

Acts 24

written and compiled by Gary Kukis

Acts 24:1–27

Paul's Hearing Before Felix in Caesarea

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 24 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

- **Acts 24: Paul's Defense before Felix**

- Answered charges
- Preaches “the faith” to Felix & Drusilla



Preface: Paul’s legal troubles, stemming from his unauthorized trip to Jerusalem, continue. Because of the threats received in Jerusalem, Paul has been transferred to Caesarea. Felix, the procurator of Palestine, will hear the case against Paul, he will hear Paul’s testimony, and then he will put the case on hold indefinitely (Felix is waiting on a bribe from Paul). At the end of this chapter, Felix will be replaced by Festus.

Bible Summary: Tertullus accused Paul before Felix. Paul said, "I simply went to worship in the temple." Felix kept Paul in prison for two years.¹

The “Key” & Main Points of Chapter 24 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 24 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Date	Reference	Events	Historical Events	Rome
57–59 AD	Acts 21:15–26:32	Jerusalem and Captivity in Caesarea	Felix procurator until 59 AD, Festus replaces him	Nero (54–68 AD)

Time and Place as per Modern Literal Version 2020:

{May 30, 59 AD. Paul before Felix, a prisoner two years at Caesarea. In 59 AD Festus becomes governor of Judea.}

Quotations:

Outline of Chapter 24:

Preface
Introduction

- vv. 1–21 Paul’s Hearing Before Felix
- vv. 2–9 The accusations against Paul
- vv. 10–21 Paul’s defense
- vv. 22–27 Felix Places Paul Under House Arrest

Chapter Summary
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¹ From <https://biblesummary.info/acts> accessed May 21, 2022.

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- Addendum **A Few Words on Felix**
- Addendum **More about Felix (from Fausset)**
- Addendum **Notes on the Disputed Text (Wilbur Pickering)**
- Addendum **Kretzmann’s Commentary of Acts 24:5–9**
- Addendum **Kretzmann’s Commentary of Acts 24:10–13**
- Addendum **Kretzmann’s Commentary of Acts 24:14–16**
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www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Acts 20	Acts 21	Acts 23	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Blood of Christ, The; Blood of Jesus	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).

Definition of Terms	
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).
Geographic will of God; God’s Geographical Will	This is simply stated as, <i>where does God want me to be?</i> The Geographic Will of God (HTML) (PDF) (WPD).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “ Believe on the Lord Jesus Christ and you will be saved. ” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.

Definition of Terms	
Grace ; the Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace) .
Human Viewpoint	Human viewpoint is man's thinking apart from Bible doctrine and apart from divine establishment thinking. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
The Mosaic Law ; the Law of Moses	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).

Definition of Terms	
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Protocol Plan of God	God's protocol plan is a rigid, long-established code and procedure, prescribing complete deference to superior rank and authority, followed by strict adherence to due order and precedence, coupled with precisely correct procedure. (PPG–BDresource) (PPG1–BDresource) (PPG–He Ekklesia)
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ² It is reasonable to suppose that there were formal and informal gatherings prior to this.

² Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, Description and Measurements (Grace Notes) ; Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .
The Way; the Way of God; the Ancient Way, the Way of Y^ehowah	<i>The way (the way of God, the way of Y^ehowah)</i> is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i> . The Way of God (HTML) (PDF) (WPD)
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Acts 24

Introduction: Acts 24 presents to us the hearing which Paul has before Felix. You will recall, from **Acts 23 (HTML) (PDF) (WPD)** that Paul was in Jerusalem under what appears to be the very fair administrator of justice, the chiliarch of Jerusalem; and he is given several chances to defend himself. However, over 40 men dedicate themselves to killing Paul, and the chiliarch quickly ships Paul to Caesarea, under the protection of a large armed guard. At the end of Acts 23, the governor of Palestine, Felix, receives Paul, and places him in the praetorium.

Whereas, the chiliarch of Jerusalem appears to be an honorable man, Felix, the procurator of Palestine seems considerably less so. Once a delegation from Jerusalem arrive (Acts 23:35–24:1), Felix hears the case (Acts 24:2–21). He first hears from Paul's accusers (vv. 2–9) and then from Paul (vv. 10–21). Rather than make a decision, Felix says, "Let's see if the chiliarch from Jerusalem comes here and I will see what he has to say." And then the case is put on hold. Here is what is odd about this ruling: Felix does not send for the chiliarch (or even for his testimony). Felix keeps Paul under house arrest there in Caesarea for a period of two years (Acts 24:22–27). Essentially, Paul's case remains in limbo. It appears as if Felix is waiting for a bribe from Paul, and that would end his house arrest.

One of the questions which occurs to me is this: *what spiritual production is taking place in the life of Paul right now?* According to the Acts Timeline from the Light of the World, Paul has written more recently 1 Corinthians (from Ephesus); 2 Corinthians (from Macedonia); and Romans (from Corinth) (A.D. 54–57). In the future, Paul will write Philemon; Colossians; Ephesians; and Philippians from Rome (A.D. 60–62). However, for a 2–3 year period of time, while he is out of **God's geographical will** in Jerusalem (and now in Caesarea), is Paul accomplishing anything at all?

We have been studying Paul in Jerusalem, and what did he do there which guided the believers of Jerusalem? I cannot point to anything. What evangelism did he do there? Again, I cannot find any evidence of evangelism on a large scale on Paul's part. Now he is in Caesarea, and, in this chapter, he will appear to have an audience

of one (Felix) or two (Felix and his wife Drusilla), but is Felix ever converted? At the end of this chapter, it will appear that Felix tried to meet with Paul frequently enough to hint around that he wants a bribe from him. Although he appears to have understood the **gospel**, there is no evidence that he ever believed in Jesus.

Paul will be given the opportunity by God to give witness to Jesus Christ before some of the most important political figures of that day. At some point, we will need to look at the line of Herod and use that as a jumping off point to give some background on all of the royalty that Paul came in contact with.

What seems to be God's purpose for Paul, for the next few years, is to interact with the political leaders of that day, first of the **Jews**, but primarily of the **gentiles**. There will be a lot of **negative volition** exhibited. It is as if God was saying to Paul, "You want to stand before people with negative volition; well, I can accommodate you."

This is quite a sobering thought that, the greatest **Apostle** of the 1st century may have accomplished nothing during these peak years in his life (as he will unsuccessfully witness to many important political figures). This ought to cause us to be rather introspective regarding our own **spiritual lives**. On the other hand, despite the negative response from these important political figures, we do not know how their servants and guards responded to Paul's **gospel message**. A few chapters back, it seems that I made a case for a centurion to have believed in Jesus based upon Paul's witness (as that centurion was probably the primary source for that incident).³

This chapter, like the previous three, have me constantly looking ahead to find out what happens next (and I have been through R. B. Thieme, Jr.'s study of Acts twice prior to this).

The chapter is a wonderful study in psychology and motivation. Lysias, the chiliarch; Felix the governor; his wife Drusilla and Paul all have separate agendas, separate thoughts and motivations which I believe are revealed in this chapter, despite there being no verse like, "Well, here is what Paul was thinking; and this was behind the motivation of Felix." That is not found anywhere in this chapter, and yet, that is, in many ways, what this chapter is all about.

There is also a two-year lesson which God will teach Paul. Does he get it? Does he understand why he will be in limbo for two years?

It seems like I spelled the Chiliarch's name *Lucias* in the previous chapter and am spelling it *Lysias* in this one.

A title or one or two sentences which describe Acts 24.

Titles and/or Brief Descriptions of Acts 24 (by Various Commentators)

New Matthew Bible: *Paul is accused before Felix. He answers for himself.*⁴

Kretzmann's Commentary: *Paul defends himself against the charges of the Jews as preferred before Felix through their attorney Tertullus, and his case is continued indefinitely, he being retained in custody even when Felix is recalled.*⁵

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

³ I need to look this up. Not sure of any of the details.

⁴ From <https://www.biblegateway.com/passage/?search=Acts%2024&version=NMB> accessed December 26, 2023.

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/acts-24.html> accessed December 26, 2023.

Brief, but insightful observations of Acts 24 (various commentators)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 24

Some of these questions may not make sense unless you have read Acts 24. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Acts 24

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We need to know who the people are who populate this chapter.

The Principals of Acts 24

Characters

Biographical Material

[Chapter Outline](#)

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 24

Place	Description

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By the Numbers

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 24

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The ESV (capitalized) is used below:

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Outlines and Summaries of Acts 24 (Various Commentators)

Kretzmann's Commentary.⁶

Verses 1-4

Paul's Trial before Felix.

The delegation of Jews from Jerusalem:

Verses 5-9

The charges against Paul:

Verses 10-13

Paul denies the charges:

Verses 14-16

The charge of being a Nazarene:

Verses 17-22

The conclusion of Paul's defense:

Verses 23-27

Paul Retained a Prisoner.

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 24 from the Summarized Bible

Contents:	Paul accused before Felix, and his defense.
Characters:	Ananias, elders, Tertullus, Felix, Paul, Lysias, Drusilla, Festus.
Conclusion:	Every false cause can find men of sharp wits to plead it. The truest Christian life is no fence against the hatred of the rejectors of Christ (John 15:18), but if God's servants can speak with the language of a clear conscience, they need have no fear. "The angel of the Lord encampeth round about them."
Key Word:	Accused, Acts 24:2.
Strong Verses:	Acts 24:16.
Striking Facts:	Acts 24:14. It is nothing new for the Scriptural and right way to worship to be called "heresy." Jesus Christ Himself was called a heretic.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 24 (edited).

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It is helpful to see what came before and what follows in a brief summary.

⁶ From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed December 26, 2023.

The Big Picture (Acts 20–25)

Scripture	Text/Commentary
20	Paul continues the 3 rd missionary journey, going to Macedonia, Greece and the coast of Asia Minor, to Troas, Miletus. Paul raises a young man from the dead, meets with the elders of Ephesus (who badly want Paul to come to Ephesus and teach for a year or two). However, at this point, Paul believes that he is being moved by the Spirit to Jerusalem, when, in truth, he is being moved by his own emotions.
21	By boat, Paul goes to Tyre, then to Caesarea and finally to Jerusalem. Paul is warned several times along the way not to go to Jerusalem, but he does anyway. His fellow travelers go along with him, even though they also believe that he should not go to Jerusalem. Paul encounters James, the half brother of Jesus, who continues to be swayed by legalism . Paul is arrested in the Temple and there is a large crowd there who would like to kill him. He is rescued by the tribune there and taken to the barracks.
22	<p>Paul convinces the tribune to allow him to speak to the Jewish people. Paul gives his conversion testimony. When he gets to the part where he speaks with Jesus, the Jews object and call for his death. Paul is taken back to the barracks and about to be beaten, he points out that he is a Roman citizen and therefore is not subject to a beating interrogation.</p> <p>In the final verse, Paul is brought before the Jewish council (the Sanhedrin), which is continued in the next chapter.</p>
23	<p>Paul, when placed before the Sanhedrin, the High Priest calls for him to be hit. Paul objects and insults the High Priest (not knowing who he is). Paul then, speaks of himself as a die-hard pharisee, which starts an argument (as he expected) between the sadducees and the pharisees.</p> <p>Jesus speaks to Paul that night, telling him that he will give his witness in Rome.</p> <p>While this is taking place, 40+ men vow to kill Paul before they eat again. This plot is discovered by Paul's nephew, who first tells Paul and then the tribune.</p> <p>The tribune sends Paul to Caesarea under heavy guard (to protect Paul). Paul arrives there at the end of the chapter.</p>
24	<p>Paul puts his case before Felix, the governor (or procurator) of Palestine. First the charges are brought against Paul, and then he is given the chance to defend himself. Paul explains where their testimony is faulty.</p> <p>Paul remains in a minimum security prison for two more years, interacting on several occasions directly with Felix (in part, because Felix is waiting on Paul to bribe him to be let go).</p> <p>Festus replaces Felix as governor (in the final verse of this chapter).</p>

The Big Picture (Acts 20–25)

Scripture	Text/Commentary
25	<p>Although Festus has a good reputation, he allows himself to be wined and dined by the Jewish elders in Jerusalem before trying Paul. He returns, suggests to Paul that he be returned to Jerusalem and be tried there, Paul objected and appealed to Cæsar.</p> <p>Herod Agrippa and his sister arrive, ostensibly to welcome Festus into the fold as the newest leader. Festus appeals to Agrippa to help him with his “Paul problem.” He does not even know what charge to include on Paul’s appeal paperwork.</p> <p>Festus spends a great deal of time speaking in this chapter; and the final few verses are Agrippa agreeing to hear Paul’s case (which verses logically go with the next chapter).</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul's Hearing Before Felix

Quoted and paraphrased from Syndein/Thieme: *At this point, Paul is about to personally minister to some of the most important people in the Roman Empire at this time. Felix is one of the three former slaves who are effectively running the empire under Claudius. Herod's family played a great part in getting Claudius to be selected Emperor.*

Here Paul is going before Felix, which today would be like going before the head of the State Supreme Court. Nero would be today's head of the Federal Supreme Court.⁷

Tangent: Today, people lose their minds over slavery. However, here, three slaves are running the **Roman Empire** during the life of Paul. That seems to indicate that there was considerable upward mobility for that class of people.

V. 1 puts us into the courtroom , vv. 2–4 are the niceties, and vv. 5–8 are the actual charges against Paul.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Now, after five days came down the high priest, Ananias, with elders, certain (ones), and a speaker, Tertullus, a certain (one), who declared to the governor against the Paul. Now being called of him, began to accuse the Tertullus, saying, "Much peace keeps on being attained through you and improvements have come to be to the nation, this (one) through the provision of you. Both everyone and everywhere we have received, most honorable Felix, with all thankfulness. Now that, not upon greater to you we keep hindering, we keep on calling near to hear you of us briefly for the indulgence of you.

Acts
24:1–4

Kukis mostly literal translation:

After five days, the high priest, Ananias, came down [from Jerusalem], along with certain elders and an orator, a certain Tertullus, who disclosed to the procurator [testimony] against Paul. Having been called of [Felix], Tertullus began to accuse [Paul]. [However, first] he said [to Felix], "Great peace (and prosperity) keeps on being attained through you, [O Felix]. Also, [great] improvements have come to this nation through your forethought. In everything and everywhere, most honorable Felix, we have received [these benefits] with much gratitude. But, so we do not cut in to your [time any] more, we keep on desiring you to hear us briefly in your grace.

Kukis paraphrase

After five days, the high priest, Ananias, came down from Jerusalem, along with certain Jewish elders, and a certain man named Tertullus (who would act as the prosecuting attorney). Having been called upon to speak, Tertullus first attempted to butter Felix up, before accusing Paul of a number of crimes. "O Felix, we have enjoyed peace and prosperity through your policies and protections and we have observed great improvements come to this nation by your foresight. In all things, most honorable Felix, we have receive these benefits with gratitude. But, so that we do not cut into your time any further, we desire that you, in your grace, allow us to present our case against Paul.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

⁷ From http://syndein.com/Acts_24.html accessed December 26, 2023.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁸ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Now, after five days came down the high priest, Ananias, with elders, certain (ones), and a speaker, Tertullus, a certain (one), who declared to the governor against the Paul. Now being called of him, began to accuse the Tertullus, saying, "Much peace keeps on being attained through you and improvements have come to be to the nation, this (one) through the provision of you. Both everyone and everywhere we have received, most honorable Felix, with all thankfulness. Now that, not upon greater to you we keep hindering, we keep on calling near to hear you of us briefly for the indulgence of you.
Complete Apostles' Bible	Now after five days Ananias the high priest came down with the elders and a certain attorney named Tertullus, who made known to the governor the charges against Paul. And when he had been called, Tertullus began to accuse him, saying: "Attaining much peace by you and successes coming about for this nation by your foresight, both in everything and everywhere we accept it, most excellent Felix, with all thanksgiving. But that I not weary you any longer, I beseech you to hear us briefly in your graciousness.
Douay-Rheims 1899 (Amer.)	And after five days, the high priest, Ananias, came down with some ancients and one Tertullus, an orator, who went to the governor against Paul. And Paul being called for, Tertullus began to accuse him, saying: Whereas, through thee we live in much peace and many things are rectified by thy providence, We accept it always and in all places, most excellent Felix, with all thanksgiving. But that I be no further tedious to thee, I desire thee of thy clemency to hear us in a few words.
Holy Aramaic Scriptures ⁹	And after five days, KhananYa {Ananias}, the Rab Kahne {the Priest's Chief} came down with the Qashishe {the Elders}, and with Tertulus the Orator, and informed the Higmuna {the Governor} about Paulus {Paul}.

⁸ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁹ From <https://theholyscriptures.weebly.com/>

And when he was called, Tertulus was progressively accusing him, and said, "We have dwelt in the abundance of much tranquility because of you, and many good things have been for this Ama {People} by your burdensome effort. And all, in every place, we are receiving your beneficence, illustrious Philiks {Felix}. But, not to weary you with many things, we humbly request from you that you listen to us, in brevity.

James Murdock's Syriac NT And after five days, Ananias the high priest, with the Elders, and with Tertullus the orator, went down, and made a communication to the governor against Paul. And when he had been called, Tertullus began to accuse him, and to say: Through thee, we dwell in much tranquillity; and many reforms have come to this nation, under thy administration;

and we all, in every place, receive thy grace, excellent Felix.

But, not to weary thee with numerous [particulars], I pray thee to hear our humbleness, in brief.

Original Aramaic NT¹⁰

After five days Khanan-Yah The High Priest came down with the Elders and Tertullos the orator and they informed the Governor concerning Paulus.

And when he was called, Tertullos began to accuse him and said, "With the abundance of tranquility we dwell because of you, and this people have much excellent stability in receiving your care."

"And we all in every place receive your grace, excellent Felix."

"But that we may not weary you with many things, I beg of you to hear our lowliness briefly."

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English

And after five days, the high priest, Ananias, came with certain of the rulers, and an expert talker, one Tertullus; and they made a statement to Felix against Paul.

And when he had been sent for, Tertullus, starting his statement, said, Because by you we are living in peace, and through your wisdom wrongs are put right for this nation,

In all things and in all places we are conscious of our great debt to you, most noble Felix.

