

What Revival Looks Like
How Revival Acts
Acts 24:1-16



FIRED UP

Acts 24:1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And 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,

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

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

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:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

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

10 Then 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:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But 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:

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

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

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Chapter 24 begins with an example of an orator's approach to public debate. The intent is for the audience to listen to what "sounds better" regarding two opposing viewpoints. A good example of this premise is found in 2 Sam. 17:1-13, as Absalom listens to two viewpoints regarding how to handle David:

2 Sam. 17:7 And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they which be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

(Section 2 – Paul’s Trial as a Prisoner, 24:1—26:32)

A. The Public Trials, 24:1—25:22

1. Before Felix, 24:1-27

a. How the Charge Was Made, 24:1-9

(1) The Prosecution Spokesman, 24:1

Acts 24:1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

Original Word: ῥήτωρ

Transliteration: rhétór

Usage: an orator, public speaker, advocate.

<https://biblehub.com/greek/4489.htm>

(2) The Propaganda Speech, 24:2-9

(a) How It Was Summarized, 24:2-8

i. Flattery, 24:2-4

Acts 24:2 And 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**,

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

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

ii. Falsehood, 24:5-8

- Deliberate Deception, 24:5-6
 - Paul Accused of Sediton, 24:5a

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

- Tertullus leveled three specific charges against Paul:
 - a personal charge (heresy),
 - a political charge (treason),
 - a religious charge (sacrilege).
- ❖ First, he was a "pest" and a troublemaker ("a mover of sedition") throughout the world (Roman Empire,) having "stirred up" Jews wherever he went.

SEDITION, *noun*.

A factious commotion of the people, a tumultuous assembly of men rising in opposition to law or the administration of justice, and in disturbance of the public peace. *sedition* is a rising or commotion of less extent than an *insurrection*, and both are less than *rebellion*; In general, *sedition* is a local or limited insurrection in opposition to *civil* authority, as mutiny is to *military*.

<http://webstersdictionary1828.com/Dictionary/Sedition>

- Paul Accused of Sectarianism, 24:5b "...and a ringleader of the sect of the Nazarenes:"
- ❖ Second, Tertullus pictured Paul as the leader of a cult outside mainstream Judaism. The Roman Empire tolerated Judaism, but the "sect of the Nazarenes" was not a part of Judaism to the Jewish leaders.

- Paul Accused of Sacrilege, 24:6

Acts 24:6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

❖ Third, Tertullus claimed Paul had *tried to* "profane the temple," allegedly by attempting to bring a Gentile into its inner precincts (21:28).

- Downright Distortion, 24:7-8

Acts 24:7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,
8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

(b) How It Was Supported, 24:9

Acts 24:9 And the Jews also assented, saying that these things were so.

b. How the Charge Was Met, 24:10-21

(1) Paul's Confidence, 24:10

Acts 24:10 Then 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:**

(2) Paul's Conduct, 24:11-13

(a) The Time Factor, 24:11

Acts 24:11 **Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.**

(b) The Truth Factor, 24:12-13

Acts 24:12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:
13 Neither can they prove the things whereof they now accuse me.

(3) Paul's Confession, 24:14-16

(a) His Expression of Hope, 24:14-15

i. I Believe in Revelation, 24:14

Acts 24:14 But 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:

ii. I Believe in Resurrection, 24:15

Acts 24:15 And have hope toward God, **which they themselves also allow**, that there shall be a resurrection of the dead, both of the just and unjust.

Dan. 12:2 And many of them that sleep in the dust of the earth shall awake, **some to everlasting life, and some to shame *and* everlasting contempt.**

Mt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left. ...

46 And **these shall go away into everlasting punishment: but the righteous into life eternal.**

Jn. 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth; they that have done good, unto **the resurrection of life**; and they that have done evil, unto **the resurrection of damnation**.

Acts 10:42 And he commanded us to preach unto the people, and to testify that it is **he which was ordained of God to be the Judge of quick and dead**.

Rev. 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. ...

14 And death and hell were cast into the lake of fire. **This is the second death**.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

(b) His Exercise of Heart, 24:16

Acts 24:16 And **herein do I exercise myself**, to have always a conscience void of offence toward God, and *toward* men.

Rom 9:1 I say the truth in Christ, I lie not, **my conscience also bearing me witness in the Holy Ghost**,

2 Cor. 1:12 For our rejoicing is this, **the testimony of our conscience**, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

1 Tim. 1:5 Now the end of the commandment is charity out of a pure heart, and **of a good conscience**, and *of* faith unfeigned:

2 Tim. 1:3 I thank God, whom I serve from *my* forefathers **with pure conscience**, that without ceasing I have remembrance of thee in my prayers night and day;

Conclusion

Ezek. 33:10 "...Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, **how should we then live?**"

Heb. 10:22 Let us draw near with **a true heart in full assurance of faith**, having **our hearts sprinkled from an evil conscience**, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another **to provoke unto love and to good works:**

25 **Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.**