he deposes that *his real accusers were the  
Asiatic Jews*, who first raised the cry  
against him in the temple,—*not the Sanhedrim*, who merely received him at the  
hands of others,—and that *these were not  
present.*

**20.**] Otherwise: **Or let  
these persons themselves say, what fault  
they found in me while I stood before the  
Sanhedrim, other than in the matter of this  
one saying.**

**22. having more perfect  
knowledge about the way**] not, ‘*till he  
should obtain* moreaccurate knowledge’  
(ungrammatical): nor, ‘*since he had now  
obtained*’ (viz. by Paul’s speech, which the  
words will not bear). But this, the only  
right rendering, is variously understood.  
Chrysostom says: “He adjourned the case  
purposely, not because he wanted information, but because he wished to put off the  
Jews. He was not willing to acquit the  
prisoner, for fear of them.” And nearly so  
Luther and others. But these interpretations, as De Wette observes, overlook the  
circumstance, that such a reason for adjournment would be as unfavourable to  
*Paul* as to the *Jews*. Meyer explains it,  
that he adjourned the case, ‘*because*,’ &c.  
But this would imply that he was favourably  
disposed to *Paul*. The simplest explanation  
is that given by De Wette: He put them  
off to another time, not as requiring any  
more information about ‘the way,’ *for  
that matter he knew before*,—but waiting  
for the arrival of Lysias.—Whether Lysias  
was expected, or summoned, or ever came to  
be heard, is very doubtful. The *real* motive of the *deferring* appears in ver. 26.  
The comparative “**more perfect**” implies,  
“more accurate than to need additional information.”

**he deferred them**] them,  
viz. both parties: not, “*these things*.”

**28. liberty**] Not literally and absolutely, for he was in military custody,  
but it was relaxed as much as was consistent with safe custody. **Remission**, or  
**relaxation**, would perhaps be a better rendering than *‘liberty*.’

**24. when Felix  
came**] Into the hall or chamber where  
Paul was to speak.

**Drusilla**] She  
was daughter of Herod Agrippa I. (see  
ch. xii.) and of Cypros,—and sister of  
Agrippa II. She was betrothed at six  
years old to Epiphanes son of Antiochus,  
king of Commagéné; but he declining the  
marriage, not wishing to be circumcised  
and become a Jew, she was married to  
the more obsequious Azizus, king of  
Emesa. Not long after, Felix, being  
enamoured of her beauty, persuaded her,  
by means of a certain Simon, a Cyprian  
magician (see note on ch. viii. 9), to leave  
her husband and live with him. She bore  
him a son, Agrippa: and both mother and  
son perished in an eruption of Vesuvius, in  
the reign of Titus.—The Drusilla mentioned by Tacitus, a granddaughter of  
Antony and Cleopatra, must have been  
*another wife* of Felix, who was *thrice*