



Verse 3

*Everywhere  
and in every way,  
most excellent Felix,  
we acknowledge this with profound gratitude.*

L  
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E  
S

Flattery and lying is common in political circles to get ones way.

Verse 4

*But in order not to weary you further,  
I would request that you be kind enough  
to hear us briefly.*

Paul may have been thinking of these men when he wrote in Romans 16:17,18 “...Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naïve people.”

**I. Accusations Against Paul (24:1 - 9)**

Verse 1

Five days later  
the high priest 1) Ananias  
went down to Caesarea  
with some of 2) the elders  
and a 3) lawyer named Tertullus, (“triple-hardened”)  
and they brought their charges against Paul  
before the governor.

The “A”  
Team!



Verse 5

*“We have found this man  
to be a troublemaker, (loimos = pest/plague)  
1) stirring up riots (stasis = strife/uproar)  
among the Jews  
all over the world. [Actually a compliment!]  
2) He is a ringleader (protostates = a champion)  
of the Nazarene sect (negative word for a group  
who chooses to divide and live in heresy from the orthodoxy of  
culture – similar to our word for “cult”)*

Verse 2

When Paul was called in,  
Tertullus presented his case before Felix:

*“We have enjoyed  
a long period of peace under you,  
and your foresight has brought about reforms  
in this nation.*

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Verse 6

*3) and even tried to desecrate the temple;  
so we seized him. [The only real evidence – a rumor]  
[and we would have judged him  
in accordance with our law.]*

A Bible variant

Verse 7

*[But the commander Lysias came and took him from us with much violence,]*

A Bible variant

Verse 8

*examining him yourself you will be able to learn the truth about all these charges we are bringing against him."*

Tertullus did not offer evidence of Paul's crimes, instead he believes Paul would incriminate himself through cross examination. This was a common strategy used by the Jewish leaders to avoid being held responsible for passing judgement.

Verse 9

The other Jews joined in the accusation, asserting that these things were true.

They used the force of their numbers to add to the statement of their lawyer. The mob mentality is another common weapon used against Paul.

The two primary forms of "pressure" applied by Paul's accusers:

- 1) Rumor stated as fact, and
- 2) Large crowds of noise and force.

## II. Paul's Defense (24:10 - 21)

Verse 10

When the governor motioned for him to speak, Paul replied:

*"I know that for a number of years you have been a judge over this nation; [Fact] so I gladly (euthumos = confidently and passionately) make my defense."*

Paul states facts rather than flattery and is happy to dispute these claims.

Verse 11

*You can easily verify that no more than twelve days ago I went up to Jerusalem to worship.*

Paul assumes he will verify this information.

Verse 12

My accusers did not find me [evidence]

- 1) arguing with anyone at the temple,
- 2) or stirring up a crowd in the synagogues or anywhere else in the city.

Three locations where crowds would gather

Two activities that a terrorist would do: 1) debate violently or 2) start riots.

Verse 13

3) And they cannot prove to you the charges they are now making against me.

They don't have any evidences to stand against me.

Verse 14

However,

- 1) I admit that I worship the God of our ancestors as a follower of the Way, which they call a sect.

Paul has not abandoned the God of my fathers

He has added faith in Christ!

- 2) I believe everything that is in accordance with the Law and that is written in the Prophets,

Paul has not abandoned the Old Testament

Verse 15

- 3) and I have the same hope in God as these men themselves have, that there will be a resurrection of both the righteous and the wicked.

At the second coming of Christ

Verse 16

- 4) So [in light of these truths] I strive always to keep my conscience clear (aproskopos = blameless/without stumbling) before God and man.

Verse 17

- 5) After an absence of several years, I came to Jerusalem to bring my people gifts for the poor and to present offerings.

Gal. 2:10; Rom. 15:26; 2 Cor. 8-9

He further humiliates their petty accusations by explaining that he had returned to Jerusalem to help the poor.

#### Verse 18

6) I was ceremonially clean (hagnizo = ritually pure)  
when they found me  
in the temple courts doing this.

Paul had followed ALL the ritual laws

7) There was no crowd with me,  
nor was I involved in any disturbance. [noise]

#### Verse 19

But there are some Jews  
from the province of Asia,  
who ought to be here before you  
and bring charges  
if they have anything against me.

The Jews of Asia stirred up the crowd but were not here to  
accuse Paul now.

#### Verse 20

Or these who are here  
should state what crime they found in me  
when I stood before the Sanhedrin

If there was evidence, the Sanhedrin could have handled it  
themselves.

#### Verse 21

unless it was this one thing I shouted  
as I stood in their presence:  
'It is concerning the resurrection of the dead  
that I am on trial before you today.' ”

Paul points the real issue – an internal fight between Jewish  
sects about resurrection.

### III. Felix's Decision (24:22 - 27)

#### Verse 22

Then Felix,  
who was well acquainted with the Way, [?]  
adjourned the proceedings.

“When Lysias the commander comes,” he said,  
“I will decide your case.”

#### Verse 23

He ordered the centurion to keep Paul under guard  
but to give him some freedom  
and permit his friends to take care of his needs.

Felix refused to make a decision. But in fact he did make a  
decision – to please the Jews!

#### Verse 24

Several days later  
Felix came with his wife Drusilla, (Jewish)  
who was Jewish.

He sent for Paul  
and listened to him  
as he spoke about faith in Christ Jesus.

Paul has the opportunity to give his personal testimony!  
Drusilla was the sister of Herod Agrippa II. She was believed to  
be about 20 years old at this time. – Felix seduced her away from  
her husband and made her his third wife. Her Jewish  
background did not affect Felix lifestyle.

Verse 25

As Paul talked about

- 1) righteousness, (dikaiosyne = what is right in the eyes of God)
- 2) self-control (egkrateia = sensual virtue/passion )
- 3) and the judgment to come, (Marantha)

Felix was afraid (terrified!) and said,

*“That’s enough for now!  
You may leave. (go away!)  
When I find it convenient,  
I will send for you.”*

The truth of Paul’s words were so profound – that the conviction overwhelmed Felix. However, it did not move him to change! No decision IS a decision!

Verse 26

At the same time he was hoping that Paul would offer him a bribe, so he sent for him frequently and talked with him.

} Paul’s credibility and character tested over time.

Verse 27

When two years had passed, [maximum penalty] Felix was succeeded by Porcius Festus, but because Felix wanted to grant a favor to the Jews, he left Paul in prison.

The next character in the Acts of the Holy Spirit is Porcius Festus

