

The Acts of the Apostles

[Wed. June 10, 2015] Acts Series, Acts 24.1-27 – Craig A. Thurman

The chief captain, Claudias Lysias, attempted to discover what offense Paul had committed to bring such a public disturbance in Jerusalem. That being unsuccessful, when a conspiracy to murder his new prisoner was discovered he assembled an army of soldiers and sent Paul out by night to go to Caesarea. Once safely arriving there Felix the governor, determining that Paul was under his jurisdiction lodged him in the Praetorium, or Herod's judgment hall. Felix has determined not to hear Paul's defense until his accusers have arrived from Jerusalem.

Note: Paul's accusers never come; only the Sanhedrin. (vss. 18-19)

1 ¶ And after five days Ananias

Or, 8-9 days since the failed attempt made by Claudias Lysias to discover Paul's offense.

the high priest descended with the elders, and with a certain orator

orator, ῥήτορος; gen, sing of ῥήτωρ; only time used in the N.T., but related to ῥέω, always in the passive *which was spoken*; ῥήματα, *word, sayings*; ῥητῶς, expressly; from this is our English transliterated, *Rhetor*. **O.E.D.**, 1. A teacher or professor of rhetoric ; a rhetorician ... b. A master of eloquence or literary expression. *obs* ... 2. **An orator, esp. a professional one. Sometimes in depreciatory use: A rhetorical speechifier, a mere rhetorician.** (bolding added)

Paul is innocent of any wrongdoing, but notice the extent to which those without Christ are led about by lies and misunderstandings. (cf. 2Thes. 2.11) In spite of this, let us always remember that our God is, not only working in these things, but has directed them to His own glory and our good.

named Tertullus, who (plural Gr.) informed

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who, οἵτινες, nom, pl, masc of ὅστις; ὅς who + τις certain, any, anyone;... note the plural; used 60 times in the N.T.; So the meaning is that not only did Tertullus inform Felix of Paul, but they, the high priest and elders did this as well. (cf. Gill)

informed, ἐνεφάνισαν; 3rd p pl, aor 1, ind, act of ἐμφανίζω; ἐν in, with, by + φαίνω KJV, to *appear, see, seem, shine*; ἐμφανίζω is found 10 times (5 of which are in the Acts account; Acts 23.15 *signify* to the chief captain; 22 thou *hast shewed* these things to me; 24.1 who *informed* the governor; 25.2 the Jews *informed* him against Paul, 15 elders of the Jews *informed* me) in the N.T. and is translated *appeared, will manifest, signify, hast shewed, informed, declare plainly*.

ἐνεφάνισαν is used in these three places and always translated *informed*: Acts 24.1; 25.2, 15.

κατὰ
the governor against Paul.

κατὰ; carries with it the idea of *down, according to*; here we can be sure that the reason the Sanhedrin and elders brought in their big cannon, Tertullus was not to build *up* Paul, but to bring him *down*.

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου

2 *And when he [Paul, the prisoner] was called forth,*

when ... was called forth, κληθέντος; gen sing masc, part, aor 1, pass of καλέω to call; **the meaning is that Paul was first called into the hall before the inquiry began.** ... Vs. 10 *Then Paul, after that the governor had beckoned unto him to speak ...*

Wycliffe, (A.D.1380) ... when Paul was summoned ...

κληθέν, part aor 1, pass:

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*Lu 2:21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, **which was so named** of the angel before he was conceived in the womb.*

Tertullus began to accuse him,

*began, ἤρξατο; 3rd p s, aor 1, ind mid of ἄρχω; ἄρχομαι; Matthew (7); Mark (18); Luke (11); John (1); Acts (4) always translated *began*.*

*accuse, κατηγορεῖν; pres, infin, act of κατηγορέω; κατά down, according to + ἀγορεύω Moulton, to *harague*; Acts 24.2, 8, 13, 19 *object*; 25.5, 11, 16; 28.19, otherwise always the English, *accuse*; the noun, κατήγορος, is always translated *accusers*; from this word we have the English *category*. (cf. Acts 23.30, 35; 24.8; 25.16, 18)*

Πολλῆς εἰρήνης

saying, Seeing that by thee we enjoy great quietness, and that peace

κατορθωμάτων γινομένων διὰ τῆς σῆς προνοίας
very worthy deeds are done unto this nation by thy providence,
provision

*κατορθωμάτων; gen pl of κατόρθωμα; κατά down, according to + ὀρθόω to make straight; ὀρθός straight, level, plain; English transliterate prefix *ortho-* straight, right, true.*

*προνοίας; gen sing of πρόνοια; πρό above, before + νοέω KJV *consider, think, perceive, understand*; πρόνοια, KJV Ro.13.14 *provision for*; see also προνοέω, Ro.5.17 *provide*; 2Co.8.21 *providing* 1Ti.5.8 *provide*.*

Whether those appointed by God to rule over us agree with our theology they are ordained to keep order among the people. Ungoverned man is lawlessness. A little order is better than no order, however bad that might seem to be.

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wouldest hear us of thy clemency a few words.

gentleness briefly

Wycliffe: meekness, *shortly*

Tyndale: courtesy

ἀκοῦσαί; aor 1, infin, act.; ἀκοῦσαί is used 17 times in the N.T.; *to hear (12), hear (1), heard (1), shouldst hear (1), should hear (1), wouldst hear (1).*

clemency, ἐπιεικεία; dat sing of ἐπιείκεια; only other place used is:

*2Co 10:1 Now I Paul myself beseech you by the meekness and **gentleness ἐπιεικειας** of Christ, who in presence am base among you, but being absent am bold toward you*

cf. also ἐπιεικῆς, where it is translated *Phl.4.5 moderation, 1Ti.3.3 patient, Tit.3.2; Ja.3.17; 1Pe.2.18 gentle.*

a few words, συντόμως; only used here, adverb; root συντέμνω; συν together, with + τέμνω cut.

