very precisely. The hand was stretched  
out with the two lower fingers shut, and  
the rest straightened. St. Paul’s hand was  
*chained*—compare “*these bonds*,” ver. 29.

**5. the strictest sect**] See ch. xxii.  
3. Josephus calls the Pharisees “a sect of  
the Jews professing to be more devout  
than other men, and to observe the laws  
more strictly.” The use of the term finds  
another example in Eph. v. 15, which is  
literally, “*See ye walk* **strictly**.” The word  
rendered *sect* is the same as that rendered  
in ch, xxiv. 5, 14 “heresy,” here used in an  
indifferent sense.

**6.**] The promise  
spoken of is not that of the resurrection  
merely, but that of a Messiah and His  
Kingdom, *involving* (ver. 8) *the resurrection*. This is evident from the way in  
which he brings in the mention of Jesus  
of Nazareth, and connects His exaltation  
(ver. 18) with the universal preaching of  
repentance and remission of sins. But he  
*hints* merely at this hope, and does not  
explain it fully: for Agrippa knew well  
what was intended, and *the mention of any  
king but Cæsar* would have misled and prejudiced the Roman procurator. There is  
great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his  
now real and living defence of the hope of  
Israel. But though he thus far identifies  
them, he makes no concealment of the difference between them, ver. 9 ff.

**7.  
our twelve tribes**] The Jews in Judæa,  
and those of the dispersion also. See  
James i. 1. There was a difference between  
Paul and the Jews, which lies beneath the  
surface of this verse, but is yet not brought  
out: *he* had already arrived at the accomplishment of this hope, to which *they*, with  
all their sacrifices and zeal, were as yet only  
earnestly *tending*, having it yet in the  
future only (see Rom. x. 2). It was *concerning this hope* (in what sense appears  
not yet) that he was accused by the Jews.

**8.**] Having impressed on his hearers  
the injustice of this charge from the Jews,  
with reference to his holding that hope  
which they themselves held, he now leaves  
much to be filled up, not giving a confession of his own faith, but proceeding  
as if it were well understood. ‘You assume rightly, that I mean by *this hope*, in  
my own case, my believing it accomplished  
in the crucified and risen Jesus of Nazareth.’ Then, this being acknowledged, he  
goes on to show how his own view became  
so changed with regard to Jesus; drawing  
a contrast in some respects between *himself*, who was supernaturally brought to  
the faith, and *them*, who yet could not  
refuse to believe that God could and might  
raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the  
best acquainted with the circumstances,  
and, from his position, best qualified to  
judge of them. It may be, as Stier  
suggests, that if not open, *yet practical*Sadduceism had tainted the Herodian  
family. Paul knew, at all events, how  
generally the highly cultivated, and those  
in power and wealth, despised and thought