

**Acts 24:1-27;
Paul's Defence
Before the Felix.
Paul kept in custody
for two years.**



Acts 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."

Paul is going to be **kept in custody** in Herod's palace for the next two years until the governor, **Felix**, is succeeded by **Porcius Festus**.

Felix knew all about **the Way**, which was one of the names for the followers of Jesus.

Felix knew Paul was not guilty of anything and would never have ordered him, a Roman citizen, to be punished.

But **Felix wanted to please the Jews** so he kept Paul in custody.



Ruins of Temple at Caesarea

Acts 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."

Felix called for Paul many times to hear him talk because he found him interesting and because he hoped Paul would offer him a bribe.

"Now after 5 days," five days after Paul left Jerusalem or five days of his staying in Caesarea we don't know.

The evil **high priest Ananias** is coming back and he is willing to travel just to accuse Paul.

In just five days they had hired a **Roman lawyer**, prepared their case and were appearing in court **before the governor Felix**, ready to do all they could **to have Paul condemned to death.**



Herodian Aqueduct at Caesarea



Statue- Roman Orator.

Acts 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."

Tertullus (from tertius, "third") must have been a skilled and **well-known orator** of the time though he is not mentioned in contemporary histories.

He would have known Roman law and common legal procedures.

As **Tertullus'** speech will show, they were **willing to bend the truth** and would try any devious and underhanded trick to get Paul.



This was part of Herod's palace.

Acts 24:2; "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."

Tertullus is acting like the prosecutor.

This man is acting like a complete hypocrite.

A lawyer playing up to the judge
in order to receive a favourable opinion.

Religionists defiling themselves by becoming
a part of this corrupt scene, a scene involving:-

Murder in the **name of religion.**

Evil and sin in the **name of God.**

Flattery to **secure a favour.**

The failure to stand up and proclaim
the truth of the case.

The flattery of an evil man.

Saying an evil man is good.



Acts 24:3; "we accept it always and in all places, most noble Felix,
with all thankfulness."

This man is talking as if **Felix is an Angel**,
and he is talking about **Paul** as if he were **a Demon**.

They really know **who Felix is**, but because they
are coming with different ideas and interests they
are coming here and talking only "**great things**."

In order to get what they want
they are calling **Felix** a "**noble**" man.

Every evil person uses **flattery** in order to make
their point, they are trying to sweeten this corrupt
man just to put the man of God in trouble...

**How do you really think
the Jews felt
about Roman rule?**



Acts 24:4; "Nevertheless, not to be tedious to you any further,
I beg you to hear, by your courtesy, a few words from us."

This **Tertullus** really wants **Felix**
to give him what he will ask for...

"We don't want to be tedious"

That is we don't want to make you tired
with our complains. **I beg you to hear.**

This men in power did not have much patience,
especially if the complaint was
related with religion and not with solid bases.

Felix did not have much patience...



Caesarea – Palace of the governors

**Acts 24:4; "Nevertheless, not to be tedious to you any further,
I beg you to hear, by your courtesy, a few words from us."**

**"We have found this man to be a troublemaker,
stirring up riots among the Jews all over the world.
He is a ringleader of the Nazarene
sect and even tried to desecrate the temple;
so we seized him." Acts 24:5-6;**

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

**9 "The Jews joined in the accusation,
asserting that these things were true."**

PAUL BEFORE FELIX



Lucas & Child in the ridiculous manner of DeLombart by W. Hoagarth. Published according to Act of Parliament, May 1836.

Acts 24:5; "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."

Acts 24:5-9;

Tertullus said the following
four things about Paul:-

He was a plague!

**He created dissention
among all the Jews!**

**He was a ringleader among
the sect of the Nazarenes!**

He tried to profane the Temple!

Acts 24:5; "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."

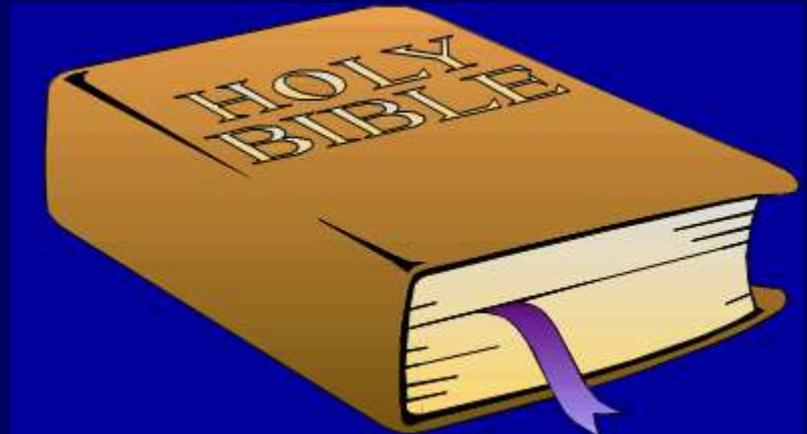
1. Plague.