But, so that I may not make you tired, I make a request to you of your mercy, to give hearing to a short statement.

Bible in Worldwide English

Five days later, Ananias the high priest came from Jerusalem. He brought with him some of the leaders and a lawyer named Tertullus. They told the ruler their complaint against Paul.

Paul was called in. Tertullus began to bring the complaints. Great ruler Felix, he said, we have peace because of what you have done. These people have a better life because of you. We are always very glad for this everywhere we go. I do not want to take much of your time. But please be kind and listen to a few words from us.

Easy English

The Jews say bad things about Paul

¹⁰ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Five days after that, Ananias, the leader of the priests, went to Caesarea. Some important Jews went with him. A man called Tertullus also went with them. He was a lawyer. All these people went to meet with Felix, the ruler. They told Felix what Paul had done. Felix would judge who was right. Felix told a soldier to bring Paul to the meeting. Then Tertullus began to speak against Paul. He said, 'Sir, you have ruled us well for many years. Because of you, our country has had no wars for a long time. You have made new laws that are good for our country. You have thought well about how you should lead us. Everywhere, the people are happy about what you have done. So we want to thank you very much for all these good things. I do not want you to sit here for a long time. So I will speak for a short time about our problem. Please be kind to us and listen to me.

Easy-to-Read Version—2008

Five days later Ananias, the high priest, went to the city of Caesarea. He brought with him some of the older Jewish leaders and a lawyer named Tertullus. They went to Caesarea to make charges against Paul before the governor.

Paul was called into the meeting, and Tertullus began to make his accusations. Tertullus said, "Most Honorable Felix, our people enjoy much peace because of you, and many wrong things in our country are being made right through your wise help. For this we all continue to be very thankful. But I don't want to take any more of your time. So I will say only a few words. Please be patient.

God's Word™

Five days later the chief priest Ananias went to the city of Caesarea with some leaders of the people and an attorney named Tertullus. They reported to the governor their charges against Paul.

When Paul had been summoned, Tertullus began to accuse him. He said to Felix, "Your Excellency, through your wise leadership we have lasting peace and reforms that benefit the people. We appreciate what you've done in every way and in every place, and we want to thank you very much. I don't want to keep you too long. Please listen to us. We will be brief.

Good News Bible (TEV)

Five days later the High Priest Ananias went to Caesarea with some elders and a lawyer named Tertullus. They appeared before Governor Felix and made their charges against Paul.

Then Paul was called in, and Tertullus began to make his accusation, as follows: "Your Excellency! Your wise leadership has brought us a long period of peace, and many necessary reforms are being made for the good of our country. We welcome this everywhere and at all times, and we are deeply grateful to you. I do not want to take up too much of your time, however, so I beg you to be kind and listen to our brief account.

J. B. Phillips

Paul States His Defense

Within five days, the Chief Priest Ananias arrived with a contingent of leaders, along with Tertullus, a trial lawyer. They presented the governor with their case against Paul. When Paul was called before the court, Tertullus spoke for the prosecution: "Most Honorable Felix, we are most grateful in all times and places for your wise and gentle rule. We are much aware that it is because of you and you alone that we enjoy all this peace and gain daily profit from your reforms. I'm not going to tire you out with a long speech. I beg your kind indulgence in listening to me. I'll be quite brief.

The Message

The "professional" puts his case against Paul

Five days later Ananias the High Priest came down himself with some of the elders and a barrister by the name of Tertullus. They presented their case against Paul before the governor, and when Paul had been summoned, Tertullus began the prosecution in these words: "We owe it to you personally, your excellency, that we enjoy lasting peace, and we know that it is due to your foresight that the nation enjoys improved conditions of living. At all times, and indeed everywhere, we acknowledge these things with the deepest gratitude. However—for I must not

detain you too long—I beg you to give us a brief hearing with your customary kindness.

NIRV

Paul's Trial in Front of Felix

Five days later Ananias the high priest went down to Caesarea. Some elders and a lawyer named Tertullus went with him. They brought their charges against Paul to the governor. So Paul was called in. Tertullus began to bring the charges against Paul. He said to Felix, "We have enjoyed a long time of peace while you have been ruling. You are a wise leader. You have made this a better nation. Most excellent Felix, we gladly admit this everywhere and in every way. And we are very thankful. I don't want to bother you. But would you be kind enough to listen to us for a short time?"

New Life Version

Paul Stands in Front of Felix

Five days later Ananias came to the city of Caesarea. He was the head religious leader. Some other religious leaders and a man whose name was Tertullus came also. This man worked in courts and knew all about the laws. He told Felix what the Jews had against Paul. They brought in Paul. Then Tertullus started to tell what the Jews had against him, saying,

"Most respected Felix, because of you, we are living in peace. Wrong-doings have been made right in this nation. In every way and in every place, we thank you for all of this. We do not want to keep you here too long. I ask you to listen to our few words. You are known to be kind in this way.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible¹¹

ACTS 24

GOVERNOR FELIX ON THE TAKE

JEWISH PROSECUTION'S CASE AGAINST PAUL

Paul's accusers got to Caesarea five days later. Ananias the high priest came with some Jewish leaders and a prosecuting lawyer named Tertullus. [1] They brought formal charges against Paul, which they presented to the governor. Felix summoned Paul. When Paul arrived, Tertullus made his opening statement by accusing Paul of breaking the law. "Thanks to you, Honorable Governor, our nation has experienced a long stretch of peace. It's all because of your skills as a ruler and because of the reforms you had the wisdom to enact. We accept these gifts you've given us, Honorable Governor Felix, and are grateful for them. I don't want to take up too much of your time, so I'll get right down to the matter. I beg your kind indulgence for just a few short moments.

¹24:1Tertullus, it seems, is a hired mouth. His job is to present the case against Paul. There's no indication of where he stands, personally, on the matter. He represents his clients and speaks on their behalf.

Contemporary English V.

Five days later Ananias the high priest, together with some of their leaders and a lawyer named Tertullus, went to the governor to present their case against Paul. So Paul was called in, and Tertullus stated the case against him: Honorable Felix, you have brought our people a long period of peace, and because of your concern our nation is much better off. All of us are always grateful for what you have done. I don't want to bother you, but please be patient with us and listen to me for just a few minutes.

The Living Bible

Five days later Ananias the High Priest arrived with some of the Jewish leaders [literally, "elders." *lawyer*, literally, "orator."] and the lawyer Tertullus, to make their accusations against Paul. When Tertullus was called forward, he laid charges against Paul in the following address to the governor:

¹¹ From <https://www.casualenglishbible.com/>

“Your Excellency, you have given quietness and peace to us Jews and have greatly reduced the discrimination against us. And for this we are very, very grateful to you. But lest I bore you, kindly give me your attention for only a moment as I briefly outline our case against this man.

New Berkeley Version
New Living Translation

Paul Appears before Felix

Five days later Ananias, the high priest, arrived with some of the Jewish elders and the lawyer [Greek *some elders and an orator.*] Tertullus, to present their case against Paul to the governor. When Paul was called in, Tertullus presented the charges against Paul in the following address to the governor:

“You have provided a long period of peace for us Jews and with foresight have enacted reforms for us. For all of this, Your Excellency, we are very grateful to you. But I don’t want to bore you, so please give me your attention for only a moment. Five days later, Ananias the high priest arrived in Caesarea, accompanied by some Jewish elders and Tertullus, their prosecuting attorney. They were brought before the governor to present formal charges against Paul.

The Passion Translation

After Paul was summoned, Tertullus accused him, saying,

“Your Excellency Felix, under the shadow of your wise leadership we Jews have experienced a long period of peace. Because of your wise foresight, many reforms are coming to pass in our nation because of you, Most Honorable Felix. We deeply appreciate this and thank you very much.

“So that I won’t weary you with a lengthy presentation, I beg you to hear our brief summary, with your customary graciousness.

Plain English Version¹²

The Jewish leaders blamed Paul in Felix’s court

Then, 5 days later, the Jewish leaders from Jerusalem came to Caesarea. One of them was Ananias, the big boss of the Jewish ceremonies, and another one was Tertullus, a lawyer. And there were some Jewish elders in that mob too.

They went to the court house of Felix, the government boss, and they told him that Paul did bad things. So Felix told a soldier, “Bring Paul into this court house.”

Then Tertullus started to blame Paul. He said to Felix, “You have been our government boss for a long time, and you have been a good boss for us. You have made a lot of things good in this country, and we have been happy all the time, with no trouble. So we just want to thank you for everything that you do for us all the time. But now, I don’t want to take up too much of your time, so I’m asking you to listen to me for a little while.

UnfoldingWord Simplified T.

Five days later Ananias the high priest went down there from Jerusalem, along with some other Jewish elders and a speechmaker whose name was Tertullus. There they told the governor what Paul had done that they thought was wrong.

The governor commanded Paul to be brought in. When Paul arrived, Tertullus began to accuse him. He said to the governor, “Honorable Governor Felix, during the many years that you have ruled us, we have lived well. By planning wisely, you have improved many things in this province. Therefore, Governor Felix, we always thank you for everything that you have done for all of us, wherever you have done those things. But, so that I will not take up too much of your time, I ask that you kindly listen to what I have to say.

Williams’ New Testament¹³

Five days later, the high priest Ananias came down with some elders and a prosecuting attorney, Tertullus, and through him they presented their case against Paul before the governor.

When Paul was called, Tertullus opened the prosecution by saying: “Your Excellency, Felix, since we are enjoying perfect peace through you and since reforms for this nation are being brought about through your foresight, we always

¹² From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹³ William's New Testament - 1937 by Charles B. Williams.

and everywhere acknowledge it with profound gratitude. But, not to detain you too long, I beg you in your kindness to give us a brief hearing.

Partially literal and partially paraphrased translations:

American English Bible	Well five days later, High Priest AnaNias arrived with some elders and an orator named Tertullus, and they explained their accusations against Paul to the governor. Then when he was called forward, Tertullus said this: 'You've brought about so much peace, and we welcome the well-thought-out reforms that you've brought to our nation in every way and everywhere with the greatest thankfulness, O mighty Felix. 'But, so that I don't waste any of your time, I beg you to hear us briefly, in your kindness...
Beck's American Translation . Breakthrough Version	After five days, the head priest, Ananias, walked down with certain older men and a certain speaker, Tertullus, some who showed the leader <i>their case</i> against Paul. When he was called, Tertullus began to be leveling a complaint against <i>him</i> , saying, "Since we obtain much peace through you and reforms happen to this nation through your plan, both always and everywhere, we gladly accept it, most powerful Felix, with every <i>bit of</i> thankfulness. But so that I may not interrupt you over more, I encourage you to listen to us briefly in your politeness.
Common English Bible	Paul's trial before Felix Five days later the high priest Ananias came down with some elders and a lawyer named Tertullus. They pressed charges against Paul before the governor. After the governor summoned Paul, Tertullus began to make his case against him. He declared, "Under your leadership, we have experienced substantial peace, and your administration has brought reforms to our nation. Always and everywhere, most honorable Felix, we acknowledge this with deep gratitude. I don't want to take too much of your time, so I ask that you listen with your usual courtesy to our brief statement of the facts.
Len Gane Paraphrase ¹⁴	Five days later Ananias, the high priest, came down with the elders and a certain orator by the name of Tertullus, who told him things against Paul. After being summoned, Tertullus began to accuse [him], saying, "Seeing it is by you that we enjoy great peace and that wonderful things are done to this nation by your caring concern. "All of us everywhere always gladly accept this most noble Felix with all thankfulness. "Nevertheless so that I won't be taking up your time, I desire that you would hear a few words in your fairness.
A. Campbell's Living Oracles	And, after five days, the high, Ananias, came down, with the elders, and a certain orator, named Tertullus: and they made their appearance before the governor, against Paul. And he being called, Tertullus began to accuse him, saying, As we enjoy great peace by your means, and as illustrious deeds are happily done to this nation, by your prudent administration; we accept it always, and in all places, most noble Felix, with all thankfulness. But, that I may not further trouble you, I beseech you to hear us briefly, with your usual candor.
New Advent (Knox) Bible	Five days later the high priest Ananias came down, accompanied by some of the elders and by an advocate named Tertullus; these appeared before the governor against Paul. So, when Paul had been summoned, Tertullus began his indictment thus. Such is the peace thou hast enabled us to enjoy, so many wrongs have been righted for us through thy wisdom, that always and everywhere, most noble Felix,

¹⁴ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

we are ready to acknowledge it with grateful hearts. But I must not weary thee with more of this; what we ask of thy courtesy is no more than a brief audience.

NT for Everyone

Bring on the barristers

After five days, Ananias the high priest came down to Caesarea with some of the elders, and with a barrister named Tertullus. They told the governor what they had against Paul. Paul was summoned, and Tertullus began his speech of accusation. "Most excellent Felix! We are enjoying great peace because of you! Through your wise foresight and planning things have greatly improved for this people. We welcome it in every way, in every place, and with every feeling of gratitude. But, so as not to keep you waiting any longer, I beg you, of your forbearance, to listen to us briefly.

20th Century New Testament

Five days afterwards the High Priest Ananias came down with some of the Councillors and a barrister named Tertullus. They laid an information with the Governor against Paul;

And, when the hearing came on, Tertullus began his speech for the prosecution. "We owe it to your Excellency," he said, "that we are enjoying profound peace, and we owe it to your foresight that this nation is constantly securing reforms--advantages which we very gratefully accept at all times and places. But--not to be tedious--I beg you, with your accustomed fairness, to listen to a brief statement of our case.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

After five days, High Priest Ananias came down, with the elders and with a certain rhetorician [A *rhetorician*, or *rhetor*, performed the function performed by trial attorneys today.] named Tertullus, who pleaded the case against Paul before the procurator.

When he was recognized, Tertullus began to accuse Paul, saying, "Given that by you we enjoy great peace, and that very worthy things are done for this nation by your providence,..."

"we accept it always, and in all places, Your Excellency Felix, with all thankfulness."

"Still, so that I might not try Your Excellency's patience any further, I ask that you would grant us the clemency of hearing a few words." Tertullus begins with flattery, a practice not much changed from a modern lawyer's tone when he says, "Your Honor, and ladies and gentlemen of the jury..."

Ferrar-Fenton Bible

Before Felix.

Five days later, the High Priest Ananias came down together with some senators, and one Tertullus, a barrister, and appeared before the governor against Paul.

And on his being summoned, Tertullus opened for the prosecution, saying: "Seeing that under you we enjoy much tranquility, and that, through your foresight, this nation prospers always and everywhere, we accept it, most noble Felix, with hearty thankfulness. V. 4 is placed with the next passage for context.

Free Bible Version¹⁵

Five days later Ananias the high priest arrived with some of the Jewish leaders, and with a lawyer called Tertullus. They presented formal charges against Paul to the governor.

When Paul was summoned, Tertullus began making his case against him. He said, "Your Excellency Governor Felix, we have enjoyed a long period of peace under you, and as a result of your wise judgment reforms have been enacted for the benefit of the nation. All of us throughout the country are so very grateful to you for this.

"But in order not to bore you, please be so kind as to give us your attention for a short while.

¹⁵ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

God's Truth (Tyndale)	After five days, Ananias the high Priest descended, with elders and with a certain Orator named Tertullus, and informed the ruler of Paul. When Paul was called forth, Tertullus began to accuse him saying: Seeing that we live in great quietness by the means of you, and that many good things are done unto this nation through your providence: that allow we ever and in all places most mighty Felix with all thanks. Notwithstanding, that I be not tedious unto you, I pray you, that you would hear us of your courtesy a few words.
International Standard V	<i>Paul Presents His Case to Felix</i> Five days later, the high priest Ananias arrived with certain elders and Tertullus, an attorney, and they summarized their case against Paul before the governor. When Paul [Lit. he] had been summoned, Tertullus opened the prosecution by saying: "Your Excellency Felix, since we are enjoying lasting peace because of you, and since reforms for this nation are being brought about through your foresight, we always and everywhere acknowledge it with profound gratitude. But so as not to detain you any further, I beg you to hear us briefly with your customary graciousness.
Urim-Thummim Version	And after 5 days Ananias the high priest came down with the elders, and with an orator named Tertullus, who informed the governor against Paul. And when he was summoned, Tertullus began to accuse him saying, seeing that by you we enjoy great quietness, and that very worthy deeds are done to this nation by your providence, we accept it always and in all places, most noble Felix, with all thankfulness. And that I may not be further tedious to you, I request you to hear us concisely in your gentleness.
Weymouth New Testament	Five days after this, Ananias the High Priest came down to Caesarea with a number of Elders and a pleader called Tertullus. They stated to the Governor the case against Paul. So Paul was sent for, and Tertullus began to impeach him as follows: "Indebted as we are," he said, "to you, most noble Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has introduced to this nation, in every instance and in every place we accept them with profound gratitude. But--not to detain you too long--I beg you in your forbearance to listen to a brief statement from us.
Worsley's New Testament	And after five days, the high-priest Ananias came down with the elders, and one Tertulius an orator, who appeared before the governor against Paul. And when he was called, Tertullus began to accuse him, saying, "As by thee we enjoy much peace, and glorious things are done to this nation by thy prudent administration, we acknowledge it upon all occasions and in all places, most noble Felix, with all thankfulness. But that I may not trespass upon thee too far, I beg thou wouldst hear us a few words with thy wonted goodness.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁶	The case before Felix After five days Ananias the High Priest came down to Cae - sa rea with some of the elders and a lawyer named Tertullus. And they presented their case against Paul before the governor. Paul was called in and Tertullus accused him in this way: "Most Excellent Felix, thanks to you—your labors and your wise reforms—our people now enjoy great peace. We accept all this in every way and in every place, and we are totally grateful to you. So as not to take more of your time, I beg you to listen briefly to us with your usual kindness.
The Heritage Bible	And after five days Ananias, the head priest, descended with the elders, and with an orator, a certain Tertullus, who informed the governor against Paul.

¹⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

And being called, Tertullus began to formally charge him, saying, Attaining great peace through you, and restoration are caused to be to this race through your forethought,

Wholly and universally we welcome it, most honorable Felix, with all thankfulness.

And that I not further cut into your time, I call upon you to hear us briefly in your fairness.