Arranged in our English idiom this could be translated to read, 'I beseech you to hear us briefly in your forbearance. (cf. IGNT, J. P. Green Sr.)

ἵνα δὲ μὴ ἐπὶ πλεῖον σε ἐγκόπτω παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῆ σῆ ἐπιεικεία

εὐρόντες γὰρ ἄνδρα λοιμὸν
5 For we have found this man a pestilent fellow,

εὐρόντες; part, aor 2, act εὐρίσκω;

εὐρόντες is used in these verses (9):

*Mr 1:37; Jn.6.25 when ... had found; Lu 2:45; Acts 17.6 when ... found; Lu 5:19 when ... find; Ac 13:28 though ... found; Ac 21:2 finding; **Ac 24:5 have found; Ac 28:14 found.***

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λοιμὸν; acc sing of λοιμός; Found three times in the N.T.: Mt. 24.7; Lk.21.11, famines and **pestilences**. **O.E.D., Any fatal epidemic disease, affecting man or beast, and destroying many victims;** that is how these men viewed the work of God through his people. It seems that this is just how the world views Christianity. It is their mind that if they could only rid the earth of the pestilent Christian the world would become a better place. But sadly they do not understand that it is the Lord's purpose through Christians, as salt is a preservative, to preserve the earth for a time before final judgment. Speaking as a man, if they only knew now what they will know then, they could have wished the world had been, not just salted, but saturated with Christians. (cf. Mt.5.13)

and a mover

mover, κινούντα, acc sing, masc, part, pres, act of κινέω; Acts 17.28 *in him we live, and move*; 21.30 *the city was moved*; 24.5 *a mover of sedition*; in the N.T. *move, wag, remove*;

of sedition (Wycliffe, stirring discension)

στάσιν, acc sing of στάσις; KJV *insurrection, sedition* (Acts 24.5), *dissension* (Acts 15.2; **23.7, 10**), *uproar* (Acts 19.40), *standing*; simply put, there was a *stand* of the Pharisees and Sadducees. See this used in the compound Greek word translated *resurrection*, ἀνάστασιν.

This seems to be a word used for effect; to gain the attention of Felix and seriously prejudice him against Paul. Such a charge could get a man killed. The English word is defined as: 'incitement of resistance to or insurrection against lawful authority.' (Webster's New Collegiate Dictionary) Rome, already finding the Jews a difficult people to rule, had come down severely on those who had acted seditiously before, and would again.

This might have been the major concern of the chief captain earlier when he first apprehended Paul. He had asked Paul, *Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?* (21.38) The Romans had soundly dealt with men like *Theudas* and *Judas*, in the days before the

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first church at Jerusalem. (cf. 5.36, 37) In the days of our Lord Jesus, Barabbas was released instead of Jesus, a man who had committed *murder in the insurrection* (or sedition, Mk.15.7).

among all the Jews throughout the world,

world, οἰκουμένην; acc sing of οἰκουμένη; a term which is commonly referred to as the habitable world. Let the context determine how it should be interpreted.

The accusation that Tertullus brought against Paul could be interpreted to mean that he is causing a disturbance among the Jews wherever they might be found; but it is best to interpret the term *world* in light of the fact that he is addressing a Roman governor, or hegemony (a ruler appointed over another nation). Tertullus wants Felix to know that Paul was causing a great disturbance to the Jews wherever they might be found, where else but in the Roman world. Particularly related to this is the fact (cf. 24.18) that this complaint arises from Jews that had come from Asia and saw Paul in the temple while they were in Jerusalem. Any broader interpretation of the term *world* is unreasonably *exaggerated*. What affect Paul might have on the *world* beyond the Roman Empire is of little to no concern to Felix. On the other hand we do not doubt that the enemies of the cross exaggerated by their claims.

Ac 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world οἰκουμένην upside down are come hither also ... (Loosely some would say that the world here is the habitable world, but it is far better to say that this concerns the Roman empire.)

Ac 17:31 Because he hath appointed a day, in the which he will judge the world οἰκουμένην in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (The world as it is used here would mean all the nations of the earth, and in context, Jew and Gentile, those who come of one blood. vs. 26)

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and a ringleader of the sect

ringleader, πρωτοστάτην; acc sing of πρωτοστάτης; πρῶτος above, before (πρό) + ἵστημι to stand, to set, establish; Paul is the Nazarenes' frontman, posterchild.

sect, αἵρέσεως; gen sing of αἵρεσις; always translated as sect or heresy; αἵρέσεως is used only 3 times, and always translated sect, in Acts: 15.5. 24.5; 28.22

of the Nazarenes:

As John Gill points out, *Nazarenes*, not *Nazarites*. A name evidently used to besmirch Christians, because Jesus was called a Nazarene:

*Lu 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, **named Nazareth** ...*

*Lu 2:39 And when they (Joseph & Mary, vss, 4, 5) had performed all things according to the law of the Lord, they returned into Galilee, **to their own city Nazareth.***

*Mt 2:23 And he (Joseph) came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, **He shall be called a Nazarene.***

*Lu 2:51 And he (Jesus, as a pre-teenager, 12 years old; 2.42) went down with them, and **came to Nazareth**, and was subject unto them: but his mother kept all these sayings in her heart.*

*Lu 4:16 And he (Jesus, in the beginning of his ministry) came to Nazareth, **where he had been brought up**: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

*Joh 1:46 And Nathanael said unto him, **Can there any good thing come out of Nazareth?** Philip saith unto him, Come and see. (The*

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place has an evil signification that attaches to any who come from it. Can our Messiah really come from a place like Nazareth?)

