*incredible* the doctrine of the resurrection.

It is not, as commonly rendered,  
‘*that God should raise the dead*’ (E. V.):  
but the question is far stronger than this:  
**why is it judged by you a thing past  
belief, if God raises the dead?** i. e. ‘*if God,  
in His exercise of power, sees fit to raise  
the dead* (the word implying that such a  
fact has veritably taken place), *is it for  
you to refuse to believe it?*’

**9.**]  
Henceforward he passes to *his own* history,—how he once refused, like them, to  
believe in Jesus: and shews them both the  
process of his conversion, and the ministry  
with which he was entrusted to others.

**10, 11.**] This is the “*great persecution*” of ch. viii. 1. We are surprised  
here by the unexpected word **saints** (**holy  
ones**), which it might have been thought  
he would have rather in this presence  
avoided. But, as Stier remarks, it belongs  
to the more confident tone of this speech,  
which he delivers, not as a *prisoner defending himself*, but as one being heard before  
those who were his *audience, not his judges*.

**I gave my vote against them** can  
hardly be taken *figuratively*, as many  
Commentators, trying to escape from the  
inference that the “*young man*” Saul was  
a member of the Sanhedrim; but must be  
understood as testifying to *this very fact*,  
however strange it may seem. He can

hardly have been *less* *than* thirty, when  
sent on his errand of persecution to  
Damascus. On the fact, compare the  
words “*Saul was consenting unto his  
death*,” ch. viii. 1.

**11. punished  
them**] viz. *by scourging;* comp. Matt. x.  
17. **I compelled them to blaspheme** does  
not imply that any *did* blaspheme (Christ:  
so Pliny, in his celebrated Epistle, speaks  
of ordering the Bithynian Christians *to  
curse Christ*, and adds, that he hears none  
can be compelled to do this who are really  
Christians): the verb only relates the  
*attempt*. The persecuting the Christians  
even to foreign cities, forms the transition  
to the narrative following.

**12. Whereupon**] literally, **In which things** (**being  
engaged**).

**13.**] See notes on ch. ix.  
3–8, where I have treated of the discrepancies, real or only apparent, between the  
three accounts of Saul’s conversion. See  
also ch. xxii. 6–10.

**14. in the Hebrew tongue**] These words are expressed  
here only. In ch. ix. we have the *fact*  
remarkably preserved by the Hebrew form  
in the original; in ch. xxii. he was speaking in Hebrew, and the notice was not  
required.

**it is hard for thee to kick  
against the pricks**] This is found here  
only; in ch. ix. the words are spurious,  
having been inserted from this place. The  
metaphor is derived from oxen at plough