science, but also seek divine light upon conscience.
(2) Conscience does not tell what is right, but bids us do what we believe to be right.

- 2. The high-priest has high office by favor, used it man who had obtained his high office by favor, used it as a tyrant and a money-grasper, and was even then under accusation for crime. Commanded. Probably he was not in the presidency seat, but spoke out from his place in his rage, forgetting that he had no authority over a Roman citizen. To smite him on the mouth. This was a violation of justice, even if Paul were there for trial; but it showed that the spirit of persecution is the same in all ages. Richard Baxter, one of the noblest men of his century, was so treated by the brutal Lord defireys, in the reign of Charles II. (3) We should treat all men as innocent until they are proved applied.
- guilly.

  3. Then said Paul. Paul's words were not quite right, judged by the standard of his Saviour's example, yet they need not be criticized severely, for almost any ann of his quick and fiery nature, under sudden wrong and insul would feel the same temptation. (b) We can a lesson of vactof abuses over our trapers, even from the failing of an apostle. God shail sure thee, from the failing of an apostle. God shail sure thee, from the failing of an apostle. God shail sure thee, from the failing of an apostle. God shail sure the place in a common sewer, and slain. Thou whited how the fail of the fai
  - 4 They that stood by. Members of the council, or its officers, who were indignant at language which seemed to them impious. Revilest thou God's high-priest. The high-priest was the head of Judaism throughout the world, and to the people the representative of God himself; hence was always treated with great reverence.
  - the excitement of the moment had forgotten whom he excitement of the moment had forgotten whom he was addressing, and now desired to apologize for his hasty words. Yet it is entirely possible that in a crowded assembly he may not have noticed who had shouted out "Strike him on the mouth!" or he may not have known the high-priest's name, having heen long absent from the city. It is written. When he was accused of violating. Thou shalt not speak evil. Already, in Rom. 18 Paul had written of the relation of the Christian to the State, showing that government is divinely ordered, and its officers should be held in reverence. (6) A noble man is never ashamed to conjess and apologize for his error. (7) We should how the office of a ruler, even when we must despise the man web occupies it.
  - the office of a ruler, even when we must despise the man who occupies it.

    6. When Paul perceived. His purpose had been to present a caim and straightforward defense of his conduct as a Christian, but he had seen that his hearers were in o mood to listen to him andially; and now he determines suddenly upon a bold stroke which may he determines suddenly upon a bold stroke which may he determines suddenly upon a bold stroke which may he determines suddenly upon a bold stroke which may he determines where the agnostics of their day, skeptical in dincees were the agnostics of their day, skeptical in their views of the Old Testament, liberal in their tendencies, and worldly in their lives. They held most of the office so in the Church and the State, though they were less numerous and less popular than the rival were less numerous and less popular than the rival year. They held most of the other Pharisees. These were a party sect. The other Pharisees. These were a party which had gradually grown up among the thoughtful Jews, and the separation of the Jews from all other peoples, and the separation of the Jews from all other peoples, and the separation of the Best from all other peoples. They were more easily led to belief in the Gospel than they were more easily led to belief in the Gospel than they were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur. This was a skill-were the Sadducees. He cried ur

- the less a Pherisee in his doctrines because he was a Christian. The son of a Pharisee. Rev. Ver., "a son of Pharisees, that is, belonging to a Pharisal lineage. Of the hope. He refers to the great hope of his people, the appearance of the promised Messiah. And resurrections the dead. A prominent doctrine of the Pharisees, which in Paul's mind received about the proof in the many have referred to Christ's appearances to him on the way to Damascus and in the temple, upon the reality of which depended, in his mind, the whole doctrine of the resurrection.
- 7. There arose a dissension. The assembly at once broke into its two parties, which hated each other as bitterly as both hated Paul. The Pharisees for the moment were inclined to think that the apostle might really have seen the vision of which he had spoken, while the Sadduceee considered him a deceiver and an enemy. The multide was divided. That is, the body of the council, consisting generally of seventy-two members, besides other officials and attendants, all of whom now joined in the wrangle.
- S. The Sadducces say. This is not intended to give even a summary of the doctrine of either party, except upon the points of the future life and spiritual existences. The Sadducces held that the spirit cased to exist with the body, hence that there could be no resurrection. Neither angel. They believed that the anglie appearances named in the Old Tetament were made to the spirit cased to expend the spirit cased to the spirit cased to the spirit cased to the spirit cased to the spirit. As separate from the body. The Pharisces confess to the spirit cased to the
- 9. A great cry. Each side asserting its doctrine voeiferously, while the Roman officer looked on in wonder. The scribes. The members of the Sanhedrine ver popularly known as scribes, though some of them were priests. Sirove. Literally, fought. There was hand-to-hand conflict in the council-chamber between the two parties, one striving to kill the apostic, the other to defend him. We find no crill. Thus the heat of party admitting what they would never heat of party admitting what he party in the party of the party o
- 10. The chief captain. Claudius Lysias, the colonel in command of the Tower of Antonia. Fearing lest Prul. He was responsible for the safety of Paul as a Roman citizen, and took instant measures to secure it. Commanded the soldiers. He may have been present, and sent up to the castle for a larger guard; or he may have received word of the struggle from the officer in charge of Paul. Int. the castle. The Tower of Antonia, overlooking the temple on its northern side.
- tonia, overlooking the temple on its northern side.

  1. The night following. At the close of the day, as he lay alone in his dungeon, in the reaction that follows intense mental strain, Paul may have been discouraged, and needed the conforting revelation that he was in the path of duty. The Lord stood by him Without doubt in a visible form, now well-known to the apostle.

  (8) One glance at Jesus face will compensed for a life-time of suffering. Be of good cheer. He needed this assurance, for his coming had been against the advice of his best friends, and he may have felt doubtful whether his conduct had been wise, and what was to be the issue. (9) The greatest saints, and what was to be the issue. (9) The greatest saints, and Elijah, a John the Baptist, and a Paul, have possed through experiences of doubt and depression. Testified of me in Jerosalem. This was the Lord's indorsement of his conduct since he had been in the city, which must have been of great comfort to the apostle. Also at Rome. He knew, then, that despite all his present danger, with the ly a prison wall between him addeath, he was secure. And in the after months and years, through whis imprisonment at Cesarea, and in the storm on the Mediterranean, he still cherished the hope which this vision gave him. (1) "So may one crumb of divine grace and help be multiplied to feed free thousand wants."—Alford.

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