*Mt 21:11 And the multitude said, This is Jesus the prophet **of Nazareth** of Galilee.*

*Mt 26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, **This fellow was also with Jesus of Nazareth.** (The disciples begin to be identified with Jesus of Nazareth and the new Nazarene sect.)*

εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινουῦντα στάσιν πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως

6 Who also hath gone about to profane the temple:

Carefully selected words. What does it mean to go about to *profane the temple*? It is one thing to go *about to profane* the temple, and quite another to actually do it. This is a totally unsubstantiated charge by these men.

whom we took, and would have judged (to proved, tried, tempted)

ἐπειρασεν, 3rd p s, aor 1, ind, act of πειράζω; examine, tempt; ἐπειρασεν is used only one other time (1Co.10.9 **tempt** Christ; He.3.9 **fathers tempted**; Re.2.2 **tried** them which say) the idea is to put to the experience, empirical, the observable:

*1Thes. 3.5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter **have tempted** ἐπειρασεν you, and our labour be in vain.*

according to our law.

This is an outright lie. They were going to kill Paul!

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Ac 21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

ὅς καὶ τὸ ἱερὸν ἐπείρασεν βεβηλῶσαι ὃν καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν

7 But the chief captain Lysias

Tertullus only uses his Greek name. This Felix does as well in verse 22. Was this a successful means of diminishing the chief captain's right to interfere in matters Jewish/Roman?

came upon us, and with great violence

βίας, Luke uses this four times in Acts. Acts 5.23 the apostles were brought before the council without violence; 21.35 the soldiers bore Paul because of the violence of the mob; 24.7 Paul was taken with great violence; 27.41 the violence of the waves.

Just how accurate the facts of this account are by Tertullus is hard to tell. It is safe to say that his portrayal of this account is certainly *one-sided*. Truth be told, the chief captain responded to this occasion enforce because of the great violence of the mob. (21.35)

ἀπήγαγεν ἔκ
took him away out of our hands,
from

took ... away, ἀπήγαγεν; 3rd p, s, aor 2, ind, of ἀπάγω; ἀπό forth, since + ἄγω to lead; Mt.7.13 that leadeth; , 14 which leadeth; 26.57; 27.2, 31; Mk.14.53; Lk.23.56; Jn.18.13; 19.16 led ... away; Mk.14.44; Lk.13.15 lead ... away; Acts 12.19 be put to death; 23.17 bring; 24.7 took ... 1Co12.2 carried away.

Not once, but twice did the chief captain have to deliver Paul from the Jews. And not only this, but it also became necessary to transport him by night him to Caesarea because a conspiracy to murder him was discovered.

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None of this is being reported by the renowned orator. We must, when we find ourselves in instances like this, greatly trust the Lord to speak for us when we are brought before councils for Christ's sake. Paul is silent, dumb before his accusers.

Ac 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth ...

We need to focus, brethren, we need to become settled in our hearts or else we will become distracted and alarmed and lose the benefit of the moment to witness for Christ. No, it isn't fair. No, it isn't right. But our Lord warned us that this could occur. That is what Paul did. (Lk.21.12-15)

Lk.21.14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγεν

8 Commanding his accusers

κελεύσας; nom, s, masc, part, aor 1 of κελεύω; **cf. vs. 24; This verb is only used by those who have the authority to command the matter.** Another use in the Greek for command is the word that means to say this or that. (εἶπον) But there are other authoritative words in the Greek that carry special significations. (ἐπιτάσσω upon the authority, ἐντέλλομαι, inform, διατάσσω by the authority, παραγγέλλω, upon, of the authority and προστάσσω, to the authority); this work is found in these places in Acts: Ac 5:34; Ac 8:38; Ac 12:19; Ac 21:33; Ac 21:34; Ac 22:24; Ac 22:30; Ac 23:10; Ac 23:35; Ac 25:6; Ac 27:43; but also, κελεύω, is found in these places, Acts 4.15; 16.22; 23.3; 24.8; 25.17, 21, 23.

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accusers, κατηγοροῖς; always translated *accusers*; from this word we have the English *category*. In Acts see 23.30, 35; 24.8; 25.16, 18; also cf. to the verb, κατηγορέω (Acts 24.2, 8, 13, 19; 25.5, 11, 16; 28.19.)

to come unto thee: [Which never came to stand before Felix or Paul.]

παρ'	δυνήση	ἐπιγνῶναι	περὶ
<i>by examining of</i>	<i>whom thyself mayest</i>	<i>take knowledge</i>	<i>of</i>
about	can, able		concerning
	sing, fut, ind		

ἀνακρίνας; nom, sing, masc, part, aor1, act of ἀνακρίνω; ἀνά re-, again, above + κρίνω to judge, determine; KJV Acts 28.18 *examine, search, discern, judge, question*.

ἐπιγνῶναι; aor 1, infin. act of ἐπιγινώσκω

ἐπιγνῶναι only other place where this verb tense is used:
*Lu 24:16 But their eyes were holden that they **should not know** ἐπιγνῶναι him.*

Meaning Felix may examine for himself the chief captain. But bear in mind that Tertullus, the high priest, or the elders know not what Claudius Lysias had written in the letter. Doubtless, Felix could tell that there were inconsistencies between the testimonies of the high priest and elders, and the information that was presented in Claudias Lysias' letter.

