3—15. THE ACTS. $19   
   
 with you, 4that God should raise the dead? 9 i] y @ John 2.   
 thought with myself, that I ought to do many SI things #7   
   
 contrary to the name of Jesus of Nazareth. Whi vii.   
 thing I also did in Jerusalem: and many of the 10.) Which did > ch   
 I shut up in "prison, having received authority ‘from the te.:,142:   
 chief priests; and when they were put to death, I gave my   
   
 8 yoice against them. 1k And I punished them oft in ken-xxti1.   
 every synagogue, and compelled them to blaspheme; and   
 heing exceedingly mad against them, I persecuted them   
 even unto strange cities. 12!Whereupon as I went to !ch.x3:   
 Damascus with authority and commission from the chicf   
 priests, at midday, O king, I saw in the way a light   
 from heaven, above the brightness of the sun, shining   
 round about me and them whieh journeyed with me.   
 14 And when we were all fallen to the earth, I heard a   
 voice speaking unto me, and saying in the Hebrew tongue,   
 Saul, Saul, why persecutest thou me? it is hard for thee to   
   
   
   
   
 kick against the pricks. 1 And I said, Who art thou,   
   
 4 render, if God raiseth. T render, prisons.   
 8 render, Vote. t render, saying unto me.   
   
 incredible the doctrine of the resurrection. hardly have been less than thirty, when   
 It is not, as commonly rendered, sent on his errand of persecution to   
 ‘that God should raise the dead’ (E. V. Damascus. On the fact, compare the   
 but the question is far stronger than thi: words “Saul was consenting unto his   
 why is it judged by you a thing past death,” ch. viii. 1. 11. punished   
 belief, if raises the dead i. c. God, them] viz. by scourging ; comp. Matt. x.   
 tn His exercise of power, sees fit to raise 17. Icompelled them to blaspheme docs   
 the dead (the word implying that such a not imply that any did blaspheme (Christ :   
 fact has veritably taken place), is it for so Plmy, in his celebrated Epistle, speaks   
 you to refuse to believe it?’ 9 of ordering the Bithynian Christians to   
 Henceforward he passes to his own history, curse Christ, and adds, that he hears none   
 —how he once refused, like them, to can be compelled to do this who are really   
 believe in Jesus: and shews them both the Christians): the verb only relates the   
 process of his conversion, and the ministry attempt. The persecuting the Christians   
 with which he was entrusted to others. even to foreign cities, the transition   
 10, 11.] This is the “great persecu- to the narrative following. , 12, Where-   
 tion” of ch, viii. 1. We are surprised upon] literally, In which things (being   
 here by the unexpected word saints (holy engaged). 13.] See notes on ch. ix.   
 ones), which it might have been thought 38—8, where I have treated of the disere-   
 he would have rather in this presence pancies, real or only apparent, between the   
 avoided. But, as Stier remarks, it belongs three accounts of Saul’s conversion, Seo   
 to the more confident tone of this speech, also ch. xxii. 14. in the He-   
 which he delivers, not a prisoner defend- brew tongue] These words are expressed   
 ing himself, but as one being heard before here only. In ch. ix. we have the fact   
 those who were his audience, not his judges. remarkably preserved by the Hebrew form   
 I gave my vote against them cin in the original; in ch. xxii. he was speak-   
 hardly be taken figuratively, as many ing in Hebrew, and the notice was not   
 Commentators, trying to escape from the required. it is hard for thee to kick   
 inference that the “young man” Saul was against the pricks] This is found here   
 a member of the Sanhedrim; but must be only; in ch. ix. words are spurious,   
 understood as testifying to this very fact, having been inserted from this place. The   
 however strange it may seem. He can metaphor is derived from oxen at plough