his raising disturbances while in custody was out of the question.

**12. in  
the city**] literally, **throughout the city**,  
‘any where in the city;’ as we say, ‘*up and  
down the streets.*’

**14.**] The **But** here  
has its peculiar force, of taking off the  
attention from what has immediately preceded, and raising a new point as more  
worthy of notice. **But**, (‘*if thou wouldst  
truly know the reason why they accuse me*’),  
this is the whole grievance.

**heresy**,  
in allusion to the same word used by Tertullus, ver. 5. The word is capable of an  
indifferent or of a bad sense. Tertullus  
had used it in the latter. Paul explains  
what it really was.

**the god of my  
fathers**] literally, **my paternal God** (see  
below). Notice in the words the skill of  
Paul. The term was one well known to  
the Greeks and Romans, and which would  
carry with it its own justification. The  
abandonment of a man’s national worship  
and attaching himself to strange gods and  
modes of worship was regarded unfavourably by the Romans: and the Jews had  
had their worship of their fathers’ God  
with their ancient national rites, again and  
again secured to them by decrees of magistrates and of the senate. In his address  
*to the Jews* (ch. xxii. 14) the similar expression, “*the God of our fathers*,” brings  
out more clearly those individual fathers,  
in whom Felix had no interest further than  
the identification of *Paul’s religion with  
that of his ancestors* required.

**15.  
they themselves**] literally, **these very men**.  
It would appear from this, that the High  
Priest and the deputation *were not of the  
Sadducees*. But perhaps this inference is  
too hasty; Paul might regard them as  
representing the whole Jewish people, and  
speak *generally*, as he does of the same  
hope ch. xxvi. 7, where he assigns it to  
“*our twelve tribes*.” The words “*of the  
dead*,” inserted here in some MSS. to fill  
up the meaning, are not likely to have  
been spoken by the Apostle. The juxtaposition of those words, which excited  
mockery even when the Gospel was being  
*directly preached*, would hardly have been  
hazarded in this defence, where every expression is so carefully weighed.

**16.  
herein**] **accordingly**, i.e. ‘having and cherishing this hope.’

**I also**, i.e. ‘*as  
well as they*’

**17.**] **But** refers back  
to the former “*but*,” ver. 14. ‘But the  
matter of which they complain is this, that  
after an absence of many years,’ &c.—See  
1 Cor. xvi. 3, 4; 2 Cor. viii. ix. notes, ch.  
xx. 4.

**18.**] The construction in the  
original is peculiar, and can hardly be represented in a faithful English version,  
The nominative case to the verb **found**  
has to be supplied, somehow thus: **amidst  
which they found me purified in the  
temple, none who detected me in the  
act of raising a tumult.... but certain  
Asiatic Jews ....** This would leave it to  
be inferred that no legal officers had apprehended him, but certain private individuals, illegally; who besides had not come  
forward to substantiate any charge  
him.

**19.**] This also is a skilful argument on the part of the Apostle:—it being  
the custom of the Romans not to judge a  
prisoner without the accusers face to face,