818 THE ACTS. XXVI.   
   
 happy, king Agrippa, because I shall answer for myself   
 this day before thee touching all the things whereof I am   
   
 accused of the Jews: 3especially ™ because I know thee to   
 be expert in all customs and questions which are among   
 the Jews: wherefore I beseech thee to hear me patiently.   
 tua® 4 My manner of life from my youth, which was at the first   
 12. among mine own nation at Jerusalem, know all the Jews;   
 » 5which knew me from the beginning, if they would   
 : testify, that after \*the "most straitest sect of our religion   
 ind: ‘xi. 6> And now I stand and am judged   
 series 16, for the hope of \*the promise made of God unto our   
 sari 1 “fathers: Tunto ; which promise ‘our twelve tribes, in-   
 16. Ezek. ’ stantly serving God ° ° day and night, \* hope to come.   
 which hope’s sake, P Aing Agrippa, I am accused of the   
 8 Why should it be thought a thing incredible   
 For   
   
   
 v5. Jews.   
 Phil. fii.   
 ™ render, because thou art. 2 ¢,e. strictest.   
 © render, night and day. P read, O king.   
   
   
 very precisely. The hand was stretched Paul and the Jews, which lies beneath the   
 out with the two lower fingers shut, and surface of this verse, is yet not brought   
 the rest straightened. St. Paul’s hand was out: he had already arrived at the accom-   
 chained—compare “ these bonds,” ver. 29. plishment of this hope, to which they, with   
 5. the strictest sect] Sce ch. xxii. all their sacrifices zeal, wereas yet only   
 8. Josephus calls the Pharisees “a sect of earnestly tending, having it yet in the   
 the Jews professing to be more devout future only (see Rom. x. 2). It was con-   
 than other men, and to observe the laws cerning this hope (in what sense appears   
 more strictly.” The use of the term finds not yet) that he was accused by the Jews.   
 another example in Eph. v. 15, which is 8.] Having impressed on his hearers   
 literally, ye walk strictly.” The word the injustice of this charge from the Jews,   
 rendered sect is the same as that rendered with reference to his holding that hope   
 in ch, xxiv. 5, “heresy,” here used in an which they themselves held, he now leaves   
 indifferent sense. 6.] The promise much to be filled up, not giving a con-   
 spoken of is not that of the resurrection fession of his own faith, but proceeding   
 merely, but that of a Messiah and His as if it were well understood. ‘You as-   
 Kingdom, involving (ver. 8) the resurrec- sume rightly, that I mean hy this hope, in   
 tion, This is evident from the way in my own case, my believing it accomplished   
 which he brings in the mention of Jesus in the crusified and risen Jesus of Naza-   
 of Nazareth, and connects His exaltation reth.’ Then, this being acknowledged, he   
 (ver. 18) with the universal preaching of goes on to show how his own view became   
 repentance and remission of sins. But he so changed with regard to Jesus; drawing   
 hints merely at this hope, and does not a contrast in some respects between hin-   
 explain it fully: for Agrippa knew well self, who was supernaturally brought to   
 what was intended, and the mention of any the faith, and them, who yet could not   
 king but Cesar would have misled and pre- refuse to believe that God could and might   
 judiced the Roman procurator. There is raise the dead. All this he mainly ad-   
 great skill in binding on his former Phari- dresses to Agrippa (ver. 26), as being the   
 saic life of orthodoxy (in externals), his best acquainted with the circumstances,   
 now real and living defence of the hope of and, from his position, best qualified to   
 Israel. But though he thus far identifies judge of them. It may he, as Stier   
 them, he makes no concealment of the dif: suggests, that if not open, yet practical   
 ference between them, ver. 9 ff. 7 Sadduceism had tainted the Herodian   
 our twelve tribes} The Jews in Judma, family. Paul knew, at all events, how   
 and those of the dispersion also. See generally the highly cultivated, and those   
 James i.1. There was a diflerence between in power and wealth, despised and thought