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This annotated edition of The Acts of The Apostles was prepared for classroom use by Thomas Ethelbert Page, a schoolmaster at Charterhouse, and published in 1886. The text is taken directly from the critical edition of the New Testament in Greek published by Fenton Hort and Brooke Westcott in 1881, the most authoritative version then available. Page's extensive annotations (over two hundred pages to accompany seventy pages of text) aimed to provide an explanation of the Greek text free of doctrinal discussions and moral reflections, unlike most existing commentaries which Page found 'quite unadapted for practical work with boys'. Page endeavoured to make the translation process as straightforward as possible and his extensive commentary offers a clear and simple understanding of the text. His book is still a useful guide for those approaching the Greek text for the first time.



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Being the Greek Text as Revised by Drs Westcott and Hort

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CAMBRIDGE UNIVERSITY PRESS

Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paolo, Delhi, Dubai, Tokyo

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org
Information on this title: www.cambridge.org/9781108007504

© in this compilation Cambridge University Press 2009

This edition first published 1886 This digitally printed version 2009

ISBN 978-1-108-00750-4 Paperback

This book reproduces the text of the original edition. The content and language reflect the beliefs, practices and terminology of their time, and have not been updated.

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PARENTIBUS OPTIMIS
QUIBUS
SI QUID HABEO
ACCEPTUM REFERO.



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THE

ACTS OF THE APOSTLES,

BEING

THE GREEK TEXT

AS REVISED BY

DRS WESTCOTT AND HORT,

WITH EXPLANATORY NOTES

ΒY

THOMAS ETHELBERT PAGE, M.A.

ASSISTANT MASTER AT CHARTERHOUSE, AND FORMERLY FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE.

'Ιᾶταί σε 'Ιησοῦς.

London: MACMILLAN AND CO. 1886

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Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητός. Col. iv. 14.

Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. 2 Tim. iv. 11.

Μάρκος, `Αρίσταρχος, $\Delta \eta \mu \hat{a}$ ς, Λουκ \hat{a} ς, οἱ συνεργοί μου. Phil. 24.

THE COLLECT FOR ST LUKE'S DAY.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.



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PREFACE.

This edition is intended chiefly for use in Schools, at the same time I am not without hope that in some points it may be of service to other students. Certainly, after a careful examination of the Revised Version, I am justified in saying that there are some passages in the Acts the meaning of which is not generally understood even by scholars. It may suffice to refer to the unintelligible renderings given of such important passages as i. 16—22 and x. 34—39, to the less obvious but clear errors pointed out in the note on $\mu \epsilon \nu$ or ii. 41, and to the direct violation of the laws of language in the translation of xix. 2 and xxvii. 12.

That there is room for a useful School edition of the Acts, and indeed of any portion of the New Testament, few with any experience in teaching will deny. Schoolboys are for the most part grievously ignorant of the subject. For this two main reasons may be assigned.

(1) Being conversant with the English version they are able to translate the Greek with fatal facility, and fall into the common error of supposing that they understand the meaning of words, the sound of which has been familiar to them from infancy.

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(2) Most commentaries are quite unadapted for practical work with boys. Their fault is this. The editors do not confine themselves chiefly to explanation of the text, which is the first and strictly the only duty of a commentator, but encumber their notes with doctrinal discussions and moral reflections. Such additions are at best out of place, even where the doctrinal arguments are not wholly one-sided and the moral disquisitions not trite and mediocre: in a scholar they usually create irritation; schoolboys soon cease to read the notes altogether.

In the present edition the notes with some few exceptions-which will I hope justify themselvesare confined to explanation and illustration of the text. By thus limiting myself I have been enabled to make the notes comparatively short and at the same time fairly thorough. I have moreover carefully studied brevity: it would have taken me half the time to write twice as much. In one point too much space has been saved. Passages of the Bible referred to are rarely quoted. This is done deliberately. I know that as a rule boys will not look up references. This is only natural where the references are to a variety of books, and in such cases passages referred to should usually be quoted; but to read the Greek Testament without a Bible at hand is useless, and it is most important that boys should become accustomed to working with it and examining passages referred to in it.

Allusion has been made not unfrequently to the views of other commentators. The limits however of my work preclude any but a brief examination of



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conflicting opinions except in important cases. Perhaps it is well that this is so. The number of commentators is immense, and there is no possible or impossible view of even simple passages which has not found advocates. To have overloaded the notes throughout with a discussion of the views, which seemed to me plainly erroneous, would have made them useless for their purpose. Indeed even now, after cutting out all that seemed possible, I much doubt whether they are as simple as they should be. Certainly some of them can be of little use to any but advanced boys, but I trust that this may be due rather to the complexity of the subject than to a lack of clearness or brevity on my part: at any rate I do not hold that even in a school-book difficult passages should be slurred over, exactly because they are difficult.

I have not written an 'Introduction'. It would be fairly easy to compile one similar to those which are to be found in many English editions. The problems however presented by the Acts are so many and so complex, that an Introduction worthy of the name would require a separate volume and a capacity immeasurably exceeding mine.

