**CHAP. XXIV. 1–XXVI. 32.**] PAUL’S  
IMPRISONMENT AT CÆSAREA.

**1.  
after five days**] or, **on the fifth day**—from  
Paul’s *departure for Cæsarea*. This would  
be the natural point from which to date  
the proceedings of the High Priest, &c.,  
who were *left* in Jerusalem. That it is so,  
appears from ver. 11. See note there.

**a certain orator**] This was an  
“*orator forensis*,” or *pleader*, persons who  
abounded in Rome and the provinces.

**Tertullus**] The name is a diminutive from  
Tertius,as Lucullus from Lucius,—Catullus  
from Catius. We are told that many Roman  
youths, who were studying for the bar,  
were in the habit of accompanying the  
magistrates into the provinces, to practise  
themselves in pleading the causes of the  
provincials, and thus be preparing for more  
important actions in the metropolis.

**informed**] **laid information;** and, as it  
seems, not by writing, but by word of  
mouth, since they appeared in person, and  
Paul was called to confront them.

**2.**]  
Grotius tells us that it is among the precepts of the rhetoricians, to win the favour  
of a judge by praising him. Certainly  
Tertullus fulfils and overacts the precept,  
for his exordium is full of the basest flattery. Contrast with his “*great quietness*”  
and “*worthy deeds*,” the description of  
Tacitus, where he says that Felix, and  
Ventidius Cumanus, who ruled in Galilee,  
emulated one another in crimes and enormities. They carried out their mutual  
enmity by employing bands of robbers to  
slay and plunder, who sometimes met in  
open battle, and brought back their spoils  
to the procurator. Contrast also Josephus’s  
account of the inhabitants of Cæsarea  
sending a deputation to Rome to complain  
of the oppressions and enormities of Felix.  
There was just enough foundation for the  
flattery, to make the falsehood of its  
general application to Felix more glaring.  
He had put down some rebels (see ch. xxi.  
38, note) and assassins, but, as Wetstein  
remarks, was himself worse than them all.

**by thy providence**] This was with  
the Latins, as with us, more properly an  
attribute of divinity than of men; but  
with other divine characteristics, had come  
to be attributed to the Emperors. “*The  
providence of Cæsar*” isa common phrase  
on their coins.

**3.**] **We receive it,** i.e.  
**not only here in thy presence, but also at  
all times and in all places.** A refinement  
of flattery.

**5. the world** would  
here mean the Roman empire.

**Nazarenes**] This is the only place in the New  
Testament where the Christians are so called.  
The *Jews* could not call them by any name  
answering to *Christians*, as the hope of *a  
Messiah* or *Christ* was professed by themselves.

**6.**] Considerable difficulty  
rests on the omission of the words here put  
in brackets. Their absence from the principal MSS., their many variations in those  
which contain them, are strongly against  
their genuineness; as also is the consideration