2. Creator of dissension.

What about all the gifts that Paul had brought to Jerusalem for the poor.

24:17; "Now after many years

I came to bring alms to my nation and offerings."



Acts 24:5; "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."

Acts 11:28-30; "Agabus, stood up and through the Spirit predicted that a **severe famine** would spread over the entire Roman world. . 29 The disciples, each according to his ability, decided to provide help **for the brothers living in Judea.**"

1 Cor 16:1-4; "Now about the collection for God's people: Do what I told the Galatian churches . . .

On the first day of every week, each one of you should **set aside a sum of money** . . I will give letters of introduction to the men you approve and send them with **your gift to Jerusalem.**"



Acts 24:5; "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."

1. Plague.
2. Creator of dissention.
3. Ringleader of a sect.
4. Provane the Temple

He was a ringleader of the Nazarenes,
a rebellious sect.

This was a name given to Christian believers,
the followers of Jesus the Nazarene.

Note:- Christianity is called a sect.

This, of course, is not true.

Acts 14:14; 16:22; 17:5; 17:6; 17:13; 19:29;

Acts 24:5; "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."

This is the first time that we hear that this word **sect** is applied to the **body of Christ**.

Tertullus talked about the assembly like speaking about the **Pharisees, Sadducees, Herodians etc...** But we all know that a **sect** is a "part" of something.

The **family of God** is not a "sect"
but the **whole body**,
remember **we are the BODY of the LORD**
NOT just a part of it.

Eph 1:22-23; Col 1:13; 1 Cor 1:10-13; Eph 4:4;

Acts 24:6; “He even tried to profane the temple, and we seized him, and wanted to judge him according to our law.”

Paul had already been accused of that and here is this man coming with the same accusation.

Acts 21:27-29;

Were they trying to judge Paul according to the law?

This man is lying because

Paul had never profaned the Temple.

Paul had never disrespected God nor dishonoured God’s law.

Remember what they said about Jesus?

John 18:31 Then Pilate said to them, “You take Him and judge Him according to your law.”

Therefore the Jews said to him,

“It is not lawful for us to put anyone to death.”

Acts 24:5; "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."

Paul is, of course, not a seditious person or a troublemaker. He never instigated a riot.

Christianity is not a Nazarene sect
and Paul did not desecrate the temple.
All these charges were false and Felix knew it.

Felix, as Paul says, knew more about this Way than any of Paul's accusers.

He knew Paul was not what they said he was.

Felix might have been an unjust and cruel man but he was intelligent, well-informed and not easily swayed by flowery rhetoric.

Acts 24:7; “But the commander Lysias came by
and with great violence took him out of our hands.”

Yes, **Lysias** came and took Paul when he knew
and understood that they really want to kill a man
before he had the opportunity of a fair trial.

**Did Lysias come with great violence
or Tertullus is lying here?**

Acts 21:33; “Then the commander came near
and took him, and commanded him
to be bound with two chains;
and he asked who he was and what he had done.”

We don't know for sure, but **Tertullus**
wants to sound in front of **Felix** as if
they were following the law of God properly.

Acts 24:8; “commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.”

By examining of whom.

That is, the Jews who were then present.

Tertullus presented them as his witnesses
of the truth of what he had said.

It is evident that we have here only the **summary**
or outline of the speech which **Tertullus** made.

He is asking Felix to examine Paul himself
and also is **suggesting Felix to agree with them**
about the accusations that he already presented...
They were all lies and we know that for sure...

Acts 24:9; “And the Jews also assented, maintaining that these things were so.”

Of course the Jews will agree with what this man is saying that is why all of them came.

