or drawing a burden, who, on being  
pricked with the goad, kick against it, and  
so cause it to pierce deeper. See instances,  
in my Greek Test., of the use of the proverb.

**16–19.**] There can be no question that St. Paul here *condenses into one,  
various sayings of our Lord to him at  
different times, in visions,* see ch. xxii.  
18–21; and *by Ananias*, ch. ix. 15; see  
also ch. xxii. 15, 16. Nor can this, on the  
strictest view, be considered any deviation  
from truth. It is what all must more or  
less do who are abridging a narrative, or  
giving the general sense of things said at  
various times. There were reasons for its  
being minute and particular in the *details  
of his conversion;* that once related, the  
commission which he thereupon received is  
not followed into *its* details, but *summed  
up as committed to him by the Lord himself.* It would be not only irreverent, but  
false, to imagine that he put *his own  
thoughts* into the mouth of our Lord; but  
I do not see, with Stier, the necessity of  
maintaining that all these words were actually *spoken* to him at *some time* by the  
Lord. The message delivered by Ananias  
certainly furnished some of them; and the  
unmistakable utterings of God’s Spirit  
which supernaturally led him, may have  
furnished more, all within the limits of  
truth.

**16.**] **for this purpose** refers  
to what follows, **to make thee**, &c.; **for**  
gives the reason for **rise, and stand upon  
thy feet**. See reff.

**of these things  
which thou hast seen**] Stier remarks,  
that Paul was the witness of the *glory  
of Christ:* whereas Peter, the first of the  
former twelve, describes himself (1 Pet.  
v. 1) as ‘a witness of the *sufferings* of  
Christ, and a partaker of the glory that  
shall be revealed.’ So true it was that this  
*latest born* among the Apostles, became,  
by divine grace, *more than they all* (1 Cor.  
xv. 8–10).—The expression **a minister of  
those things which thou hast seen** may  
be compared with “*ministers of the word*,”  
which St. Luke calls the *eye-witnesses*,  
Luke i. 2.

**and of those things in  
the which** (or, **on account of which**) **I  
will appear unto thee**] That such visions  
did take place, we know, from ch. xviii. 9;  
xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i.  
12.

**17. delivering thee from**] This,  
and not ‘*choosing thee out of*,’ is the right  
meaning.

**the people**] as elsewhere,  
**the Jewish people**. “Thus,” says Calvin,  
“the Lord armed him against all fears  
which awaited him, and at the same time  
prepared him to bear the cross.”

**unto whom**] to *both*, the people, and the  
Gentiles; not the Gentiles only.

**18.**]  
not, as Beza, and A. V., ‘*to turn them:*’  
but, **that they may turn;** see ver. 20.—The  
general reference of **whom** becomes tacitly  
modified (not expressly, speaking as he was  
to the Jew Agrippa) by the expressions above,  
**darkness** and **the power of Satan**, both,  
in the common language of the Jews,  
applicable only to the Gentiles. But in  
reality, and in Paul’s mind, they had their  
sense as applied to Jews,—who were in  
spiritual darkness and under Satan’s power,  
however little they thought it. See Col.  
i. 13.

**that they may receive**] A  
*third step:* first the *opening of the eyes*—next, *the turning to God*—next, the *receiving remission of sins and a place among  
the sanctified;* see ch. xx. 32.—This last  
reference determines the words **by faith  
that is in me** to belong, not to **sanctified**,  
but to **receive**.—Thus the great object of  
Paul's preaching was to awaken and shew  
the necessity and efficacy of *faith that is  
in Christ*. And fully, long ere this, had  
he recognized and acted on this his great