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om. 1. 16.

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s 2. 37, 38.

IV. ITS FIDELITY TO SCRIPTURE.

The prophets and Moses. v. 22.

Witnessed by the law. Rom. 3. 21, 22.

All the prophets witness. Acts 10. 43.

V. ITS CENTRAL THEME.

That Christ should suffer. v. 23.

We preach Christ crucified. 1 Cor. 1. 23.

Jesus Christ and him crucified. 1 Cor. 2. 2.

VI. ITS COURTEOUS MANNER.

I am not mad. vs. 24-27.

In meekness instructing. 2 Tim. 2. 24, 25.

Learn of me.... meek. Matt. 11. 29.

VII. ITS PERSUASIVE POWER.

Almost thou persuadest. v. 27.

Anon with joy receiveth. Matt. 13. 20, 21.

Not many noble are called. 1 Cor. 1. 26.

EXPLANATORY AND PRACTICAL NOTES.

Our lesson to-day gives us still another "defense" by Paul. It was delivered in the same judgment hall, probably, that was the scene of our last lesson, only to another procurator. Felix has been removed by the Roman authorities, and in his place is Festus, a representative Roman governor, with Agrippa, the king, and his sister Bernice as guests. It throws a lurid light on the bad morals of the time to note the bond of sin that united Agrippa and Bernice closer even than the ties of birth, and to recall the wicked relationship of another sister (Drusilla, mentioned in the last chapter) to Felix. The full force of this speech can only be had by attentively reading all the events recorded in chapters 21-25. Picture the surroundings of Paul when this defense was made: courtiers, retainers, and guards surrounding the accomplished prince and the courtly Roman skeptic, and before them with one hand free from his chains, Paul, the prisoner. Like most of his other public utterances that have come to us this speech is largely autobiographical. It contains his "personal experience." Paul stood almost alone. He had many devoted friends, but most of them were far away. The Sadducees regarded him with vindictive hatred; the Pharisees would have supported him because of his maintenance of the doctrine of the resurrection, if he had not constantly irritated them by his glorification of the "righteousness which is by faith" rather than the "righteousness which is by the law." Even the Christians as a class did not support him; indeed, many of them were bitterly opposed to him. They "looked upon the death and resurrection of Jesus as the supreme and final sanction of the law, but never admitted that Christ could in any sense supersede that law." This lesson presents the third great turning point in Paul's life; the first being his conversion, and the second his call by Barnabas to evangelize Antioch.

Verse 19. King Agrippa. This Agrippa, Bernice, and Drusilla were all children of Herod Agrippa, who killed James and imprisoned Peter. His dominions were east of the Sea of Galilee. He was immortal in life, but, on the whole, "the best of the Herodian family."

20. At Damascus Paul first publicly witnessed for Christ. **At Jerusalem** his ministry, though lasting only a fortnight, was long enough to excite the anger of the Jews and the fear of the disciples. **The coasts of Judea.** Throughout Judea. **Repent,** etc. A true Gospel experience involves a change of conduct as well as of opinions and feelings.

21. For these causes. Literally, "on account of these things"—that is, Paul's proclaiming, especially to the Gentiles, the Gospel of Christ. **In the temple.** Where, as we have already seen, he was engaged in a pious observance. **Went about.** "Undertook." **To kill me.** He certainly would have been murdered if the Romans had not seized him.

22. Having therefore obtained help of God. He who is supported by divine allies can stand opposition from all the world. **Witnessing.** The Gospel preacher is simply a witness-

bearer. **To small.** The lowly. Large numbers of the early Christians were slaves. **And great.** Such as were now in his presence, and such as their emperor at Rome, before whom he was destined to speak. **None other things than . . . the prophets and Moses.** Paul talks to Agrippa as to one who is familiar with the Hebrew sacred writings in their great popular divisions, and maintains that there is complete accord between the Old Testament and the newer truth which he emphasizes.

23. That Christ should suffer. Such predictions stand recorded on the pages of Isaiah, Daniel, and Zechariah as well as in the Psalms. **The first that should rise from the dead.** First not in time, but in character of his resurrection, which was by his own power, and foretold by his own lips. **To the Gentiles.** The proclamation of Gentile equality in Gospel privileges always aroused fiercest hate on the part of the Jews. Remember, in reading this, that King Agrippa was a Jew.

24. Festus. The Roman governor who ruled Judea from A. D. 60-62. In general, a just and capable ruler. **Beside thyself.** He had no conception of the truth of Christianity and deemed