

Acts Chapter 24

1. 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.

A. Now after five days Ananias the high priest came down with the elders and a certain orator named Tertullus

1. five days- Gr. pente hemera

2. Ananias- means *whom the Lord has given*

a. *It is interesting to me that Ananias made the journey along with Tertullus. At this point, Ananias was eighty years old, and the trip from Jerusalem to Caesarea was an arduous sixty-mile journey. For Ananias to make such a difficult trip at his age to see Paul go on trial before Felix speaks to me of the great degree of animosity he felt in his heart toward Paul. -Coursen Commentary*

3. high priest- Gr. archiereus

4. came down- Gr. katabaino

a. From Jerusalem. If you left Jerusalem to go anywhere it was down.

5. elders- Gr. presbuteros

a. *In the OT this term referred to older tribal leaders. By the post-exilic time it began to be used of wealthy, influential people of Jerusalem. Often in the NT the Sanhedrin is described as "the High Priests, scribes, and elders." These were probably members of the Sanhedrin who were supporters of the Sadducees. -Utley*

6. orator- Gr. rehtor

a. *The 'orator' or rhetorician was an advocate acquainted with the forms of Roman law, employed by the Sanhedrin to conduct their cases in the governor's court at Cæsarea; the Latin term is 'orator forensis' or 'causidicus.' There were many of these men practising in the provincial governors' courts, some of them thus training themselves for the more important contentions of the Forum in Rome (see Cicero's oration for Cœlius). -Popular NT Commentary*

7. Tertullus- means *triple hardened*

- a. This man's name means triple hardened! This man was a legalistic lawyer. He was undoubtedly exactly as his name describes him.
- b. *This is a Roman name, and this man was doubtless a Roman. As the Jews were, to a great extent, ignorant of the Roman laws, and of their mode of administering justice, it is not improbable that they were in the habit of employing Roman lawyers to plead their causes.* -Barnes Commentary
- c. The Jews had their human "advocate," but little did they know he would be going against Paul's super-human Advocate, the **parakletos** Himself, the Spirit of Jesus Christ.

B. These gave evidence to the govenor against Paul

- 1. **evidence**- Gr. **emphanizo**- *to cause to appear clearly; to lay something open to view (clear or plain) so all can see, to communicate, report, to bring charges against*
- 2. **govenor**- Gr. **hegemon**
 - a. This was Felix at the time. He later will be replaced by Festus.
- 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,**
 - A. **And when he was called upon,**
 - 1. **called**- Gr. **kaleo**
 - B. **Tertullus began his accusation, saying**
 - 1. **presented charges**- Gr. **archomai kategoreo**
 - 2. **address**- Gr. **lego**- *to say*
 - C. **seeing that through you we enjoy great peace,**
 - 1. **enjoy**- Gr. **tugchano**
 - 2. **great peace**- Gr. **polus eirene**- *much peace*
 - a. *Though it was said for flattery, and though Felix was in many respects an unprincipled man, yet it was true that his administration had been the means of producing much peace and order in Judea, and that he had done many things that tended to promote the welfare of the nation. In particular, he had arrested a band of robbers, with Eleazar at their head, whom he had sent to Rome to be punished (Josephus, Antiq.,*

book 20, chapter 8); he had arrested the Egyptian false prophet who had led out 4,000 men into the wilderness, and who threatened the peace of Judea (see the note on [Act 21:38](#)); and he had repressed a sedition which arose between the inhabitants of Caesarea and of Syria (Josephus, Jewish Wars, book 2, chapter 13, section 2). -Barnes Commentary

b. The counsel for the Sanhedrim appears to have commenced his address before the court of Felix with the most exaggerated flattery of the procurator; yet at the bottom of his fulsome compliments, it could not be denied there was a substratum of truth. Felix, during his long and burdensome administration, had at least distinguished himself by his strong measures to put down brigandage and deeds of violence in Judæa, and had waged ceaseless warfare against those wandering bands of Sicarii (assassins) which had begun to infest the country.

