

**All verses are copied from <https://biblehub.com/> in King James**

We all know of the attempted assassination of former President Donald Trump last night in Pennsylvania. There are so many stones that will be turned over relative to this attempt that will I am afraid may reveal more depth to a deep state. God intervened, to what end we will see.

Kimberly Shetal said her mission as director of the Secret Service was to make the Secret Service around 30% female according to Dan Bongino. How many people are in positions of authority that have their own agenda's that have nothing to do with the protection of a nation and its elected leaders.

## **Acts 24**

### **Tertullus Accuses Paul Before Felix**

**1And after five days Ananias the high priest descended with the elders, and *with a certain orator named Tertullus*, who informed the governor against Paul.**

In today's legal parlance this Tertullus would be like an attorney. These "speakers-orators" were found in all most any major Roman town. They could take the role of prosecutor or defense, in this case Tertullus would act as prosecutor bringing specific charges against Paul. These folks would be well versed in Roman

law and well acquainted with the, governor, proconsul or ruler whoever was sitting as judge.

Egos are a delicate thing especially with rulers or elected folks. This legal orator begins his speech by massaging the ego of Felix, to of course endear him to his cause.

**2And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, 3We accept *it* always, and in all places, most noble Felix, with all thankfulness.**

The one thing the Romans hates was uprising by those within their borders. Paul is most vulnerable to allegations that he causes uproars. We know however that what they are accusing Paul of is exactly what they themselves are doing. The uprising are being caused by the Jewish elites. Stirring up the larger Jewish population against Paul and in fact against Jesus Christ.

**4Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. 5For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of **the sect of the Nazarenes**:**

The Believers, Apostles and Disciples up until now had been called for the most part “of the WAY”. Here is one of the first

references to Jesus' birthplace, Nazareth. By that association, this orator then connects Jesus's followers to his birthplace for a specific reason.

*John 1: [43](#)The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. [44](#)Now Philip was of Bethsaida, the city of Andrew and Peter. [45](#)Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. [46](#)And Nathanael said unto him, Can there any good thing come out of Nazareth?*

Nazareth being in Galilee was not held in high esteem by anyone and apparently that included the Romans. So, by assigning a name of ill repute to Paul and those who follow him the orator using a legal manipulation makes anything attached to the term "Nazarene" as a negative.

**[6](#)Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.**

The orator points out that they the Jews were intending on killing this Paul for some alleged profanity against the temple but were stopped by the Roman Captain in Jerusalem.

Even today in courts when accuser has a weak case, they often attack law enforcement for either over reaction or failing to react in their opinion. The same is held here, the orator accuses the

Captain of interfering with their Jewish law of the death penalty. Not only does he claim the Captain interfered but he and his men did so with “great violence”. Terms like these are classical terms intending to incite the hearer and bring emotion into the fight.

**7But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,  
8Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9And the Jews also assented, saying that these things were so.**

The orator and the Jews of Jerusalem are not happy with the Roman Captain for interfering and now forcing them to come all the way before Felix to get justice.

Paul as was the Roman judicial system allowed will now again give his defense. Paul unlike his defense before, addresses Felix and not the Jews who are bringing the allegations.

**10Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.**

The allegation against Paul stems around the idea that he caused a disruption in Jerusalem more specifically the area of the

Temple. Paul had been for some time intended to go to Jerusalem to celebrate Passover.

Remember the prophet Agabus prior to Paul reaching Jerusalem for Passover, in Acts 21.

**Acts 21: [10](#)And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.  
[11](#)And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.**

The Jews were well aware of Paul, and some had come from Caesarea where they had tried to kill Paul. These evil men were looking for any cause to stir up the Jerusalem crowd against Paul. They seized on a false allegation against Paul to start this evil process that would eventually lead to Paul's execution by Roman ruler Nero.

**Acts 21: [27](#)And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,  
[28](#)Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.**

It is Satan's nature, to enlist humans with lies that they so quickly accept with no evidence of course but simply hearsay. Satan still uses that tactic to great success.