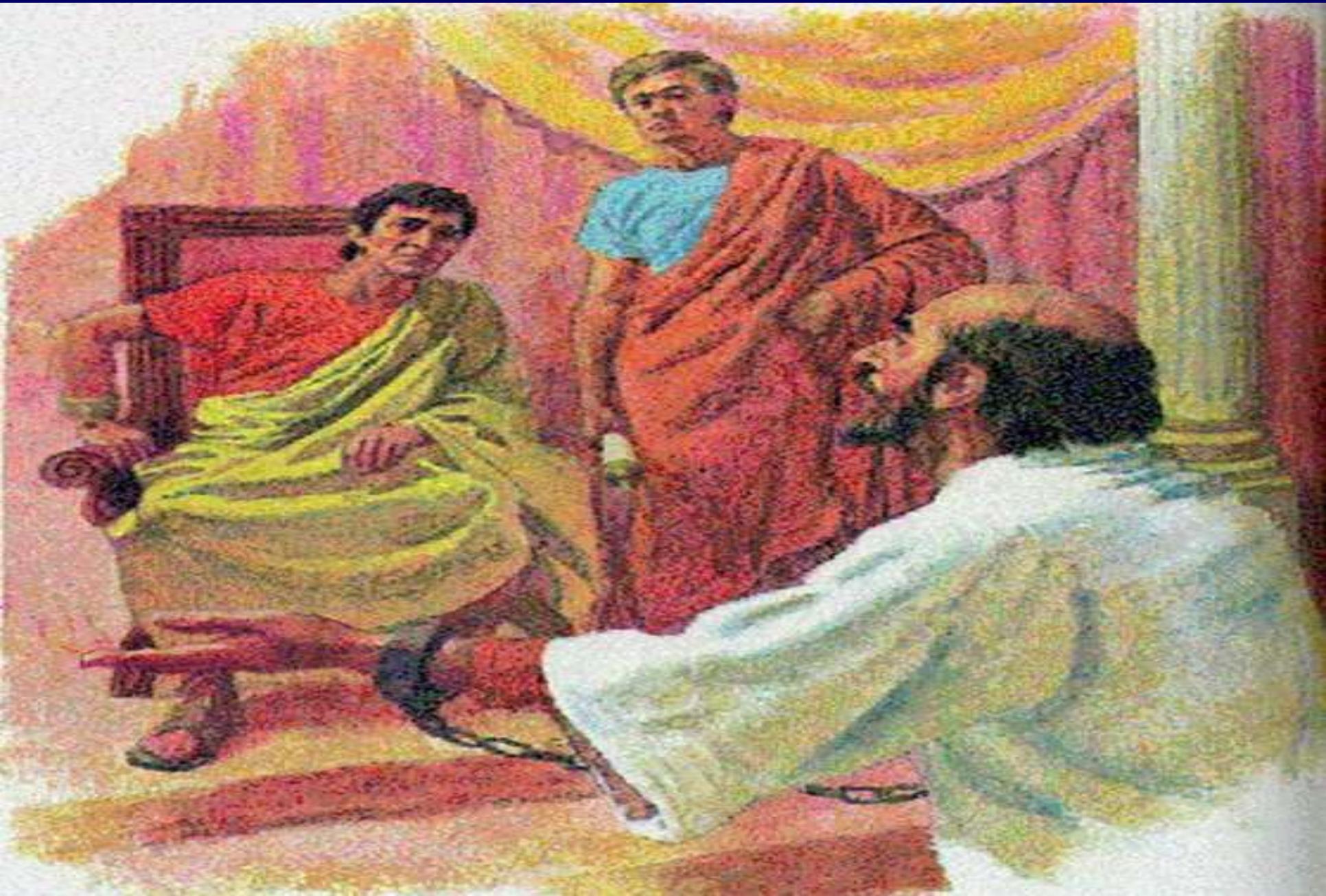
Remember, nothing that they are saying is true, they did the same to Lord Jesus when they presented false witnesses in order to accuse him.

Mt 26:59-60; “Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none.

Even though many false witnesses came forward, they found none.

But at last two false witnesses came forward.”

Acts 24:10; “When the governor motioned for him to speak, Paul replied:”



Acts 24:10-13;

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; so I gladly make my defence.”

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

12 “My accusers did not find me arguing with anyone at the temple, or stirring up a crowd in the synagogues or anywhere else in the city.”

13 “And they cannot prove to you the charges they are now making against me.”

**Acts 24:10; “Then Paul, after the governor had nodded to him to speak, answered:
“In as much as I know that you have been for many years a judge of this nation,
I do the more cheerfully answer for myself.”**

**Paul truthfully and tactfully said what he could.
He simply said that Felix had been a judge
of the nation for years (about seven years).**

**Paul did not flatter nor lie about Felix's
accomplishments. Paul acknowledged his position
as judge, letting Felix know that he, Paul,
was fully aware that his fate was in Felix's hands.**

**Felix must have been impressed with the simple,
Straight forward, and honest statements.**

Acts 24:10; "Then Paul, after the governor had nodded to him to speak, answered: "In as much as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself."



Acts 24:11; “you can quickly discover that it is no more than twelve days since I went up to Jerusalem to worship.”

Five days were not enough time for Paul to do what the Jews were saying. He could not have planned and mobilized an insurrection that would arouse all the people, in such a short time.