Tacitus, no friend to Felix or his government, relates how, on the occasion of a bitter quarrel between Felix and the governor of Galilee, V. Cumanus, the procurator of Judæa was supported by the president of Syria, Quadratus, and quietness was restored to the province ('quies Provinciae redditum,' Ann. xii. 54). 'As to the number of robbers whom he caused to be crucified, and of those whom he brought to be punished, they were a multitude not to be enumerated' (Wars of the Jews, Josephus). Yet, on the other hand, this cruel and ambitious man kept in his pay a number of Sicarii himself, fanning instead of really quelling the seditious spirit then everywhere abroad. On one occasion, for instance, the hired assassins of Felix murdered in the temple, at the instigation of their employer, Jonathan the reigning high priest, once the friend of the Romans. -Popular NT Commentary

D. and prosperity is being brought to this nation by your foresight

1. prosperity- Gr. *katorthoma*- *a right action, a successful achievement, of wholesome public measures or institutions*

a. This is a bad translation. It should say by wholesome public measures and worthy deeds. Worthy deeds? Felix had robbed the people blind and had appointed corrupt leaders. -Cousens

2. nation- Gr. *ethnos*

3. foresight- Gr. pronoia

- a. He is kissing up here.
- b. Gossip is saying something behind's someone's back, that you would never say to their face. Flattery is something that you say to a person's face that you would never say behind their back!

3. We accept *it* always, and in all places, most noble Felix, with all thankfulness.

A. We accept it always,

- 1. accept- Gr. *apodechomai*- *to take fully, welcome*

B. and in all places,

- 1. places- Gr. *pantachou*- *universally*

C. most noble Felix,

- 1. noble- Gr. *kratistos*- *mightiest, strongest, noblest, most illustrious, best, most excellent*

D. with all thankfulness

- 1. thankfulness- Gr. *eucharistia*

- a. He is still kissing up at this point. I doubt that it was all genuine.

4. Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us.

A. Nevertheless,

B. not to be tedious to you any further,

- 1. tedious- Gr. *egkopto me epi pleion*- *to not detain any longer or more*

- a. The longer I am in the ministry, flattery is tedious to me. It is empty and vain.

C. I beg you to hear,

- 1. beg- Gr. *parakaleo*- *to beseech, exhort*

- 2. hear- Gr. *akouo*

D. by your courtesy,

- 1. courtesy- Gr. *epieikeia*- *reasonableness, equity; in NT gentleness, mildness, clemency*

E. a few words from us

- 1. words- Gr. *suntomos*- *concisely, briefly*

- a. When I hear someone say, "I will keep it brief", I realize from

experience that it probably will not be.

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.

A. for we have found this man a plague,

1. **found**- Gr. *heurisko*
2. **man**- Gr. *aner*
3. **plague**- Gr. *loimos*- *a pestilent fellow, pest, plague*
 - a. There could not be a better compliment as to say that you are a plague to the kingdom of Satan and darkness! I pray this can be said of us.

B. a creator of dissension among all Jews throughout the world,

1. **creator**- Gr. *kineo*- *a mover, to put into motion*
 - a. A creator is one who sets into motion. We see the universe in motion. How did it come to be in motion. It had a creator that put it into motion!
2. **dissension**- Gr. *stasis*
 - a. It is a good thing to cause dissension in the ranks of the enemy.
3. **world**- Gr. *oikoumene*- *the inhabited world*

C. and a ringleader of the sect of the Nazarenes

1. **ringleader**- Gr. *protostates*- *one stationed in the first rank of an army; a leader; a chief, ringleader*
 - a. Paul was a general in the body of Christ.
2. **sect**- Gr. *hairesis*- *a choice or option; hence, a religious sect, faction; by implication, discord, contention*
3. **Nazarenes**- Gr. *nazoraio*
 - a. This was a contemptuous name giving to Christians, who followed Jesus Christ of Nazareth.

6. He even tried to profane the temple, and we seized him, and wanted to judge him according to our law.

A. He even tried to profane the temple,

1. **profane**- Gr. *bebeloo*- *to profane, to make common, pollute, to cross the threshold*
 - a. **Bebelos** thus describes that which is accessible to everyone and therefore devoid of real significance. The meaning of this

adjective is nicely conveyed by our English word profane which describes that which disregards what is to be kept sacred or holy.

2. temple- Gr. hieron

- a. This was an outright lie. They had said Paul brought a gentile into the temple, which he had not.