New Catholic Bible

Paul's Second Trial—before Felix.^[a] Five days later, the high priest Ananias came down with some of the elders and an advocate named Tertullus, and they presented charges against Paul to the governor. Then Paul was summoned, and Tertullus began the prosecution.

He said, "Because of you we have enjoyed an unbroken period of peace, and reforms have been made in this nation as a result of your caring concern. We acknowledge this everywhere and in every way with the utmost gratitude, most noble Felix.

"But in order not to detain you needlessly, I beg you to be kind enough to listen to a brief statement.

[a] The language is that of grave accusations and fine speeches. Once again, Paul dispels the Jewish accusations and the Roman suspicions. He is given a trial, but those who are directly opposed to him, and should be there, are missing, i.e., the Jews of Asia who stirred up more than one riot against him during his missionary journeys. Accusations leveled at him are not backed up by the facts. More profoundly—and herein lies the problem—the first Christians are convinced that their faith is not a perversion of, a secession from, or an opposition to Judaism but the fulfillment of its historical hope. The resurrection is their most ineradicable certitude. But this belief also exists among some people in Israel. More and more in the course of the trial, stress is placed on the subject of the hope of the resurrection.

NRSV (Anglicized Cath. Ed.) **Paul before Felix at Caesarea**

Five days later the high priest Ananias came down with some elders and an attorney, a certain Tertullus, and they reported their case against Paul to the governor. When Paul [Gk *he*] had been summoned, Tertullus began to accuse him, saying:

'Your Excellency, [Gk lacks *Your Excellency*] because of you we have long enjoyed peace, and reforms have been made for this people because of your foresight. We welcome this in every way and everywhere with utmost gratitude. But, to detain you no further, I beg you to hear us briefly with your customary graciousness.

Revised English Bible—1989

FIVE days later the high priest Ananias came down, accompanied by some of the elders and an advocate named Tertullus, to lay before the governor their charge against Paul. When the prisoner was called, Tertullus opened the case. "Your excellency," he said to Felix, "we owe it to you that we enjoy unbroken peace, and it is due to your provident care that, in all kinds of ways and in all sorts of places, improvements are being made for the good of this nation. We appreciate this, and are most grateful to you. And now, not to take up too much of your time, I crave your indulgence for a brief statement of our case.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After five days, the cohen hagadol Hananyah came down with some elders and a lawyer named Tertullus, and they presented their case against Sha'ul to the governor. Sha'ul was called, and Tertullus began to make the charges: "Felix, your Excellency, it is because of you that we enjoy unbroken peace, and it is your foresight that has brought to this nation so many reforms in so many areas. It is with

Hebraic Roots Bible	<p>the utmost gratitude that we receive this. But, in order not to take up too much of your time, I beg your indulgence to give us a brief hearing.</p> <p>And after five days Ananias the high priest came down with the elders, and a certain orator, Tertullus, who made a statement to the governor against Paul.</p> <p>And Tertullus being called, he began to accuse, saying,</p> <p>Obtaining much peace through you and excellent accomplishments having come to this nation due to your forethought, in everything and everywhere we accept with all thankfulness, most excellent Felix.</p>
Holy New Covenant Trans.	<p>But that I not hinder you more, I beseech you to hear us briefly in your fairness.</p> <p>Five days later, Ananias went down to the city of Caesarea. Ananias was the high priest. He also brought some of the older Jewish leaders and a lawyer named Tertullus. They went to Caesarea to make charges against Paul before the governor.</p> <p>Paul was called into the meeting, and Tertullus began to make his charges. Tertullus said, "Our people have enjoyed much peace because you are a wise reformer, Most Excellent Felix. We are very thankful to accept these things from you, always and in every place. But I don't want to use any more of your time. So I will say only a few words. Please be patient.</p>
The Scriptures 2009	<p>And after five days the high priest ?ananyah came down, with the elders, and a certain speaker – Tertullus. And they brought charges against Sha'ul before the governor.</p> <p>And when he was called upon, Tertullus began to accuse him, saying, "Having obtained great peace through you, and reforms being brought to this nation by your forethought, we accept it always and in all places, most excellent Felix, with all thanks. "But in order not to hinder you any further, I beg you to hear us briefly in your gentleness.</p>
Tree of Life Version	<p>After five days, the kohen gadol Ananias came down with some of the elders and an attorney named Tertullus. They brought formal charges against Paul before the governor.</p> <p>When Paul was called in, Tertullus began to accuse him, saying, "We are enjoying much peace through you, and reforms are introduced for this nation because of your foresight. We acknowledge this, most excellent Felix, in every way and every place with all gratitude.</p> <p>"But in order that I may not weary you any longer, I beg you in your kindness to hear us briefly.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁷	<p>...after but five days descends The Priest (Chief) Ananias with older (some) ones and speaker tertullus someone Who* notify the ruler against the paul being called but him begins to accuse {him} The Tertullus Saying much peace Obtaining through you and reforms becoming [in] the nation this through the yours forethought always also and everywhere [We] welcome Noblest Felix with every thankfulness that but not to [thing] more you [I] may detain [I] call (near) to hear you us briefly [in] the yours impartiality...</p>
Alpha & Omega Bible	<p>AFTER FIVE DAYS THE HIGH PRIEST ANANIAS CAME DOWN WITH SOME ELDERS, WITH AN ATTORNEY NAMED TERTULLUS, AND THEY BROUGHT CHARGES TO THE GOVERNOR AGAINST PAULOS (<i>Paul</i>).</p> <p>AFTER (<i>Paul</i>) HAD BEEN SUMMONED, TERTULLUS BEGAN TO ACCUSE HIM, SAYING TO THE GOVERNOR, "SINCE WE HAVE THROUGH YOU ATTAINED MUCH PEACE, AND SINCE BY YOUR PROVIDENCE REFORMS ARE BEING</p>

¹⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Awful Scroll Bible	<p>CARRIED OUT FOR THIS NATION, WE ACKNOWLEDGE THIS IN EVERY WAY AND EVERYWHERE, MOST EXCELLENT FELIX, WITH ALL THANKFULNESS. "BUT, THAT I MAY NOT WEARY YOU ANY FURTHER, I BEG YOU TO GRANT US, BY YOUR KINDNESS, A BRIEF HEARING.</p>
Concordant Literal Version	<p>What is more, after five days, Ananias, the chief-priest, stepped-down with the elders, and some rhetorician Tertullus, which-certain, exposes-from-among the governor, that according to Paul.</p> <p>And he being called Tertullus, begins to be accordingly-to-a-forum to him, speaking out, "Because of you we are attaining much peace, and accordingly-uprightnesses are occurring to this nation, through your afore-thought, ("we also welcome-of it in every way and everywhere, mightiest Felix, with all thankfulness.</p> <p>(")But in-order-that- I shall -not for much longer, cut- you -off-from-among, I call- you -by to give ear to us, in your likening-over-against sharply-together.</p> <p>Now after five days, Ananias, the chief priest, descended with some elders and an orator, a certain Tertullus, who inform the governor against Paul."</p> <p>Now at his being called, Tertullus begins to accuse him, saying, "Happening upon much peace through you, and reforms in this nation coming to be through your providence, both in every way and everywhere, we are welcoming it, most mighty Felix, with all thankfulness."</p> <p>Now, lest I may be hindering you still more, I am entreating you to hear us concisely in your leniency."</p>
exeGesés companion Bible	<p><u>THE ACCUSATION OF TERTULLUS AGAINST PAULOS</u></p> <p>And after five days</p> <p>Hanan Yah the archpriest descends with the elders and with some orator named Tertullus who manifests to the governor against Paulos.</p> <p>And when he is called,</p> <p>Tertullus begins to accuse him, wording,</p> <p>Seeing that through you we obtain vast shalom, and that by your provision very worthy deeds become this goyim, we receive it every way and everywhere, most powerful Phelix, with all eucharist.</p> <p>But so that I hinder you no more, I beseech you, in your gentleness, to hear us concisely.</p>
Orthodox Jewish Bible	<p>And after chamash yamim, the Kohen Gadol Chananyah came down with some Zekenim and an orator, a certain Tertullus, who explained to the Moshel the charges keneged (against) Rav Sha'ul.</p> <p>And when Rav Sha'ul had been summoned, Tertullus began to accuse him, saying, "Your Excellency, much shalom has been attained through you, and reforms have come to this nation by your foresight.</p> <p>"This in every way and everywhere, we acknowledge, most excellent Felix, with todah rabbah.</p> <p>"But in order that I may not detain you any longer, I beg you in your kindness to hear us briefly.</p>
Rotherham's Emphasized B.	<p>§ 41. Felix hears Paul's case: Converses often with him; but leaves him bound. Chapter 24.</p> <p>And after five' days came down the High priest Ananias, with certain Elders and a certain orator Tertullus, and they informed the governor against Paul.</p> <p>And when he was called Tertullus began to make accusation, saying—</p>

<Seeing that [great' peace] we are obtaining through thee, and that [reforms] are being brought about for this nation through thy' forethought> [both in all ways and in all places] are we accepting it, most excellent' Felix, with all thankfulness.

But <lest I too' long detain thee> I beseech thee to hear us concisely in thy' considerateness.

Expanded/Embellished Bibles:

The Amplified Bible

Paul before Felix

Five days later, the high priest Ananias came down [from Jerusalem to Caesarea] with some elders and an attorney named Tertullus [acting as spokesman and counsel]. They presented to the governor their [formal] charges against Paul. After Paul had been summoned, Tertullus began the complaint [against him], saying to the governor:

"Since through you we have attained great peace, and since by your foresight reforms are being carried out for this nation, in every way and in every place, most excellent Felix, we acknowledge this with all gratitude. But so that I do not weary you further, I beg you to grant us, by your kindness, a brief hearing.

An Understandable Version

Five days later the head priest, Ananias, came down [to Caesarea] with certain [Jewish] elders and an attorney [named] Tertullus, who brought their case against Paul before the governor.

When Paul was called [to appear before the court] Tertullus began the prosecution by saying, "Your Excellency Felix: Since through you we are able to enjoy peace [in this province] and under your jurisdiction the problems in our society are being [properly] dealt with, we welcome all such efforts in each district with full gratitude. But, not wanting to prolong matters for you, I urge you to give consideration to this brief account [of the problem we face].

The Expanded Bible

Paul Is Accused

Five days later Ananias, the high priest [23:1], went to the city of Caesarea [^Lcame down] with some of the elders and a lawyer [orator; ^Cone who speaks in court] named Tertullus. They had come to make charges against Paul before the governor. Paul was called into the meeting, and Tertullus began to accuse him, saying, "Most Excellent Felix! Our people enjoy much [or a long period of] peace because of you, and many wrong things in our country are being made right [or improvements/reforms have been made] through your wise help [or foresight]. We accept [acknowledge] these things always and in every place, and we are thankful for them [or ...with much gratitude/thanksgiving]. But not wanting to take any more of your time [detain you; or bore you], I beg [encourage; urge] you to be kind and [or because you are kind/patient to] listen to our few words.

Jonathan Mitchell NT

Now after five days, Ananias the chief (or: ruling) priest came down (or: descended; or: walked down) with a group of older men (or: elders) and Tertullus, a certain forensic orator (or: lawyer; barrister; advocate), who as a group brought things to light (or: gave information; = gave evidence and presented their case) against Paul to the governor.

So, at his [i.e., Paul's] being called, Tertullus began to proceed in making accusation, by saying, "Happening upon and continuing to experience (or: enjoy) much peace and tranquility through you, as well as [the] effects of reforms (the results of the setting-right of situations and conditions) continually taking place in and for this nation through your forethought – both in every [way] (or: at all [times]) and in all places –

"we continue receiving from [this] and welcomingly accept [it] with all thankfulness and the goodness of favor, O most strong and mighty Felix!

"Now, so that I should not cut-in on or interrupt you any further (or: detain you any longer), I am now entreating you, in your abundant reasonableness, to listen to us briefly.

Kretzmann's Commentary

Verses 1-4

Paul's Trial before Felix.

The delegation of Jews from Jerusalem:

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.

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,

we accept it always and in all places, most noble Felix, with all thankfulness.

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

Syndein/Thieme

Kretzmann's **commentary** for Acts 24:1–4 has been placed in the **Addendum**.

{Note: Paul is about to personally minister to some of the most important people in the Roman Empire at this time. Felix is part of the 3 ex-slaves that are effectively running the empire under Claudius. Herod's family played a great part in getting Claudius to be selected Emperor. Here Paul is going before Felix, which today would be like going before the head of the State Supreme Court. Nero would be today's head of the Federal Supreme Court.}

And after five days Ananias the high priest descended with the elders {most likely the Saducees part of the Sanhedrin}, and with a certain orator {a Roman lawyer apparently practicing in Jerusalem} named Tertullus, who brought accusations to the Procurator against Paul.

And when he was called forth, Tertullus began to accuse him, saying, "Seeing that by you {Felix} we have obtained great tranquility {starting with flattery}, and that very worthy deeds are done unto this nation by your forethought."

"We embrace it always, and in all places, most noble Felix, with all thankfulness." {More flattery}

"Notwithstanding, that I be not further tedious unto you {cut short the flattery!}, I pray you that you would hear us of your clemency a few words. "

Translation for Translators

Paul defended himself, and the governor Felix promised to judge him.

Acts 24:1-9

Five days later Ananias the high priest, *having heard that Paul was now in Caesarea, went down there from Jerusalem,* along with some *other Jewish* elders and a lawyer *whose name was Tertullus.* There they formally told the governor what Paul had done *that they considered wrong.* The *governor commanded Paul to be brought {a soldier to bring Paul} in.* *When Paul arrived,* Tertullus began to accuse him. He said *to the governor,* "Honorable Governor Felix, during the many years that you *(sg)* have ruled us, we *(exc)* have lived well/peacefully. By planning wisely, you have improved many things in this province. *Therefore, sir, we (exc) always gratefully acknowledge everything that you have done for all of us, wherever you have done those things.* But, so that I will not take up too much of your time, I earnestly request that you kindly listen to me very briefly.

The Voice

The high priest Ananias came north to Caesarea five days later, accompanied by some elders and an attorney named Tertullus. They explained their case to Felix *without Paul present.* When Paul was brought in, Tertullus launched into an accusation.

Tertullus: Most Excellent Felix, through your esteemed leadership we have enjoyed a long and happy peace. Your foresight in governance has brought many reforms for the people I represent. We always and everywhere welcome every thought of you with high and deep gratitude. But knowing how busy you are and how limited

your time must be, I beg you to hear us briefly present our case to you with the legendary graciousness for which you are known everywhere.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Paul Before Felix at Caesarea Maritima

And after five days the high priest Ananias came down with some elders and an attorney, a certain Tertullus, all of whom brought charges against Paul to the governor.

And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“had been summoned”)] he had been summoned, Tertullus began to accuse him , [*Here the direct object is supplied from context in the English translation] saying, “We have experienced [*Here this participle (“have experienced”) and the following participle (“are taking place”) have been translated as finite verbs in keeping with English style] much [Or “many years ,” with “years” understood] peace through you, and reforms are taking place in this nation through your foresight. Both in every way and everywhere we acknowledge this , [*Here the direct object is supplied from context in the English translation] most excellent Felix, with all gratitude. But so that I may not impose on you for longer, I implore you to hear us briefly with your customary graciousness.

NET Bible®

The Accusations Against Paul

After five days the high priest Ananias¹ came down with some elders and an attorney² named³ Tertullus, and they⁴ brought formal charges⁵ against Paul to the governor. When Paul⁶ had been summoned, Tertullus began to accuse him,⁷ saying, “We have experienced a lengthy time⁸ of peace through your rule,⁹ and reforms¹⁰ are being made in this nation¹¹ through your foresight.¹² Most excellent Felix,¹³ we acknowledge this everywhere and in every way¹⁴ with all gratitude.¹⁵ But so that I may not delay¹⁶ you any further, I beg¹⁷ you to hear us briefly¹⁸ with your customary graciousness.¹⁹

^{1sn} Ananias was in office from A.D. 47-59.

^{2tn} The term refers to a professional advocate (BDAG 905 s.v. ῥήτωρ).

^{3tn} Grk “an attorney, a certain Tertullus.”

^{4tn} Grk “who” (plural). Because in English the relative pronoun “who” could be understood to refer only to the attorney Tertullus and not to the entire group, it has been replaced with the third person plural pronoun “they.” “And” has been supplied to provide the connection to the preceding clause.

^{5tn} BDAG 326 s.v. ἐμφανίζω 3 has “ἐ. τινὶ κατὰ τινοῦς bring formal charges against someone...Ac 24:1; 25:2.”

^{6tn} Grk “he”; the referent (Paul) has been supplied in the translation for clarity.

^{7tn} Or “began to bring charges, saying.”

^{8tn} Grk “experienced much peace.”

^{9tn} Grk “through you” (“rule” is implied).

^{10tn} This term is used only once in the NT (a hapax legomenon). It refers to improvements in internal administration (BDAG 251 s.v. διορθωμα).

^{11tn} Or “being made for this people.”

^{12sn} References to peaceful rule, reforms, and the governor’s foresight in the opening address by Tertullus represent an attempt to praise the governor and thus make him favorable to the case. Actual descriptions of his rule portray him as inept (Tacitus, Annals 12.54; Josephus, J. W. 2.13.2-7 [2.253-270]).

^{13sn} Most excellent Felix. See the note on Felix in 23:24.

^{14tn} Grk “in every way and everywhere.”

^{15tn} Or “with complete thankfulness.” BDAG 416 s.v. εὐχαριστία 1 has “μετὰ πάσης εὐ....with all gratitude Ac 24:3.” L&N 31.26 has ““we acknowledge this anywhere and everywhere with complete thankfulness’ Ac 24:3.”

^{16tn} Or “may not weary.” BDAG 274 s.v. ἐγκόπτω states, “ἵνα μὴ ἐπὶ πλείον σε ἐγκόπτω Ac 24:4 is understood by Syr. and Armen. versions to mean in order not to weary you any further; cp. ἔγκοπος weary Diog. L. 4, 50; LXX; and ἔγκοπον ποιεῖν to weary Job 19:2; Is 43:23. But impose on is also prob.; detain NRSV.”

^{17tn} Or “request.”

