XXIII. 1. THE ACTS. 803   
 And Paul   
 With a great sum ‘obtained I this freedom.   
 said, But I was free born. \*9Then straightway they   
 departed from him which should have examined him: and   
 the chief captain also was afraid, i after he knew that he was   
   
 a Roman, and ¥ because he had bound him. 8° On the   
 morrow, ! because he would have known the certainty where-   
 fore he was accused of the Jews, he loosed him from his   
 bands, and commanded the chief priests and all their   
 council to appear, and brought Paul down, and set him   
   
   
 before them.   
 XXII. 1 And Paul, earnestly beholding the council, ach, xxiv.   
 said, [™ en and} brethren, \*I have lived in all good 1 Gor. iv.   
 20   
 i render, when he bethought him. K vender, that.   
 1 render, wishing to know. ™ omit: see on ch.i. 16.   
   
 St. Paul’s question to him, see ch. xvi. 37, on account of his first false step; but it   
 note. 28.] Dio Cassius mentions that, was now too late to reverse it: and the   
 in the reign of Claudius, Messalina used to same reason which leads him to continue it   
 sell the freedom of the city, and at very now, operates afterwards when the hearing   
 various prices at different times. was delayed. ‘The centurion believed   
 I was free born] literally, But I (besides Paul’s word, because a false claim of this   
 having the privilege like thee of being a nature, being easily exposed, and punish-   
 Roman citizen) was also born one. How able with death, was almost an unpre-   
 was Paul a Roman citizen by birth? Cer- eedented thing.” Hackett. 30.) It   
 tainly not because he was of Tarsus: for seems remarkable that the tribune in com-   
 (1) that city had no such privilege, but mand should have had the power to sum-   
 was only a free city, not a colony nor a mon the Sanhedrim: and I have not seen   
 muuicipal town: and (2) if this had this remarked on by any Commentator.   
 been so, the mention of his being a man brought Paul down] From Antonia   
 of Tarsus (ch. xxi. 39) would have of to the council-room. According to tra-   
 itself prevented his being scourged. It dition the Sanbedrim ceased to hold their   
 remains, therefore, that his father, or some sessions in the temple, about twenty-six   
 ancestor, must have obtained the freedom years before this period. Had they done   
 of the city, either as a reward for ser- so now, Lysias and his soldiers could not   
 vice or by purchase. It has been sug- have heen present, as no heat! was per-   
 gested that the father of Saul may have mitted to pass the sacred limits. heir   
 been sold into slavery at Rome, when present council-room was in the upper eity,   
 Cassius laid a heavy fine on the city of near the foot of the bridge leading ucross   
 Tarsus for having espoused the cause of the ravine from the western cloister of the   
 Octavius and Antony, and very many of temple.   
 the Tarsians were sold to pay it. He may XXIII. 1.] earnestly beholding seems   
 have acquired his freedom and the citizen- to describe that peculiar look, connected   
 ship afterwards. See Mr. Lewin, i. p. 4. probably with ‘infirmity of sight, with   
 But this is mere conjecture. 29. was which Paul is described before as regarding   
 afraid] There is no inconsisteney (as De those before him : and perhaps account   
 Wette thinks) in the tribune’s being afraid for his not knowing that the person who   
 because he had bound him, and then letting spoke to him was the high priest, 5.   
 him remain thus bound. Meyer rightly See ch. xiii. note —The purport of Paul's   
 explains it, that the tribune, having com- assertion seems to be this: being charged   
 mitted this error, is afraid of the possible with neglecting, and teaching others to   
 consequences of it (for as Cicero says, neglect the law of Moses, he at once en-   
 was an offence to bind a Roman citizen, deavours to disarm those who thus accused   
 and a crime to scourge him), and shews him, by asserting that up to that, he   
 this by taking the first opportunity of had lived a true and loyal Jew,—obvying,   
 either undoing it, or justifying his according to his conscience, the law of that   
 detention, by loosing him, and bringing divine polity of which he was a covenant   
 him before the Sanhedrim, His fear was member, ‘Thus I have lived before God