

Acts of the Apostles – 24

I. The Inspired History

- A. The Jews Accuse Paul Before Felix (1-9).
 - 1. Tertullus flatters the governor (1-4).
 - 2. Tertullus falsely accuses Paul (5-8).
 - 3. The Jews agree with his accusation (9).
- B. Paul Defends Himself Before Felix (10-21).
 - 1. Paul reviews the last few days (10-13).
 - 2. Paul testifies of his religion (14-16).
 - 3. Paul denies any wrongdoing (17-21).
- C. Felix Leaves Paul Bound (22-27).
 - 1. Felix allows Paul liberty (22-23).
 - 2. Felix hears Paul preach (24-26).
 - 3. Felix leaves Paul bound (27).

II. The Sense and Meaning

- A. Ananias and the Jewish elders use an orator named Tertullus to flatter the governor (1-4).
 - 1. These wicked Jews had been thwarted in their conspiracy to murder Paul (23:12-35).
 - 2. How thirsty do you think the 40+ Jews were? How thirsty would thy become?
 - 3. Since the Jews had no truth to tell against Paul, they resort to the skills of an orator.
 - 4. This flattering sycophant butters the governor with smooth words (Proverbs 5:3).
 - a. The Jews were not always passive and thankful subjects by reviewing history.
 - b. Saints guard against such speech (Rom 16:18; Col 2:4; II Pet 2:18; Jude 1:16).
 - c. Godly ministers boldly proclaim truth (I Cor 2:1-5; II Cor 2:17; 3:12; 4:2).
 - d. Though politically correct and pleasant, such words do not prove truth at all.
 - e. Our generation wrongly exalts style, manner, etiquette, polish, and appearance.
- B. Ananias and the Jewish elders use an orator named Tertullus to false accuse Paul (5-8).
 - 1. Paul was not a pestilent fellow. **Pestilent.** *Fig.* Injurious or dangerous to religion, morals, or public peace; noxious; pernicious. He was gentle like a nurse (I Thess 2:7).
 - 2. Paul was not seditious, for he honored Caesar (Rom 13:1-7; I Tim 2:2; Tit 3:1-2).
 - a. If he had been seditious, they would not have been as desirous to kill him.
 - b. Consider that they had demanded Pilate release Barrabas, who was seditious.
 - 3. He was not a ringleader of the Nazarenes, yet Jesus Christ chose him to be an apostle.
 - a. Outside Judea the disciples were called Christians, inside Nazarenes.
 - b. **Ringleader.** One who takes a leading place or part among a body or number of persons whose character or conduct is reprehensible.
 - c. The sect, or heresy, of the Nazarenes was the religion of Jesus of Nazareth.
 - 4. Paul did not attempt to profane the temple; they made an error in judgment (21:29).
 - a. His very purpose for being in the temple was to humor the Jews in the law.
 - b. Tertullus does not elaborate on this point, as Felix would have profaned it.
 - 5. Tertullus accuses Lysias, the chief captain, of violently interfering in their affairs.
- C. And the Jews, including Ananias the high priest, agreed that this was a truthful accusation (9).
- D. Paul answers the Jews and defends himself to Felix by reviewing the last few days (10-13).
 - 1. Paul respectfully addresses Governor Felix and acknowledges his Jewish knowledge.
 - 2. It had been only twelve days, since Paul went from Caesarea to Jerusalem to worship.
 - a. These days are accurate by understanding either the day of purification in which he was assaulted or by excluding his days of captivity in Caesarea.

- b. His point is to show Felix that there had been insufficient time for sedition.
 - 3. He denies their accusations and denies their ability to prove any fault on his part.
- E. Paul answers the Jews and defends himself to Felix by testifying of his religion (14-16).
 - 1. Paul acknowledges their accusation that the sect of the Nazarenes was a heresy (5).
 - 2. Paul worshipped the Jewish God and believed all written in the law and the prophets.
 - 3. He confesses his hope in the resurrection, which he testifies they also allowed (23:8).
 - 4. His life ambition and intention was to conduct himself without offence to God or man.
- F. Paul answers the Jews and defends himself to Felix by denying any wrongdoing (17-21).
 - 1. He testifies he had been absent for many years and came with good will to worship.
 - 2. He testifies that Jews from Asia had found him in the temple and were not at the trial.
 - 3. Paul again uses the resurrection controversy to distract Felix from the real issue.
- G. Felix postponed any verdict concerning Paul and allowed him liberty in his custody (22-23).
 - 1. Though Paul's words were brief, Felix knew more of the Christian faith than spoken.
 - 2. He also would have surely understood the effect of the resurrection on the Sadducees.
 - 3. He postponed any verdict until he would have opportunity to question Lysias (23:26).
 - 4. Appearing favorable to Paul, he allows him liberty in custody and unlimited visitors.
- H. Felix called for Paul to preach the gospel of Christ to himself and his wife Drusilla (24-26).
 - 1. Felix knew some of this faith, and his wife was a Jewess; so they had mutual interests.
 - 2. History reveals this an adulterous marriage, Felix having stolen her from her husband.
 - 3. Paul does not preach creation, prophecy, self-love, politics, friendship, or education.
 - a. Rather he preached God's righteousness, self-denial, and coming judgment.
 - b. Paul's preaching had a great effect on Felix, but he disregarded his conviction.
 - c. There is never a convenient time to repent, except at the moment of conviction.
 - 4. Open to bribes, Felix was hoping that friendship with Paul would lead to a payoff.
- I. Felix is transferred and replaced by Festus, and he left Paul bound to please the Jews (27).