curator’s ready consent is explained, ver.  
26.

**23. with great pomp**] Wetstein  
finely remarks on the words, “This  
was in the same city where the father of  
Agrippa and Bernice had been eaten of  
worms for his blasphemous pride.”

**the place of hearing**] The original is a  
Greek word, formed after the Latin *‘auditorium:*’ perhaps no fixed-hall of audience,  
but the chamber or saloon set apart for  
this occasion.

**the chief captains**]  
These were the tribunes of the cohorts  
stationed at Cæsarea. Stier remarks,  
“Yet more and more complete must the  
giving of the testimony in these parts be,  
before the witness departs for Rome. In  
Jerusalem, the long-suffering of the Lord  
towards the rejecters of the Gospel was  
now exhausted. In Antioch, the residence  
of the Præses (or governor) of Syria, the new  
mother church of Jewish and Gentile Christians was flourishing; here, in Cæsarea, the  
residence of the procurator, the testimony  
which had begun in the house of Cornelius  
the centurion, had now risen upward, till  
it comes before this brilliant assembly of  
all the local authorities, in the presence of  
the last king of the Jews.”

**24. all  
the multitude of the Jews**] At Jerusalem  
(ver. 1) *literally*, by the popular voice  
(probably) of some tumultuous outcry:—  
here, *by their deputation*.

**25. that he  
had committed nothing worthy of death,  
and seeing that he himself....**] These  
reasons did really coexist as influencing  
Festus’s determination.

**26. no certain thing**] i.e. nothing **fixed, definite**.  
The whole matter had been hitherto obscured by the exaggerations and fictions of  
the Jews.

**unto my lord**] viz. Nero.  
Augustus and Tiberius refused this title;  
Caligula and (apparently) all following  
bore it: but it was not a *recognized* title  
of any emperor before *Domitian*. Olshausen remarks, that now first was our Lord’s  
prophecy, Matt. x. 18, Mark xiii. 9, fulfilled. But Meyer answers well, that we  
do not know enough of the history of the  
other Apostles to be able to say this with  
any certainty. James the greater, and  
Peter, had in all probability stood before  
Agrippa I. See ch. xii. 2, 3.

**XXVI. 1.**]  
The *stretching out of the hand* by a  
speaker was not, as Hammond supposes,  
the same as the “*beckoning with the hand*”  
of ch. xii. 17; xiii. 16. The latter was to  
ensure silence; but this, a formal attitude  
usual with orators. Apuleius describes it