Paul will tell Felix that the allegations are untrue.

**12And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13Neither can they prove the things whereof they now accuse me.**

Remember the allegation leveled by the so called “prosecutor” brought by the Jewish leadership.

***“Acts 24:2 ...Tertullus began to accuse him, saying....”***

***Acts 24:5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:***

Paul will refer to his faithfulness to Christ that was earlier called “the Way”. As said, Paul’s faithfulness will ultimately lead to his death at the hands of Nero. All the Apostles were killed except John. Some by the Roman’s some by Radical Jews, others that it is unknown their motivation. Much of the information as to the deaths of the Apostles is extrabiblical so we are not certain.

**14But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:**

Paul makes a Believers statement; ***“believing all things which are written in the law and the prophets:”*** Part of the allegation of course was that Paul was teaching against the Legal

requirement of circumcision. In fact, Paul encouraged fellow Jewish believers to comply with the Law, which Paul himself did.

**15And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.**

This declaration of eternal life for all humanity is absolutely Biblically correct. All humanity will indeed live for eternity. I saw a post the other day that said it's all about "location, location, location". Believers will stand before Christ at the Bema Seat Judgement not for Salvation but for rewards of living a Covenant Believing life.

However, all unbelievers will stand at the Great White Throne judgement. Those when judged by God will be sent to the lake of fire for eternity, they will live forever, but with no hope of ever having a relationship with God.

**16And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men. 17Now after many years I came to bring alms to my nation, and offerings.**

Paul led a Covenant Believing, Covenant Walking life after asking Jesus into his life. The Covenant I speak of is the Messianic Covenant, the one Jesus revealed at the last supper.

**Luke 22: 19And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20Likewise also the cup after supper, saying, This cup is the **new testament** in my blood, which is shed for you. (comment mine)**

The Greek word for “new testament” in Strong’s Concordance is:

**“Transliteration:** *diathéké*

**Phonetic Spelling:** *(dee-ath-ay'-kay)*

**Definition:** *testament, will, covenant”*

God is a covenant keeping God. Man is not, by the sin nature man fails at keeping covenants even though God keeps His side of Covenants. The history of mankind is rife with rejection of a Loving, Merciful God. We as Believers have a personal relationship with Jesus. It is not a religious endeavor; it is a personal relationship with the One who Died for each of us. We need to strive daily, minute by minute to be Covenant keeping Believers. Paul knew that and that was what his testimony was.

**18Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.**

Paul points out, not that it made any difference to Felix, but Paul points out that he had followed the law of purification to enter the temple. Paul had not violated any of the legal requirements.

**19Who ought to have been here before thee, and object, if they had ought against me.**



Paul is telling Felix that the Jews that really made the violence and accusations should be there to state their case.

**20Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, 21Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.**

Paul declares his witness of the “resurrection” which is perhaps the core to being Born Again. The Messianic Covenant, New Covenant has at its core for the Believers, eternal life with Christ our Savior. Christ defeated death, He brought to us the hope of eternal life, that death no longer holds its sting.

***1 Corinthians 15: 12Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13But if there be no resurrection of the dead, then is Christ not risen: 14And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16For if the dead rise not, then is not Christ raised: 17And if Christ be not raised, your faith is vain; ye are yet in your sins. 18Then they also which are fallen asleep in Christ are perished. 19If in this life only we have hope in Christ, we are of all men most miserable.***

***1 Corinthians 15:54So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55O death, where is thy sting? O grave, where is thy victory? 56The sting of death is***

*sin; and the strength of sin is the law. [57](#)But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

## **Felix Holds Paul in Custody**

**[22](#)And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.**

Felix having lived in Caesarea would have known of Phillip the Evangelist and his ministry in that area. Felix would know of “the Way” and Paul’s connection to that ministry. Vs 22 said that Felix “deferred them” meaning he “rebuffed or put them off” as to their allegations against Paul. We will see next that Paul’s testimony at some level touched the hearts of Felix and his wife Drusilla. Their backgrounds reveal the evil that permeated their personal lives.

