legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on.

**3.**] On *Gamaliel*  
see note, ch. v. 34.—The expression “**at  
the feet** *of Gamaliel*” (see ch. iv. 35, note)  
indicates that the rabbi sat on an elevated seat and the scholars on the ground  
or on benches, literally *at his feet*.

**according to the perfect manner** (the art.  
omitted aft. a prep.), **the strict acceptation,  
of the law of the fathers;** so in ch. xxvi.  
5, i.e. “*the straitest sect of our religion;*”  
—i.e. as a Pharisee.

**as ye all are this day**] Not meaning ‘*in the same way  
as* YE *all are this day*’ (but *now* in *another*  
way): but **as ye all are this day:** ‘I had  
the same zealous character (not excluding  
his still retaining it) which you all shew  
to-day.’ A conciliatory comparison.

**5. the high priest**] ‘*of that day, who is  
still living:’* i.e. Theophilus, see on ch.  
ix. 1. Similarly, **the whole Sanhedrim**  
are ‘*those who were then members, and now  
survive*.”

**unto the** (**Jewish**: or, their)  
**brethren**] The rendering, ‘*against the*(Christian) *brethren*,’ is altogether inadmissible. If ever Paul spoke to the Jews  
*as a Jew*, it was on this occasion.

**6.**] On Paul’s conversion, and the comparison of the accounts in chapp. ix., xxii.,  
and xxvi., see notes on ch. ix. I have  
there treated of the discrepancies, real or  
apparent.

**11.**] See notes, ch. ix. 8,  
18.

**12.**] That Ananias was a *Christian*