It is right however that I should refer to my personal opinions on one or two points. One is that I consider that on critical grounds the writer of the Acts is to be identified with the writer of the third Gospel, and that I see no reason whatever why he should not be St Luke. Another point is that I regard the writer as an honest writer, and my notes are written on that supposition: they are an endeavour



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to make clear the meaning of a writer, who is, I consider, endeavouring honestly to lay before his readers certain facts which he himself believes. This declaration is, I think, required from me in this preface, for it is clear that the whole character of my notes would be altered if I started from the supposition that the writer either wilfully misrepresented facts or was influenced by such a strong bias or tendency as to render his narrative continually open to suspicion. Beyond this, however, I do not think it necessary for a commentator to go in expressing his personal opinions: if he does, he passes from exegesis into criticism, and these two subjects should, where possible, be kept entirely apart. I will endeavour to illustrate my meaning by two instances.

(1) It does not seem to me that it lies within my province to discuss the exact details and evidence of the miracles related in the Acts. That miracles are impossible or, under certain circumstances, improbable, cannot logically be asserted except from the premises of pure materialism; a priori they are exactly as possible as any act of human volition. they form an integral part of Christianity; the claims of Christianity as a religion essentially rest on the miraculous. It is obvious however that the miracles related in the Acts stand on a different footing to those ascribed to Christ: it would be perfectly reasonable to fully accept the latter and at the same time hold that some of the former are related on insufficient evidence or are based on exaggerated reports. examination, however, of such questions is entirely without the range of my duty as a commentator: my



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duty is only clearly to point out that the writer is describing a miracle, when I judge from his words that he is doing so.

(2) In dealing with the argument of certain speeches I have endeavoured to bring out the meaning of the text. In doing so I have at times spoken of the argument as 'clear' or 'telling', but this does not imply or require that I should hold any special views as to the method of Messianic interpretation of the Old Testament which is employed, but only that, the legitimacy of that method being presupposed, the argument founded on it appears to me valid.

Moreover, all questions about the exact nature of inspiration seem to lie outside my work. I have commented on the Acts as on a work written by a man for men, that is to say, produced in accordance with the laws of human thought and to be examined and understood by human intelligence. Nor indeed is there any clear ground of reason or authority for any other That the preservation of an adequate supposition. record of the life of Jesus and the foundation of the Christian Church would be ensured by God, may be safely maintained by any believer, and that record is justly regarded with a reverence such as can attach to no other human writings: on the other hand the assertion of higher claims serves no necessary end and involves many difficulties.

Lastly I may add that I have not attempted in any way to use my notes to support any particular form of dogmatic teaching. Legitimate exeges has no concern with the opinions which may be founded on the results at which it arrives. It is the duty of a



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commentator to examine the facts before him, and to decide upon them with judicial impartiality. To the easy triumphs which await the impassioned advocate of a popular cause he has no right: if he makes them his aim, he may indeed gain the cheap applause of partisans but he will forfeit the esteem of sober seekers after truth.

On these points I have endeavoured to express myself clearly. It is distinctly not my wish that any one should use my notes without knowing the principles on which I have proceeded. I have therefore thus far been personal and possibly controversial. From this point, however, I believe that the reader will find little to which those adjectives can justly be applied. My one object has been to elucidate the text: occasionally I have had to express a decided opinion that certain views were erroneous, but nowhere have I willingly written a word except in charity.

Of the text which I am enabled to employ it would be impertinent in me to speak critically. This much I may say, that, as is the case with everything of real excellence, its merits are clear even to one who is not an expert.

A list of the works principally used by me will be found facing the notes. References to such works will frequently be found in the margin as nearly as possible parallel to that part of the note which is borrowed from them or in agreement with them. It must not be assumed however that the commentators so referred to are (except when marks of quotation are given) in exact accord with my notes: it is rather my object to indicate to those, who wish to examine more fully the



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grounds on which a note is based, in what books they will find similar views maintained. As I am ignorant of Hebrew, explanations given of Hebrew words or phrases are in no case original.

I owe my best thanks to my friend the Rev. C. C. Tancock for looking over the proofs of the notes, but he is in no way responsible for any errors or opinions to be found in them.

T. E. PAGE.

CHARTERHOUSE, GODALMING.



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The following explanation of the notation employed in the text is copied from the smaller edition of the Greek Testament by Drs Westcott and Hort, pp. 580—3.

"The primary place in the text itself is assigned to those readings which on the whole are the more probable, or in cases of equal probability the better attested. The other alternative readings occupy a secondary place, with a notation which varies according as they differ from primary readings by Omission, by Addition, or by Substitution.

A secondary reading consisting in the Omission of words retained in the primary reading is marked by simple brackets

[] in the text.

A secondary reading consisting in the Addition of words omitted in the primary reading is printed at the foot of the page without any accompanying marks, the place of insertion being indicated by the mark — in the text.

A secondary reading consisting in the Substitution of other words for the words of the primary reading is printed at the foot of the page without any accompanying mark, the words of the primary reading being included within the marks [7] in

the text.

Wherever it has appeared to the editors, or to either of them, that the text probably contains some primitive error, that is, has not been quite rightly preserved in any existing documents, or at least in any existing document of sufficient authority, the marks †† are placed at the foot of the page, the extreme limit of the words suspected to contain an error of transcription being indicated by the marks † in the text. Where either of two suspected extant readings might legitimately have been printed in the text, one of them is printed as an alternative reading between the ††: where there is no such second reading entitled to be associated with the text, the †† are divided only by dots. All places marked with †† are the subject of notes in the Appendix to the larger edition."

ERRATUM.

On p. 255, line 10, For, which you sail into from the W. read, which you sail into from the E.