	κατηγοροῦμεν	
<i>all these things, whereof we</i>	<i>accuse</i>	<i>him.</i>

κατηγοροῦμεν; again the prefix κατά being *against, according to, down,* and the root ἀγορεύω, from the LXX being translated *hunted, ensnare, caught, hunt* respectively. (cf. Job 10.16; Pn.5.22; 6.25)

κελεύσας τούς κατηγορούς αὐτοῦ ἔρχεσθαι ἐπὶ σέ παρ' οὗ δυνήση αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ

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*Joh 13:24 Simon Peter therefore **beckoned** νεύει to him, that he should ask who it should be of whom he spake.*

But this is said by Moulton to be related to νυστάζω, to *slumber* (2), but I cannot tell why except that one could *nod* to sleep.

unto him to speak, answered, Forasmuch as I know

*as ... know, ἐπιστάμενος, nom, sing, masc, part, pres of ἐπίσταμαι; ἐπίσταμαι; KJV Mk.14.68 once understand, know 13; Most often used in Acts (9 times); there is or will be a clear, unmistakable knowledge of certain facts. (Acts 10.28; 15.7; 18.25; 19.15, 25; 20.18; 22.19; **24.10**; 26.26)*

that thou hast been of many years a judge

judge, κριτήν; acc sing of κριτής; always translated judge (17); from κρίνω, to judge, condemn, determine (discern).

*unto this nation, I do the more cheerfully answer for myself:
περὶ
about*

*ἀπολογοῦμαι, 1st p s, pres, ind, contr of ἀπολογέομαι; ἀπό forth, since + λόγος word, reason, cause; (cf. 19.33 have made ... **defense**; 24.10 answer; 25.8 while ... answered for ... self; 26.1 answered for ... self, 2 answer for ... self, 24 as ... spake for ... self)*

Ἀπεκρίθη δὲ ὁ Παῦλος νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμοτερον τὰ περὶ ἑμαυτοῦ ἀπολογοῦμαι

*ὅτι
11 Because that thou mayest understand,
That you can know*

mayest, δυναμένου; gen, sing, masc, part, pres of δύναμαι; KJV can, able, possible, could, may, might.

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understand, γινῶναι; aor 1, infin, act of γινώσκω, Mt 13:11; Mr 4:11; Lu 8:10; Ac 1:7; 1Co 8:2; Eph. 3.19; 1Thes. 3.5 to know; Mr 7:24; Acts 17.19, 20; Ac 21:34; Ac 22:14 1Co 2:14; Phl.3.10; Ja.3.20 *know*; Ac 22:30; 23:28 have known; 24.11 *understand*.

ἀφ' ἀνέβην

that there are yet but twelve days since I went up to Jerusalem for to worship.

ἀνέβην; 1st p s, aor 2 of ἀναβαίνω; ἀνά re-, again, above + βαίνω to step; here *to step up*.

δυναμένου σου γινῶναι ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ

ἐν τῷ ἱερῷ διαλεγόμενον πρὸς

12 *And they neither found me in the temple disputing with any [man], neither to*

ἐπισύστασιν ποιῶντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς
raising up the people, neither in the synagogues,

ἐπισύστασιν; acc sing of ἐπισύστασις; ἐπί upon + σύν together, with + στάσις to stand; with ποιέω, to make ... to make a crowd stand up with him;

***The Englishman's Greek Concordance to the New Testament,
George Wigram, 'making a tumultuous assembly'***

IGNT, J. P. Green, Sr. 'making a riotous gathering of a crowd'

Greek-English New Testament, 'making a collection of a crowd'

Wycliffe (1380), 'neither making concourse of people'

Tyndale (1534), 'either raising up the people'

οὔτε κατὰ τὴν πόλιν

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nor in the city:
against, throughout

καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινὰ διαλεγόμενον ἢ ἐπισύστασιν
ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν

δύνανται

13 *Neither can they prove* (KJV, present, provide, show)

can, δύνανται, 3rd pp pl, pres, ind of δύναμαι; KJV *can* (8); speaks to the ability; either one *can* or they *cannot*. There is no middle ground. And these *cannot* prove the charges against Paul because they are false.

prove, παραστήσαι; aor 1, infin of παράστημι; παρα beside, near + ἴστημι to stand, establish, set; παράστημι is found a number of times, mostly in the book of Acts: KJV *shewed; stood by, doth stand here, stood up, stood by I* [23.4], *presented, that stood by, provide* [vs. 24], *presented* [vs. 33], *prove* [24.13], *brought before* [27.24], *stood by* [27.23].

παραστήσαι is found in seven N.T. passages:

Lk.2.22, *to present*; Acts 23.24, *provide*; Ro.12.1; 2Co.11.2, *present*;
2Ti.2.15 *to shew*.

The idea here is that these so-called accusers cannot *substantiate* or *validate* their claims against Paul.

περὶ
the things whereof they now accuse me.
concerning

accusers, κατηγοροῖς; always translated *accusers*; from this word we have the English *category*. In Acts see 23.30, 35; 24.8; 25.16, 18; also cf. to the verb, κατηγορέω (Acts 24.2, 8, 13, 19; 25.5, 11, 16; 28.19); LXX hunted, ensnare, caught, hunts.

