not thy peace.---An exhortation to even more continuous preaching than before. Let nothing stop thy testimony.

10. I am with thee.---This command was followed by a promise which met the special trial of the time. Men might be against him, but Christ was with him. No man shall set on thee to hurt thee.---There will be assailants. Christ does not promise him freedom from attack. But the enemy shall not be able to do him violence.

11. And he continued there a year and six months.---A proof of the fulfillment of the promise just recorded. This year and a half was the whole period of his residence at Corinth. It was during this lengthened stay that the apostle wrote the two Epistles to the church of Thessalonica, the earliest letters we possess of St. Paul.

12. Gallio.---Gallio was a brother of Seneca, the celebrated moralist. His original name was Novatus. Achaia.---The Roman province, with Corinth for its capital, answering very nearly to the modern kingdom of Greece, i. e., Peloponnesus and Greece proper. Gallio said unto the Jews.---There is little doubt but that Gallio knew something about the Christian set then becoming numerous in several of the cities of the Empire. Wrong or wicked levity (villany). In the original the former word points to a crime of violence; the latter, not to licentiousness, but to fraud. Reason would that I should bear with you.---The very turn of the phrase expresses an intense impatience. Even in the case supposed, his tolerance would have required an effort. As it was, these Jews were now altogether intolerable.

15. Question (or question) of words.---The plural expresses contempt. "If it is questions, etc.," as we should say, "A parcel of questions." Words.---Rather doctrines; here Jewish theology. Look ye to it, i. e., decide upon it according to your own laws. I will be no judge.---With a strong emphasis on the pronoun, he ends with, "I, for my part, have no wish to be a judge of these things."

16. He drew them from the judgment seat.---The words implies a magisterial act. The order was given to the lictors to clear the court, and the Jews who did not immediately retreat were exposed to the ignominy of blows from their rods.

17. Sosthenes.---Perhaps the successor of Crispus, or belonging to another synagogue, and certainly the head of the accusing party. It is very improbable that this was the same Sosthenes as the apostle afterward calls his "brother" (1 Cor. 1: 1). Beat him.---Cuffed and buffeted, not scourged. And Gallio cared for none of these things.---An often misapplied text. It does not refer to religious indifference to Christian truth, for there is no indication that any Christian truth was brought before him; he did not even hear Paul speak.

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