mission. The epistles to the Galatians and  
Romans are two noble monuments of the  
APOSTLE OF FAITH.

**19. I was not  
disobedient**] See Isa. l. 5.

**22.**) The  
**therefore** refers to the whole course of  
deliverances which he had had from God,  
not merely to the last. It serves to close  
the narrative, by shewing how it was that  
he was there that day,—after such repeated  
persecutions, crowned by this last attempt  
to destroy him.

**23. If** (not, “*that*,”  
as A. V.)] meaning, that the things following were patent facts to those who  
knew the prophets. See Heb. vii. 15  
(marginal rendering), where *if* has the  
same sense.

The first thing which  
was thus patent was not, as Beza, and  
A. V., “*that Christ should suffer:*” but  
**that Christ was liable to suffering**. St.  
Paul does not refer to the prophetic announcement, or the historical reality, of  
the *fact* of Christ’s suffering, but to the  
*idea* of the Messiah, as *passible* and suffering, being in accordance with the testimony of the prophets. That the fact of  
His having suffered on the cross was in the  
Apostle’s mind, can hardly be doubted:  
but that the words do not assert it, is evident from the change of construction in the  
next clause, where the fact of the bringing  
life and immortality to light by the resurrection is spoken of.

**first rising from  
the dead**] literally, **first from the resurrection of the dead:** implying that this  
light, to be preached to the Jews (**the  
people**) and Gentiles, must spring *from the  
resurrection* of the dead, and that Christ  
*the first from the resurrection*, was to  
announce it. See Isa. xlii. 6;  
xlix. 6; lx. 1, 2, 3; Luke ii. 32; ch. xiii. 47.

**24.**] The words **as he thus spake for  
himself** must refer to the last words  
spoken by Paul: but it is not necessary  
to suppose that *these only* produced the  
effect described on Festus. Mr. Humphry  
remarks, “Festus was probably not so  
well acquainted as his predecessor (ch.  
xxiv. 10) with the character of the nation  
over which he had recently been called  
to preside. Hence he avails himself of  
Agrippa’s assistance (xxv. 26). Hence also  
he is unable to comprehend the earnestness of St. Paul, so unlike the indifference  
with which religious and moral subjects  
were regarded by the upper classes at  
Rome. His self-love suggests to him, that  
one who presents such a contrast to his own

apathy, must be mad: the convenient hypothesis that much learning had produced this  
result, may have occurred to him on hearing  
Paul quote prophecies in proof of his assertions.”

**thou art beside thyself** (**mad**)]  
not merely, ‘*thou ravest*,’ nor ‘*thou art an  
enthusiast:*’ nor are the words spoken in  
jest, as Olshausen supposes,—but in earnest,  
as Chrysostom says: “They are the words  
of angry passion.” Festus finds himself  
by this speech of Paul yet more bewildered