

Chapter 24

They profecute him to Cæfarea, bringing with them an Oratour, who before the Prefident Felix accufeth him. 10. He anfwereth, defending himfelf from the crimes they charged him with, but confefing his religion plainly. 21. The Iudge perceiuing his religion to be irreprehensible, yealdeth not to condemne him at their pleafure: 24. yea he oftentimes with his wife heareth his preaching, 27. but yet doth not his dutie to deliuer him out of prifon.

And after fiue daies the high Prieft Ananias defcended, with certaine Ancients and one Tertullus an Oratour, who went to the Prefident againft Paul. ² And Paul being cited, Tertullus began to accufe, faying:

τῆς αἰρέσεως

Whereas we liue in much peace by thee, & many things are corrected by thy prouidence, ³ we doe alwaies & in al places receiue it, moft excellent Felix, with al thanks-giuing. ⁴ But left I hinder thee any longer, I defire thee of thy clemencie breifely to heare vs. ⁵ We haue found this mā peftiferous, & raifing feditiōs to al the Iewes in the whole world, and authour of the fedition of the fect of the Nazarenes. ⁶ Who alfo hath attempted to violate the Temple, whom alfo being apprehended we would haue iudged according to our law. ⁷ But Lyfias the Tribune comming in, with great force tooke him away out of our hands, ⁸ commanding his accufers to come to thee, of whom thou maieft thyfelf iudging, vnderftand of al thefe things, whereof we accufe him. ⁹ And the Iewes alfo added, faying that thefe things were fo.

¹⁰ But Paul anfwered: (the Prefident making a figne vnto him for to fpeake)

Knowing that of many yeares thou art iudge ouer this Nation, I wil with good courage anfwer for my felf. ¹¹ For thou maieft vnderftand that it is not aboute twelue daies to me, fince I went vp to adore in Hierufalem. ¹² And neither in the Temple did they find me difputing with any man, or caufing concourfe of the multitude, neither in the fynagogues, nor in the citie: ¹³ neither

κατὰ τὴν ὁδὸν
 the God of my
 Fathers, (or)
 the Father
 and my God,

can they proue vnto thee the things whereof they now
 accuse me. ¹⁴ But this I confesse to thee, that according
 to the ^afect, which they cal heresie, I doe serue ‘the
 Father my God,’ beleeuing al things that are written in
 the Law & the Prophets: ¹⁵ hauing hope in God, the
 which these also thēfelues expect, that there shal be a
 resurrection of iust and vniust. ¹⁶ In this my self also
 doe studie to haue a conscience without offense toward
 God and toward men alwaies. ¹⁷ And after many yeares
 I came to bestow almes vpon my Nation, & oblations,
 and vows. ¹⁸ In the which they found me purified in
 the Temple: not with multitude nor with tumult. ¹⁹ But
 certaine Iewes of Asia, who ought to be present before
 thee and to accuse, if they had any thing against me:
²⁰ or let these men thēfelues say, if they haue found in me
 any iniquitie, forasmuch as I stand in the Council, ²¹ but
 of this one voice only that I cried standing among them,
 That of the resurrection of the dead am I iudged this
 day of you. ²² And Felix differred them, knowing most
 certainly of this way, saying: When Lyfias the Tribune
 is come downe, I wil heare you. ²³ And he commanded
 the Centurion to keep him, and that he should haue rest,
 neither to prohibit any of his to minister vnto him.

Ro. 15, 18.
 Act. 21, 26.
 Act. 23, 6.

²⁴ And after some daies, Felix comming with Drufilla
 his wife, which was a Iew, called Paul, and heard of him
 the faith that is in Christ IESVS. ²⁵ And he disputing
 of ^biustice and chastitie, and of the iudgement to come,
 Felix being terrified, answered: For this time, goe thy

^a Because Tertullus the Iewes Oratour called Christian religion the
 sect or (as it is there *vers. 5.* in the Greeke) the heresie of the
 Nazarenes; S. Paul answereth and sheweth that it is no heresie.
 And as for the word, *Sect*, in this place; it is in the Greeke,
According to the way, which they cal heresie, as also *Act. 9, 2.*
24, 22. And therefore the word *Sect* here is so taken. See *Annot.*
c. 28, 22.

^b The Apofitolike teaching was not of only, or special faith; but of
 iustice, & chastitie, & iudgement; that is to say, of the terrour of
 Hel and other God’s iudgements in the next life answerable to our
 deeds in this world: by which the hearers were first terrified, and
 so induced to penance. How say Heretikes then that such things
 make men hypocrites.

way: but in time conuenient I wil fend for thee. ²⁶ Hop-
ing alfo withal, that money would be giuen him of Paul;
for the which caufe alfo oftentimes fending for him, he
fpake with him. ²⁷ But when two yeares were ended,
Felix had a Succeffour Portius Fefus. And Felix being
willing to fhew the Iewes a pleafure, left Paul in prifon.