812 THE ACTS. XXIV. 20—27.   
   
 thee, and object, if they had ought against me. 20 Or   
 else let these same here say, iif they have found any evil   
 doing in me, while I stood before the council, \*! except it   
 be for this one voice, that I cried standing among them,   
 ‘Touching the resurrection of the dead I am called in   
 question by you this day. 2? And when Felix heard these   
 toh. xxiii. things, having more perfect knowledge of ¥ that way, he   
 xxviii. deferred them, and said, When Lysias the chief captain   
 shall come down, I will know the uttermost of your   
 matter. \*8 And he commanded a centurion to keep Paul,   
 and to let him have liberty, and \* that he should forbid   
 none of his acquaintance to minister [1 or come] unto him.   
 24 And after certain days, when Felix came with his wife   
 Drusilla, which was a Jewess, he sent for Paul, and heard   
 xch. xxvii. him concerning the faith in Christ. #5 And as he reasoned   
 xxviii.16, of righteousness, temperance, and ™judgment to come,   
   
   
   
   
   
   
 i read, what evil-doing they found.   
   
 K render, the : see note on ch. ix, 2. 1 omit.   
 ™ render, the judgment which is to come.   
   
 he deposes that his real accusers were the was expected, or summoned, or ever came to   
 Asiatic Jews, who first raised the cry be heard, is very doubtful. The real mo-   
 against him in the temple,—not the San- tive of the deferring appears in ver. 26.   
 hedrim, who merely received him at the The comparative “more perfect” implies,   
 hands of others,—and that these were not “ more accurate than to need additional in-   
 present. 20.) Otherwise: Or let formation.” he deferred them] them,   
 these persons themselves say, what fault viz. both parties: not, “these things.”   
 they found in me while I stood before the 28. liberty] Not literally and ab-   
 Sanhedrim, other than in the matter of this solutely, for he was in military custody,   
 one saying. 22. having more perfect but it was relaxed as much as was con-   
 knowledge about the way] not, ‘dill he sistent with safe custody. Remission, or   
 should obtain more accurate knowledge’ relaxation, would perhaps be a better ren-   
 (ungrammatical) : nor, ‘since he had now dering than ‘liberty.’ 24. when Felix   
 obtained’ (viz. by Paul’s speech, which the came} Into the hall or chamber where   
 words will not bear). But this, the only Paul was to speak. Drusilla} She   
 right rendering, is varionsly understood. was daughter of Herod Agrippa I. (see   
 Chrysostom says: “He adjourned the case ch. xii.) and of Cypros,—and sister of   
 purposely, not because he wanted informa- Agrippa II. She was betrothed at six   
 tion, but because he wished to put off the years old to Epiphanes son of Antiochus,   
 Jews. He was not willing to acquit the king of Commagéné; but he declining the   
 prisoner, for fear of And nearly so marriage, not wishing to be circumcised   
 Luther and others. But these interpreta- and become a Jew, she was married to   
 tions, as De Wette observes, overlook the the more obsequious Azizus, king of   
 circumstance, that such a reason for ad- Emesa. Not long after, Felix, being   
 journment would be as unfavourable to enamoured of her beauty, persuaded her,   
 Paul as to the Jews. Meyer explains it, by means of a certain Simon, a Cyprian   
 that he adjourned the case, ‘because,’ &e. magician (see note on ch. viii. to leave   
 But this would imply that he was favourably her husband and live with him. She bore   
 disposed to Paul. The simplest explanation him a son, Agrippa: and both mother and   
 is that given by De Wette: He put them son perished in au eruption of Vesuvius, in   
 off to another time, not as requiring any the reign of Titus.—The Drusilla men-   
 more information about ‘the way,’ for tioned by Tacitus, a granddaughter of   
 that matter he knew before,—but waiting Autony and Cleopatra, must have been   
 for the arrival of Lysias.—Whether Lysias cnother wife of Felix, who was thrice