οὔτε παραστήσαι με δύνανται περὶ ὧν νῦν κατηγοροῦσίν μου

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κατὰ τὴν ὁδὸν λέγουσιν

14 *But this I confess unto thee, that after the way which they call heresy,*

λέγουσιν; 3rd p pl, pres, ind act of λέγω, to say.

heresy, αἵρεσιν, hairesin; acc sing of αἵρεσις; KJV, *sect* (5), *heresy* (4); it is a party division whether good or bad; found six time in Acts (5.17; 15.5; 24.5, 14; 26.5; 28.22); based on the Greek, αἵρέω, which is to *choose* one thing, perhaps over another.

Heresy has to be determined, not according to our personal judgment alone, not by the faith to which we identify (a religious denomination), but by the Word of God. Except we have an earnest desire to know the truth of God's Word we are susceptible to heresies before God.

οὕτως λατρεύω πιστεύων
so *worship I the God of my fathers, believing all things which are written*
in this way

λατρεύω; 1st p s, pres, ind, *I serve*; KJV, *serve* (17), *worship* (4); without exception this verb is used in regard to *service* to God/god; it is the services that are thought to be proper to Deity/deity; it is used 21 times in the N.T.; the noun form, λατρεία, is used the same way but only used 5 times; from the Greek noun λειτουργός, comes the English *liturgy*, which is 'public worship conducted according to a prescribed form,' (O.E.D. *liturgy*, #2) which is said to derived from, λήϊτος public, transliterated into English *laity*. And so we might say that this is the service that man demonstrates publicly to his God/god; λατρεύω cf. for the uses in Acts, 7.7, 42; 24.14; 26.7; 27.23)

πιστεύων; nom sing, masc, part, pres of πιστεύω I believe; this verb is used 24 times in the N.T., the number for the priesthood; KJV *whosoever believeth, that believeth, that believe, believeth, and believing*. Interesting it is used in reference to *worship* or *service* to God!

Paul's statement of faith:

I confess this:

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I worship God.

How? Modifying Worship: *believing all things* which are written in the law and the prophets. Believing all of the Word of God is the only means to true Christian service. The importance of being taught and learning Bible truths cannot be overstated! We stress this again and again: read the Bible and be interested, be alert to everything that is written therein and think about what is being communicated. Notice patterns, relations, repetitious thoughts from one place to another. Turn in the pages when questions come to mind. Let us ask ourselves who, what, when, where, how and why. Understanding that only the Holy Spirit can illumine our minds to the truth contained in it, we read prayerfully that we might know the truth of God and His Word. And He teaches us. He can work beyond our mental limitations! But will we ask Him to? Paul says here, *I serve God believing*. I believe an informed faith is a strong faith.

which are written, γεγραμμένοις; dat, pl, part, perf, pass of γράφω, to write:

*Ga 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things **which are written** γεγραμμένοις in the book of the law to do them.*

κατὰ

in the law and in the prophets:

We are not to believe everything that is written, but we can believe all the Word of God.

ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν οὕτως
λατρεύω τῷ πατρὶ θεῷ πιστεύων πάσιν τοῖς κατὰ τὸν νόμον καὶ τοῖς
προφήταις γεγραμμένοις

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εἰς

15 *And have hope toward God, which (hope) they themselves also allow, receive, look for*

allow, προσδέχονται; 3rd p pl, pres, ind of προσδέχομαι; προς unto, nigh + δέχομαι to accept, receive, take; προσδέχομ, KJV waited, looked for, receive, accepting.

μέλλειν ἔσεσθαι
that there shall be a resurrection of the dead, both of the just
there would be,
shall be, should be
is about to be

μέλλειν; pres infin of μέλλω; the present infinitive is **only used by Luke** in the book of Acts (7); 11.18; 19.27 *should*; 23.30 *laid wait*; 24.15 *shall*; 25.4 *would*; 27.10 *will*; 28.6 *should have*;

ἔσεσθαι; fut infin of εἶμι to be; future infinitive is only used by Luke in Acts (5), 11.28; 24.30; 27.10 *be*; 23.30 *about to be* a laying in wait; 24.25 *to come* (lit. to be).

This seems to suggest that the council that appeared before Felix were of the sect of the Pharisees. As we recall from verse , the Sadducees did not believe in angels, spirits, or the resurrection of the dead. (23.8)

ἐλπίδα ἔχων εἰς τὸν θεόν ἦν καὶ αὐτοὶ οὗτοι προσδέχονται ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων

and unjust.

I am not sure to which resurrection Paul refers here. It seems best to say he is not instructing about the resurrection as much as he is simply stating the truth that there is such a thing. The mention of the resurrection of the dead, both of the just and the unjust certainly alludes to that final resurrection, which is called the last resurrection. In this resurrection all of the dead are raised; those who had remained in hell through the millennial reign of Christ, and of those that had died during that time of the elect and

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non-elect. All are raised to stand before God. This is the time when the heavens and earth shall *flee away*. (cf. Da. 7. 9, 10; 12.2; Jn.11.24; Re.20.11-15)

*Re 20:11 And I saw a great white throne, and him that sat on it, **from whose face the earth and the heaven fled away**; and there was found no place for them.*

But this should not be thought to mean that there is no such thing as a first resurrection. The first resurrection occurs in the day of the second coming of our Lord Jesus Christ.

*Re 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the **first resurrection**.*

*Re 20:6 Blessed and holy is he that hath part in the **first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Scripture indicates that this takes place in the second coming of Jesus Christ, which is synonymous with the manifestation of the sons of God. (cf. 1Thes.4.15-17; 1Co.15.51, 52; Re.11.15-18; 1Jn.3.2).