^{18tn} This term is another NT hapax legomenon (BDAG 976 s.v. συντόμως 2). Tertullus was asking for a brief hearing, and implying to the governor that he would speak briefly and to the point.

^{19tn} BDAG 371 s.v. ἐπιείκεια has “τῆ σὴ ἐ. with your (customary) indulgence Ac 24:4.”

The Spoken English NT¹⁸

Paul Stands Trial in Front of Felix

After five days, the high priest Ananias came down to Caesarea with some of the elders and a lawyer^a named Tertullus.^b They all appeared in front of the governor to make their case against Paul.^c

So Paul was summoned, and Tertullus began to accuse him. He said to the governor,

“We’ve had a long time of peace thanks to your governorship.^d And lots of reforms have come about in this nation thanks to your foresight.

We all acknowledge and are grateful for everything you do, Your Excellency Felix!^e And we certainly do not wish to interrupt you at length-but I’d like to ask your indulgence in hearing us for a brief moment.^f

a. Lit. “orator.”

b. Prn. **ter-tull-us**.

c. This is really a trial, with the governor as the judge.

d. Lit. “We’ve experienced much peace through you.”

e. Lit. “In all ways everywhere we acknowledge these things, most powerful Felix, with all thanks.”

f. Lit. “And in order not to interrupt you at length, I beg you to hear us briefly in your graciousness.”

Wilbur Pickering’s New T.

Caesarea Felix

Now after five days the high priest Ananias went down with the elders and a certain orator, Tertullus, and they informed the governor against Paul.

So when he had been called in, Tertullus began his accusation, saying: “Seeing that by you we enjoy much peace, and your foresight has brought prosperity to this nation, we recognize this, most noble Felix, with full gratitude, always and everywhere. But so as not to detain you unduly, I would request that you be kind enough to hear us briefly.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now after five days the high priest Ananias came down, with the elders and a certain attorney [named] Tertullus, who made known to the governor [the charges] against Paul.

So he [i.e. Paul] having been called, Tertullus began to be accusing [him], saying [to the governor], “Since we are attaining great peace by you, and successes are [fig., prosperity is] coming about for this nation through your foresight, both in every [way] and everywhere we welcome it, most excellent Felix, with all thankfulness. “But so that I do not detain you for more [fig., any longer], I beg you to hear us briefly in your kindness.

¹⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Benjamin Brodie's trans. ¹⁹	<p>Now, after five days, the high priest, Ananias, along with certain elders and a prosecuting attorney, Tertullus, came down, who along with everyone else, brought formal charges against Paul to the governor.</p> <p>And after he was called, Tertullus began to accuse him, saying: "Since we [Jewish citizens] are experiencing great peace and tranquility because of you, and reforms have been taking place on a regular basis for this nation due to your care and concern,</p> <p>We welcome these [blessings, prosperity] in every way and also in every place, benevolent Felix, with all gratitude and thanksgiving.</p> <p>However, in order that I do not interfere with your valuable time, I encourage you to briefly listen to us by means of your gracious tolerance .</p>
Berean Literal Bible	<p>And after five days, the high priest Ananias came down with some elders and a certain orator, Tertullus, who made a representation against Paul to the governor. And of him having been called, Tertullus began to accuse, saying, "We are attaining great peace through you, and excellent measures are being done to this nation through your foresight. Both in every way and everywhere, we gladly accept <i>it</i>, most excellent Felix, with all thankfulness. But in order that I should not be a hindrance you to any longer, I implore you to hear us briefly, <i>in</i> your kindness.</p>
Charles Thomson NT	<p>And after five days the chief priest, Ananias, came down with the elders and one Tertullus, an orator, and laid before the general an accusation against Paul. And he being called up, Tertullus began the accusation, saying, As we enjoy great peace by thy means, and from thy prudent administration great benefits result to this nation,</p> <p>we on all occasions and every where acknowledge this, most excellent Felix, with all gratitude.</p> <p>But that I may not further trouble thee, I beseech thee to hear us in brief with thy usual indulgence.</p>
Context Group Version	<p>And after five days the high priest Ananias came down with certain elders, and [with] an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying, Seeing that by you we enjoy much peace, and that by the providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all recognition of my debt. But, that I not be further tedious to you, I entreat you to hear us of your clemency a few words.</p>
English Standard Version	<p>And after five days the high priest Ananias came down with some elders and a spokesman, one Tertullus. They laid before the governor their case against Paul. And when he had been summoned, Tertullus began to accuse him, saying: "Since through you we enjoy much peace, and since by your foresight, most excellent Felix, reforms are being made for this nation, in every way and everywhere we accept this with all gratitude. But, to detain you no further, I beg you in your kindness to hear us briefly.</p>
Far Above All Translation ²⁰	<p>And five days afterwards Ananias the high priest came down with the elders and a certain orator, Tertullus, and they explained the charge against Paul to the governor.</p> <p>And when he had been called, Tertullus began to make the accusation, and said, "We have enjoyed a very peaceful time thanks to you, and through your foresight sound undertakings have been accomplished to <i>the benefit of</i> this nation, <i>which</i> in every way and in every place, most excellent Felix, we acknowledge with much gratitude. Now so that I do not hold you up further, I entreat you to hear us briefly in your equitable way.</p>

¹⁹ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

²⁰ Online: <http://www.faraboveall.com/> by Graham Thomason.

Literal Standard Version	<p>And after five days the chief priest Ananias came down, with the elders, and a certain orator—Tertullus, and they disclosed to the governor [the things] against Paul; and he having been called, Tertullus began to accuse [him], saying, “Enjoying much peace through you, and worthy deeds being done to this nation through your forethought, always, also, and everywhere we receive it, most noble Felix, with all thankfulness; and that I may not be further tedious to you, I exhort you to hear us concisely in your gentleness;...</p>
Modern English Version	<p>The Case Against Paul After five days Ananias the high priest arrived with some of the elders and a lawyer named Tertullus. They brought before the governor their charges against Paul. When he was summoned, Tertullus began to accuse him, saying, “Since through you we enjoy much peace, and your foresight is bringing reforms to this nation, with all thankfulness, most excellent Felix, we always welcome it everywhere. But not to detain you further, I beg you to briefly hear us in your patience.</p>
Modern Literal Version 2020	<p>{May 30, 59 AD. Paul before Felix, a prisoner two years at Caesarea. In 59 AD Festus becomes governor of Judea.} Now after five days, the high-priest Ananias with the elders and an orator came-down, someone <i>named</i> Tertullus, who disclosed to the governor <i>the charges</i> against Paul. Now he {i.e. Paul} was called, Tertullus began to accuse <i>him</i>, saying, <i>We are</i> obtaining much peace through you and public-reforms <i>are</i> happening to this nation through your forethought. We are accepting <i>it</i> both in all things and everywhere, with all thanksgiving, most-excellent Felix. But in-order-that I may not hinder you upon more-than <i>this</i>, I plead with you to hear us briefly in your gentleness.</p>
New American Standard B.	<p>Paul before Felix Now after five days the high priest Ananias came down with some elders and an attorney named Tertullus, and they brought charges [Or <i>presented their evidence or case</i>] against Paul to the governor. After Paul [Lit <i>he</i>] had been summoned, Tertullus began accusing him, saying to the governor, “Since we have attained great peace through you, and since reforms are being carried out for this nation by your foresight, we acknowledge this in every way and everywhere, most excellent Felix, with all thankfulness. But, that I may not weary [Or <i>impose on</i>] you further, I beg you to grant us a brief hearing [Lit to <i>hear...briefly</i>], by your kindness.</p>
New European Version	.
New King James Version	<p>Accused of Sediton 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. And when he was called upon, Tertullus began his accusation, saying: “Seeing that through you we enjoy great peace, and prosperity is [Or <i>reforms are</i>] being brought to this nation by your foresight, we accept it always and in all places, most noble Felix, with all thankfulness. Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy [<i>graciousness</i>], a few words from us.</p>
New Matthew Bible	<p>After five days, Ananias, the high priest, descended with elders and with a certain orator named Tertullus, and made representations to the governor concerning Paul. When Paul was called forth, Tertullus began the case against him, saying, Seeing that we live in great quietness owing to you, and that many good things are done for this nation through your prudent government, we receive and acknowledge it ever and in all places, most noble Felix, with all thanks. But in order that I not be tedious to you, I pray that you would kindly hear a few words from us.</p>
Revised Geneva Translation	<p>Now after five days, Ananias the High Priest came down with the elders and Tertullus (a certain orator), who appeared against Paul before the Governor.</p>

And when he was called forth, Tertullus began to accuse him, saying, "Seeing that we have obtained great peace through you, and that many worthy things are being done in this nation through your foresight, "we acknowledge it wholly, and in all places, with all thanks, most noble Felix. "But so as not to detain you, I beg you to hear a few words from us out of your fairness.

Worrell New Testament

And, after five days, the high priest Ananias came down with certain elders, and a certain orator, Tertullus; who, indeed, informed the governor against Paul. And, he *having been* called, Tertullus began to accuse him, saying, "Seeing that, through you, we enjoy great peace, and reforms accrue to this nation through your forethought, in every way and everywhere; we welcome it, most excellent Felix, with all thankfulness. "But, that I detain you no longer, I pray you to hear us briefly in your clemency.

The gist of this passage:

Tertullus, the opposing counsel arrives. In court, Tertullus beings by buttering up Felix.

1-4

Acts 24:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	after, behind	preposition with the accusative	Strong's #3326
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
pentē (πέντε) [pronounced PEHN-teh]	five	Indeclinable noun	Strong's #4002
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	days; time; years, age, life	feminine plural noun; accusative case	Strong's #2250
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	to descend (literally or figuratively); to come (get, go, step) down, to fall (down)	3 rd person singular, aorist active indicative	Strong's #2597
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine singular noun; nominative case	Strong's #749
Ananías (Ἀνανίας) [pronounced an-an-EE-as]	Jah has favored; Hebrew name (Hananiah) transliterated, Ananias	masculine singular proper noun; nominative case	Strong's #367

Thayer:

[He was] a son of Nedebaeus, and high priest of the Jews c. A.D. 47-59. In the year 66, he was slain by the Sacarii. Acts 23:2

Translation: After five days, the high priest, Ananias, came down [from Jerusalem],...

In Acts 23, 40+ men had dedicated themselves to killing Paul. Therefore, the chiliarch got Paul out of Jerusalem to the more neutral ground of Caesarea, a Roman city. There would be better security there and gentiles would make up a large majority of the population. A plot to kill Paul, as had been organized in Jerusalem, would not work in Caesarea.

The moving of Paul from Jerusalem to Caesarea took place in the dead of night, with a pretty large army. We don't know if the chiliarch came out and made an announcement the next day, or if he simply allowed the **religious** leaders to figure out what had taken place. No doubt, when they came to him, he explained what he did. Therefore, the Jewish leaders knew that Paul had been transferred and they would have to make their appeals in Caesarea.

This was far more serious business speaking in front of the governor. The leaders of the Temple in Jerusalem needed to have everything together. This, in American government, would be going to the appeals court, which is right below the Supreme Court (that being analogous to going before Cæsar).

In Jerusalem, the high priest might speak, some pharisees might speak, some random Temple-goers might speak in court against Paul. But that is not going to work, now. Their game had to be tight. They needed to hire a top-flight lawyer.

Now, what were called lawyers at this time were men who were expert in the **Mosaic Law**. They might never step foot inside a courtroom except perhaps rarely as an expert witness. There were men who could be hired in the ancient who were professional orators. They were brilliant men who could speak well before the public. They were capable of arguing points of law in a public setting, so that the one making the decision (in this case, Felix) were best informed—in fact, swayed—by the words of the orator.

There would be a number of people who come down from Jerusalem, but most of these would be there to stand and observe, they would not speak. Ananias, the high priest, is not going to speak. He may be called upon to give testimony, but he will not simply stand up and speak (as he would have in Jerusalem). Also, Ananias could not simply instruct someone else to slap Paul when he wanted to (as he did in Acts 23:2).

The five days was given over to great discussion and planning and organization. The Jewish religious leaders were going to have all their ducks in a row.

Acts 24:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
presbutêroi (πρεσβύτεροι) [pronounced <i>pres-BOO-tehr-oy</i>]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; genitive/ablative case	Strong's #4245
tinôn (τινων) [pronounced <i>tihn-own</i>]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; some from; of some, from some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

Translation: ...along with certain elders...

There were certain elders in the Temple who came with him. In a hearing, these men may have stood up at various times, in order to give their story and their complaints. In this hearing, they will not speak unless called upon to speak.

Acts 24:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
rhêtōr (ρήτωρ) [pronounced <i>HRAY-tore</i>]	<i>a speaker, an orator; of a forensic orator or advocate</i>	masculine singular noun, genitive/ablative case	Strong's #4489
Tértullos (Τέρτυλλος) [pronounced <i>TER-tool-loss</i>]	<i>triple-hardened; transliterated, Tertullus, Tertullos</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #5061
tinōs (τινός) [pronounced <i>tihn-oss</i>]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

I placed this word with v. 1c because it matched the morphology of Tertullus above.

Translation: ...and an orator, a certain Tertullus,...

Here is the key man for the prosecution—a professional orator named Tertullus. He would have also been trained in both Roman and Jewish law. He is going to handle the prosecution.

Acts 24:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced <i>HOIT-eeen-ehs</i>]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
emphanizō (ἐμφανίζω) [pronounced <i>em-fan-IHD-zoh</i>]	<i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify</i>	3 rd person plural, aorist active indicative	Strong's #1718
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hêgemôn (ἡγεμῶν) [pronounced <i>hayg-em-OWN</i>]	<i>prince, governor, leader, chief; procurator</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2232

Acts 24:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

Translation: ...who disclosed to the procurator [testimony] against Paul.

Tertullus is going to be the one to bring testimony against Paul. He does not begin this testimony until v. 4, but he is the man to do this.

For us, what we observe here are very much like opening statements made by individual lawyers. The accusations will be laid out; then Paul will be given a brief time to rebut the charges against him.

Acts 24:1 *After five days, the high priest, Ananias, came down [from Jerusalem], along with certain elders and an orator, a certain Tertullus, who disclosed to the procurator [testimony] against Paul.* (Kukis mostly literal translation)

Having become aware that Paul had been transferred to Caesarea, the Jewish leaders went all out to find a well-known prosecutor who could best state their case in a **gentile** court.

The accusations against Paul

Opposing counsel, before saying anything negative about Paul, will speak very highly of Felix and his reign over Judæa.

Acts 24:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, genitive/ablative case	Strong's #2564
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Acts 24:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756 (the middle voice of Strong's #757)
katêgoreô (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	present active infinitive	Strong's #2723
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Tértullos (Τέρτυλλος) [pronounced TER-tool-loss]	<i>triple-hardened; transliterated, Tertullus, Tertullos</i>	masculine singular proper noun; a person; nominative case	Strong's #5061

Translation: Having been called of [Felix], Tertullus began to accuse [Paul].

This testimony would be given in court before Felix, who is the Roman Procurator of Judæa.

Easton: *Drusilla, the daughter of Herod Agrippa, having been induced by Felix to desert her husband, the king of Emesa, became his adulterous companion. She was seated beside him when Paul "reasoned" before the judge.*²¹ By all accounts, Drusilla was quite the babe.

Tertullus would begin to accuse Paul, leveling a number of charges against him. However, first, he butters up Felix, commending and praising him. This will take place in vv. 2b–4.

More can be read [about Felix](#) in the [Addendum](#).

Acts 24:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; genitive/ablative case	Strong's #4183

²¹ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Felix.

Acts 24:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; genitive/ablative case	Strong's #1515
tugchánō (τυγχάνω) [pronounced toog-KHAHN-oh]	<i>attaining or securing an object or end, hitting a mark or lighting upon; happening (upon) (as if meeting with); chancing to be; ordinary, common (person, thing)</i>	masculine plural, present active participle, nominative case	Strong's #5177
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: [However, first] he said [to Felix], "Great peace (and prosperity) keeps on being attained through you, [O Felix]."

Tertullus first observes that there has been great peace and prosperity in the land, and this can be attributed to the wonderful administration of Felix. History is not nearly as kind to Felix as Tertullus is.

Fausset gives a pretty even **recollection** of Felix's life, which is also placed in the **Addendum**.

Acts 24:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katóρθōmata (κατόρθωματα) [pronounced kat-OR-thoh-maht-ah]	<i>improvements, right actions, successful achievements; rectifications; used of wholesome public measures or institutions</i>	neuter plural noun; genitive/ablative case	Strong's #2735
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1096
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588

Acts 24:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1484
toutō (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
σῆς [pronounced sayc]	<i>of you, from you</i>	2 nd person, feminine singular, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
prónoia (πρόνοια) [pronounced PRON-oy-ah]	<i>provision; forethought, providential care; to make provision for a thing</i>	feminine singular noun; genitive/ablative case	Strong's #4307

Translation: Also, [great] improvements have come to this nation through your forethought.

"There were many improvements made to this nation through your foresight and provision," Tertullus says.

Tertullus uses the word for nation which the Jews might speak with some disgust. However, everything coming from Tertullus towards Felix is straightforward, complementary, and unironic.

He says, "You have looked ahead, seen what we have needed as a gentile nation and you have taken care of those needs."

This would be analogous to a politician who sees that a road must be widened, and he begins to make provision for that before the street becomes too crowded. As if.

