

**THE ACTS OF THE APOSTLES,
WITH CRITICAL, GRAMMATICAL
AND EXPLANATORY NOTES, AND
EXAMINATION QUESTIONS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649036929

The Acts of the Apostles, with Critical, Grammatical and Explanatory Notes, and Examination Questions by W. Trollope & G. F. Browne

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

W. TROLLOPE & G. F. BROWNE

**THE ACTS OF THE APOSTLES,
WITH CRITICAL, GRAMMATICAL
AND EXPLANATORY NOTES, AND
EXAMINATION QUESTIONS**

THE
ACTS OF THE APOSTLES,
WITH
CRITICAL, GRAMMATICAL AND EXPLANATORY NOTES,
AND
EXAMINATION QUESTIONS,

BY THE LATE
REV. W. TROLLOPE, M. A.

New Edition, re-edited and thoroughly revised

BY THE REV. G. F. BROWNE, M.A.,
LATE FELLOW AND ASSISTANT TUTOR OF
S. CATHARINE'S COLLEGE.



CAMBRIDGE:—J. HALL & SON,
LONDON:—WHITTAKER & CO.; SIMPKIN, MARSHALL & CO.;
AND BELL & DALDY.

1869.

101. f. 728.

PREFACE.

THE present edition of Mr. Trollope's Commentary on the Acts has been undertaken with a view to render the Commentary more accurate and concise, and more likely to be of real use to those for whom it is intended. A large number of classical quotations have been omitted, much new matter has been introduced, and the old matter has been carefully revised and corrected. The Greek text (Stephens 1550, as printed by Scrivener) has been added, and the questions on the notes have been placed at the end of the book. As an aid to the numerous men who come up to the University ill-prepared in elementary work, the parsing of a great number of words is retained in the notes. This feature of the book has been rendered less cumbrous by the omission of such details as number, person, and case; an omission which seems to remove in some measure the objectionable character of assistance given in this respect.

S. CATHARINE'S COLLEGE,
March, 1869.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

INTRODUCTION.

§. I. AUTHOR.

THE author of the Acts is the same with the author of the Third Gospel, see note on ch. i. 1. Continuous tradition from very early times attributes this Gospel to Luke, Lucas, or Lucanus, mentioned by S. Paul in Col. iv. 14 as "the beloved physician," and again mentioned in Philemon, 24, and 2 Tim. iv. 11. The writer of the later chapters of the Acts certainly accompanied S. Paul to Rome, and we find from the references given above that Luke was with S. Paul during his imprisonment in Rome. So far the facts of the case are consistent with the tradition. There is nothing in the book itself to lead us definitely to the supposition that Luke was the author, but, equally, there is nothing to induce us to attribute it to any other of S. Paul's companions. As Dean Alford has remarked, the statement in ch. xx. 4, 5 that Sopater, Aristarchus, Secundus, Gaius, Timotheus, and Tychicus waited at Troas for S. Paul and others, whom the writer speaks of as *us*, excludes those six names from the list of possible authors. Nevertheless, it has been held by some critics that Timotheus wrote a portion of the Acts, those parts, namely, which run in the first person, and that Luke inserted these as extracts in his history. Others have considered it more probable that Silas or Silvanus was the author, and an ingenious attempt has been made to identify

the name Silvanus with Lucas, on the ground of their respective derivation from *sylva* and *lucus*, words sufficiently synonymous for this purpose. It is certain that Silvanus was a more prominent companion of S. Paul than Luke can have been, both from the history in the Acts, and from the addresses of S. Paul's Epistles to the Thessalonians. It is evident, however, from the use of the third person in the account of the prison scene at Philippi, where Paul and Silas were the actors, that the writer is not Silas, since we find the first person freely used on other occasions.* There is therefore no sufficient reason for rejecting the early tradition, and we may take Luke to be the author of the Acts. He was a native of Antioch in Syria, practised medicine, and, according to a late tradition of no authority, excelled as a painter. He was apparently not "of the circumcision" (Col. iv. 10—14, where those of the circumcision are separately mentioned first). He gives us to understand in the preface to his Gospel that he was not an eyewitness of the events which he records in that book, and we can therefore not accept the traditions which make him one of the seventy, and one of the two who went to Emmaus immediately after the Resurrection. The author of the Acts joined S. Paul at Troas in his second missionary journey, and accompanied him to Philippi. There he parted from him, and there he rejoined him in the third missionary journey, about seven years later. He was again with him in his voyage to Rome. Luke remained with S. Paul during his first imprisonment (Col. iv. 14; Philemon 24), and was with him again at the last (2 Tim. iv. 11), if we assign the later Epistle to Timothy to S. Paul's second imprisonment. Tradition makes him die a martyr at an advanced age.