B. and we seized him,

1. seized- Gr. krateo- to grab by force

C. and wanted to judge him according to our law

1. judge- Gr. krino

2. law- Gr. nomos

a. Now, the temple to the Jews was a very sacred thing, and the laws of the temple were very binding. There was an outer court, and the outer court was a court where the Gentiles could come. But, Gentiles could not go past the barricade into the inner part of the temple. In fact, there were signs posted there disallowing them to go in. We have even found archaeological remnants of those signs; so much so, that we even know exactly what they said – from Herod's temple. But the signs were there that if a Gentile went into the inner part, he would pay with his life. Now, that was such a serious violation of Jewish law that the Romans allowed the Jews to have the right of capital punishment for that offense, and that offense only. That's why I just said the Jews had to get the Romans to crucify Christ. In any other area, a violation of their law, they had no right to take the life – except in the violation of the sacredness of the temple because that was such a high priority. Rome gave them the right to take the life of one who violated that. -

MacArthur Commentary

7. But the commander Lysias came by and with great violence took him out of our hands,

A. commander- Gr. chiliarchos

B. Lysias

1. They painted Lysias in a bad light here. Lysias had no idea why the crowd had grabbed and were beating Paul. When he asked what had happened everyone was saying different things so he took him away

to ascertain why he was being accosted by the Jews. Lysias had done the only prudent thing under the circumstances.

C. **came**- Gr. **parerchomai**

D. **great violence**- Gr. **polus bia**- *much force, impetus, violence*

1. This is not the case. When Lysias and his soldiers arrived the Jews seeing them ceased beating Paul of their own accord.

2. So often the truth is stretched into a lie to make a point.

E. **took**- Gr. **apago**

F. **hands**- Gr. **cheir**

8. commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him."

A. **commanding his accusers to come to you**

1. **commanding**- Gr. **keleuo**

2. **accusers**- Gr. **kategoros**

3. **come**- Gr. **erchomai**

B. **By examining him yourself you may ascertain all these things of which we accuse him**

1. **examining**- Gr. **anakrino**- *to sift; to examine closely, to scrutinize, scan, to try judicially, to judge, give judgment upon, to put questions, be inquisitive*

2. **ascertain**- Gr. **epiginosko**- *to know fully, know with certainty, become thoroughly acquainted with*

3. **accuse**- Gr. **kategoreo**

9. And the Jews also assented, maintaining that these things were so.

A. **And the Jews also assented,**

1. **assented**- Gr. **suntithemi**- *to agree together, come to a mutual understanding*

B. **maintaining that these things were so**

1. **maintaining**- Gr. **phasko**- *to assert, affirm*

a. It is amazing what a crowd mentality will lead to. If you get enough people telling a lie they will believe it to be the truth. They consider a large crowd as the bastion of truth. No, even if everyone on the planet agrees on something, that does not make it the truth if it disagrees with what God says. Let God be

true, and EVERY man a liar! Rom. 3:4

**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,**

A. Then Paul,

B. after the governor had nodded to him to speak,

1. governor- Gr. hegemon

2. nodded- Gr. neuo

a. A large part of communication is non-verbal.

3. speak- Gr. lego

C. answered- Gr. apokrinomai

D. Inasmuch as I know that you have been for many years a judge of this
nation,

1. know- Gr. epistamai

a. Felix was well acquainted with the Jews and their manners,
customs, and laws.

2. years- Gr. etos

a. *Cumanus and Felix were, for a time, joint governors of Judea; but, after the condemnation of Cumanus, the government fell entirely into the hands of Felix; and from Josephus we learn that this was now the sixth or seventh year of his administration, which might be called many years, when the very frequent removals of the governors of the provinces are considered.* -Clarke Commentary

3. judge- Gr. krites

4. nation- Gr. ethnos

E. I do the more cheerfully answer for myself

1. cheerfully- Gr. euthumos

2. answer- Gr. apologeomai- *to give an account, to give a defense or answer*

a. Paul is avoiding flattery here and just presenting the facts.

