effect produced on him by the *heavenly  
vision* (ch. xxvi. 19), aided by his own  
deeply penitent and remorseful state of  
mind, rendered him indifferent to all sustenance whatever.

**10.**] Paul adds,  
ch. xxii. 12, with particularity, as defending himself before the *Jews*, that Ananias  
was “*a devout man according to the law,  
having a good report of all the Jews which  
dwelt there*:’ saying nothing of the command received by him, *nor that he was a  
disciple*. In ch. xxvi., speaking before the  
Roman governor, *he does not mention him*.  
—Mr. Howson remarks on the close analogy  
between the divine procedure by visions  
here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a  
vision: and similarly Peter and Cornelius  
in ch, x. I may add, that in ch. viii.,  
where the preparation of heart was already  
found in the eunuch, *Philip only* was supernaturally prepared for the interview.

**11.**] “We are allowed to bear in mind that  
the thoroughfares of Eastern cities do not  
change, and to believe that the ‘straight  
street,’ which still extends through Damascus in long perspective from the eastern  
gate, is the street where Ananias spoke to  
Saul.” (Conybeare and Howson, p. 115.)

**the house of Juda**s] The houses of  
Ananias and Judas are still shewn to travellers. Doubtless they (or at least the  
former) would long be remembered and  
pointed out by Christians; but, in the long  
degradation of Christianity in the East,  
most of such identities must have been lost;  
and imposture is so easy, that it is hardly  
possible to cherish the thought that the  
spots now pointed out can be the true ones.  
And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs  
and illustrations unexpectedly appearing,  
as research goes on, which identify as  
authentic, sites long pointed out by tradition. So that our way seems to be, to seek  
for all such elucidations, and meantime to  
suspend our judgment: but never to lose  
sight of, nor to treat contemptuously at  
first sight, a local belief.

**of Tarsus**] The first place where he is so specified.—  
TARSUS was the capital of the province of  
Cilicia, a large and populous city in a fruitful plain on the river Cydnus, which flowed  
through the midst of it, with a swift stream  
of remarkably cold water. Strabo speaks  
most highly of its eminence in schools of  
philosophy; and says that they excelled  
those even of Athens and Alexandria. He  
enumerates many learned men who had  
sprung from it. It was a “*free city*,” i.e.  
one which, though under Rome, lived  
under its own laws and chose its own  
magistrates. This *freedom* was granted to  
it by Antony: and much later we find it a  
Roman *colony*. It is now a town with  
about 20,000 inhabitants, and is described  
as being a den of poverty, filth, and ruins.  
There are many remains of the old town.

**behold, he prayeth**] This word  
would set before Ananias, more powerfully  
than any other, the state of Saul.

**12. a man named Ananias**] A man, whose  
name in the same vision he knew to be  
Ananias. The sight of the man and the  
knowledge of his name were both granted  
him in his vision.

**13. thy saints**]  
This is the first time that this afterwards  
well-known appellation occurs as applied  
to the believers in Christ.

**14.**] It  
could hardly fail to have been notified to  
the Christians at Damascus by their brethren at Jerusalem, that Saul was on his