* The writer uses the first person in the following parts of the narrative :—
ch. i. 1; xvi. 10—17; xx. 5—15; xxi. 1—18; xxvii. 1—xxviii. 16.

§. II. DATE AND PLACE OF PUBLICATION.

The natural inference from the concluding verses of the Acts, "Paul dwelt two whole years in his own hired house, "and received all that came in unto him, &c.," seems to be, that the history was completed about the end of these two years, or at any rate not long after, i. e. in A. D. 62 or 63. If any considerable interval had elapsed, the probability is that some mention would have been made of S. Paul's further proceedings, and it is difficult to see why the result of his examination before the Emperor, or the grounds on which he obtained his release with or without such examination, should have been entirely omitted.

Various modern critics of course assign a much later date than this, chiefly because they determine that S. Luke's Gospel was written after the fall of Jerusalem in A. D. 71,* and are therefore driven to conclude that the second treatise was written much later than A. D. 63, the date of S. Paul's release.

There is no sufficient reason for assigning any other place than Rome as the place of publication. Achaia has been suggested, and a subscription is found at the foot of some MSS. to the effect that the history was written at Alexandria.

§. III. EARLY RECOGNITION.

Eusebius (Eccl. Hist. iii. 25) classes the Acts with the four Gospels as "recognised Divine writings," and (iii. 11) states that Luke, an eye-witness, was the author. Eusebius wrote in the earlier half of the fourth century. In the second century, Irenæus, Clement of Alexandria and Tertullian, quote the Acts frequently, and by name.

* In order to evade the force of our Lord's prophecy of the destruction of Jerusalem in Luke xxi.

§. IV. STATE OF THE TEXT.

It would be beyond the purpose of this edition of the Acts, to enter at any length into the state of the text. The most important of the various readings will be found mentioned from time to time in the notes. No book of the New Testament, with the exception of the Revelation (Alford), affords so many various readings, several of them involving very considerable difficulty.

§. V. CHRONOLOGY OF THE ACTS.

Our present method of reckoning dates, from the Birth of our Lord, is incorrect to the extent of about four years. *Anno Domini* 1869 is from 1865 to 1866 years after the Birth of Christ. Thus the history contained in the Acts commences in the year 30 of our era, with the Ascension of Christ, if we accept the ordinary opinion that our Lord's ministry lasted about three years. This date makes it possible and necessary to place a longer interval between the Ascension and Stephen's martyrdom than was formerly done, and we commence the actual history of the spread of the Christian Church beyond Jerusalem with the year 37, A. D., when the dispersion caused by a persecution of the new sect took place (ch. viii. 4).

There are some leading dates which may be historically determined within a year from independent sources. The first of these is that of the famine in the reign of Claudius, (ch. xi. 28), probably the famine which began in A. D. 44, and lasted three years. The next is that of the death of Herod (ch. xii. 23), which took place in A. D. 44. The third is that of the edict of Claudius (ch. xviii. 2), A. D. 50. The fourth is the arrest of S. Paul (ch. xxi. 33), two years before the arrival of Festus in Judæa (ch. xxiv. 27) in A. D. 59; the arrest thus taking place in A. D. 57. In the autumn of the year in which Festus came to Judæa, or of the following year, *i. e.* in A. D. 59 or 60, S. Paul sailed for Rome, and, after wintering in Malta, arrived there early in A. D. 60 or 61. He remained in confinement at least two years (ch. xxviii. 30).