**11. because you may ascertain that it is no more than twelve days since I went
up to Jerusalem to worship.**

A. may ascertain- Gr. dunami ginosko- *able to know or understand*

B. twelve days- Gr. dekaduo hemera

a. Beza reckons these twelve days in this manner: The first was that on which he came to Jerusalem, Act 21:15. The second he spent with James and the apostles, Act 21:18. Six days were spent in fulfilling his vow, Act 21:21, Act 21:26. On the ninth day the tumult arose, being the seventh day of his vow, and on this day he was rescued by Lysias, Act 21:27; Act 22:29. The tenth day he was before the Sanhedrin, Act 22:30; Act 23:10. On the eleventh the plot was laid to take his life, and on the same day, at evening, he was removed to Caesarea. The days on which he was confined at Caesarea are not enumerated, since his design in mentioning the number of days was to show the improbability that in that time he had been engaged in producing a tumult; and it would not be pretended that he had been so engaged while confined in a prison at Caesarea. The defense of Paul here is, that but twelve days elapsed from the time that he went to Jerusalem until he was put under the custody of Felix; and that during so short a time it was wholly improbable that he would have been able to excite sedition. -Barnes Commentary

C. **went up**- Gr. **anabaino**

1. Jerusalem was on elevated land. If you were traveling to Jerusalem from any direction you would be going up.

D. **worship**- Gr. **proskuneo**

12. And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.

A. And they neither found me in the temple disputing with anyone nor inciting the crowd,

1. **found**- Gr. **heurisko**
2. **temple**- Gr. **hieron**
3. **disputing**- Gr. **dialogomai**

a. Paul had done this with the Jews in most of the places he went, but not in this case.

4. **inciting**- Gr. **poieo episustasis**- *to make a riotous gathering of the people to make a mob*

5. **crowd**- Gr. **ochlos**

B. either in the synagogues or in the city

1. **synagogues**- Gr. **sunagogue**
2. **city**- Gr. **polis**

13. Nor can they prove the things of which they now accuse me.

- A. **prove**- Gr. *paristemi*- *to prove, demonstrate, show*
 - 1. The plaintiffs, who were the Jews in this case had the burden of proving their case, which they could not.
- B. **accuse**- Gr. *kategoreo*

14. But this I confess to you, that according to the Way 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.

- A. **But this I confess to you,**
 - 1. **confess**- Gr. *homologeo*- *to say the same thing as*
- B. **that according to the Way which they call a sect,**
 - 1. **Way**- Gr. *hodos*
 - a. See *Act 9:2 Act 18:25-26; Act 19:9, Act 19:23 Act 22:4*, where "the Way" is used in the same technical sense to refer to the beliefs and practices of Jesus' followers. The term implies that "the Way" is the right Way. Jewish NT Commentary
 - b. Jesus said he was THE Way. *John 14:6*
 - 2. **call**- Gr. *lego*- *say*
 - 3. **sect**- Gr. *haireses*- *heresy*
 - a. The word is commonly used in an indifferent sense, as signifying merely a school or party. So *Act 15:5; Act 28:22*. Here, however, in a bad sense - schismatic sect. Vincent Word Studies
 - b. Paul turned the tables on the Jews who rejected Jesus, because they were the ones not believing the clear teaching of the Word of God.
- C. **so I worship the God of my fathers,**
 - 1. **worship**- Gr. *latreuo*- *to render religious service and homage*
 - 2. **fathers**- Gr. *pater*
- D. **believing all things that were written in the Law and prophets**
 - 1. **believing**- Gr. *pisteuo*
 - 2. **written**- Gr. *grapho*
 - 3. **Law**- Gr. *nomos*
 - 4. **prophets**- Gr. *prophetes*
 - a. This was a slap in the Jews face because by Paul saying this

he was saying that the Jews that were against him did not believe all that was written in the Law and prophets.

b. Both the Law and prophets bear witness to Jesus Christ.

Act 26:22-23; Act 28:23, Luk 24:44-45

15. I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead, both of *the* just and *the* unjust.

A. **I have hope in God,**

1. **hope-** Gr. *elpis*- *confident expectation of future good*

B. **which they themselves also accept,**

1. **accept-** Gr. *prosdechomai*

a. Only the Pharisees accepted this, not the Sadducees.

C. **that there will be a resurrection of the dead,**

1. **resurrection-** Gr. *anastasis*

2. **dead-** Gr. *nekros*

a. The Pharisees agree that there would be a resurrection of the dead.

b. Why will there be a resurrection of all human bodies? Jesus purchased redemption for them, but also because God would not have any trace of the effects of the Fall of Adam in the earth after the restoration of all things, when Satan will be cast into the Lake of Fire forever! Hallelujah!

D. **both of the just and unjust**

1. **just-** Gr. *dikaios*

a. This is the first resurrection unto eternal life in Christ. This speaks of all believers from all time.