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Paul confesses that he has done nothing before God that offended his conscience. He has repeatedly stated his agreement with his fellow countrymen concerning the resurrection of the dead. In effect Paul is saying in wisdom and with grace that this whole issue being brought before Felix is the result of a complete misunderstanding on their part of Paul's service.

Again, what was real offense that the Jews took issue with in Paul? That he would preach their Messiah, and the God of Israel to the Gentiles. Did you notice that this issue is not broached by his antagonists? Paul certainly doesn't bring this up. If the high priest and elders bring up the issue, it will

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likely be thought by Felix to be a petty issue. If Paul brings it up, it might serve to his opponents' advantage, making him out to be an agitator.

At the moment Paul's charges are:

He is a mover of sedition: causes divides among Jews everywhere.

A ringleader of the sect of the Nazarenes

Profaning the Temple.

Yet in chapter 26, it is interesting that Festus also interrupts Paul's testimony at the point when he shows that God would have him preach the gospel of Jesus Christ to the Gentiles. At that he says that *much learning* has made him *mad*. Yet, that being said it does appear that the real or underlying offense is rooted in the claim that the Messiah they killed, named Jesus, was in fact raised from the dead. This is the real rub. (must read 25.19; 26.6, 23) **My opinion is that the gentile issue is a mask for the real hatred that they have for Paul: he dared to preach Christ crucified, risen, and coming again; the hope of Israel!!!** (cf. 21.28)

Remember how that the issue of the passing away of the Law of Moses and the bringing in of a *better* Covenant for the believing Jew had not been revealed unto this time. Paul's mind is not comprehensively illumined of the Lord to this truth until *after* he arrives in Rome. In light of this, reexamine the post-prisoner epistles of Paul once again. (cf. Eph.2.15; Col.2.14; He.7.18, 19, 28; 8.6 [cf. to the Acts studies at these places: Acts 21.1-26; 21.27-22.30, personal reference pp. 817-823])

Yes, the Gentiles have no relation to the Law of Moses or circumcision (Acts 15), and never did, but the Jewish saints, concerning the Law of Moses are to receive better instruction in the time to come. After the destruction of Jerusalem the Jews cannot keep the Law of Moses in priestly sacrifices and services. (Acts 21)

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ἐλπίδα ἔχων εἰς τὸν θεόν ἦν καὶ αὐτοὶ οὗτοι προσδέχονται ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων

δι' ἐτῶν εἰς
17 *Now after many years I came to bring alms to my nation, and offerings.*
through

years, ἐτῶν; gen pl of ἔτος; always translated with the English word *years* (49); amazing how that years means literal years until some come to the book of Revelation, where the millennial reign of Jesus Christ on this earth is somehow only typical of something else. Every instance of the use *years* (6times) in Revelation speaks of a *thousand years*, and must be interpreted to mean exactly what it says: a thousand *years*.

I came, παρεγενόμην; 1st p s, aor 2, ind of παραγίνομαι; παρά about, near + γίνομαι to come, become, be. (cf. vs. 24)

Only other place where παρεγενόμην is used:

Lu 12:51 Suppose ye that I am come παρεγενόμην to give peace on earth? I tell you, Nay; but rather division ...

to bring, ποιήσων; nom, sing, masc, part, fut, act of ποιέω to do; only place where; the 1st p s, fut, ind, act or aor 1, subj, act is used 33 times and the general idea is should make, will make, shall do, might do, will do.

What his alms deeds were for at this time we do not know. It could have been that he brought more necessities to help the poor saints in Jerusalem. The time of this text is years after the dearth prophesied by Agabus; roughly 15 years (Albert Barnes 16).

Ac 11:28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth (λιμόν, KJV famine [7], dearth [2], hunger [3]) throughout all the world: which came to pass in the days of Claudius Caesar. (Dearth means, scarcity of that which is dear.)

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offerings, προσφοράς; gen sing of προσφορά; προς unto, forward + φέρω, to bring, bear; φορος KJV tribute; προσφορά, KJV always *offering* (9); number for fruit of the Spirit. (cf. Acts 21.26; 24.17; Ro. 15.16; Eph. 5.2; He. 10.5, 8, 10, 14, 18)

δι' ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς

ἐν οἷς

18 *Whereupon certain Jews from Asia found me purified*

found, εὑρόν; either 1st p s or 3rd p pl, aor 2, ind, act of εὑρίσκω to *find* (almost always), but also *get, obtain, perceive*; εὑρόν is used in the N.T. 34 times.

purified, ἡγνισμένον; acc, sing, masc, part, perf, pass of ἀγνίζω, KJV, always translated with the English *purify*; the nouns ἀγνεία, ἀγνισμός, are always translated with the English *pure*; ἀγνος, is translated as an adverb *clear*, adjective, adverb and nouns *chaste, pure*.

Paul had completed his purification when he was found in the temple. This alone sets aside as a false accusation the charge that he profaned the temple in the least. He was waiting for the offering to be made in his behalf by the priests.

Ac 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

in the temple, neither with multitude, nor with tumult.

θορύβου, gen sing of θόρυβος; KJV *uproar, tumult*; first time used in Acts (cf. 21.34; 24.18 *tumult*);

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*Mr 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the **tumult** θόρυβον, and them that wept and wailed greatly.*

*Ac 20:1 ¶ And after the **uproar** θόρυβον was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.*

*Ac 21:34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the **tumult** θόρυβον, he commanded him to be carried into the castle.*

Paul was not the one who caused this tumult. Rather, it was the unbelieving Jews from Asia that had stirred up the people.

