7—19. THE ACTS. 8ll   
   
 whereof they now accuse me. M But this I confess unto   
 thee, that after \*the way which they call heresy, so smo   
 vili 4. ch,   
 worship I the 'God of my fathers, believing all things :/%¥h.1.5.   
 which are written in ™the law and in the prophets : "2% arb   
 15and "have hope toward God, whic! alyes 2 xxvili.23.   
 which they themselves "e745   
 also allow, °that there shall be a resurrection [° of’ the obiw 0.   
 dead,] both of the just and unjust. 16 And P herein do f 7 John vy.   
 exercise myself, to have always a conscience void of   
   
 offence toward God, and toward men. 17g Now after   
 many years 1I came to bring alms to my nation, and ach-229,39:   
 18th Whereupon certain Jews from Asia found   
 me purified in the temple, neither with multitude, nor Fh.   
 195 Who ought to have been here before \*¢'2%i'   
 with tumult.   
   
 © omit. f render, I also. 8 render, But.   
 h or, Amidst which, ¢.e. my offerings, For the literal rendering, and force,   
   
 see notes.   
 Sadducees. But perhaps this inference is   
 cause his raising disturbances while in cus- too hasty; Paul might regard them as   
 tody was out of the question. 12. in representing the whole Jewish people, and   
 the city] literally, throughout the city, speak generally, as he does of the same   
 “any where in the city ;’ we say, ‘up and hope ch. xxvi. 7, where he assigns it to   
 down the streets’ 14.] The But here “our twelve tribes.” The words “of the   
 has its peculiar force, of taking off the dead,” inserted here in some- MSS. to fill   
 attention from what has immediately pre- up the meaning, are not likely to have   
 ceded, and raising a new point as more been spoken by the Apostle. The juxta-   
 worthy of notice. But, (‘if thou wouldst position of those words, which excited   
 truly know the reason why they accuse me’), mockery even when the Gospel was being   
 this is the whole grievance. heresy, directly preached, would hardly have been   
 in allusion to the same word used by Ter- hazarded in this defence, where every ex-   
 tullus, ver. 5. Tbe word is capable of an ression is so carefully weighed. 16.   
 indifferent or of a bad sense. Tertullus erein | accordingly, i.e. and che-   
 had used it in the latter. Paul explains rishing this hope.’ I also, i.e. ‘as   
 what it really was. the god of my well as they’ 17.) But refers back   
 fathers] literally, my paternal God (see to the former “but,” ver. 14. ‘But the   
 below). Notice in the words the skill of matter of which they complain is this,   
 Paul. The term was one well known to after an absence of many years,’   
 the Greeks and Romans, and which would 1 Cor. xvi. 3, 4; 2 Cor. notes, ch.   
 carry with it its own justification, The xx. 4, 18.] The construction in the   
 abandonment of a man’s national worship original is peculiar, and can hardly be re-   
 and attaching himself to strange gods and presented in a faithful English version,   
 modes of worship was regarded unfavour- The nominative case to the verb found   
 ably by the Romans: and the Jews had has to be supplied, somchow thus: amidst   
 had their worship of their fathers’ God which they found me purified in the   
 with their ancient national rites, and temple, none who detected me in the   
 again secured to them by decrees of ma- act of raising a tumult.... but certain   
 gistrates and of the senate. In his address Asiatic Jews .... This would leave it to   
 to the Jews (ch. xxii. 14) the similar ex- be inferred that no legal officers had ap-   
 pression, “ the God of our fathers,” brings prehended him, but certain private indi-   
 out more clearly those individual fathers, viduals, illegally; besides had not come   
 in whom Felix had no interest further than forward to substantiate any charge   
 the identification of Paul’s religion with hin, 19.] This also 1s a skilful   
 that of his ancestors required. 15. ment on the part of the Apostle :—it   
 they themselves] literally, very men. the custom of the Romans not to judge a   
 It would appear from this, that the High prisoner without the accusers face to face,   
 Vriest and the deputation were not of the