2. **unjust-** Gr. *adikos*

a. This is the second resurrection of damnation and eternal judgement in the Lake of Fire. This speaks of all unbelievers from all time.

b. There is not just one general resurrection at the same time of all people. There is first the resurrection of the just, and later the resurrection of the unjust.

c. *Indeed, there will be a difference between the resurrection of the just and of the unjust, both in the time of their rising, the dead in Christ will rise first at the beginning of the thousand years, the wicked not until they are ended; and the means and*

manner of their rising; they will be both raised by Christ, but the one by virtue of union to him, the other merely by his power; the just will rise in bodies not only immortal, and incorruptible, but powerful, spiritual, and glorious, even like to the glorious body of Christ; the wicked will rise with bodies immortal, but not free from sin, nor glorious: yea, their resurrection will differ in the end of it; the one will rise to everlasting life and glory, the other to everlasting shame and damnation -Gill Commentary. [Isa 24:22](#); [Isa 66:24](#), [Dan 12:2](#), [Mat 10:15](#); [Mat 10:28](#); [Mat 25:46](#), [Joh 5:29](#), [Rom 2:7-8](#); [Rom 11:22](#), [Gal 6:8](#), [Rev 14:9-11](#); [Rev 20:6](#); [Rev 20:12](#); [Rev 20:13](#); [Rev 21:8](#); [Rev 22:15](#). UCRT

16. This **being so**, I myself always strive to have a conscience without offense toward God and men.

A. This **being so**,

B. I myself always strive to have a conscience without offense toward God and men

1. **strive**- Gr. **askeo**- *to train or exert one's self, make endeavor*

2. **conscience**- Gr. **suneidesis**

a. Paul said this very thing in the last chapter and got his mouth slapped for it! The Jews did not dare do this in front of Felix, the Roman Governor of Judea.

b. The conscience is our sense of right and wrong. We received the conscience when Adam ate of the Tree of Knowledge of Good and Evil. This tree became a part of us by way of the conscience.

c. We will always have a conscience this side of heaven. We should live in way that we never violate our conscience.

However, our conscience needs to be trained by the Word of God, especially the New Covenant.

d. It is vital we keep a good and pure conscience. [2Co 1:12](#); [2Co 4:2](#), [1Th 2:10](#), [1Ti 1:5](#); [1Ti 1:19](#); [1Ti 3:9](#), [2Ti 1:3](#), [Tit 1:15](#); [Heb 9:14](#); [Heb 10:22](#); [Heb 13:18](#), [1Pe 2:19](#); [1Pe 3:16](#); [1Pe 3:21](#).

e. If we don't keep a good conscience then our heart will condemn us and we will not have confidence/faith towards

God to receive His grace. [1 John 3:21](#)

3. **offense**- Gr. **aproskopos**- *not causing to stumble or jar*

a. God sees three categories of man today on the earth- the Jew, the Gentile, and the church of God [the new creation]. We are to not cause offense to any of these. We need to be educated in all three realms from the Word of God so we don't offend any of them.

4. **men**- Gr. **anthropos**

17. "Now after many years I came to bring alms and offerings to my nation,

A. **years**- Gr. **etos**

1. This was some 25 years after his conversion to Christ.

B. **alms**- Gr. **eleemosune**- *pity, compassion; in NT an act of kindness, alms*

1. Alms are given to the needy.

C. **offerings**- Gr. **prophora**- *the act of offering, a bringing to*

1. Offerings were to support the ministry.

D. **nation**- Gr. **ethnos**

1. Paul had pitched to the Gentile churches an offering just to the suffering Jewish saints [Christians]. However, we see here he also wanted to reach the entire Jewish **nation**, saved and unsaved. He got out of his lane by trying to minister to the Jews.

18. in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult.

A. **in the midst of which some Jews from Asia found me purified in the temple,**

1. **Jews**

a. Who? The Jews. Why were these Jews upset at Paul?
Because these are the ones he stirred up to an irate mob when he tried to preach to them about Jesus.

2. **Asia**

a. These are the Jews in Asia [Ephesus] that Paul tried to minister to first before ministering the Gentiles.

