822 THE ACTS. XXVI. 25—82.   
   
 4thou art beside thyself; @ much learning doth make thee   
 42 Kinga tx. 25 But he said, I am not mad, most noble Festus ;   
 i. John x, but speak forth the words of truth and soberness. % For   
 the king knoweth of these things, before whom also I   
 speak freely: for I am persuaded that none of these things   
 are hidden from him; for this thing was not done in a   
 corner. 7 King Agrippa, believest thon the prophets ?   
 I know that thou believest. °8'Then Agrippa said unto   
 Paul, f Almost thou persuadest me to be a Christian. 29 And   
 Paul said, \*I would to God, that 8 not only thou, but also   
 all that hear me this day, were both almost and altogether   
 such as Iam, except these bonds. % And [when he had   
 thus spoken,| the king rose up, and the governor, and   
 €1 Cor. 7. Bernice, and they that sat with them: 3! and when they   
   
   
   
   
   
   
 € render, thy much.   
 f read and vender, With small persuasion thou thinkest that thou   
 canst make me... .   
 & render, whether with little persuasion or with much, not only   
 thou, but also all who hear me this day, might become such as   
   
 ITam,....   
 b omit.   
   
 than before. thy much learning] or, ing in the margin seems to suit best both   
 as it may be rendered, those many writings. the words and the context. It appears   
 Meyer understands Festus to allude to the also that Agrippa is characterizing no effect   
 many rolls which Paul had with him in on himself, but what Paul was fancying in   
 his imprisonment (we might eompare “the his mind, reekoning on the persuasion which   
 books, especially the parchments” of 2 he had expressed above (ver. 26): and that   
 Tim. iy. 13) and studied: but the ordinary he speaks of something noé that he is likely   
 interpretation, thy much learning, seems to become, but that contrasts strangely   
 more natural, and so De Wette. with his present worldly position and in-   
 doth make thee mad] or, is turning thee tentions. I would therefore render the   
 to madness, is turning thy brain. words thus: Lightly (with small trouble)   
 25.] truth may be spoken warmly and art thou persuading thyself that thou   
 enthusiastically, but cannot be predicated canst make me a Christian: and under-   
 of amadman’s words : soberness is directly stand them, in connexion with Paul’s   
 opposed to madness. 26.] Agrippa is having attempted to make Agrippa a wit-   
 doubly his witness, (1) as cognizant of the ness on his side,—‘ I am not so easily to   
 facts vespeeting Jesus, (2) as believing the be made a Christian of, as thou supposest?   
 prophets. This latter he does not only 29.] I could wish to God, that whe-   
 assert, but appeals to the faith of king ther with ease or with difficulty (on my   
 asa Jew for its establishment. was part), not only thou, but all who hear me   
 not done in a corner] This, the act done to-day, might become such as I am, except   
 to Jesus by the Jews, and its sequel, was only these bonds. He understands the   
 not done in an obseure corner of Judaa, saying just as Agrippa had uttered it, viz.   
 but in the metropolis, at a time of more that he was calculating on making him   
 than common publicity. 28.) These a Christian, easily, ‘with little trouble,’   
 words of Agrippa have been very variously ‘with slight exertion or persuasion? and   
 explained. I have diseussed the proposed coutrasts with it, with difficulty, ‘with   
 renderings in the note in my Greck Test. great trouble, ‘with nuch labour? See   
 From that it appears that the rendering further in my Greek Test. except   
 of the A. V. is inadmissible, for want of these bonds] He shews the ehain, which   
 any example of the original expression being in mélitary custody, he bore on his   
 bearing this meaning: and that the render- avm, to counect him with the soldier who