ἐν οἷς εὗρόν με ἠγνισμένον ἐν τῷ ἱερῷ οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου
τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοί

δεῖ	παρεῖναι	ἐπὶ	κατηγορεῖν
19 Who ought	to have been here	before thee, and	object,
3 rd ps,			to accuse
pres imper			

*to have been here, παρεῖναι; pres infin of πάρειμι; παρά about, near + εἰμί 'I am'; from this is our Greek παρουσία, presence, coming (or literally by each compound means the *near substance*; , KJV, here, come, present,*

object, κατηγορεῖν, pres infin act of κατηγορέω; κατά + ἀγορεύω LXX, Job 10.16 hunted; Pv.5.22 ensnare; Pv.6.25 caught; Pv.6.26 hunts; Ho.5.2 hunt, and so as Moulton states harangues; κατηγορέω is translated with the English word accuse (21), and object (1 [Acts 24.19]); from this Greek word we have transliterated category. For the noun forms see 23.30, 35; 24.8; 25.16, 18; for the verbs, κατηγορέω, see Acts 24.2, 8, 13, 19; 25.5, 11, 16; 28.19.

εἶ τι πρὸς

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if they had ought against me.

anything
any (vs. 20)

had, ἔχοιεν; 3rd p pl pres, optat of ἔχω; could be should have, expressing the present tense and the weaker subjunctive/future sense of the verb.

οὐς δεῖ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς μέ

20 Or else let these same here say,

let ... say, εἰπάτωσαν; 3rd p pl, aor. 2, imper, act of εἶπα; the only way to express a 3rd p imperative is with the let, so keep in mind the imperative (this is not a suggestion or request) PROVE YOUR CASE; this is the only place where εἰπάτωσαν is used in the N.T., however it is used eight times in the LXX, 1Ki.16.16 (1Sa.16.16) Let ... speak; 1Chron. 16.31; Ps.35.27; 40.16, let them say; Ps. 107.2; 118.4; Is. 19.12, let ... say; Is. 43.9 let ... declare)

εἴ εὔρον τί ἀδίκημα ἐν ἐμοὶ στάντος
if they have found any evil doing in me, while I stood
(vs.18) matter of wrong

evil, ἀδίκημα; root ἀδικέω; used twice in the KJV;;

At Corinth Gallio made this statement:

*Ac 18:14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a **matter of wrong ἀδίκημα** or wicked lewdness, O ye Jews, reason would that I should bear with you:*

while ... stood, στάντος; gen, sing, masc, part, aor 2 of ἵστημι to establish, stand, set.

ἐπὶ τοῦ συνεδρίου
before the council,

ἢ αὐτοὶ οὗτοι εἰπάτωσαν εἴ τί εὔρον ἐν ἐμοὶ ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου

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ἢ περι μιᾶς ταύτης φωνῆς ἣς ἔκραξα ἐστὼς ἐν αὐτοῖς
21 *Except it be for this one voice, that I cried standing among them,*

standing, ἐστὼς; nom, sing, masc, part. perf of ἵστημι.

Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι
Touching the resurrection of the dead I am called in question

Ac 23:6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. ... ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι

Ro 3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged κρίνομαι as a sinner?

Paul states, that if there was anything that could be said that I caused a division, it was my outcry that I was being censured on a point of one party for what the other maintained to be true. Yes, Paul did that, and it did cause quite the tumult, after they had pressed this matter.

σήμερον ὑφ' ὑμῶν
by you this day.

ἢ περι μιᾶς ταύτης φωνῆς ἣς ἔκραξα ἐστὼς ἐν αὐτοῖς ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν

περὶ
22 ¶ *And when Felix heard these things, having more perfect knowledge of that way, he deferred them,*

deferred, ἀνεβάλετο; 3rd p s, aor 2, mid of ἀναβάλλω; ἀνά again, re-, above + βάλλω to cast; he put them off.

καταβῆ
and said, When Lysias the chief captain shall come down,

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διαγνώσομαι τὰ καθ' ὑμᾶς
I will know the uttermost of your matter.

διαγινώσκειν; pres infin of διαγινώσκω; διά by, through + γινώσκω
know; Used one other time in the N.T.:

*Acts 23.15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would **enquire** διαγινώσκειν something more perfectly concerning him: and we, or ever he come near, are ready to kill him.*

That we know of Claudias Lysias never made this proposed appearance.

Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ εἶπων, Ὅταν Λυσίας ὁ χιλίαρχος καταβῆ διαγνώσομαι τὰ καθ' ὑμᾶς

23 And he commanded

commanded, διαταξάμενος; nom, sing, masc, part, aor 1, mid of διατάσσω; διά through, by + τάσσω KJV to appoint, ordain, determine, addict; διατάσσω, KJV, to command, appoint, set in order, give order, ordain. (cf. Acts 7.44; 20.13; 1Co.7.17; 11.34; 16.1)

a centurion to keep Paul,

to keep, τηρεῖσθαι; pres, infin, pass of τηρέω to keep;

Or, And he commanded Paul to be kept by a centurion ...

ἔχειν τε ἄνεσιν
and to let him have liberty,

to ... have, ἔχειν; pres infin of ἔχω, to have.

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liberty, ἄνεσιν; acc sing of ἄνεσις; only used in the N.T. five times (KJV, *liberty, rest, ease*).

and that he should forbid none

forbid, κωλύειν; pres, infin, act of κωλύω, KJV *forbid, suffer, hinder, withstand*; the pres, infin is only used this once. (cf. 27.32).

τῶν ἰδίων αὐτοῦ
of his acquaintance to minister
of his own [brethren]

to minister, ὑπηρέτησαν; 3rd p pl, aor 1, ind of ὑπηρετέω; ὑπηρετέω is found only three times and always in the book of Acts (13.36; 20.34; 24.23).