Since all the events had happened within twelve days, Paul's account could be quickly checked out.

This meant that Paul was probably being honest in what he said.

Acts 24:11; “you can quickly discover that it is no more than twelve days since I went up to Jerusalem to worship.”

Day one Paul meets with James and the elders of Jerusalem. He delivers the Gentile funds.

Day two Paul makes his appearance in the temple under the Nazirite Vow.

Day three through seven he fulfilled his vow.

While in the temple he is apprehended by the Jews and beaten.

Lysias breaks up the mob and rescues him.

Day eight Paul appears before the Sanhedrin Council. Nothing is accomplished other than the issue of whether or not there will be a resurrection of the dead.

Acts 24:12; “And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.”

Day nine, Paul is informed about the plot to kill him and is taken to Caesarea.

The tenth day he arrives in Caesarea and is handed over to **Felix**.

The eleventh through the twelfth day, Paul is in Roman ward awaiting his trial.

What Paul is trying to prove is that **all the accusations are false** because he hasn't had any time to cause any revolt among the people.

Not in the temple nor in any synagogue...

Acts 24:13; “Nor can they prove the things of which they now accuse me.”

Paul was not guilty of the charges.

The charges could not be proven.

Note the facts that Paul mentioned:-

He was in the temple when attacked:-

The temple would not be a place where insurrection would be carried out.

He was worshipping and participating in the services...

Not arguing.

Not stirring up or inciting the crowd.

Not creating a revolution in the temple or synagogue or city.

Acts 24:14; “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.”

But this I confess... That according to the way...

What is this way?

Acts 9:2; 16:17, 25; 18:26; 19:9, 23; 22:4; 24:14, 22;

The one thing that **Paul** did agree with, was that **he was indeed a Christian.**

Others called Christianity a “**sect of Nazarenes**” yet Paul never referred to the church as a sect.

He openly admits that he is a member of that which “**they call a sect,**” and one who serves God.

Acts 24:14; “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.”



Acts 24:14; “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.”

Paul admits that he is a worshipper of Jesus and follows His Way.

But he says that this new Way, which could not be called a sect of Judaism, was based on the fulfillment of the Old Testament prophecies.

I do serve the God of our fathers...

Fathers here, is a reference to all of the prophets of the Old Testament who served God before Paul.

Paul confesses that he really believed in the Law of God and also in all of the things that the prophets wrote about in the book of God.

Acts 24:14; “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.”

By saying this, **Paul** is telling Felix that **he is a real follower of God**, and, that he is happy with how much he was suffering for His cause.

Paul says: I am not ashamed to call God my God!

As Jesus had also said, if people believed the prophecies of Moses and the other Old Testament prophets, **they would believe in Him.**

They would believe that He was the promised Messiah of Israel and the Saviour of the world.

Acts 24:14; “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.”



Acts 24:15-16; "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 This being so, I always strive to have a conscience without offence towards God and men."

**This is a true believer of God,
one that knows that at the end of this life,
there will be a resurrection and Judgement.**

John 5:28-29;

Paul said three things:- He "exercised" (askō) himself - actively trained, disciplined, practiced, laboured, strove, struggled, even to the point of pain, to keep a pure conscience.

**He struggled to be "void of offense"
(aproskupon), to keep from stumbling,
to keep from causing others to stumble.**

**To keep from hurting himself
and from hurting others.**

**Acts 24:17; “Now after many years I came to bring alms
and offerings to my nation.”**

**Paul had come to Jerusalem for only one purpose
to bring aid for the poor of Jerusalem.**

Acts 11:29-30; 20:16;

**Far from being an insurrectionist,
Paul had returned to the city
to bring financial help to the poor.**

**The purpose of his return was not to incite
the people against their government,
but to serve and show mercy
by helping all he could.**

**Acts 24:17; “Now after many years I came to bring alms
and offerings to my nation.”**

Note: Paul had related exactly what had happened.

1. He was unjustly attacked by Asian Jews.

**The attack was not even by those Jews
who lived there, but by foreign Jews.**

**In addition they attacked him while he was
worshipping. They were not even present
in the court to accuse him of the charges.**

**2. He was unjustly tried by the great Jewish court,
the Sanhedrin. (Acts 22:30-23:11;)**

**He is hoping that by this,
Felix will understand his case and be just
in his decision that he would possibly make.**

Acts 24:18; “in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult.”

**We need to remember that,
the purpose is to show the governor
that **nothing has been done wrong.****

**I was purifying myself in the temple.
I was not doing anything out of the normal,
but was serving my God
according to the law and the prophets.**

**This is exactly what happened when
the Jewish men started to accuse him
of disturbing the peace, and all of the **“order”**
that the Jewish people had before.**

Acts 24:19; “They ought to have been here before you to object if they had anything against me.”