Acts 24:2 **Having been called of [Felix], Tertullus began to accuse [Paul]. [However, first] he said [to Felix], "Great peace (and prosperity) keeps on being attained through you, [O Felix]. Also, [great] improvements have come to this nation through your forethought. (Kukis mostly literal translation)**

Acts 24:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pántē (πάντη) [pronounced PAN-tay]	<i>all; everyone; always, everywhere, wholly, in all respects, in every way</i>	adverb	Strong's #3839
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pantachou (πανταχοῦ) [pronounced pahh-tahkh-OO]	<i>everywhere, every place, in all places</i>	adverb	Strong's #3837
apodechomai (ἀποδέχομαι) [pronounced ap-od-EHKH-om-ahēe]	<i>to take fully, to welcome (persons), to approve (things); to accept (from), to receive (gladly); to accept what is offered from without</i>	1 st person plural, aorist (deponent) middle indicative	Strong's #588
kratistos (κράτιστος) [pronounced KRAHT-ihs-toss]	<i>most honorable; mightiest, strongest, noblest, most illustrious, best, most excellent; used in addressing men of prominent rank or office</i>	masculine singular, vocative adjective	Strong's #2903
Phēlix (Φήλιξ) [pronounced FAY-lihx]	<i>happy; transliterated, Felix</i>	masculine singular proper noun; a person; vocative	Strong's #5344
<p>Thayer: <i>Felix [was]...a Roman procurator of Judea appointed by the emperor Claudius in A.D. 53. He ruled the province in a mean, cruel, and profligate manner. His period of office was full of troubles and seditions. Paul was brought before Felix at Caesarea. He was remanded in prison, and kept there two years in hopes of extorting money from him. Acts 24:26–27. At the end of that time Porcius Festus was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Caesarea, and would have suffered the penalty due to his atrocities had not his brother Pallas prevailed with the emperor Nero to spare him. The wife of Felix was Drusilla, daughter of Herod Agrippa I., who was his third wife and whom he persuaded to leave her husband and marry him.</i></p>			
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pasês (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
eucharistía (εὐχαριστία) [pronounced yoo-khar-is-TEE-ah]	<i>thankfulness, giving of thanks; thanksgiving, gratitude</i>	feminine singular noun; genitive/ablative case	Strong's #2169

Translation: In everything and everywhere, most honorable Felix, we have received [these benefits] with much gratitude.

Tertullus continues, “In all things and everywhere, Most honorable Felix, we have received these things with much gratitude.” Or, in the alternative, “You have been such a great governor. We cannot tell you have appreciative that he are.”

Does this really reflect the feelings of the Jews in Jerusalem, or of the elders or of the Jewish faith, or of the other groups in Jerusalem? Certainly not. Tertullus is saying all of this, but it seems unlikely that this is really representative of Jewish sentiment. This is the pragmatic orator speaking within him.

Acts 24:3 *In everything and everywhere, most honorable Felix, we have received [these benefits] with much gratitude.* (Kukis mostly literal translation)

Acts 24:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
επί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
enkóptō (ἐγκόπτω) [pronounced eng-KOP-to]	<i>to hinder, to cut in, to impede or to break another's stride</i>	1 st person singular, present active subjunctive	Strong's #1465

Translation: *But, so we do not cut in to your [time any] more,...*

Then Tertullus segues to the issues at hand. “We do not want to take up any more of your time than we have to,” he states.

Felix probably did not mind the time spent on praising him. He was smart enough to see through it; but still willing for it to be made part of the public record.

Acts 24:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [hear, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person singular, present active indicative	Strong's #3870
akoúō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aoist active infinitive	Strong's #191
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
syntómōs (συντόμως) [pronounced <i>soon-TOM-ohce</i>]	<i>promptly; briefly</i>	adverb	Strong's #4935
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sê (σῇ) [pronounced <i>say</i>]	<i>to your; in your; by means of your, yours, your own</i>	2 nd person, feminine singular, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)
epieíkēia (ἐπιείκεια) [pronounced <i>ep-ee-ki-ah</i>]	<i>indulgence; fairness, grace; mildness, gentleness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1932

Translation: ...we keep on desiring you to hear us briefly in your grace.

"We only desire that you listen to us brief in your **grace**."

There is human grace and there is divine grace. Here, there is no human grace involved. Felix holding court is a part of his responsibilities.

Acts 24:4 **But, so we do not cut in to your [time any] more, we keep on desiring you to hear us briefly in your grace.** (Kukis mostly literal translation)

Acts 24:1–4 **After five days, the high priest, Ananias, came down [from Jerusalem], along with certain elders and an orator, a certain Tertullus, who disclosed to the procurator [testimony] against Paul. Having been called of [Felix], Tertullus began to accuse [Paul]. [However, first] he said [to Felix], "Great peace (and prosperity) keeps on being attained through you, [O Felix]. Also, [great] improvements have come to this nation through your forethought. In everything and everywhere, most honorable Felix, we have received [these benefits] with much**

gratitude. But, so we do not cut in to your [time any] more, we keep on desiring you to hear us briefly in your grace. (Kukis mostly literal translation)

Even though Paul was in a Roman city, those who wanted him dead were going to still put up a legal fight against him. The basis for the will be dishonest, trumped-up charges.

Acts 24:1–4 After five days, the high priest, Ananias, came down from Jerusalem, along with certain Jewish elders, and a certain man named Tertullus (who would act as the prosecuting attorney). Having been called upon to speak, Tertullus first attempted to butter Felix up, before accusing Paul of a number of crimes. “O Felix, we have enjoyed peace and prosperity through your policies and protections and we have observed great improvements come to this nation by your foresight. In all things, most honorable Felix, we have receive these benefits with gratitude. But, so that we do not cut into your time any further, we desire that you, in your grace, allow us to present our case against Paul. (Kukis paraphrase)

It seems to be generally agree upon that there is no v. 7 (actually, this removes a portion of v. 6 and v. 8). However, some translations will have this verse.

In many of the translations, separating the spurious text (to be discussed further) from the accurate text is somewhat difficult to see. The American English Bible uses crossed-out text to help here; and in three of the translations, I use a lighter red to identify the spurious text (so that text will stand out).

Many times when there is additional text, I include it, if only in brackets. In this case, I do not believe that the variant text belongs here. However, I will include the Greek exegesis, a translation of that text, and then explain the problems that I have with it (essentially, I do not believe that these are things that the prosecution would say).

There are several places where I struggled with the text, and there are two possible reasons for that. This may have been very formal language used within the appellant court, which is different that I am used to dealing with. Or, there may be some actual problems with the text itself, that someone tried to address by adding a great deal of additional text.

For having found the man this a pestilence and causing rebellions to all (things) in the Jews, the (Jews) throughout the earth; and a ringleader of the Nazarenes the sect; whom even the Temple he was attempting to profane; whom even we seized. From whom, you will be able him examining, concerning from all these (things) to fully know from which, we keep on making accusations of him.”

Acts
24:5–8

For you see, we have found this man [to be] a pestilence and [he has been] causing rebellions against all things among the Jews—[in fact, he has done these things] throughout the earth. And [he is also] the ringleader of the Nazarene sect, concerning which, he even attempted to profane the Temple. [Therefore] we seized [this man]. You will be able to examine him concerning all these things, to fully understand [the things] which we keep on making accusations of him.”

Listen, we have found this man to be a pestilence among our people. He has been causing rebellions against all things that are sacred to the Jews. Furthermore, he is not just doing these things in Jerusalem but throughout the Roman empire. He is also the ringleader of the dangerous Nazarene sect. He even attempted to profane the holy Temple. We seized this man before he could do anything more. You will be able to examine him in all things and come to the conclusion that our accusations of him are spot on.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For having found the man this a pestilence and causing rebellions to all (things) in the Jews, the (Jews) throughout the earth; and a ringleader of the Nazarenes the sect; whom even the Temple he was attempting to profane; whom even we seized. From whom, you will be able him examining, concerning from all these (things) to fully know from which, we keep on making accusations of him."
Complete Apostles Bible	For we have found this man to be a plague, and one causing discord among all the Jews throughout the world, and a leader of the Nazarenes sect, who also attempted to profane the temple, whom we also arrested, (OMITTED TEXT) from whom you will be able, having judged him yourself, to learn about all these things of which we are accusing him."
Douay-Rheims 1899 (Amer.)	We have found this to be a pestilent man and raising seditions among all the Jews throughout the world: and author of the sedition of the sect of the Nazarenes. Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law. But Lysias the tribune, coming upon us with great violence, took him away out of our hands; Commanding his accusers to come to thee. Of whom thou mayest thyself, by examination, have knowledge of all these things whereof we accuse him.
Holy Aramaic Scriptures	For, we have found this gabra {man}, that he is a corrupter, and he stirs up disturbance for all the Yehudaye {the Judeans/the Jews} who are in all the Earth, for, he is the risha {the head} of The Yulphana {The Teaching} of The Natsraye {The Nazarenes}. And he desired to defile Hayklan {our Temple}, and after we took hold of him, we sought to judge him according to that which is in our Law. Then, Lusius {Lysias} the Kiliarka {the Captain of a thousand} came, and with much force took him from our hands, and sent him unto you, and he commanded for his accusers that they should come unto you. And after you are able to question him, you will learn from him concerning all these things which we are accusing him."
James Murdock's Syriac NT	For we have found this man to be an assassin, and a mover of sedition among all Jews in the whole land: for he is a ringleader of the sect of the Nazareans. And he was disposed to pollute our temple. And having seized him we wished to judge him according to our law. But Lysias the Chiliarch came, and with great violence took him out of our hands, and sent him to thee. And he commanded his accusers to come before thee. And if thou wilt interrogate him, thou canst learn from him respecting all these things of which we accuse him.
Original Aramaic NT	"We have found this man, who is a corruptor and agitator of tumult to all the Jews who are in every land, for he is the leader of the doctrine of The Nazarene." "And he wanted to defile our Temple, and when we seized him, we sought to judge him according to what is in our law." "But Lucius the Chiliarch came and with great violence snatched him from our hands and sent him to you." "And he commanded his accusers to come to you, and when you question him you can learn from him concerning all these things of which we accuse him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>For this man, in our opinion, is a cause of trouble, a maker of attacks on the government among Jews through all the empire, and a chief mover in the society of the Nazarenes:</p> <p>Who, in addition, was attempting to make the Temple unclean: whom we took, And from whom you will be able, by questioning him yourself, to get knowledge of all the things which we say against him.</p>
Bible in Worldwide English	<p>We have found this man to be a real trouble-maker. He talks to the Jews all over the world and causes them to disobey the laws. He is the leading trouble-maker of the Nazarene group. He even tried to make the temple unclean. But we caught him and were going to judge him by our law. But Lysias the commanding officer came. He took Paul away from us by force. He told those who have complaints against him to come to you. Ask him yourself and you will find out from him about all these complaints we have brought against him.</p>
Easy English	<p>We know that this man brings trouble everywhere. Anywhere in the world that Jewish people live, he makes them angry. Then they all fight each other. He is the leader of a group called the Nazarenes.'</p>
	<p style="padding-left: 40px;">Tertullus wanted Felix to think that Paul was a problem to the Roman authority.</p>
	<p>'He also did bad things in the temple that are against our laws. So we took hold of him. [We wanted to judge him by what our own law says. But Lysias, the leader of the soldiers, came to us. He attacked us and he took Paul away from us. Then he told us to come and to speak to you about it.] You should ask this man some questions about what he has done. You will find out that what we say against him is true.'</p>
	<p style="padding-left: 40px;">Part of verses 6, 7 and 8 are not in all copies of the Bible.</p>
Easy-to-Read Version–2008	<p>This man is a troublemaker. He causes trouble with the Jews everywhere in the world. He is a leader of the Nazarene group. Also, he was trying to make the Temple unclean, but we stopped him. You can decide if all this is true. Ask him some questions yourself."</p>
<i>God's Word™</i>	<p>We have found this man to be a troublemaker. He starts quarrels among all Jews throughout the world. He's a ringleader of the Nazarene sect. He also entered the temple courtyard in a way that violates our tradition. So we arrested him. (OMITTED TEXT) When you cross-examine him, you'll be able to find out from him that our accusations are true."</p>
Good News Bible (TEV)	<p>We found this man to be a dangerous nuisance; he starts riots among Jews all over the world and is a leader of the party of the Nazarenes. He also tried to defile the Temple, and we arrested him. OMITTED TEXT If you question this man, you yourself will be able to learn from him all the things that we are accusing him of."</p>
J. B. Phillips	<p>The simple fact is that we have found this man a pestilential disturber of the peace among the Jews all over the world. He is a ringleader of the Nazareth sect, and he was on the point of desecrating the Temple when we overcame him. But you yourself will soon discover from the man himself all the facts about which we are accusing him."</p>
<i>The Message</i>	<p>"We've found this man time and again disturbing the peace, stirring up riots against Jews all over the world, the ringleader of a seditious sect called Nazarenes. He's a real bad apple, I must say. We caught him trying to defile our holy Temple and arrested him. You'll be able to verify all these accusations when you examine him yourself."</p>
NIRV	<p>"We have found that Paul is a troublemaker. This man stirs up trouble among Jews all over the world. He is a leader of those who follow Jesus of Nazareth. He even tried to make our temple impure. So we arrested him. Question him yourself. Then you will learn the truth about all these charges we are bringing against him."</p>

New Life Version	We have found this man to be a trouble-maker among all the Jews in the world. He is a leader of a religious group called the Nazarenes. He even tried to make the house of God unclean by taking people into it who were not Jews. But we took hold of him. (*We could have said he was guilty by our Law. But Lysias, the captain, came and took him out of our hands. He told those who wanted to kill him to tell you what they had against him.) When you ask him about these things, you will be able to learn everything we have against him.”
New Simplified Bible	»We have found this man to be a troublemaker who stirs up sedition resists lawful authority among all the Jews throughout the world. He is a ringleader of the sect of the Nazarenes. »He even tried to desecrate the temple. So we captured him according to our law. »But the Roman commander Lysias came to us with the use of force and snatched him from our hands. »He commanded his accusers to come to you. Examine him yourself and you will learn the truth about these charges we bring against him.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>“We have found this man guilty of disturbing the peace all over the Roman world. He’s a troublemaker. He whips up the Jews into rioting mobs wherever he goes. He’s the ringleader of a dangerous cult called the Nazarenes. [2] This man even tried to desecrate our temple. We caught him doing it. We arrested him. We were going to try him according to our laws. [3] But Commander Lysias violently intruded into our proceedings and took the defendant away from us. Then the commander ordered us to bring our accusations to you. When you interrogate the defendant yourself, you’ll discover that he has done what we’ve accused him of doing.”</p> <p>²24:5 Jesus came from the city of Nazareth. He was a Nazarene, and some people called his followers Nazarenes.</p> <p>³24:6 The last sentence in verse 6, all of verse 7, and the first sentence in verse 8 are not included in some of the ancient manuscripts that many Bible experts say are most reliable. The theory is that an editor added them, possibly to fill in some of the obvious details already reported in the story.</p>
Contemporary English V.	This man has been found to be a real pest and troublemaker for Jews all over the world. He is also a leader of a group called Nazarenes. When he tried to disgrace the temple, we arrested him. If you question him, you will find out for yourself that our charges are true.
The Living Bible	<p>For we have found him to be a troublemaker, a man who is constantly inciting the Jews throughout the entire world to riots and rebellions against the Roman government. He is a ringleader of the sect known as the Nazarenes. Moreover, he was trying to defile the Temple when we arrested him.</p> <p>“We would have given him what he justly deserves, but Lysias, the commander of the garrison, came and took him violently away from us, demanding that he be tried by Roman law. You can find out the truth of our accusations by examining him yourself.”</p>
New Berkeley Version New Living Translation	<p>.</p> <p>We have found this man to be a troublemaker who is constantly stirring up riots among the Jews all over the world. He is a ringleader of the cult known as the Nazarenes. Furthermore, he was trying to desecrate the Temple when we arrested him.^[b] You can find out the truth of our accusations by examining him yourself.”</p> <p>[b] Some manuscripts add an expanded conclusion to verse 6, all of verse 7, and an additional phrase in verse 8: <i>We would have judged him by our law,⁷ but Lysias, the commander of the garrison, came and violently took him away from us,⁸ commanding his accusers to come before you.</i></p>
The Passion Translation	For we have found this man to be a contagious plague, a seditious man who continually stirs up riots among the Jews all over the world. He has become a

	<p>ringleader of the sect known as the Nazarenes. He has even attempted to desecrate our temple, which is why we had him arrested. We sought to judge him according to our law, but Commander Lysias came with great force, snatched him away from our hands, and sent him here to you. He has ordered his accusers to come to you so that you could interrogate him and ascertain for yourself that all these charges we are bringing against him are true.”</p>
Plain English Version	<p>You see, this man is a trouble maker. He makes trouble everywhere he goes. He gets the Jewish people angry everywhere, and they go wild. He is the leader of the Nazarene mob. He even tried to do things in God’s ceremony house that are against our law. So we grabbed him. If you ask him questions, you will find out for yourself that everything we are telling you is true.”</p>
Radiant New Testament	<p>“We’ve found that this Paul is a troublemaker. Everywhere he goes in the world, riots break out among the Jews. He’s the leader of a cult called the Nazarenes. He even tried to make our temple impure, but we captured him. Question him yourself and you’ll see that all these charges we’re bringing against him are true.”</p>
UnfoldingWord Simplified T.	<p>We have observed that this man, wherever he goes, causes trouble with the Jews. He also leads the entire group whom people call the followers of the Nazarene. He even tried to do things in the temple in Jerusalem that would pollute it, so we arrested him. [the best ancient copies do not have the second part of 24:6 And we wanted to judge him according to our law] [The best ancient copies do not have vs 7, But Lysias, the commander of the Roman fortress, came with his soldiers and took him away from us.] [The best ancient copies do not have the first part of vs 8, sending us to you.] If you question him yourself, you will be able to learn that all these things about which we are accusing him are true.</p>
William's New Testament	<p>For we have found this man a perfect pest and a distributor of the peace among the Jews throughout the world. He is a ringleader in the sect of the Nazarenes; once he tried to desecrate the temple, but we arrested him, and now, by examining him for yourself, you can find out exactly what charges we bring against him.”</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘We found this man –this plague– stirring up rebellions among the Judeans throughout the whole inhabited earth, for he’s the leader of the sect of the Nazarenes. And when he tried to profane our Temple, we arrested him. and would have judged according to our law. But the chief captain, Lysias, came upon us, and with great violence took him away out of our hands, commanding his accusers to come to you; [spurious words] You can examine him yourself to learn more about all these things that we’re saying against him.’</p>
Beck’s American Translation Breakthrough Version	<p>You see, after finding this man, a disease and arousing disturbances with all the Jewish people throughout the civilized world, and the most prominent leader of the sect of the Nazarenes, who was even trying to profane the temple grounds, whom we also took into custody [[[and wanted to judge according to our law, but when Lysias, the commanding officer, came along with much force, he took him away from our hands when he ordered his complainants to come before you]]], from the side of whom, you will be able, after investigating yourself, to correctly understand about all these complaints that we level against him.”</p>
Common English Bible	<p>We have found this man to be a troublemaker who stirs up riots among all the Jews throughout the empire. He’s a ringleader of the Nazarene faction and even tried to defile the temple. That’s when we arrested him.^[a] By examining him yourself, you will be able to verify the allegations we are bringing against him.”</p> <p>[a] Critical editions of the Gk New Testament do not include <i>We wanted to put him on trial according to our Law,</i>⁷ <i>but Lysias the commander arrived and took him from our hands with great force.</i>⁸ <i>Then he ordered his accusers to appear before you.</i></p>

