814 THE ACTS. XXV.   
   
 therefore, said he, which \* among you are able, go down   
 ecm xvi. with me, and accuse this man, ‘if there be any wickedness   
   
 in him. 6 And when he had tarried among them 8 more   
   
 than ten days, he went down unto Cxsarea; and the next   
 day sitting on the judgment seat commanded Paul to be   
 brought. 7 And when he was come, the Jews which came   
   
 d Mark xv. down from Jerusalem stood round about, ‘and laid many   
 10. ch. and grievous complaints against t Paul, which they could   
 ech. vi. not prove. 8 While "Ze answered for himself, \* Neither   
 xxiv, against the law of the Jews, neither against the temple,   
 ‘xxviii.   
 nor yet against Cesar, have I offended any thing at all.   
 feb.xxiv.27. 9 But Festus, ‘ willing to \* do the Jews a pleasure, answered   
   
 g ver. Paul, and said, & Wilt thou go up to Jerusalem, and there   
 be judged of these things before me? 1° ¥ Then said Paul,   
 I stand at Cesar’s judgment seat, where I ought to be   
 judged: to the Jews have I done no wrong, as thou very   
   
 s. ch. well knowest: llhz For if I be an offender, \*or have   
 29: eommitted any thing worthy of death, I refuse not to die:   
 31,   
 but if there be none of these things whereof these accuse   
 Leh, xxvi, me, no man may deliver me unto them. ‘I appeal unto   
 ‘EXviii.19.   
 ¥ render, are powerful among you.   
 8 read, not more than eight or ten.   
 t read, him, U read, Paul.   
 X render, win favour with the Jews.   
   
 Y render, But Paul said. 2 read, If then.   
 & render, and.   
   
 by the various parties to take off their ad- Grotius interprets it “ wilt thou be judged   
 versaries. 5. are powerful] not, as in by the Sanhedrim in my presence?” Other-   
 A. V., “those among you that are able” wise, a journey to Jerusalem would be   
 [to go down ?]: but, are powerful among superfluous. Festus may very probably   
 you: those who from their position and have anticipated the rejection,of this pro-   
 influence are best calculated to represent posal by Paul, and have wished to make it   
 the public interests. 6.] The number appear that the obstacle in the way of   
 of days is variously read. It is possible Paul being tried by the Sanhedrim arose   
 that a perverted notion of the necessity of not from Aim, but from the prisoner him-   
 an absolute precision in details in the in- self. 10.] Paul’s refusal has a positive   
 spired text, may have occasioned the erasure and a negative ground—l. ‘Cesar’s tri-   
 of one of the numbers. 8.] These bunal is my proper place of judgment :   
 were the three principal charges to which 2. To the Jews I have done no harm, and   
 the “many and grievous complaints” of they have therefore no claim to judge me.   
 the Jews referred. 9.) The question I stand at Casar’s judgment seat]   
 js asked of Paulas a Roman citizen, having Meyer quotes from Ulpian, “ What is doue   
 a right to be tried by Roman law: and hy a procurator of Cwsar, is approved as   
 more is contained in it, than at first if it were done by Cesar himself.”   
 the eye. It seems to propose only a change as thou very well knowest] literally,   
 of place ; but doubtless in it was contained knowest better than thou choosest to   
 by implication a sentence pronounced by confess. We have an cllipsis the same   
 the Sanhedrim. The words before me may kind in our phrase ‘to know better? Or   
 mean no more than that the procurator it may be in this case as in 2 Tim. i. 18,   
 would be present and sanction the trial : “better, than that I need say more on