As far as we know, they did not accept this challenge made by Paul.

Truth has nothing to fear, the man of God knows that he has done nothing wrong and, that is the reason why he says, “tell me what my mistake is.”

“When I was informed that there would be a plot against the man, I sent him to you at once, also instructing his accusers to bring charges against him before you.” **Acts 23:30;**

“I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face and has an opportunity to make his defence against the charges.” **Acts 25:16;**

Acts 24:19; “They ought to have been here before you to object if they had anything against me.”

Why would Paul be **so confident** that he could stand up against **accusers from Asia?**

Acts 17:13; “When the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, **they went there too**, agitating the crowds and stirring them up.”

Acts 14:19; “Then **some Jews came** from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead.”



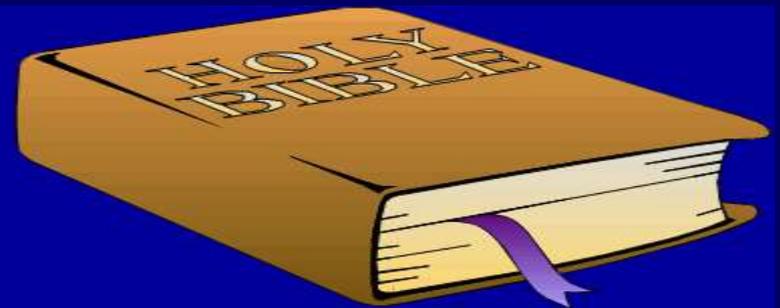
Acts 24:19; “They ought to have been here before you to object if they had anything against me.”

Acts 18:12-16; “While Gallio was proconsul of Achaia, **the Jews** made a **united attack** on Paul and brought him into court. . . .”

Gallio said to the Jews,

“If you Jews were making a complaint about some misdemeanour or serious crime, it would be reasonable for me to listen to you.”

But since it involves . . . your own law . . .
I will not be a judge of such things.”



Acts 24:19; “They ought to have been here before you to object if they had anything against me.”

Why would Paul be **so confident** that he could stand up against **accusers from Jerusalem?**

Acts 23:9; “There was a great uproar, and some of the teachers of the law who were Pharisees stood up and argued vigorously.

“We find nothing wrong with this man. (Paul).”

Acts 23:26-30; “**Claudius Lysias,** to His Excellency, Governor

Felix: . . . I found that the accusation had to do with questions about their law, but there was **no charge** against him **that deserved death or imprisonment.**”



Acts 24:19; “They ought to have been here before you to object if they had anything against me.”

Paul is free and open to speak against his accusers because, he knows that **they will not come forward** with anything.

Paul tells the governor that there was no one who could bring a truthful charge of wrongdoing against him. **If there was any such**, as he said, they should be there to give their testimony.

By now, **Felix knows that Paul is innocent.**



Acts 24:20; ““Or else let those who are here themselves say if they found any wrongdoing in me while I stood before the council.”

Paul was doing the same thing as in verse 19, **he was challenging** but this time, **the “Sanhedrin”**.

He says:- “**let those who are here** themselves **say** if they found any wrongdoing in me.”

Where at this point is **Ananias**?
Where is the prosecutor **Tertullus**?
There are **no accusers anymore**.

When Paul was in Jerusalem, in front of the council, he knew that there were no more accusations.

Acts 24:21; “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.'”

Paul has told about the mission he had accomplished just twelve days earlier to bring gifts from the Gentile Christians to the poor Jewish Christians throughout Judea.

Paul admits that he shouted out that it was for his belief in the resurrection that he was on trial before the Sanhedrin.

Paul had used this ploy to create an uproar and escape the fate they had intended for him.



Acts 24:21; “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.”

Paul is suffering here for a fact that many of them, especially Felix, may have ignored.

Paul is suffering because he really believed that Jesus was resurrected from the dead?

Do we believe that Jesus has the power to resurrect us from the dead

John 11:17-27;

**17 So when Jesus came, He found that he had already been in the tomb four days.
18 Now Bethany was about two miles from Jerusalem.”**



Acts 24:21; “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.'”

“19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.”

20 “Martha therefore, when she heard That Jesus was coming, went to meet Him, but Mary stayed at the house.”

21 “Martha then said to Jesus, “Lord, if You had been here, my brother would not have died.”

“Even now I know that whatever You ask of God, God will give You.”

23 Jesus said to her, "Your brother will rise again.”

Acts 24:21; “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.'”