Len Gane Paraphrase	<p>"For we have found this man a plague, one who stirs up sedition among all the Jews through out the world and a ringleader of the sect of the Nazarenes.</p> <p>"He has also tried to profane the Temple, whom we seized and would have judged according to our law,</p> <p>but the chief captain, Lysias came and with great violence took him away out of our hands,</p> <p>commanding his accusers to come to you. By examining him yourself you can see for yourself about these things that we are accusing him."</p>
A. Campbell's Living Oracles	<p>But, that I may not further trouble you, I beseech you to hear us briefly, with your usual candor. 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: who has attempted to profane the temple; and whom we apprehended, and would have judged according to our law; but Lysias, the commander, coming upon us with a great force, took him away out of our hands, commanding his accusers to come to you; by which means, you may yourself, on examination, know the certainty of all these things, of which we accuse him. V. 4 is included for context.</p>
New Advent (Knox) Bible	<p>Here is a man who is known to us as a pestilent mover of sedition among Jews all over the world, a ringleader of the sect of the Nazarenes, who has not scrupled to attempt a violation of the temple. We arrested him, and had intended to try him according to our own law, when the captain, Lysias, came and took him out of our hands, with great violence, and insisted that his accusers must appear before thee. Interrogate him thyself, and thou wilt be able to learn the truth about all the accusations we bring against him.[1]</p> <p>[1] vv. 6-8: The words 'and had intended to try him according to our own law', 'and insisted that his accusers must appear before thee', are wanting in some manuscripts; others omit the intervening words as well, so that the passage reads 'We arrested him; interrogate him, and thou wilt be able to learn the truth about all the accusations we bring against him'. As the text stands, it is not quite certain whether Felix is asked to interrogate St Paul, or Claudius Lysias; probably the former (but cf. verse 22 below). [Kukis: Knox makes an important observation here. With the inserted text, it appears that Tertullus is asking for Lucias to be interrogated.]</p>
NT for Everyone	<p>"We find this fellow to be a public nuisance. He stirs up civil strife among all the Jews, all over the world. He is a ringleader in the sect of the Nazoreans. He even tried to defile the Temple! But we caught him. If you examine him yourself you will be able to find out about all these things of which we're accusing him."</p>
20 th Century New Testament	<p>We have found this man a public pest; he is one who stirs up disputes among the Jews all the world over, and is a ringleader of the Nazarene heretics. He even attempted to desecrate the Temple itself, but we caught him;</p> <p>OMITTED TEXT</p> <p>And you will be able, by examining him on all these points, to satisfy yourself as to the charges which we are bringing against him."</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>For we have found this man to be a plague, an agitator among all the Jews throughout the Roman world, and a ringleader of the sect of the Nazarenes. He even tried to desecrate the temple, and so we apprehended him.^[a] By examining him yourself you will be able to discern the truth about these charges we are bringing against him."</p> <p>[a] Some mss include vv. 6b-8a: <i>and wanted to judge him according to our law.</i> ⁷<i>But Lysias the commander came and took him from our hands with great force,</i> ⁸<i>commanding his accusers to come to you.</i></p>
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	<p>"We have found this man to be a troublemaker, a creator of division among all the Jews throughout the world, and a ringleader of the Nazarene sect."</p>	
<p>Conservapedia Translation</p>	<p>"In fact he has even set about profaning the Temple. And so we arrested him."</p>	<p>The rest of the verse is an interpolation</p>
		<p>This verse is an interpolation.</p>
	<p>"If you would examine him yourself, you will understand all the things that we accuse him of."</p>	
<p>Revised Ferrar-Fenton Bible</p>	<p>Without troubling you with further preface, however, I beg you to listen to us briefly with your usual kindness; because we have found this fellow a perfect pest, an organizer of insurrection among the whole of the Jews throughout the empire, as well as a ringleader of the heresy of the Nazarenes: who, moreover, actually attempted to profane the temple. So we apprehended him; and we wished to try him according to our own law:— but the General Lysias intervening with great violence, took him out of our hands, ordering his prosecutors to appear before you. Now, therefore, you will be able, by personally examining, to ascertain about all those things of which we accuse him." V. 4 is included for context.</p>	
<p>Free Bible Version</p>	<p>We discovered that this man is a real pest*, stirring up rebellions among Jews all over the world, a ringleader of the Nazarene sect. He tried to defile the Temple, so we arrested him*. By interrogating him yourself you will discover the truth of our accusations."</p>	
<p>God's Truth (Tyndale)</p>	<p>We have found this man a pestilent fellow, and a mover of debate unto all the Jewes throughout the world, and a maintainer of the sect of the Nazarites, and has also enforced to pollute the temple. Whom we took and would have judged according to our law: but the high captain Lysias came upon us, and with great violence took him away out of our hands commanding his accusers to come unto you. Of whom you may (if you will enquire) know the certain of all these things whereof we accuse him.</p>	
<p>International Standard V</p>	<p>For we have found this man a perfect pest and an agitator among all Jews throughout the world. He is a ringleader in the sect of the Nazarenes [The Gk. Nazoraios may be a word play between Heb. netser, meaning branch (see Isa 11:1), and the name Nazareth.] and even tried to profane the Temple, but we arrested him. [Other mss. read arrested him, and we wanted to try him under our law.] [But Tribune Lysias came along and took him out of our hands with much force, ordering his accusers to come before you.] By examining him for yourself, you will be able to find out from him everything of which we accuse him."</p>	
<p>Montgomery NT</p>	<p>"For we have found this fellow a pest, an inciter of insurrection among all the Jews of the empire, and a ringleader in the heresy of the Nazarenes. "He even tried to profane the Temple, but we arrested him. "Then the chief captain, Lysias came and violently took him from us. From him you will be able, by examining Paul yourself, to learn the truth of all these charges we are bringing against him."</p>	
<p>Leicester A. Sawyer's NT</p>	<p>For finding this man a pestilence and a mover of sedition among all the Jews throughout the world, and a chief of the sect of the Nazoraeans, who also endeavored to profane the temple, whom we also took, (Added verse not retained in Sawyer) from whom you will be able to learn by examination of all these things of which we accuse him.</p>	
<p>UnfoldingWord Literal Text</p>	<p>For we have found this man to be a pest and one who causes rebellion among all the Jews who are throughout the world. Also, he is a leader of the sect of the Nazarenes.</p>	

He even tried to desecrate the temple, so we arrested him. [Some ancient copies add, We wanted to judge him according to our law.]

[Some ancient copies have this sentence starting in verse 7 and ending at the beginning of verse 8. But Lysias, the officer, came and took him by force out of our hands, commanding his accusers to come to you.]

You can question him yourself about all these matters to learn about the things of which we are accusing him."

Urim-Thummim Version

Because we have found this man a pestilent fellow, and an exciter of insurrection among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also has gone about to desecrate the Temple: whom we took, and would have judged according to our Law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come to you: by examining of whom yourself may take knowledge of all these things whereof we accuse him.

Weymouth New Testament

For we have found this man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire, and a ringleader in the heresy of the Nazarenes.

He even attempted to profane the Temple, but we arrested him.

OMITTED TEXT

You, however, by examining him, will yourself be able to learn the truth as to all this which we allege against him."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

We have found that this man is a pest, he creates division among the Jews throughout the world and is a leader of the Nazarene sect. He even tried to profane the Temple, so we seized him. We would have judged him according to our law, but Lysias the commandant intervened in a very violent way and took him from us. Then he declared that his accusers must present themselves before you. By examining him yourself, you will learn from him about all that we accuse him of." 17:6; 24:14; 28:22

The Heritage Bible

Because finding this man a plague, and moving insurrection among all the Jews throughout the inhabited earth, and a front rank leader of the party of the Nazarenes,

Who also has endeavored to desecrate the temple, whom we held and determined to judge according to our law;

But the ruler of a thousand, Lysias, coming along, with great force led him away out of our hands,

Ordering his accusers to come to you, whom having examined concerning all these things, you have power to recognize of what we formally charge him.

New American Bible (2011)

^a We found this man to be a pest; he creates dissension among Jews all over the world and is a ringleader of the sect of the Nazoreans.* He even tried to desecrate our temple, but we arrested him.^b ^{7*} If you examine him you will be able to learn from him for yourself about everything of which we are accusing him."

* [24:5] Nazoreans: that is, followers of Jesus of Nazareth.

* [24:7] The Western text has added here a verse (really 6b–8a) that is not found in the best Greek manuscripts. It reads, "and would have judged him according to our own law, but the cohort commander Lysias came and violently took him out of our hands and ordered his accusers to come before you."

a. [24:5] 24:14; Lk 23:2.

b. [24:6] 21:28.

New Catholic Bible

"But in order not to detain you needlessly, I beg you to be kind enough to listen to a brief statement. We have found this man to be a troublemaker. He is a fomenter of dissension among Jews all over the world and a ringleader of the sect of the

Nazarenes. When he even tried to profane the temple, we placed him under arrest. [We would have judged him according to our own Law, but the commander Lysias came and forcibly removed him out of our hands, ordering his accusers to appear before you.] [This verse is lacking in the better manuscripts.] [Kukis: I marked it with a lighter red to stand out.] If you examine him yourself, you will be able to ascertain the validity of all the charges we bring against him.” V. 4 is included for context.

New Jerusalem Bible	We have found this man a perfect pest; he stirs up trouble among Jews the world over and is a ringleader of the Nazarene sect. He has even attempted to profane the Temple. We placed him under arrest. 'I know that you have administered justice over this nation for many years, and I can therefore speak with confidence in my defence. If you ask him you can find out for yourself the truth of all our accusations against this man.'
Revised English Bible–1989	We have found this man to be a pest, a fomenter of discord among the Jews all over the world, a ringleader of the sect of the Nazarenes. He made an attempt to profane the temple and we arrested him. ⁷ [[EMPTY]] If you examine him yourself you can ascertain the truth of all the charges we bring against him.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“We have found this man a pest. He is an agitator among all the Jews throughout the world and a ringleader of the sect of the <i>Natzratim</i>. He even tried to profane the Temple, but we arrested him. ^{7[a]} By questioning this man yourself, you will be able to learn all about the things of which we are accusing him.”</p> <p>[a] Some manuscripts include verses 6b–8a: We wanted to try him under our own law, ⁷ but Lysias the commander intervened. He took him out of our hands by force ⁸ and ordered his accuser to appear before you.</p>
Hebraic Roots Bible	<p>For having found this man pestilent and moving insurrection among all the Jews throughout the world, and a ringleader of the Nazarene sect; who also attempted to profane the sanctuary, whom we also seized and wished to judge according to our law; but Lysias the chiliarch coming up with much force took him away out of our hands, commanding his accusers to come to you, from whom you will be able yourself to know, having examined as to all these things of which we accuse him.</p>
Holy New Covenant Trans.	This man Paul is a troublemaker. He stirs up trouble among the Jews everywhere in the world. He is a leader of the Nazarene sect. He was also trying to make the temple unclean when we stopped him. We planned to judge him according to our own law, but the commander Lysias came and, with great violence, took him from us. Then Lysias gave orders that his accusers should come before you. You can decide whether all of our charges are true or not. Ask him some questions yourself.”
The Scriptures 2009	“For having found this man a plague, who stirs up dissension among all the Yehudim throughout the world, and a ringleader of the sect of the Natsarenes, who also tried to profane the Set-apart Place, and whom we seized, and wished to judge him according to our law, but the commander Lysias came along and with much violence took him out of our hands, commanding his accusers to come to you. And by examining him yourself you shall be able to know all these matters of which we accuse him.”
Tree of Life Version	For we have found this man to be a pest, stirring up riots among all the Jewish people throughout the world, and a ringleader of the sect of the <i>Natzratim</i> . He even tried to defile the Temple, but we seized him. By examining him yourself, you will be able to learn from him all these things about which we accuse him.”

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...Finding for the man this {to be} pest and moving actions [in] all the jews the [men] in the land {to be} leader also [of] the [of] the nazarenes sect Who and the temple tested to profane whom and [We] take < > from whom will have (ability) You Examining {him} about all these to know [of] which* We accuse him...
Alpha & Omega Bible	<p>“FOR WE HAVE FOUND THIS MAN A REAL PEST AND A FELLOW WHO STIRS UP DISSENSION AMONG ALL THE JEWS THROUGHOUT THE WORLD, AND A RINGLEADER OF THE SECT OF THE NAZARENES.</p> <p>“AND HE EVEN TRIED TO DESECRATE THE TEMPLE; AND THEN WE ARRESTED HIM. †(KJV adds "Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. Acts 24:7. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Acts 24:8. Commanding his accusers to come unto thee:")</p>
Awful Scroll Bible	<p>· BY EXAMINING HIM YOURSELF CONCERNING ALL THESE MATTERS YOU WILL BE ABLE TO ASCERTAIN THE THINGS OF WHICH WE ACCUSE HIM.”</p> <p>(")For we are finding this man a pestilence, and agitating a standing against of all the Jews, along down the inhabited land, also a leader of the sect of the Nazarenes, (")who even was trying to profane the temple, indeed, whom we overpower and purpose to judge according to our Law.</p> <p>(")What is more, the commander-of-a-thousand, Lysias, coming-by with much force, led- him -away out of our hands,</p> <p>(")ordering his accordingly-to-a-forum to come over to you, judging-over from whom yourself will be able to come knowledgeable-upon, over all of these which we are accordingly-to-a-forum to him."</p>
Concordant Literal Version	<p>For, finding this man a pestilence and stirrer of insurrections among all the Jews who are on the inhabited earth, besides a ringleader of the sect of the Nazarenes, who tries to profane the sanctuary also, of whom we lay hold also,</p> <p>-</p>
exeGesés companion Bible	<p>from whom you yourself will, by examining him, be able to recognize all of these things concerning which we are accusing him."</p> <p>For we find this man pestilent and stirring riot among all the Yah Hudiym throughout the world, and a prime officer of the heresy of the Nazarenes: who also tested to profane the priestal precinct: whom we overpowered and willed to judge according to our torah. But chiliarch Lysias passed by, and with much violence, took him from our hands, summoning his accusers to come to you: who, by your examining, can know about all these whereof we accuse him.</p>
Orthodox Jewish Bible	<p>"For having found this man a troublemaker and an inciter of riots among all the Yehudim throughout kol ha'aretz, a manhig of the kat [of Judaism], the Natzrati Kat. "He even tried to desecrate the Beis Hamikdash! And so we apprehended him, [and would have tried him according to our own law;]</p> <p>"But the sar haelef Lysias came, and with great ko'ach took him away out of our hands, and ordered his adversaries to come unto you.</p> <p>"When you examine him, you will be able to find out yourself regarding all these things of which we accuse him."</p>
Rotherham's Emphasized B.	<p>For <finding this man a pest, and moving sedition with all' the Jews that are throughout the inhabited earth, a leader also of the sect of the Nazarenes',— who also attempted to desecrate even the temple ,^b whom we also seized> ^{[7]c} from whom thou shall be able thyself by making examination concerning all these things to ascertain the things of which, we are accusing him.</p> <p>^b Chap. xxi. 28.</p>

° Omitted by WH.

Expanded/Embellished Bibles:

The Amplified Bible

For we have found this man to be a public menace and one who ^[a]instigates dissension among all the Jews throughout the world, and a ringleader of the [heretical] ^[b]sect of the Nazarenes. He even tried to desecrate the temple, but we took him into custody ^[c][and we intended to judge him by our Law, but Lysias the commander came, and with great force took him out of our hands, and ordered his accusers to come before you.] By interrogating him yourself concerning all these matters you will be able to determine [the truth about] these things with which we charge him.”

[a] Inciting rebellion was a serious crime under Roman law.

[b] The Romans had forbidden the establishment of any new religion. [Kukis: Is that really true?]

[c] Early mss do not contain the remainder of v 6, v 7, nor the first part of v 8.

An Understandable Version

We have found this man [*i.e., Paul*] to be extremely bothersome, and an instigator of strife among the Jews throughout the world and a ringleader of the sect of the Nazarenes. We arrested him, for he attempted to desecrate [*even*] the Temple {Some ancient manuscripts add this verse} and we would have judged him according to our law but commander Lysias came and forcibly took him out of our hands [*and*] you will be able to determine the nature of our accusations against him by questioning him yourself.”

The Expanded Bible

We have found this man to be a ·troublemaker [pest; plague], ·stirring up [or instigating riots among] ·his people [[†]Jews] everywhere in the world. He is a ·leader [ringleader] of the Nazarene ·group [party; faction; sect]. Also, he was trying to ·make the Temple unclean [defile/profane/desecrate the Temple], but we ·stopped [or grabbed; arrested] him. [And we wanted to judge him by our own law. But the ·officer [tribune] Lysias came and used much force to take him from us. And Lysias commanded ·those who wanted to accuse Paul [his accusers] to come to you.]^[a] By ·asking him questions [cross-examining him] yourself, you can ·decide [learn; come to know] ·if all these things are true [or the nature of our accusations].”

Jonathan Mitchell NT

[a] **And ... you.** Some Greek copies do not contain the bracketed text.

"You see, [we have been] finding this man [to be] a plague and a pest – also repeatedly putting insurrections in motion among the Jews down through the inhabited land (= the Empire), besides [being] a spearhead (or: ringleader; one standing in the first rank) of the sect (or: party; or: heresy) of the Nazarenes, "who also tried to profane (ritually defile; desecrate) the Temple, whom also we seized.

[note: 6b through 8a not found in early MSS and omitted by most texts; found in TR; bracketed by Griesbach; represented only by E and later MSS which add: "and intended to judge according to our Law. But Lysias, the commander, upon arriving with a great force, led {him} away out of our hands, commanding his accusers to come and appear before you]

"from whose [*i.e., Paul's*] presence at your side, you yourself, by examining and again judging, will be able to fully come to know in person about all of these things of which we ourselves continue accusing him."