3. **found**- Gr. **heurisko**

a. We will be found in the will of God or out of it. I want to be found being faithful to the call and will of God! [1 Cor. 4:2](#)

4. **purified**- Gr. **hagnizo**

- a. Paul went through an outward legalistic purification which merely represented the purification that comes through Christ. Paul was already purified in the temple! Our body is now the temple of the Holy Spirit. We have been **purified once** and for all by the one offering of Jesus Christ. [Heb. 10:1-2](#) Since Paul was already purified once through Christ, why was he trying to do it again in the flesh?
- b. Paul was really off the rails in going to Jerusalem, going to through a natural purification ritual, and was going to sacrifice animals that represented Jesus' sacrifice. He did all that to try to minister to the Jews, but that was not his calling.

5. temple- Gr. hieron

B. neither with a mob nor with a tumult

- 1. **mob-** Gr. *ochlos*
- 2. **tumult-** Gr. *thorubos*

- a. Paul had usually done this wherever he went because he would try to minister to the Jews before he would minister to the Gentiles. [Acts 13:46](#)

19. They ought to have been here before you to object if they had anything against me.

A. object- Gr. *kategoreo*

- 1. None of the initial witnesses against Paul were present at this trial. They were the Jews from Asia that saw Paul in the temple and had thought he had brought in a Gentile into the temple. None of these men showed up to witness against Paul. There were no witnesses on the prosecuting side. Paul should have just rested on his rock solid case and he would have been acquitted, but no, he chose to appeal his case to Caesar. He might have feared of not getting a fair trial. He might have wanted to actually witness to Caesar so he appealed to him. It is not quite sure why Paul appealed in this case because he would have been set free if he had not appealed to Caesar. We see that in [Acts 26:32](#).

20. Or else let those who are *here* themselves say if they found any wrongdoing in me while I stood before the council,

A. found- Gr. *heurisko*

B. **wrongdoing**- Gr. **adikema**- *an act of injustice, crime*

C. **council**- Gr. **sunedrion**

1. Paul is saying here that at his first trial before the Sanhedrin that he had done nothing wrong then. There is no record of wrong against Paul at all from the start until now. The only way Paul was wrong was being out of the will of God!

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.'

A. **unless it is for this one statement which I cried out,**

1. **statement**- Gr. **phone**- *voice*

2. **cried out**- Gr. **krazo**

B. **standing among them,**

1. **standing**- Gr. **histemi**

C. **Concerning the resurrection of the dead I am being judged by you this day**

1. **resurrection**- Gr. **anastasis**

2. **dead**- Gr. **nekros**

3. **judged**- Gr. **krino**

4. **day**- Gr. **hemera**

a. The Jews were accusing Paul of breaking the Jewish law in the temple and of causing riot. Paul turned it around and said the reason he was being judged was because he believed in the resurrection for the dead. This was a nice turn.

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."

A. **But when Felix heard these things,**

1. **heard**- Gr. **akouo**

B. **having a more accurate knowledge of the Way,**

1. **more accurate knowledge**- Gr. **eido akribestriion**- *to know more accurately or exactly*

2. **Way**- Gr. **hodos**

C. **he adjourned the proceedings and said,**

1. **adjourned the proceedings**- Gr. **anaballomai**- *to throw back; mid. to put off, defer, adjourn*

2. said- Gr. *epo*

D. When Lysias the commander comes down,

1. Lysias

a. Felix appears here to want to hear from all sides before deciding the case. Lysias was a crucial witness in this case. He was the one who saw the crowd beating Paul and had rescued him and then was the first to interrogate him.

2. commander- Gr. *chiliarchos*

3. comes down- Gr. *katabaino*

E. I will make a decision on your case

1. decision- Gr. *diagnosko*- *to distinguish; to resolve determinately; to examine, inquire into judicially*

a. This was just a put off tactic. Paul was under Felix's confinement for two more years. Undoubtedly, Lysias came and testified well before that time. Felix kept on to Paul hoping to get bribe money from him. Felix knew that Paul came to Jerusalem with a very large sum of money and was hoping to get some of it.

2. case- Gr. *kata humas*- *against you*

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.