24 “Martha said to Him, “I know that **he will rise again in the resurrection** on the last day.”

25 “Jesus said to her,
“**I am the resurrection and the life;**
he who believes in Me will live even if he dies.”

26 “and **everyone who lives and believes in Me will never die.** Do you believe this?”

27 “She said to Him, “Yes, Lord; I have believed that **You are the Christ, the Son of God,** even He who comes into the world.”

He is not here;
he has risen,
just as he said.

Matthew 28:6

**THE POWER OF
THE
RESURRECTION**



Acts 24:21; “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.’”

“and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished.

If we have hoped in Christ in this life only, we are of all men most to be pitied.” Acts 15:17-19;



Acts 24:21; “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.'”

Friends and foes alike admit that Jesus was crucified, placed in a tomb and by the third day the tomb was empty.



Acts 24:21; “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.’”

Matt 28:11-15; “Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened.”

“And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers.”

13 and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.'



Acts 24:21; “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.'”

14 "And if this should come to the governor's ears, we will win him over and keep you out of trouble.”

15 “And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.”

1 Cor 15:6; “After that **He appeared** to more than **five hundred brethren** at one time, most of whom remain until now, but some have fallen asleep;”

How could 500 witnesses have been mistaken about seeing Jesus after the resurrection?



Acts 24:21; “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.’”

1 Cor 15:30-32; “Why are we also in danger every hour? I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.”

“If from human motives I fought with wild beasts at Ephesus, **what does it profit me? If the dead are not raised,** Let us eat and drink, for tomorrow we die.

“Jesus said to her,
“I am the resurrection and the life;
he who believes in Me will live even if he dies,
and everyone who lives and believes in Me
will never die. **Do you believe this?”**

John 11:25-26;

Acts 24:21; “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.’”

Luke 24:6-8; “He is not here, but He has risen.

**Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”
And they remembered His words.”**

1 Corinthians 15:55;

**“O Death, where is your victory?
O Death, where is your sting?”**

Acts 24:21; “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.'”

1 Peter 1:3-5; “Blessed be the God and Father of our Lord Jesus Christ, according to His great mercy has caused us to be **born again to a living hope through the resurrection of Jesus Christ from the dead.**”

“to obtain an inheritance which is imperishable and undefiled and will not fade away, **reserved in heaven for you**, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

Christians need not fear death.

Acts 24:21; “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.'”

**It is the blood that Jesus shed
that washes away our sin.**



Acts 24:22; “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.”

Felix was not about to pervert justice for a Roman citizen. He would have had to give an account. Besides, he knew that **Lysias** knew the truth.

Perhaps Felix did not understand all that Paul had already mentioned. Perhaps he is trying to avoid his responsibility as a Governor when he said:

When Lysias comes down,
I will make the decision on your case.

Felix knows that **Paul is not a trouble maker,**
he knows that **Paul is innocent,**
but **how do we know that?**

Acts 24:22; “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.”

**Everyone knew about Jesus
and the gospel at that time.**

Felix had been in power by then, for about six years, and he probably had gone to Jerusalem where **the name of Jesus was always mentioned.**

In the **city of Caesarea**, a centurion with the name of Cornelius obeyed Christ not too long ago.

In that **city of Caesarea**, for many years, a preacher with the name of Philip was living and preaching the gospel there. Acts 21:8;

Acts 24:23; “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.”

Let him have liberty. This was equal to:-

- 1) Set free.
- 2) Release.
- 3) Not to forbid.

After everything, Felix wasn't all that bad.

According to Felix, Paul deserves all of the freedom that he is given by law.

Felix added this too:-

“not to forbid any of his friends to provide for or visit him.”

Who is in Caesarea that would go and visit Paul?

Acts 24:23; “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.”

Felix found no evil in him; and he would certainly have dismissed him but for two reasons:

1. He wanted to please the Jews, who, he knew, could depose grievous things against his administration.

2. He hoped to get money from the apostle, or his friends, as the purchase of his liberty.



Acts 24:23; “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.”



Acts 24:23; “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.”

Cornelius. Philip. Luke, Aristarchus.

Remember, Paul was not alone.

He always travelled with many good men who were willing to risk their life for Jesus' cause.

Acts 20:4; “And Sopater of Berea accompanied him to Asia--also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.”



Antonius Felix coin (52 to 56 A.D. Judea)

Acts 24:24; “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.”

When Paul spoke, people were always left with the desire to hear from him again.

In this case, **Felix** arrived with his wife **Drusilla**, willing to hear from Paul again... about what? **The faith in Christ.**

This **Drusilla** was the daughter of **King Agrippa I**, the man who **killed James** in Acts 12:1; and also, the one who **imprisoned Peter**.