Syndein/Thieme

{The false accusations against Paul}

"For we have found this man a pestilent fellow {a plague on the community}, and a mover of sedition among all the Jews throughout the world {a leader of treason against Rome}, and a ringleader of the sect of the Nazarenes {makes it sound like an evil sect}."

"Who also has gone about to profane the temple . . . whom we have seized."

{Verse 7 and first part of verse 8 are not in the original manuscript}

"From the immediate source of whom you {Felix} may be able . . . having examined him {Paul} yourself concerning all these things . . . to know fully that which we accuse him."

Translation for Translators

We (*exc*) have observed that this man, *wherever he goes*, causes trouble. *Specifically*, he causes all the Jews everywhere [HYP] to riot. Also, he leads the entire group *whom people call* 'the followers of the Nazarene', a *false* sect. He even tried to do things in the Temple *in Jerusalem* that would *defile it/make it unholy*. So we (*exc*) seized him. But Lysias, the commander at the Roman fort, came with his soldiers and forcefully took him away from us [SYN]. Lysias also commanded Paul's accusers to come here and accuse Paul before you. If you question him yourself, you will be able to learn that all these things about which we are accusing him are true."

The Voice

Tertullus: Here are the facts: this man is a disease to the body politic. He agitates trouble in Jewish communities throughout our empire as a ringleader of the *heretical* sect known as the Nazarenes. He even tried to desecrate the temple, so we seized him. [Our aim was to try him by the Jewish law, but Commandant Lysias interfered and removed this man from our control. Because of his meddling, you are now forced to hear those making the accusation.] [Some early manuscripts omit this portion.] [Kukis: I used a different shade of red to make this stand out.] You will find, through your own examination, that everything we say of Paul is true.

Bible Translations with Many Footnotes:

Lexham Bible

For we have found [*Here this participle ("found") has been translated as a finite verb in keeping with English style] this man to be a public menace and one who causes riots among all the Jews throughout the Roman Empire [Literally "the inhabited earth," but here this is probably rhetorical hyperbole for the Roman Empire, especially since Felix, the Roman governor, is being addressed] and a ringleader of the sect of the Nazarenes, who even attempted to desecrate the temple, and we arrested him [Literally "whom"]. [Some later manuscripts include the following additional material between v. 6 and v. 8: "and we wanted to judge him according to our law, (24:7) but Lysias the military tribune came and took him from our hands with much violence, (24:8) ordering his accusers to come before you."]

When [*Here "when " is supplied as a component of the participle ("examine") which is understood as temporal] you yourself examine him [*Here the direct object is supplied from context in the English translation] you will be able to find out from him [Literally "whom"] about all these things of which we are accusing him."

NET Bible®

For we have found²⁰ this man to be a troublemaker,²¹ one who stirs up riots²² among all the Jews throughout the world, and a ringleader²³ of the sect of the Nazarenes.²⁴ He²⁵ even tried to desecrate²⁶ the temple, so we arrested²⁷ him.²⁸ When you examine²⁹ him yourself, you will be able to learn from him³⁰ about all these things we are accusing him of doing."³¹

^{20tn} Grk "For having found." The participle εὐρόντες (Jeurontes) has been translated as a finite verb due to requirements of contemporary English style.

^{21tn} L&N 22.6 has "(a figurative extension of meaning of λοιμός 'plague,' 23.158) one who causes all sorts of trouble – 'troublemaker, pest.' ... 'for we have found this man to be a troublemaker" Ac 24:5."

^{22tn} Or "dissensions." While BDAG 940 s.v. στάσις 3 translates this phrase "κινεῖν στάσεις (v.l. στάσιν) τισί create dissension among certain people Ac 24:5," it is better on the basis of the actual results of Paul's ministry to categorize this usage under section 2, "uprising, riot, revolt, rebellion" (cf. the use in Acts 19:40).

^{23tn} This term is yet another NT hapax legomenon (BDAG 894 s.v. πρωτοστάτης).

^{sn} A ringleader. Tertullus' basic argument was that Paul was a major disturber of the public peace. To ignore this the governor would be shunning his duty to preserve

the peace and going against the pattern of his rule. In effect, Tertullus claimed that Paul was seditious (a claim the governor could not afford to ignore).

^{24sn} The sect of the Nazarenes is a designation for followers of Jesus the Nazarene, that is, Christians.

^{25tn} Grk “who.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) was replaced by the third person singular pronoun (“he”) and a new sentence begun here in the translation.

^{26tn} Or “profane” (BDAG 173 s.v. βεβηλόω). The term was also used of profaning the Sabbath.

^{27tn} Or “seized.” Grk “whom also we arrested.” Because of the awkwardness of a relative clause in English at this point, the relative pronoun (“whom”) was replaced by the pronoun “him” as object of the verb.

^{28tc} Some later mss include some material at the end of v. 6, all of 24:7, and some material at the beginning of v. 8: “and we wanted to judge him according to our law. 24:7 But Lysias the commanding officer came and took him out of our hands with a great deal of violence, 24:8 ordering those who accused him to come before you.” Acts 24:6b, 7, and 8a are lacking in \tilde{A}^{74} κ A B H L P 049 81 1175 1241 pm and a few versional witnesses. They are included (with a few minor variations) in E Ψ 33 323 614 945 1505 1739 pm and a few versional witnesses. This verse (and parts of verses) is most likely not a part of the original text of Acts, for not only is it lacking from the better witnesses, there is no easy explanation as to how such could be missing from them. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

^{29tn} Or “question.”

^{30tn} Grk “From whom when you examine him yourself, you will be able to learn...” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was replaced by the third person singular pronoun (“him”) and a new sentence begun at the beginning of v. 8 in the translation.

^{31tn} Grk “about all these things of which we are accusing him.” This has been simplified to eliminate the relative pronoun (“of which”) in the translation.

The Spoken English NT

We are here before you because we have found this man to be a public nuisance. He’s been stirring up arguments with all the Jews throughout the Roman Empire. He’s a leader of the sect of the Nazarenes.⁹

He also tried to pollute the Temple, but we caught him.^h

You can learn about all these things that we’re accusing him of by questioning him yourself.”

g. Prn. **nazz-a-reenz**.

h. See Acts 21:28-29. A number of mss include some version of v. 7: “And we wanted to try him according to our own Law, but Lysias the commander came and took him from us by force and ordered his accusers to come to you.”

Wilbur Pickering’s New T.

We have found this man to be a plague, a creator of discord among all the Jews throughout the world, a ringleader of the Natsorean sect, and he even tried to profane the temple; so we arrested him.¹

- - -

By examining him yourself you may ascertain all these things of which we accuse him.”

(1) We have here a bothersome set of variants, and the only way to do justice to the situation is to give the evidence in Greek. Even those who don’t read Greek can get some notion as to the high level of confusion. The translation of the addition (more or less) may be had from AV or NKJV. [I placed the entirety of **Pickering’s notes** on this in the **Addendum**.]

Literal, almost word-for-word, renderings:

A Faithful Version	For we have found this man to be a pest, and a mover of insurrection among the Jews in the whole world, and a leader of the sect of the Nazareans; Who also attempted to profane the temple, and whom also we seized, desiring to judge him according to our laws; But Lysias, the chief captain, came and took him with great force from our hands. And he has commanded his accusers to come to you, from whom you yourself will be able, after examining him, to know all those things of which we accuse him."
Analytical-Literal Translation	"For we having found this man [to be] a pest and [one] stirring up a discord [among] all the Jews throughout the inhabited earth and a ringleader of the sect of the Nazarenes, who also was trying to desecrate the temple, whom also we arrested, (OMITTED TEXT) from whom you will be able, having examined [him] yourself, to learn about all these [things] of which we accuse him."
Benjamin Brodie's trans.	For having found this man to be a public menace and an instigator of rebellion among all kinds of Jews throughout the Roman Empire and a ringleader over the schismatic sect of the Nazarenes, Who also tried to profane the temple, whom we consequently seized and arrested, About whom you will be able to examine concerning all these things, as you come to fully understand the things which we are accusing him of."
Charles Thomson NT	For having found this man to be a pest and a mover of sedition, among all the Jews, through the whole empire, and a ringleader of the sect of the Nazarenes, and who attempted to profane even the temple, we apprehended him, and would have judged him according to our law; but Lysias the commander coming with a strong force, took him out of our hands and ordered his accusers to come to thee. By examining the man himself thou canst gain a full knowledge of all these things of which we accuse him.
Context Group Version	For we have found this man a pestilent fellow, and a mover of insurrections among all the Judeans throughout the Empire, and a ringleader of the party of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom you will be able, by examining him yourself, to take knowledge of all these things of which we accuse him.
Legacy Standard Bible	For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world [Lit <i>the inhabited earth</i>], and a ringleader of the sect of the Nazarenes. And he even tried to desecrate the temple; and then [Lit <i>also</i>] we arrested him. ^[f] [We wanted to judge him according to our own Law. But Lysias the commander came along, and with much violence took him out of our hands, ordering his accusers to come before you.] By examining him yourself concerning all these matters you will be able to ascertain the things of which we accuse him."
Literal New Testament	[f] The early mss omit rest of v 6, v 7, and first part of v 8 [Kukis: I marked this text for the LSB with a lighter shade of red. What the LSB did was make the questionable text stand out.] HAVING FOUND FOR THIS MAN A PEST, AND MOVING INSURRECTION AMONG ALL THE JEWS IN THE HABITABLE WORLD, A LEADER AND OF THE OF THE NAZARENES SECT; WHO ALSO THE TEMPLE ATTEMPTED TO PROFANE, WHOM ALSO WE SEIZED, AND ACCORDING TO OUR LAW WISHED TO JUDGE; BUT HAVING COME UP LYSIAS THE CHIEF CAPTAIN WITH GREAT FORCE OUT OF HANDS OUR TOOK AWAY [HIM], HAVING COMMANDED HIS ACCUSERS TO COME TO THEE, FROM WHOM THOU WILT BE ABLE THYSELF, HAVING EXAMINED CONCERNING ALL THESE THINGS TO KNOW OF WHICH WE ACCUSE HIM.
Modern English Version	"We have found this man a troublemaker, instigating riots among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. He even tried to profane the temple. So we seized him and wanted to judge him according to our

law. But the commander, Lysias, came to us and forcefully took him out of our hands, ordering his accusers to come before you. By examining him yourself you will be able to learn about all these things concerning which we accuse him.”

Modern Literal Version 2020

For* we have found this man a plague, and he is moving this dissension to all the Jews throughout the inhabited-earth. And he is a ringleader of the sect of the Nazarenes; who also attempted to profane the temple; whom we also took-hold of. {T} And wished to be judged according-to our law. Now Lysias the commander passed by, with much violence, took Paul away out-of our hands, having commanded his accusers to come to you. From whom, you will be able, having examined him, to fully know concerning all these things of which we are accusing him.

New European Version
World English Bible

For we have found this man to be a plague, an instigator of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. He even tried to profane the temple, and we arrested him. [The TR adds: “We wanted to judge him according to our law,”] [The TR adds: “but the commanding officer, Lysias, came by and with great violence took him out of our hands,”] [The TR adds: “commanded his accusers to come to you.”] By examining him yourself you may ascertain all these things of which we accuse him.” [The WEB probably has the easiest set of footnotes to follow here.]

Worrell New Testament

For, finding this man a plague, and stirring up insurrections among the Jews throughout the inhabited earth, and a ring-leader of the sect of the Nazarenes; who also attempted to desecrate the temple; whom also we seized.— [But the chief captain Lysias came, and with great violence took him away out of our hands, commanding his accusers to come before you;] from whom you will be able, after having examined him yourself, to obtain full knowledge of all these things of which we accuse him.”

The gist of this passage: Tertullus enumerates the charges against Paul.
5-8

Acts 24:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
heuriskô (εὐρίσκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine plural, aorist active participle; nominative case	Strong’s #2147
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong’s #435

Acts 24:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
loimos (λοιμός) [pronounced loy-MOSS]	<i>pestilence, disease; plague; pest</i>	masculine singular noun, accusative case	Strong's #3061

Translation: For you see, we have found this man [to be] a pestilence...

The orator, Tertullus, now lays out the case against Paul. He begins by using a pejorative, calling Paul a loimos (λοιμός) [pronounced loy-MOSS]. This means, *pestilence, disease; plague; pest*. Strong's #3061. I did not use the translation *pest*, because I believe this word is stronger than that. They see Paul as a disease which keeps spreading.

If they were to be honest, what Paul is spreading is the gospel of Jesus Christ, which the Jewish religious leaders reject. What Paul is spreading is the concept of grace over law, which the Jewish leaders (including the born again ones in Jerusalem) also reject. However, they fully realize that, in a gentile court, their complaint cannot be *Paul proclaims religious doctrines different from ours, and his point of view seems to be spreading*. That complaint, although honest, is not going to work.

Acts 24:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κινέω (κινέω) [pronounced kihn-EH-oh]	<i>moving (about, from a place); causing going, setting (something, someone) in motion: the motion which is evident in life; removing; metaphorically; to exciting; a riot, disturbing; throwing into commotion</i>	masculine singular, present active participle, accusative case	Strong's #2795
στάσεις (στάσεις) [pronounced STAS-ice]	<i>rebellions; strivings, standings (properly, the act of), (by analogy) positions (existence); by implication, popular uprisings; dissensions, insurrections, figuratively, controversies, uproars</i>	feminine plural noun, accusative case	Strong's #4714
πᾶσιν (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956

Acts 24:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Ioudaῖοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453

Translation: ...and [he has been] causing rebellions against all things among the Jews...

Paul is accused of stirring up rebellion among the Jews. Now, the way that this is phrased, it could mean that Paul is stirring up rebellion among the Jews against their religious traditions (which is true); but in this court, it could be interpreted that Paul is stirring up rebellion against Rome. That, he is not doing.

Acts 24:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
οἰκουμένη (οἰκουμένη) [pronounced <i>oy-kou-MEHN-ay</i>]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; accusative case	Strong's #3625

Translation: ...—[in fact, he has done these things] throughout the earth.

Tertullus extends his accusation to apply to Jews who are spread throughout the Roman empire (the word used here is often understood to refer to the Roman empire).

Again, Paul is stirring up Jews to reject their **legalistic** backgrounds and to believe in Jesus; but he is not encouraging anyone to rebel against Rome.

Properly understood, this is a religious issue, not a political or legal issue.

Acts 24:5a-c For you see, we have found this man [to be] a pestilence and [he has been] causing rebellions against all things among the Jews—[in fact, he has done these things] throughout the earth. (Kukis mostly literal translation)

Acts 24:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōtostátēs (πρωτοστάτης) [pronounced <i>pro-tos-TAT-ace</i>]	<i>leader, ringleader, chief instigator; one who stands in the front rank; a leader, chief, champion</i>	feminine singular noun, accusative case	Strong's #4414
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
We normally do not have one definite article followed by another, unless the first one is clearly affixed to a previous noun previously, which is simply left out by way of ellipsis. However, in this case, the first definite article applies to the final noun and the second applies to the second to the last noun. This is kind of a weird way of grouping these words and it likely has a very specific meaning.			
Nazōraîoi (Ναζωραῖοι) [pronounced <i>nad-zo-RAH-yoy</i>]	<i>from the Hebrew Nazarites = those separated; inhabitants of Nazareth, of Nazareth; by extension, Christians; transliterated Nazarenes, Nazoræans</i>	proper plural noun, genitive/ablative case	Strong's #3480
haíresis (αἵρεσις) [pronounced <i>HAH-ee-res-is</i>]	<i>a choice; a party, a sect, a faction</i>	feminine singular noun, genitive/ablative case	Strong's #139

Translation: And [he is also] the ringleader of the Nazarene sect,...

Paul is also called the leader (or ringleader) of the Nazarene sect. This specifically refers to Jesus of Nazareth (notice that the prosecutor does not use Jesus' name). But they have identified this movement as the Nazarene sect.

It is not clear to me if Felix has any opinion on this *sect*. However, it is expressed in such a way as to sound bad.

Properly understood, this is a religious issue, unrelated to Rome. At some point, Christians would face legal persecutions in the Roman Empire, but at this point, they are only 30 years past **the cross**. I don't think that Rome was ready to outlaw them yet.

There was a great fire in Rome in A.D. 64. Some have blamed Nero and it seems like he blamed the Christians for this. But that is future from the book of Acts (Acts 28 will take place circa A.D. 62).

Acts 24:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-OM]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411
peirazō (πειράζω) [pronounced pi-RAD-zoh]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor</i>	3 rd person singular, imperfect active indicative	Strong's #3985
bebēlōō (βεβηλόω) [pronounced beb-ay-LOH-oh]	<i>to profane, to desecrate</i>	aorist active infinitive	Strong's #953

Translation: ...concerning which, he even attempted to profane the Temple.

Recall that one of the accusations made against Paul is that he brought a gentile onto the Temple grounds (no one, apart from the designated priests) ever went into the Temple itself. This was based upon two things (1) Paul was seen speaking to a gentile in Jerusalem; (2) Paul presented the gospel in the Temple courtyard (which was done on numerous occasions by many speakers). As we studied, it was legitimate for gentiles to come into much of the Temple courtyard. It appears that being too close to the **Holy of Holies** was forbidden to gentiles.

Obviously, this is a religious issue, unrelated to Rome.

Acts 24:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
krateō (κρατέω) [pronounced krat-EH-oh]	<i>to seize or to retain (literally or figuratively); to hold (by, fast), to keep, to lay hand (hold) on, to obtain, to retain, to take (by)</i>	1 st person plural, aorist active indicative	Strong's #2902

Translation: [Therefore] we seized [this man].

Tertullus testifies that they (the Jewish hierarchy) seized Paul.

Acts 24:5d–6b **And [he is also] the ringleader of the Nazarene sect, concerning which, he even attempted to profane the Temple. [Therefore] we seized [this man].** (Kukis mostly literal translation)

At this point, there is additional text, but it is questionable. It is found, for the most part, in the Scrivener Textus Receptus; but it is listed as variant text in the Byzantine Greek text. It is not found in the Westcott Hort text or in Tischendorf's Greek text.