A. So he commanded the centurion to keep Paul and to let him have liberty,

1. commanded- Gr. *diatasso*- *make a precise arrangement, to arrange, direct, command*

2. centurion- Gr. *hekatontarches*- *commander of a hundred men*

3. keep- Gr. *tereo*

4. liberty- Gr. *anesis*- *the relaxing of a state of constraint; relaxation of rigor of confinement*

a. *To free him from his bonds and close confinement; which was done, partly on account of his being a Roman, and partly because he took him to be an innocent man, and it may be because he hoped to receive money from him: -Gill Commentary*

B. and told him not to forbid any of his friends to provide for or visit him

1. forbid- Gr. *kolyo*- *hinder, restrain, prevent*

- 2. **friends**- Gr. **idios**- *one's own*
- 3. **provide for**- Gr. **hupereteo**- *to subserve, to relieve, supply, render kind offices*
 - a. He could be provided some comforts not provided by the government by his friends.
- 4. **visit**- Gr. **proserchomai**- *to come to*
 - a. This same kind of set up would be provided for him during his first Rome imprisonment. [Acts 28:30](#)

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.

- A. **And after some days,**
 - 1. **days**- Gr. **hemera**
- B. **when Felix came with his wife Drusilla,**
 - 1. **came**- Gr. **paraginomai**- *appeared*
 - 2. **Drusilla**- means *watered by the dew*
 - a. *Daughter of Herod Agrippa (whom worms ate in the amphitheatre at Caesarea), great-granddaughter of Herod the Great (who ordered the slaughter of the infants when Jesus was born), and great niece of the Herod who beheaded John the Baptist—Drusilla didn't have the greatest heritage, and hers is a tragic story. Tradition has it that she was married to a Syrian prince when a magician, secretly in the employ of Felix, told her she should marry Felix. Enamored with the occult, Drusilla, at the age of nineteen, left her husband to become Felix's third wife.* -Courson Commentary
 - b. Josephus mentions that she and her son by Felix were consumed by an eruption of Mt. Vesuvius.
- C. **who was Jewish,**
 - 1. **Jewish**
 - a. She was from the Herod ancestral line, which was part Jewish. She was not a full-blooded Jew.
- D. **he sent for Paul and heard him concerning the faith in Christ**
 - 1. **sent**- Gr. **metapempo**- *to send after*
 - a. Felix may have been interested to hear Paul's beliefs or he might have been induced by Drusilla to call for Paul since he was Jewish and she wanted to hear what he had to say. Either

way, no record of them coming to the faith is mentioned here or in history.

2. **heard**- Gr. **akouo**

- a. They will have no accuse on that great Judgment Day because their heard the truth of the gospel.

3. **faith**- Gr. **pistis**

4. **Christ**- Gr. **christos**

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."

A. **Now as he reasoned about righteousness,**

1. **reasoned**- Gr. **dialogomai**

2. **righteousness**- Gr. **dikaiosune**

- a. History said the was a very unscrupulous man. He was unrighteous. Righteousness can only be found by faith in Christ.

B. **self-control**- Gr. **egkrateia**

- 1. No doubt Paul was speaking to Felix's wicked life. He had committed adultery in alluring Drusilla from her previous husband to marry him.

C. **and the judgment to come,**

1. **judgement**- Gr. **krima**

- a. There was a Judgment Day awaiting Felix. Felix would have no excuse on that day for not knowing about salvation through Jesus.

2. **come**- Gr. **eimi**

D. **Felix was afraid and answered,**

1. **afraid**- Gr. **ginomai emphobos**- *began to be in fear*

- a. Conviction came on Felix, but instead of yielding to it and accepting Christ, he pushed it away and ignored it.

2. **answered**- Gr. **apokrinomai**

E. **Go away for now,**

1. **go away**- Gr. **poreuomai**- *travel*

- a. It is interesting as I was typing this, I mis-typed "God away for now". I saw my typo but realized that was what Felix was really saying- "God go away for now. Someday I will have time

for you."

F. when we have a convenient time I will call for you

1. convenient time- Gr. kairos- season

- a. How many damned sinners in hell said the same thing? Not now, but later I will accept Jesus. Today is the day of salvation. Now is the accepted time to get saved! Tomorrow is not promised to any man or woman.

2. call- Gr. metakaleo- to call after

26. Meanwhile he also hoped that money would be given him by Paul, that he might release him. Therefore he sent for him more often and conversed with him.

