is not *here* mentioned,—and “*having  
a good report of all the Jews which dwelt  
there*” is added: both, as addressed to a  
*Jewish audience*. Before the *Roman governor*

in ch. xxvi., he *does not mention  
him at all*, but compresses the whole substance

of the command given to Ananias  
into the words spoken by the Lord to  
himself. A heathen moralist (Horace)  
could teach, “*Of whom, and what, thou  
speakest, and to whom, Take frequent  
heed*:” and a Christian Apostle was not  
unmindful of the necessary caution. Such  
features in his speeches are highly instructive and

valuable to those who would  
gather from Scripture itself its own real  
character: and be, not slaves to its letter,  
but disciples of its spirit.

**14—16** is  
not related, but included, in ch. ix. 18, 19.

**14. The God of our fathers**] So  
Peter, ch. iii. 13; v. 30. In ch. ix. 17,  
“*the Lord*” is the word: this title is  
given *for the Jews*.

**that Just One**]  
So Stephen, ch. vii. 52. How forcibly  
must the whole scene have recalled *him*,  
whom presently (ver. 20) he mentions *by  
name*.

**16. wash away thy sins**] This  
was the Jewish as well as the Christian  
doctrine of baptism.—See 1 Cor. vi. 11, and  
note.

**calling on his name**] i.e. the name  
of Jesus, “*that Just One*.” Paul carefully  
avoids mentioning to the Jews *this Name*,  
except where it is *unavoidable*, as in ver. 8:  
so again he says, **I saw him**, ver. 18.

**17.**] viz. as related ch. ix. 26—31,  
where nothing of this vision, or its having  
been the cause of his leaving Jerusalem, is  
hinted.

**19.**] The probable account  
of this answer is, that Paul thought his  
former great zeal *against* Christ, contrasted

with his present zeal *for* Him,  
would make a deep impression on the Jews  
in Jerusalem: or, perhaps, he wishes by  
his earnest preaching of Jesus as the Christ  
among them, to *undo the mischief of  
which he before was the agent*, and therefore

alleges his former zeal and his consenting

to Stephen’s death as reasons why  
he should remain in Jerusalem.

**20.  
thy martyr**] So A. V., following Beza:  
the Vulgate, and Erasmus, ‘*thy witness*,’  
which is the primary meaning of the  
word *martyr* in Greek. “The Apostle  
may have here used the word (speaking in  
Hebrew) in its strict primary sense; for  
a view of Christ in His glory was vouchsafed

to Stephen, and it was by *bearing  
witness* of that manifestation that he  
hastened his death (ch. vii. 55 ff). The  
present meaning of the word *martyr* did,