

The Book of Acts Chapter 24

Trial and Hearings of Sedition in Caesarea Before Felix the Territorial Governor of Judea

Paul is Accused of Sedition

24 Now after five days Ananias the high priest came down with the elders and a certain orator *named* Tertullus. These gave evidence to the governor against Paul.

You will recognize the self serving presentation given by Tertullus as having a familiar ring. It reeks of the tone of slick lawyers and politicians of today. The speech is full of flatteries and pretense. He makes a case that is directed to preserving an empire of peaceful Roman rule. He suggests that the action of commander Lysias in Jerusalem was wrongful or misguided.

2 And when he was called upon, Tertullus began his accusation, saying: “Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, **3** we accept *it* always and in all places, most noble Felix, with all thankfulness. **4** Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us. **5** For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. **6** He even tried to profane the temple, and we seized him,**[a]** and wanted to judge him according to our law.**7** But the commander Lysias came by and with great violence took *him* out of our hands, **8** commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.” **9** And the Jews also assented, **[b]**maintaining that these things were so.

The Defense Before Felix

10 Then Paul, after the governor had nodded to him to speak, answered: “Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, **11** because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship. **12** And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. **13** Nor can they prove the things of which they now accuse me. *(We see the time frame of events. It has been only twelve days since he arrived in Jerusalem to keep that season's festival. Paul notes that he was not agitating any sort of rebellion during this time but merely partaking of the feast as any Jew might allow.)*

14 But this I confess to you, that according to **the Way** *(Christians of this time use this title to express their identity as Messianic believers, for at this time all of the apostles are “Messianic Believers.”)* which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets. **15** I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead,**[c]** both of *the* just and *the* unjust.**16** This *being* so, I myself always strive to have a conscience without offense toward God and men. *(Paul's main assertion is that he IS following the traditions of the fathers but simply with greater understanding. In his defense Paul, even as Messianic and gentile believers today base the Truth upon the entirety of scripture which the Religious Jews continue to hold as the source of doctrine.)* **17** “Now after many years I came to bring alms and offerings to my nation, **18** in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult. **19** They ought to have been here before you to

object if they had anything against me. **20** Or else let those who are *here* themselves say if they found any wrongdoing [d] in me while I stood before the council, **21** unless *it is* for this one statement which I cried out, standing among them, ‘Concerning the resurrection of the dead I am being judged by you this day.’” (*The Jews from Asia followed Paul with such a passion for justice or reprisal that we can only wonder whether this was empowered by a demonically inspired antagonism – – The messenger from Satan that attended Paul wherever he went to ‘buffet’ him.*)

Felix Procrastinates

22 But when Felix heard these things, having more accurate knowledge of *The Way*, he adjourned the proceedings and said, “When Lysias the commander comes down, I will make a decision on your case.” **23** So he commanded the centurion to keep Paul and to let *him* have liberty, and told him not to forbid any of his friends to provide for or visit him. (*According to verse 27, Paul's time in 'house arrest' in Caesarea was about a two year period.*) **24** And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. **25** Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, “Go away for now; when I have a convenient time I will call for you.” **26** Meanwhile he also hoped that money would be given him by Paul, that he might release him. [e] Therefore he sent for him more often and conversed with him. (*Drusilla, the wife, presented Felix with an opportunity to make some inquiries into The Way, since Christianity is founded on Judaic roots and prophetic teachings of which Drusilla no doubt had schooled Felix. Now, as Paul gives further teaching and insights into the sect known as The Way. Felix is at a point of conviction of sin and judgment. No one likes to be informed of the consequence of rejecting the Messiah. – John 3:18 and John 3:36 – Sin and judgment are foundation teachings to be delivered to both gentile and Jew. Hebrews 6:2 –) Greasing the palm of officials has been in vogue since the fall of man and Felix was capable of being persuaded through such means.*

27 But after two years Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favor, left Paul bound.

For Chronology of the events described in Acts go to this link.

http://www.christianbiblereference.org/st_acts_intro.htm