Drusilla is living in fornication with Felix. She was previously married to a man named Azizus, and **married Felix in order to have a position of more importance.**

Acts 24:24; “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.”

Would Paul seize the opportunity and preach the Gospel to this adulterous couple?

2 Tim 2:2; “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”

2 Tim 3:10; “But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance.”

2 Tim 4:2; “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.”

Acts 24:24; “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.”

1 Tim 4:13; “Till I come, give attention to reading, to exhortation, to doctrine.”

1 Tim 5:21; “I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.”

1 Tim 6:13; “I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate.”

2 Tim 2:14; “Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers.”

Acts 24:25; “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.”

Paul’s talk with Felix became so personal that Felix grew fearful. Felix, like Herod Antipas, Mark 6:17-18; had taken another man’s wife.

Paul’s words were interesting until they focused on “righteousness, self-control, and the judgment to come.”

Many people will be glad to discuss the gospel with you **as long as it doesn’t touch their lives too personally.** When it does, some will resist or run.

But this is what the gospel is all about – God’s power to change lives. **The gospel is not effective until it moves from principles and doctrine into a life-changing dynamic.**

Acts 24:25; “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.”

**When someone resists or runs from your witness,
you have undoubtedly
succeeded in making the gospel personal.**

Felix was frightened enough not to want to hear more about judgment, but not frightened enough to believe the Gospel, which offers an alternative to the divine penalty for sin, death.

“How will we escape if we ignore such a great deliverance?” **Heb 2:3;**

A sinner will never have
“a convenient season” to hear the gospel.

Acts 24:25; “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.”

In the verses that are listed, some of the things included in **“the faith into Christ Jesus,”** were namely Righteousness, self-control, and the judgement to come.

1) Righteousness. In the Bible, the purpose of righteousness was to tell the sinner that Christ died for them and that Jesus paid the ransom for their sins.

When we talk about righteousness, we tell people that God executed justice and in Him, there is no unfairness. John 16:8;

Acts 24:25; “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.”

2. Self-Control.

What is the idea of self-control?

1 Cor 9:27; Titus 1:8; 2 Peter 1:6.

**This word in the Greek is: (egkrateia)
the meaning is:-**

**To dominate or to have under control all of the
fleshly appetites. Paul is talking about passions
and desires and Felix knows the implication of this.**

**Once a man becomes a Christian, he must learn
how to control this house in which God dwells.**

Acts 24:25; “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.”

3. The judgement to come.

This topic is the one that people hate and reject the most.

The judgement speaks of the final day.

On this day, all men are going to be in front of the throne of God to answer for the deeds done in the body.

Romans 2:5-10; ... Frightening words.

2 Cor 5:10; ... Ugly thought for the ungodly.

Heb 9:25; ... No return after death.

Revelation 20:10-15; ... God will be the Judge.

Acts 24:25; “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.”

Thanks to Jesus **we who are in Christ** are encouraged by the words of the Apostle Paul.

“Therefore there is now **no condemnation for those who are in Christ Jesus.**” Rom 8:1;

Since **Drusilla**, Felix’s wife **was a Jewess**, Felix no doubt had been more **interested in Jewish culture and history** than he would have been otherwise.

Felix had probably heard all the stories about Jesus and I’m sure had investigated them himself.

He knew that Paul was telling the truth.

Acts 24:25; “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.”

He must have believed in God and the words of Paul.

One version says that when **Felix heard** about the judgment to come, **he was terrified.**

When is a convenient time? PROCRASTINATE?

That’s exactly what Felix is doing, it is what many people in the world are doing, and is even what many Christians are doing.

Will we have another opportunity?

Jam 4:14; Psa 102:3; 1 Pet 1:24; 1 Jn 2:17;



Why didn't he become a Christian?

We'll never know for sure.

Acts 24:26; “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.”

He was waiting for Paul to **give him a bribe** in order to let him go. **Paul is innocent.**

Felix was not interested in the gospel that Paul was preaching, but was expecting cash from the apostle.

Felix was trying very hard to get money from Paul, and when all of his attempts failed, he left the man of God there until a new man came into power:



Acts 24:26; “But after two years Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favour, left Paul bound.”

Felix was not thinking of Paul and what was best for him. He only cared about political correctness and pleasing his constituency. **Is that a familiar attitude?**

But God knew what was best for Paul.

That was the real reason he stayed under guard in Herod’s palace.

Porcius Festus.

Became the governor of Judea aprox 60 A.D.

Festus must clean up all of the racial strife left behind by his predecessor.



Coin of Porcius Festus, Governor of Judea

CONCLUSION.