ἢ προσέρχεσθαι αὐτῷ
or come unto him.

come unto, προσέρχεσθαι; pres infin of προσέρχομαι; προς to + έρχομαι to come.

διαταξάμενος τε τῷ ἑκατοντάρχη τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ

24 *And after certain days, when Felix came*

παραγενόμενος; nom sing, masc, part, aor 2 of παραγίνομαι; παρά beside, near + γίνομαι to be, to do, to come; this verb tense is used twelve times in the N.T. (Lk.14.21; Acts 5.21, 25 came; 9.26 when ... was come; 10.32 when ... cometh; 10.33 that ... art come; 11.23; 24.24 when... came; 18.27 when ... was come; 23.16 went; that came 28.21; He.9.11 being come; (cf. vs. 17; 25.7; 28.21 for παραγίνομαι.)

σὺν οὔσῃ Ἰουδαίᾳ
with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him
Or, being a Jewess

περὶ τῆς εἰς Χριστὸν πίστεως

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concerning the faith in Christ.

Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ οὕσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως

This Roman governor had heard Paul speak of the resurrection of the dead, and doubtless that this Christ has raised up himself and wanted to hear more. Why?

περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
25 *And as he reasoned of righteousness, temperance, and judgment*

μέλλοντος ἔσεσθαι
to come, *Felix* ἔμφοβος γενόμενος
coming *trembled, and answered,*
became afraid, affrighted (KJV)
(Moses trembled, 7.32; Cornelius *was afraid* of the
angel, 10.4)

temperance, ἐγκρατείας; gen sing; KJV always translated temperance (3). Gal.5.23; 2Pe.1.6; it is being contained or controlled in our behavior (1Co.7.9; 9.25); Moulton, to be strong, a mastery of self.

Brethren, the preaching of the gospel of Jesus Christ causes in some fear, hatred, anger. In others repentance and faith. There is a holy God who stands against sin and the sinner. Jesus Christ is the only answer for all men to God. Sinful men are under the constant view of the Almighty in their unrestrained and depraved hearts (He sees and knows all.) That there is coming a day of judgment. When the Righteousness of God, Jesus Christ, shall serve the justice of God to all of those who have sinned against Him. This *ought* to cause men to fear, repent, and believe in the only begotten Son of God, sent of the Father, but they do not for the sin-hardened hearts of men.

But for some, where sin abounded, grace did much more abound.

Ro 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

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21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

But for the grace of God every man would so continue in unbelief, hatred, enemies of God. But grace made the difference. All that Felix would do is wait ... put off, perhaps for another day, a day which never came. Was it a fault with God? No. The fault, the sin, rests in fallen man.

Go thy way for this time; when I have a convenient season, I will call for thee.

Sovereign Grace, Isaac Backus, A.D.1771, The Predestinarian Publisher, the late brother, Stan Phillips, pp. 62, 63, 'A Roman governor and judge had the curiosity to send for his prisoner to hear him concerning the *faith in Christ*; but as the prisoner addressed the *reason* of the judge, concerning righteousness, temperance, and a judgment to come, the scene was remarkably changed for the Roman judge instantly becomes a *trembling* prisoner, while the prisoner is the King's officer to summon him to answer for his conduct at the awful bar. This was so disagreeable that he *put off* any further hearing for *that time*, and we have no ground to think that the *convenient season* he flattered himself with ever came*; and if not, then he is now a *spirit in prison*; while the record of his case stands for a warning to all others against the like *disobedience*, while the long-suffering of God waits with them, 1st Pet. 3:19-20.' (* the time, according to the Word of God came often: ... *wherefore he sent for him the oftener, and communed with him. Acts 24.26*)

Well Felix does summon Paul before him time and time again. His temperance against the lusts of the flesh, covetousness is clearly open before Paul and the Lord.

διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε

26 He 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.

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communed, ὠμίλει; 3rd ps, imperf of ὁμιλέω; Lk.24.14 *talked* together; 24.15 they *communed* together; Acts 20.11 and *talked* a long while; 24.26 and *communed* with him.

ἄμα δὲ καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου ὅπως λύσῃ αὐτὸν διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ

27 *But after two years Porcius Festus came into Felix' room:*

room, διάδοχον; acc sing masc of διάδοχος; meaning *a successor*, Wigram (cf. 7.45 a form of the same Greek word, διαδέχομαι, literally 'by receiving').

and Felix, willing to shew the Jews a pleasure, left Paul bound.

pleasure, χάριτας; acc pl of χάρις, grace.

to show, καταθέσθαι; aor 2, infin, mid of κατατίθημι; κατά + τίθημι put, appoint, place, lay;;

left, κατέλιπεν of καταλείπω; κατά according to, down + λείπω KJV *lack, want, destitute*; often *leave* (Mt.4.13), then *forsake* (Heb.11.27), and *reserve* (Ro.11.4). Acts has this word used six times: *Acts 2.31 was ... left; 6.2 leave; 18.19; 21.3 24.27; 25.14 left.*

There is all the effect that the gospel of Jesus Christ had on this man. Nothing. Without grace there is nothing changed at all in a man. But by His grace everything is changed. We have a new life, a new heart, a new mind, a new hope, a new home, a new body, a God in heaven, and a Savior at His right hand; Behold all things are made new. (2Co.5.17)

Do you know Jesus Christ, died, buried, and raised to life? Do you know the forgiveness of sins in Him?

Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπεν τὸν Παῦλον δεδεμένον