way to persecute them.

**15. a vessel  
of choice**] i.e. a chosen vessel: as we say,  
‘the man of his choice.’ St. Paul often  
uses this word *vessel* in a similar meaning,  
see 2 Cor. iv. 7; 1 Thess. iv. 4; 2 Tim. ii.  
21; and especially Rom. ix. 22, 23, &c.,  
where it is used in illustrating God’s  
sovereign power in election.

**to bear**,  
perhaps in reference to the metaphor in  
**vessel**.

**nations**] i.e. the Gentiles.  
This would hardly he understood at the  
time: it was afterwards on a remarkable  
occasion repeated to Paul by the Lord in a  
vision (see ch. xxii. 21), and was regarded  
by him as the specific command which gave  
the direction to his ministry, see Gal. ii. 7,  
8.

**kings**] Agrippa, and probably  
Nero.

**16. I will shew him...**] The  
fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11.

**17. and he filled with the Holy Ghost**] I  
ean hardly think that these words imply  
that the Lord had said to Ananias more  
than is above related: I would rather view  
them as a natural inference from what was  
said in ver. 15.—In ch. xxii. 14, where the  
command to Ananias is omitted, *his* speech  
contains much of the reason given in the  
command here. It is remarkable again  
how Paul, speaking there to an infuriated  
Jewish mob, gives the words spoken just  
that form which would best gain him a  
favourable hearing with them,—for example, “*the God of our fathers,*”—“*to  
see that Just One*,” “*all men*,” avoiding as yet the hateful word “*Gentiles*.” He  
there too gives, “*Arise, and be baptized,  
and wash away thy sins, calling upon  
the name of the Lord,*” as part of the exhortation of Ananias.

**18. as it had  
been scales**] The recovery of sight is  
plainly related as miraculous, the consequence of the divinely-appointed laying on  
of the hands of Ananias. And this scaly  
substance which fell from his eyes was  
thrown off in the process of the instantaneous healing.

**was baptized**] It has  
been well remarked by Olshausen, that  
great honour was here placed upon the  
sacrament of baptism, inasmuch as not  
even Saul, who had seen the Lord in special revelation and was an elect vessel, was  
permitted to dispense with this, the Lord’s  
appointed way of admission into His Church.

**19. certain days**] A few days; of  
quiet, and becoming acquainted with those  
as brethren, whom he came to persecute  
as infidels: but not to learn from them the  
gospel (for this he did not receive from  
man, neither was he taught it, Gal i. 12),  
nor was the time longer than to admit of  
**straightway** being used, ver. 20,—and indeed the same word is used of the whole  
space (including his *preaching* in our vv.  
20, 21) preceding the journey to Arabia, in  
Gal. i. 16. See below.

**20. he preached  
Jesus**] The alteration to “*Christ*” has  
probably, as Meyer suggests, been made  
from doctrinal considerations, to fix on  
“**the Son of God**” the theological sense,—