

24[1] And after five days, Ananias the chief priest came down, with the elders and a certain orator,¹ Tertullus, whom they made known to the governor concerning the Paul. [2] And he being called, the Tertullus began to accuse, saying,

“Much peace is happening through you, and prosperity² is to this nation through your forethought.³ [3] And also in every way everywhere we welcome, most excellent Felix, with all thankfulness. [4] And so that I might not much hinder you, I urge you to hear us briefly in your gentleness.⁴ [5] For finding this man a plague and moving dissension among all the Jews throughout the inhabited world and a ringleader of the sect⁵ of the Nazarenes, [6] who also attempted to profane the temple, whom also we took⁶ and desired to judge according to our law. ⁷[7] But Lysias, the commander of a thousand, with much force took out of our hands, [8] ordering his accusers to come to you.⁸ From which you will be able, examining him, to know about all these things that we are accusing him.” [9] And also the Jews agreed, professing these things to be so.

[10] And the Paul answered (the governor having nodded to him to speak), “Understanding for many years you have been a judge to this nation, the more encouraged about myself I defend. [11] You are able to know that it is not more than twelve days to me from which I went up worshiping in Jerusalem. [12] And neither in the temple did they find me with some dispute or making a disturbance with a crowd, nor in the synagogues, nor throughout the city. [13] Nor are they able to prove concerning which now they accuse me.”

[14] “But, this I confess to you, that according to the way which they call a sect,⁹ so I serve the God of our fathers, believing all things that have been written throughout the law and the prophets, [15] having hope in the God, which also these themselves accept. There is soon to be a resurrection of the dead, both of righteous and unrighteous. [16] And in this I exercise myself, having¹⁰ a conscience¹¹ without offense¹² toward the God and the men through everything.¹³ [17] And after many years, I came to do charitable deeds and offerings to my nation. [18] In which certain Jews from the Asia found me purified in the temple, not with a crowd, nor with an uproar, [19] whom ought to be before you and accuse, if they had something against me. [20] Or, let these themselves speak, what unrighteousness they found in me, while I stood before the council. [21] Or, concerning this one statement¹⁴ which I

1 ῥήτορος (hrêtoros) “orator” NKJV, KJV, YLT; “attorney” NAS – only here.

2 κατορθωμάτων (katorthōmatôn) “prosperity” NKJV; “worthy deeds” YLT, KJV; “reforms” NAS – only here.

3 προνοίας (provoias) “forethought” YLT; “foresight” NKJV; “providence” KJV, NAS – found also in Romans 13:14.

4 ἐπιεικεία (epieikeia) “gentleness” YLT; “graciousness” HCSB; “courtesy” NKJV; “kindness” NAS; clemency” KJV – found also in 2 Corinthians 10:1 (“gentleness” NKJV). This noun is related to the adjective ἐπιεικής (epieikês) “gentle” found in Philippians 4:5; 1 Timothy 3:3; Titus 3:2; James 3:17; 1 Peter 2:18.

5 αἵρέσεως (haireseôs) “sect” - see footnote for Acts 5:17.

6 This last part of this verse is not in CT, in a minority of MT, but is found in RT. *καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν* (kai kata ton hêmeteron vomon êthelêsamen krinein).

7 Verse 7 is not in CT, minority of MT, and is found in RT.

8 This first part of verse 8 is in the RT, not CT, and minority of MT.

9 αἵρεσιν (haireisin) “sect” - see footnote for Acts 5:17.

10 ἔχων (echôn) “having” MT; “ἔχειν (echein) “to have” RT, CT

11 συνείδησιν (suneidêsin) “conscience” - see 1 Timothy 1:5; 2 Corinthians 1:12; 4:2; 2 Timothy 1:3; Hebrews 9:9; 10:1-4, 10-12, 14, 18-23; 13:18; 1 Peter 2:19; 3:15-16, 21.

12 ἀπρόσκοπον (aproskopon) “without offense” - found also in 1 Corinthians 10:32; Philippians 1:10. For similar concept, see also Romans 12:17-18; Hebrews 12:14a.

13 This well sums up a godly life.

14 φωνῆς (phônês) “statement” NKJV, NAS; “voice” KJV, YLT – usually translated “voice” or “sound.”

cried out among them, that 'Concerning resurrection of the dead I am being judged today by you.'"

[22] And hearing these things, the Felix put them off, knowing more accurately the things about the way, said, "When Lysias, the commander of a thousand, comes down, I will decide the things concerning you." [23] So, he commanded the centurion to keep the Paul, and to have relief,¹⁵ and to forbid none of his own to serve or come to him.

[24] And after some days, the Felix arriving with Drusilla,¹⁶ being the Jewish woman, he summoned the Paul and heard him about the faith in Christ. [25] And he was reasoning about righteousness and self-control and the judgment that is about to be, the Felix, being afraid, answered, "For now go away. And having time, I will call for you." [26] At the same time, also hoping that money will be given by the Paul, so that he might release him. Therefore, summoning him often, he was conversing with him. [27] And two years being fulfilled, the Felix received a successor, Porcius¹⁷ Festus.¹⁸ And desiring grace to be placed to the Jews, the Felix left the Paul bound.

15 ἀνεσιν (anesin) "relief" - Green "ease"; NKJV, KJV, YLT "liberty"; NAS "freedom" - found also in 2 Corinthians 2:13 ("rest"); 7:5 ("rest"); 8:13 ("eased"); 2 Thessalonians 1:7 ("rest").

16 Δρουσίλλα (Drousillê) "Drusilla" - only here.

17 Πόρκιον (Porkion) "Porcius" - only here.

18 Φῆστων (Phêston) "Festus" - found also in Acts 25:1, 4, 9, 12-14, 22-24; 26:24-25, 32.