*it:*’ but I prefer the other interpretation.

**11. no man may** (literally, **can**)  
**deliver me**] Said of *legal* possibility: “it  
is not lawful for any man....” The  
dilemma here put by St. Paul is, “*If I am  
guilty, it is not by them, but by Cæsar,  
that I must be (and am willing to be)  
tried, sentenced, and punished. If I am  
innocent, and Cæsar acquits me, then  
clearly none will be empowered to give me  
up to them: therefore, at all events, guilty  
or innocent, I am not to be made their  
victim*.”

**I appeal unto Cæsar**] lite-  
rally, **I call upon**, i.e. *appeal to* **Cæsar**.  
This power (of appeal to the *people*) having  
existed in very early times was ensured to  
Roman citizens by the Lex Valeria in the  
year of Rome 245, suspended by the Decemviri, but solemnly re-established after  
their deposition A.U.C. 305, when it was  
decreed that it should be unlawful to make  
any magistrate from whom there did not  
lie an appeal. When the emperors absorbed the *power of the people* and the  
*tribunitial veto* in themselves, the appeals  
to the people and to the tribunes were  
both made to the emperor. In Pliny’s  
celebrated Epistle to the Emperor Trajan  
respecting the Bithynian Christians, we  
read, “Others shared in the like madness,  
whom, as they were Roman citizens, I  
noted to be sent to the metropolis.”

**12. the council**] The *convention*, or assembly of citizens in the provinces, assembled to try causes on the *court-days*, see  
ch. xix. 38. A certain number of these were  
chosen as jurymen, for the particular causes,  
by the proconsul, and these were called his  
‘*councillors*,’ or ‘*assessors*.’ So in Josephus,  
Cestius, on receiving an application from  
Jerusalem respecting the conduct of Florus,  
took counsel with his *assessors*, or *council*.  
He consulted them, to decide whether the  
appeal was to be conceded, or if conceded,  
to be at once acted on. The law provided  
that if the matter did not admit of delay,  
the appeal was not allowed.

The sense  
is stronger and better without a question  
after the first clause of Festus’s answer.—Thus were the two—the design of Paul  
(ch. xix. 21), and the promise of our Lord  
to him (ch. xxiii. 11)—brought to their  
fulfilment, by a combination of providential  
circumstances. We can hardly say that  
these must have *influenced* Paul in making  
his appeal: that step is naturally accounted  
for, and was rendered necessary by the  
difficulties which now beset him: but we  
may be sure that the prospect at length,  
after his long and tedious imprisonment, of  
*seeing Rome*, must at this time have cheered  
him, and caused him to hear the decision  
of Festus, “To Cæsar shalt thou go,” with  
no small emotion.

**13.**] HEROD  
AGRIPPA II., son of the Herod of ch. xii.  
(see note on ver. 1 there), was at Rome,  
and seventeen only, when his father died.  
Claudius was about to send him to succeed  
to the kingdom, but was dissuaded by his  
freedmen and favourites, and sent Cuspius  
Fadus as procurator instead. Soon after,  
Claudius gave him the principality of  
Chaleis, which had been held by his uncle  
Herod,—the presidency of the temple nt  
Jerusalem and of its treasures,—and the  
appointment of the High Priest. Some  
years after the same emperor added to his  
jurisdiction the former tetrarchy of Philip,  
and Batanæa, Trachonítis, and Abiléné,  
with the title of *King*. Nero afterwards  
annexed Tiberias, Tarichéa, Julias, and  
fourteen neighbouring villages to his kingdom. He built a large palace at Jerusalem; but offended the Jews by constructing it so as to overlook the temple,  
and by his capricious changes in the high  
priesthood,—and was not much esteemed  
by them. When the last war broke out,  
he attached himself throughout to the  
Romans. He died in the third year of  
Trajan, and fifty-first of his reign, aged  
about seventy.

**Bernícé**] ‘The Macedonian form (*Berenicé* or *Beronicé*) for  
Pherenicé. She was the eldest daughter of  
Herod Agrippa I., and first married to her  
uncle Herod, prince of Chalcis. After his  
death she lived with Agrippa her brother,  
but not without suspicion; in consequence  
of which she married Polemo, king of  
Cilicia. The marriage was, however, soon  
dissolved, and she returned to her brother.  
She was afterwards the mistress of Vespasian, and of Titus.

**to salute Festus**]  
on his accession to the procuratorship, to