This from Got Questions

*“Drusilla was the youngest of three daughters born to Herod Agrippa I and is reported to have been very beautiful. Both [King Agrippa I](#) and his son [Agrippa II](#) were rulers in Israel during the first century. Drusilla is significant because of her interaction with the [apostle Paul](#) during one of his imprisonments. Drusilla, along with her husband at the time, Governor [Felix](#), were intrigued by Paul’s teaching about Jesus and wanted to hear more ([Acts 24:24](#)).*

*Drusilla came from a royal but dysfunctional family. Her father, Herod Agrippa I, was the grandson of [Herod the Great](#), the king*

we read about in the Christmas story who ordered the slaughter of all baby boys in Bethlehem in an effort to destroy the Messiah ([Matthew 2:1–15](#)). Drusilla's older sister Bernice had a long and checkered sexual history, culminating in an incestuous relationship with their brother, Agrippa II, whom we read about in [Acts 25](#) and [26](#).

Drusilla was given in marriage at the age of fourteen to Azizus, king of Emeza. The historian [Josephus](#) implies that she was unhappy in this marriage and was later seduced by Felix with the help of a Cyprian sorcerer named Simon. Felix, the Roman governor of Judea, took Drusilla as his third wife, and they had a son, also named Agrippa. This son later died in an eruption of Mount Vesuvius in AD 79.

As a Jewess, Drusilla would probably have known about the [stoning of Stephen](#), which happened before she was born ([Acts 7:58–60](#)), and the martyrdom of [James](#) ([Acts 12:2](#)) at the order of her own father. She was married to a man who was well acquainted with Christianity ([Acts 24:22](#)). After Paul was arrested in Jerusalem, he was brought to Caesarea. Governor Felix heard the charges brought against him, and Paul presented the gospel as part of his defense, but Felix delayed giving a verdict. Some days later, Felix with his wife, Drusilla, summoned Paul for another hearing. There was no legal reason for Drusilla to be present at these hearings, so she must have been curious about what Paul had to say.

Speaking before Felix and Drusilla, Paul “spoke about faith in Christ Jesus . . . righteousness, self-control and the judgment to come” ([Acts 24:24–25](#)). Luke records that the governor was afraid at Paul's words and sent Paul back to his cell until a more “convenient” time (verse 25). We are not told what Drusilla's response was, but Paul's preaching on self-restraint and the

*coming judgment must have disturbed her, given her marital history and ungodly lifestyle.”*

**23And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.**

Felix appears convinced that Paul is innocent but due to Roman law he keeps Paul in custody, perhaps to protect him or as we learn in the next few verses to hear more of what Paul has to say.

**24And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.**

As sinners Felix as well as us when we look fully into our lives as sinners and sense the reality of the jeopardy we are in as to judgement by a Holy God. If you don't know Jesus and when confronted with your own sin and judgement you deserve and don't tremble, you may have little hope of being Saved.

**26He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.**

The evil nature of Felix in a never-ending search for power through money causes Felix to think of a payoff from Paul or his

wealthy friends to secure Paul's release. "He" in vs 26 speaks of Felix. It goes on to say that "He hoped also that money should be given him (Felix) of or for Paul that "he" Felix might "loose him" or release Paul from custody. In order to move this potential payoff forward Felix would often "communed" met with Paul.

**27But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.**

The fact that Felix is replaced by Porcius Festus as ruler over this area reveals the corruption of Felix. Nero had recalled Felix to Rome as a prisoner. It was as we read earlier the brother of Felix; Pallas who was a favorite of Nero saved Felix from prison. As to Porcius Festus, he died two years after taking control of Felix's former area of authority over Israel. Porcius continued to hold Paul bound as it were in Caesarea at the request of Felix.

Paul would likely become closer to Phillip the Evangelist during his time in Caesarea.

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