820 THE ACTS. XXVI.   
   
 Lord? And Ze said, I am Jesus whom thou persecutest.   
 16 But rise, and stand upon thy feet: for I have appeared   
 meh, xxits, unto thee for this purpose, ™to make thee a minister and   
 iim, a Witness both of these things which thou hast seen, and   
   
 o Isa. sat of those things in the which I will appear unto thee;   
   
 17 delivering thee from the people, and from the Gentiles,   
 "unto whom [\* zow] I send thee, 18° to open their eyes,   
   
 cari, [Y and] ® 2 ¢o turn them from darkness to light, and from   
 the power of Satan unto God, that they may receive   
 forgiveness of sins, and ‘inheritance among them which   
   
 U yead, with all our oldest authorities, the Lord.   
   
 = omit, with all our MSS. Y omit.   
 2 render, that they may turn.   
   
 or drawing a burden, who, on being by divine grace, more than they all (1 Cor.   
 pricked with the goad, kick against it, and xv. 8—10).—The expression a minister of   
 so canse it to pierce deeper. See instances, those things which thou hast seen may   
 in my Greek Test., of the use of the pro- be compared with “ ministers of the word,”   
 verb. 16—19.] There can be no ques- which St. Luke ealls the eye-witnesses,   
 tion that St. Paul here condenses into one, Luke i. 2. and of those things in   
 various sayings of our Lord to him at the which (or, on account of which) I   
 different times, in visions, see ch. xxii. will appear unto thee] That such visions   
 18—21; and by Ananias, ch. ix. 15; see did take place, we know, from ch. xviii.   
 also ch. xxii. 15, 16. Nor can this, on the xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i.   
 strictest view, be considered any deviation 12. 1%. delivering thee from] This,   
 from truth. It is what all must more or and not ‘choosing thee out of,’ is right   
 less do who are abridging a narrative, or meaning. the people] as elsewhere,   
 giving the general sense of things said at the Jewish people. “Thus,” says Calvin,   
 various times. There were reasons for its “the Lord armed him against all fears   
 being minute and particular in the details which awaited him, and at the same time   
 of his conversion; that once related, the prepared him to bear the cross,”   
 commission which he thereupon received is unto whom] to oth, the people, and the   
 not followed into its details, but summed Gentiles; not the Gentiles only. 18.]   
 up as committed to him by the Lord him- not, as Beza, and A. V., ‘to turn them?   
 self. It would be not only irreverent, but but, that they may turn; see ver. 20.—The   
 false, to imagine that he put his own general reference of whom becomes tacitly   
 thoughts into the mouth of our Lord; but modified (not expressly, speaking as he was   
 I do not see, with Stier, the necessity of tothe Jew Agrippa) by the expressions above,   
 maintaining that all these words were ac- darkness and the power of Satan, both,   
 tually spoken to him at some time by the in the common language of the Jews,   
 Lord. "The message delivered by Ananias applicable only to the Gentiles. But in   
 certainly furnished some of them; and the reality, and in Paul’s mind, they had their   
 unmistakeable utterings of God’s Spirit sense as applied to Jews,—who were in   
 which supernaturally led him, may have spiritual darkness and under Satan’s power,   
 furnished more, all within the limits of however little they thought it. See Col.   
 truth. 16.] for this purpose refers i. 18. that they may receive] A   
 to what follows, to make thee, &c.; for third step first the opening of the eyes—   
 gives the reason for rise, and stand upon next, the turning to God—next, the re-   
 thy feet. Sce reff. of these things ceiving remission of sins a place among   
 which thou hast seen] Stier remarks, the sanctified ; see ch. xx. 32.—This last   
 that Paul was the witness of the glory reference determines the words by faith   
 of Christ : whereas Peter, the first of the that is in me to belong, not to sanctified,   
 former twelve, describes himself (1 Pet. but to receive.—Thns the great object of   
 v. 1) as ‘a witness of the sufferings of Paul's preaching was to awaken and shew   
 Christ, and a partaker of the glory that the necessity and efficacy of faith that is   
 shall be revealed.’ So true it was that this in Christ. And fully, long cre this, had   
 latest born among tho Apostles, became, he recognized and acted on this his great