A. Meanwhile he also hoped that money would be given him by Paul,

1. hoped- Gr. elpizo

2. money- Gr. chrema- anything useful, or needful; pl. wealth, riches, money

- a. This is bribe money.
- b. *The greed and rapacity of so many of these great lieutenants of the Cæsar in distant provinces of the Empire, is well exemplified in this episode in the government of the Procurator Felix. These men looked upon the great trusts committed to their charge as simply mines of wealth for them to work as best they could for their own advantage. Anything could be purchased at their hands, even immunity from the penalties of crime. What a picture of provincial government in the days of the early Cæsars! The sacred historian by no means painted for us here the darkest picture we possess of these venal governors; for instance, Josephus tells us of one Albinus, a successor of Felix in Judæa, who, on his departure from the province, freed all those prisoners who gave him money; by which means, as the historian quaintly remarks, the prisons were certainly emptied, but the country was filled with robbers (see also Tacitus and Suetonius, who give us similar accounts of these corrupt and selfish rulers). So common an offence did this receiving bribes from a prisoner or his friends appear to be among the higher officials of the Empire, that a special law was framed, expressly forbidding a judge to receive pay in any form*

for the arrest, acquittal, or condemnation of any individual ('Lex Julia de repetundis'). There is no doubt that, in the case of the apostle, the Roman governor had heard with interest that the special object of Paul's journey to Jerusalem on this occasion was the distribution among the Jewish poor of sums of money collected in Macedonia and Achaia. This led the rapacious procurator to suspect that the prisoner, if not a wealthy man himself had the command over considerable amounts. He was also well aware of the devoted love which existed between the members of this strange new sect, and had heard that Paul was one of their most distinguished leaders; these circumstances gave him good ground for hoping a substantial bribe would in the end be offered for the life and liberty of the accused. -Popular NT Commentary

- c. This exemplifies Felix lack of righteousness and self-control that Paul was preaching to him about.

3. **given**- Gr. **didomi**

B. **that he might release him**

1. **release**- Gr. **luo**

C. **Therefore he sent for him more often and conversed with him**

1. **sent**- Gr. **metapempo**

2. **conversed**- Gr. **homileo**- *to be in company with, associate with; to converse with, talk with*

- a. Felix was willing to endure the conviction from Paul's preaching the gospel to him in hopes of getting money from him. What a damning indictment on this man. He had the spirit and nature of Judas.

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

A. **But after two years Porcius Festus succeeded Felix,**

1. **two years**

- a. Paul getting out of the will of God and not listening to the Holy Spirit's warnings led him to a long imprisonment.

2. **Porcius Festus**

a. *Porcius Festus; in the Arabic version he is called Porcinius Festus, and in the Vulgate Latin version Portius Festus, but his*

name was not Portius, from "porta", a gate, but "Porcius", a porcis, from hogs; it was common with the Romans to take names from the brute creatures; so Suillius from swine, Caprarius and Caprilius from goats, Bubulcus from oxen, and Ovinus from sheep. -Gill Commentary

b. We know nothing of the previous history of the procurator, whose memory has been preserved owing to his meeting with Paul, whom he found languishing a prisoner in Cæsarea. Neither Tacitus nor Suetonius mention him in their histories. Josephus, however, tells us that he governed his stormy province with a wise, firm rule, putting down the Sicarii (assassins), and other predatory companies, who were then harassing Judæa. The Jewish historian finds no fault with this Festus: he seems to have been both just and upright. His rule was unfortunately prematurely cut short by death, before he had completed his second year of office. He was succeeded by Albinus, another corrupt and evil governor (A.D. 62). -Popular NT Commentary

B. and Felix,

C. wanting to do the Jews a favor,

1. wanting- Gr. thelo

2. favor- Gr. charis- grace

a. He had done many injuries to their persons and properties, he had greatly abused them, and incensed them against him; and now he was sent for to Rome, to answer for his maladministration; wherefore, to gratify the Jews, and to oblige them, in hopes that they would not follow him with charges and accusations, at least would mitigate them, and not bear hard upon him, he leaves Paul bound at Caesarea, when it was in his power to have loosed him, and who he knew was an innocent person: but this piece of policy did him no service, for the persons he had wronged, the chief of the Jews at Caesarea, went to Rome, and accused him to Caesar; and he was sent by his successor thither, to appear before Nero, and answer to the charges exhibited against him; and had it not been for his brother Pallas, who was in great authority at court, he had been severely punished. Gill Commentary

D. left Paul bound

1. bound- Gr. deo

- a. Paul was left bound because of the Jews. If Paul would have just stayed in his lane and ministered to the Gentiles as God had called him to do, he would have avoided all this.
- b. This is a great lesson for us to stay in our lane.