Paul will survive all the plots and machinations of the unbelieving Jews.

He will be in this situation for two years.

He will appear before the new governor, **Festus**, then before **King Agrippa**, the king of Judea, a puppet of the Romans.

After a time he will decide to exercise his right as a Roman citizen and appeal to Caesar to make a final disposition of his case.

He will then go to Rome.



Alone but Never Lonely.

By Ellis Jones

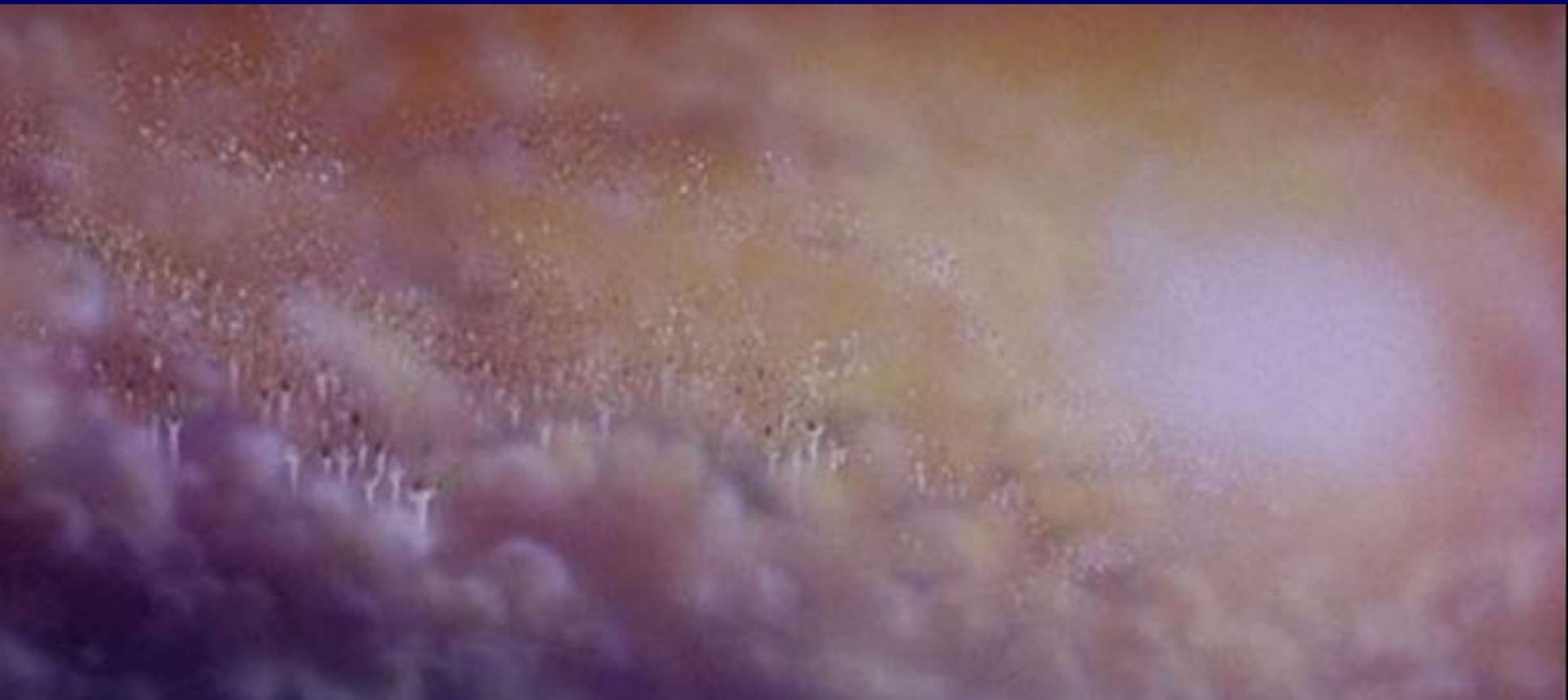


**Alone but never lonely,
I know God's always there.
His word speaks clearly to my heart.
I talk to Him in prayer.**

**Alone but never lonely,
When God is on His throne,
I know when I am praying
I'm with millions of His own.**



**Alone but never lonely,
By the eye of faith I see,
Spirits of the faithful dead,
Who've won their victory.**



**Alone but never lonely,
Angels around me wait,
For orders from their Master,
Then they don't hesitate.**



**Alone but never lonely,
When I find time to be
Alone with God I also find,
He'll spend more time with me.**



Acts 24:1-27;
Paul's Defence before Felix.
Paul kept in custody for two years.

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Next in the series:- Acts 25:1-27;
Paul's Defence Festus and Agrippa.