than before.

**thy much learning**] or,  
as it may be rendered, **those many writings**.  
Meyer understands Festus to allude to the  
many rolls which Paul had with him in  
his imprisonment (we might compare “*the  
books, especially the parchments*” of 2  
Tim. iv. 13) and studied: but the ordinary  
interpretation, **thy much learning**, seems  
more natural, and so De Wette.

**doth make thee mad**] or, is turning thee  
to madness, **is turning thy brain**.

**25.**] **truth** may be spoken *warmly* and  
*enthusiastically*, but *cannot be predicated  
of a madman’s words:* **soberness** is directly  
opposed to **madness**.

**26.**] Agrippa is  
doubly his witness, (1) as *cognizant of the  
facts* respecting Jesus, (2) *as believing the  
prophets*. This latter he does not only  
assert, but appeals to the faith of the king  
as a Jew for its establishment.

**was  
not done in a corner**] *This*, the act done  
to Jesus by the Jews, and its sequel, was  
not done in an obscure corner of Judæa,  
but in the metropolis, at a time of more  
than common publicity.

**28.**] These  
words of Agrippa have been very variously  
explained. I have discussed the proposed  
renderings in the note in my Greek Test.  
From that it appears that the rendering  
of the A. V. is inadmissible, for want of  
any example of the original expression  
bearing this meaning: and that the rendering in the margin seems to suit best both  
the words and the context. It appears  
also that Agrippa is characterizing *no effect  
on himself*, but what Paul was fancying in  
his mind, reckoning on the *persuasion* which  
he had expressed above (ver. 26): and that  
he speaks of something *not* that he is *likely  
to become,* but that *contrasts strangely  
with his present worldly position and intentions.* I would therefore render the  
words thus: **Lightly** (with small trouble)  
**art thou persuading thyself that thou  
canst make me a Christian:** and understand them, in connexion with Paul’s  
having attempted to make Agrippa a witness on his side,—‘*I am not so easily to  
be made a Christian of, as thou supposest.*’

**29.**] **I could wish to God, that whether with ease or with difficulty (on my  
part), not only thou, but all who hear me  
to-day, might become such as I am, except  
only these bonds.** He understands the  
saying just as Agrippa had uttered it, viz.  
that he was calculating on making him  
a Christian, **easily**, ‘*with little trouble*,’  
‘*with slight exertion or persuasion:*’ and  
contrasts with it, **with difficulty**, ‘*with  
great trouble*,’ ‘*with much labour.*’ See  
further in my Greek Test.

**except  
these bonds**] He shews the chain, which  
being in *military custody*, he *bore on his  
arm*, to connect him with the soldier who