gain his favour.  
  
**14. declared Paul’s cause**] He did this, not only because  
Agrippa was a Jew, but because he was  
(see above) *governor of the temple*.

**16. to give up**] i. e. *to his enemies, and  
for destruction.* On the practice of the  
Romans, here nobly and truly alleged,  
several citations occur in Grotius and  
Wetstein.

**18. Round about whom**]  
See ver. 7: the A.V., ‘*against whom*,’ is  
wrong.

**19.**] The word rendered  
**religion** is used by Festus in a *middle*  
sense, certainly not as equivalent to ‘*superstition*,’ A.V., speaking as he was to  
Agrippa, a Jew.

**20.**] See the *real  
reason* why he proposed this, ver. 9. This  
he now conceals, and alleges his *modesty*  
in referring such matters to the judgment  
of the Jews themselves. This would be  
pleasing to his guest Agrippa.

**21.  
Augustus** (in the Greek, **Sebastos**)] This  
title was first conferred by the senate on  
Octavianus, and borne by all succeeding  
emperors. Dio Cassius says: “**Augustus**  
implies that he was something more than  
man: for all most revered and sacred  
things are called *august*. Whence also  
they called him **Sebastos**, after the Greek  
manner, as *one to be adored*, from *sebazomai*, to adore.”

**22. I would hear the  
man myself**] literally, **I was wishing to...**  
It is a modest way of expressing a wish,  
formed in this case while the procurator  
was speaking, but spoken of by Agrippa as  
if now passed by, and therefore not pressed.  
See Rom. ix. 3, and note there. Agrippa,  
as a Jew, is anxious to hear Paul’s defence,  
as a matter of national interest. The procurator’s