Acts 24:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
What follows is taken out of the Byzantine Greek text, but listed there as a variant. This is not found in the Westcott Hort text or the Tischendorf's Greek text; but it is found in the Scrivener Textus Receptus (there are likely other variants than those listed below).			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ἡμέτερος (ἡμέτερος) [pronounced <i>hay-MEHT-er-oss</i>]	<i>our; your (by a different reading)</i>	1 st person masculine singular, possessive pronoun; accusative case	Strong's #2251
νομος (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
θελῶ (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person plural, aorist active indicative	Strong's #2309
κρινῶ (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	aorist active infinitive	Strong's #2919

Translation: **And according to our law, we desire to judge [Paul].**

I put the text in a lighter red so that it would stand out. I did not include this text with my own translation set.

I just don't think that this orator, before Felix, would say, "And we believe that we ought to be the ones to make this judgment call (not you)." This is not really an issue at this point, as they are making their case before Felix.

Therefore, it seems unlikely that Tertullus would say, “We should make this call.” At best, that is going to irritate Felix. Given the flowery, complimentary introduction, this is not what a prosecutor would do.

Acts 24:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
I continue with the Byzantine Greek text, which is specifically called a variant reading.			
παρέρχομαι: (parerchomai) [pronounced <i>par-EHR-khom-ah-ee</i>]	<i>going past, passing by; of persons moving forward; of time; an act continuing for a time; metaphorically; passing away, perishing; passing over, that is, neglecting, omitting, (transgressing); being led by, being carried past, being averted; coming near, coming forward, arriving</i>	masculine singular, aorist active participle, nominative case	Strong's #3928
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Lysías (Λυσίας) [pronounced <i>loo-SEE-as</i>]	<i>releaser; transliterated, Lucias, Lysias, Lucius</i>	masculine singular proper noun; a person; nominative case	Strong's #3079
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced <i>khil-EE-ar-khoss</i>]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; nominative case	Strong's #5506
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective, genitive/ablative case	Strong's #4183
bía (βία) [pronounced <i>BEE-ah</i>]	<i>force, violence, strength</i>	feminine singular noun, genitive/ablative case	Strong's #970
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588

Acts 24:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheires (χεῖρες) [pronounced <i>khīr-ehs</i>]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
apagō (ἀπάγω) [pronounced <i>ahp-AHG-oh</i>]	<i>to lead away; especially of those who are led off to trial, prison, or punishment; to carry, to lead, to lead away, and metaphorically to be swept away, to be seduced</i>	3 rd person singular, aorist active indicative	Strong's #520

Translation: Lucius, the chiliarch, came through with a great force and he took [Paul] out of our hands;...

Again, I would reject the text found here, for the same reason as I suggested above. Why would Tertullus make the effort to antagonize the judge? Felix is not going to say, "Okay, take Paul back and you deal with him." Paul is in their legal system now, and he is a Roman citizen.

The orator was picked because he was smart and could express himself well. He would not have wasted any time trying to put Felix off by complaining. He is supposed to be enumerating the charges against Paul. Therefore, what good would it do to complain about the chiliarch?

Again, I doubt that this text is valid (which seems to be the consensus).

Acts 24:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Following the Byzantine Greek text, but listed there as a variant.			
keleūō (κελεύω) [pronounced <i>kel-YOO-oh</i>]	<i>commanding, inciting by word, ordering</i>	masculine singular, aorist active participle, nominative case	Strong's #2753
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
katêgoroi (κατήγοροι) [pronounced <i>kat-AY-gor-oy</i>]	<i>accusers, plaintiffs, complainants at law; a name often used of Satan</i>	masculine plural noun; accusative case	Strong's #2725
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Acts 24:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	present (deponent) middle/passive infinitive	Strong's #2064
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
sou (σοῦ) [pronounced sue]	<i>of you, from you</i>	2 nd person, masculine singular, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
And even the Byzantine Greek text offers up an alternate variant to the variant text (instead of the final two words above, this instead):			
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
σε (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...commanding his accusers to come over to you.

Again, lodging these complaints about having to come before Felix and blaming the chiliarch for doing this—a smart prosecutor would never do that.

Acts 24:6c–8a **And according to our law, we desire to judge [Paul]. Lucius, the chiliarch, came through with a great force and he took [Paul] out of our hands; commanding his accusers to come over to you.** (Spurious text)

Now that we can view all of the spurious text together, let me tell you what I like and don't like. It is reasonable for Tertullus to reference the change of venue. He probably did that. However, painting the chiliarch as some sort of bad actor and taking Paul out of the hands of the Jews as ill-advised. In fact, I don't believe that he would have said this. As to why this text is here, let me suggest that a scribe knew that something like this was addressed by Tertullus, but that it dropped out of the text and that he reconstructed it from memory. To be clear, this is pure speculation on my part. I base it upon the likelihood of Tertullus addressing the change of venue (from the court in Jerusalem to the court in Caesarea), but in not such a way as to make the chiliarch out to be the bad guy (as this could turn the judge against them). In any case, I believe the text to be spurious (as do most translations and commentators). But spurious with an explanation.

There are a couple of places in the book of Acts where there is some seriously problematic text (being a half or more). However, even with the problematic text, there is no Christian doctrine which is somehow challenged or put in doubt as a result.

Acts 24:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	2 nd person singular, future (deponent) middle or passive indicative	Strong's #1410
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
anakrínō (ἀνακρίνω) [pronounced aw-nah-KREE-noh]	<i>examining in order to pass a judicial sentence, examining accurately or carefully, inquiring, asking questions</i>	masculine singular, aorist active participle, nominative case	Strong's #350
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative neuter plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: You will be able to examine him concerning all these things,...

At this point in Tertullus' speech, we return to what he actually did say. "Concerning these accusations," Tertullus explains, "you will be able to examine and accurately ascertain all these charges against him."

So Tertullus has laid out some threadbare charges against Paul; and now he promises to prove them.

Acts 24:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiginōskō (ἐπιγινώσκω) [pronounced eh-p-ihg-in-OÇ-koh]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	aorist active infinitive	Strong's #1921

Acts 24:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
katêgoreô (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	1 st person plural, present active indicative	Strong's #2723
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...to fully understand [the things] which we keep on making accusations of him.”

“Furthermore,” Tertullus continues, “you will fully know all about the accusations which we have made against him.”

In other words, Tertullus says, “I can assure you that you will come to the same conclusions that he have come to.”

Acts 24:8b-c You will be able to examine him concerning all these things, to fully understand [the things] which we keep on making accusations of him.” (Kukis mostly literal translation)

Acts 24:5–8 For you see, we have found this man [to be] a pestilence and [he has been] causing rebellions against all things among the Jews—[in fact, he has done these things] throughout the earth. And [he is also] the ringleader of the Nazarene sect, concerning which, he even attempted to profane the Temple. [Therefore] we seized [this man]. You will be able to examine him concerning all these things, to fully understand [the things] which we keep on making accusations of him.” (Kukis mostly literal translation)

I leave out all of the questionable text in my overall translation. It may have a reasonable origin, but it is incorrect as it stands.

Acts 24:5–8 Listen, we have found this man to be a pestilence among our people. He has been causing rebellions against all things that are sacred to the Jews. Furthermore, he is not just doing these things in Jerusalem but throughout the Roman empire. He is also the ringleader of the dangerous Nazarene sect. He even attempted to profane the holy Temple. We seized this man before he could do anything more. You will be able to examine him in all things and come to the conclusion that our accusations of him are spot on.” (Kukis paraphrase)

Now agreeing together, even the Jews, they affirm these things accordingly to have [taken place].

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The Jews, having agreed together, affirm that these things, in this manner, have [taken place].

The Jews who were there agreed as a group that these things took place just as Tertullus described.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now agreeing together, even the Jews, they affirm these things accordingly to have [taken place].
Complete Apostles Bible	And the Jews also joined in the attack, asserting that these things were so.
Douay-Rheims 1899 (Amer.)	And the Jews also added and said that these things were so.
Holy Aramaic Scriptures	Then, they, the Yehudaye {the Judeans/the Jews}, also complained aloud, while saying that these things they were so.
James Murdock's Syriac NT	And the Jews also pleaded against him, saying that these things were so.
Original Aramaic NT	But those Jews were crying out concerning him, as they were saying, "These things are so!"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Jews were in agreement with his statement, saying that these things were so.
Bible in Worldwide English	The Jews agreed with what Tertullus the lawyer said. They said, Yes, yes, he is telling the truth.
Easy English	The other Jews that were there also spoke against Paul. They said, 'All these things that Tertullus has said are true.'
Easy-to-Read Version–2008 <i>God's Word</i> ™	The other Jews agreed and said it was all true. The Jews supported Tertullus' accusations and asserted that everything Tertullus said was true.
Good News Bible (TEV) J. B. Phillips	The Jews joined in the accusation and said that all this was true. Paul is given the chance to defend himself While Tertullus was speaking the Jews kept joining in, asserting that these were the facts.
<i>The Message</i>	The Jews joined in: "Hear, hear! That's right!"
NIRV	The other Jews said the same thing. They agreed that the charges were true.
New Life Version	The Jews agreed to what he said against Paul.
New Simplified Bible	The Jews also joined in accusing him, saying that these things were true.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jews with Tertullus added their voices to the attack. They said Paul did everything Tertullus accused him of doing.
Contemporary English V. New Berkeley Version	The Jewish crowd spoke up and agreed with what Tertullus had said.
New Living Translation	Then the other Jews chimed in, declaring that everything Tertullus said was true.
The Passion Translation	All the Jews present joined in the verbal attack, saying, "Yes, it's true!"
Plain English Version	The other Jewish leaders blamed Paul too, and they reckoned that everything Tertullus said was true.
Radiant New Testament	The other Jews agreed with Tertullus and made the same accusations.
UnfoldingWord Simplified T.	Then the Jewish leaders there told the governor that what Tertullus had said was true.
William's New Testament	The Jews also joined in the charges and maintained that they were true.

Partially literal and partially paraphrased translations:

American English Bible	And at that, the Judeans also joined in the attack, affirming that the things [Tertullus] was saying were true.
Beck's American Translation	.
Breakthrough Version	The Jewish people also agreed, claiming to be holding these things like this.
Common English Bible	The Jews reinforced the action against Paul, affirming the truth of these accusations.
A. Campbell's Living Oracles	And the Jews also gave their assent, saying, that these things were so.
New Advent (Knox) Bible	And the Jews, for their part, supported the indictment, alleging that all this was the truth.
NT for Everyone	The Jews added their voices to this speech, agreeing that it was just as it had been said.
20 th Century New Testament	The Jews also joined in the attack and bore out his statements.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	The Jews also corroborated the charges, affirming their accuracy.
Free Bible Version	The Jews joined in, saying that this was all true.
International Standard V	The Jewish leaders [i.e. Judean leaders; lit. The Jews] supported his accusations by asserting that these things were true.
Montgomery NT	The Jews also joined in the charge, maintaining that these were the facts.
Leicester A. Sawyer's NT	And the Jews also assented, saying, These things are so.
Weymouth New Testament	The Jews also joined in the charge, maintaining that these were facts.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Jews confirmed this, firmly maintaining that all this was so.
The Heritage Bible	And the Jews also joined in, alleging these things to have it so.
Revised English Bible–1989	The Jews supported the charge, alleging that the facts were as he stated.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The Judeans also joined in the accusation and alleged that these were the facts.
Holy New Covenant Trans.	The other Jews agreed. They said, "These things are really true!"
The Scriptures 2009	And the Yehudim also agreed, maintaining that these matters were so.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...conspire but and The Jews Affirming these so to have things...
Awful Scroll Bible	And the Jews also set- for themselves -together, exposing-to-light, that these are to hold the same-as-this.
exeGesés companion Bible	...- and the Yah Hudiym also covenant, professing that these are thus.
Orthodox Jewish Bible	And the rest of the Judeans joined in the attack, saying that these things were so.
Rotherham's Emphasized B.	Moreover, the Jews also were joining in the attack, saying that these things were so .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Jews also joined in the attack, declaring <i>and</i> insisting that these things were so.
An Understandable Version	Then the Jews also joined in <i>[making]</i> the charge, and confirmed all the facts that were being presented.

The Expanded Bible	The others [^L Jews] agreed [or joined in the attack] and said that all of this was true.
Jonathan Mitchell NT	With that, the Jews also joined together in the attack (or: the charge; the indictment), continuing in alleging these things to continue holding thus (= to be true).
P. Kretzmann Commentary	And the Jews also assented, saying that these things were so. Kretzmann's commentary for Acts 24:5–9 has been placed in the Addendum .
Syndein/Thieme	And the Jews also joined in the indictment, alleging {falsely} that these things were so. {Note: This lawyer made a brilliant case against Paul using no real evidence . . . just flattery and false witnesses. Paul will now defend himself.}
Translation for Translators	When the Jewish leaders who were listening heard that, they told the governor that what Tertullus had said was true.
The Voice	The Jewish opponents present added their vigorous testimony in support of the lawyer's opening statement.

Bible Translations with Many Footnotes:

NET Bible®	The Jews also joined in the verbal attack,³² claiming³³ that these things were true. ³² tn Grk "joined in the attack," but the adjective "verbal" has been supplied to clarify that this was not another physical assault on Paul. The verb is another NT hapax legomenon (BDAG 969 s.v. συνεπιτίθημι). ³³ tn Or "asserting" (BDAG 1050 s.v. φάσκω).
The Spoken English NT	Then the Judeans^l joined in the attack too. They insisted that it was all true.^l

Literal, almost word-for-word, renderings:

A Faithful Version	Then the Jews also concurred, saying that these things were so.
Analytical-Literal Translation	Then the Jews also joined in the attack, asserting to be holding these [things] in this way.
Benjamin Brodie's trans.	And the Jews also joined with him in the personal attack, claiming that these things were true.
Context Group Version	And the Judeans also joined in the charge, affirming that these things were so.
Literal New Testament	AND AGREED ALSO THE JEWS, DECLARING THESE THINGS THUS TO BE.
Modern Literal Version 2020	But the Jews themselves also banded together in the attack, thus claiming these things to hold truth.
New European Version	.
New King James Version	And the Jews also assented [NU, M <i>joined the attack</i>], maintaining that these things were so.
New Matthew Bible	The Jews maintained likewise, saying that it was even so.
NT (Variant Readings)	And the Jews °also joined in the charge, affirming that these things were so. °TR-also agreed, affirming...
Webster's Translation	And the Jews also assented, saying, that these things were so.

The gist of this passage: The Jews affirmed that the accusations made by Tertullus were true.

Acts 24:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suntíthemai (συντίθεμαι) [pronounced soon- TILTH-em-ahēe]	<i>to agree (together), to place jointly, (figuratively) to consent, to bargain, to stipulate, to concur, to assent, to covenant</i>	3 rd person plural, aorist middle indicative	Strong's #4934

Acts 24:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
loudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453

Translation: *The Jews, having agreed together,...*

We do not know exactly how this took place. What I would assume is, Felix looked out to the large group of Jews who had come there with the high priest, and asked, "Is this how you all see these things?" As a group, they agreed, responding in whatever way seemed appropriate.

There are other ways this could have taken place. Testimony could be called for; witnesses could step up and be questioned. However, I really lean toward this being a group response.

Acts 24:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pháskō (φάσκω) [pronounced FAHS-koe]	<i>asserting, affirming, alleging, portending, professing</i>	masculine plural, present active participle, nominative case	Strong's #5335
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced HOO-tohç].			
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192

Translation: *...affirm that these things, in this manner, have [taken place].*

The Jewish people there affirm that these things, just as describe by Tertullus, took place.

Bear in mind, those who would have shown up would have been predisposed against Paul.

It is likely that Tertullus spoke longer and had some more details; but all we have is the text above provided by Luke.

Acts 24:9 *The Jews, having agreed together, affirm that these things, in this manner, have [taken place].* (Kukis mostly literal translation)

Acts 24:9 *The Jews who were there agreed as a group that these things took place just as Tertullus described.* (Kukis paraphrase)

Paul's defense

And replied the Paul, a nodding to him of the procurator to speak. "From many years being you a judge to the nation, this (one), knowing [what to do], cheerfully the (things) concerning me I will keep on defending myself. Being able, you, to fully know that no more than, are to me, days, twelve, from when I ascended, worshiping, into Jerusalem. And neither in the Temple did they find me face to face with anyone disputing or making a hostile gathering of a crowd, nor in the synagogues, nor throughout the city. Neither to bring near [evidence] are they able to you about that which now they accuse me of.

Acts
24:10–13

After the procurator nodded to him from to speak, Paul replied. "Knowing that you keep on being a judge to this nation for many years, cheerfully I will keep on defending myself of the things concerning me. You are able to know that [it] has been no more than twelve days from when I went up into Jerusalem to worship. They did not find me in the Temple disputing directly with anyone or gathering together a hostile crowd; nor [did I do these things] in the synagogues, or in the city. Neither are they able to bring to you [any evidence] concerning [these things] that they now accuse me of.

Felix, the procurator, looked over to Paul, nodding, indicating that he could speak. Paul then replied, "I know that you have been a judge over this nation for many years, and so I will willingly defend myself of the charges made against me. You know that it has been less than 12 days since I went up into Jerusalem to worship God. During my time in Jerusalem, they did not find me disputing with anyone in the Temple courtyard nor did I gather together a hostile crowd to do evil there. I did not do any of these things in the synagogues or anywhere else in the city. Neither are these people able to bring to you any actual evidence of these things that they accuse me of.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) And replied the Paul, a nodding to him of the procurator to speak. "From many years being you a judge to the nation, this (one), knowing [what to do], cheerfully the (things) concerning me I will keep on defending myself. Being able, you, to fully know that no more than, are to me, days, twelve, from when I ascended, worshiping, into Jerusalem. And neither in the Temple did they find me face to face with anyone disputing or making a hostile gathering of a crowd, nor in the synagogues, nor throughout the city. Neither to bring near [evidence] are they able to you about that which now they accuse me of.

Complete Apostles Bible But Paul answered, the governor had nodded for him to speak: "Knowing that you have been a judge of this nation for many years, the more cheerfully I defend the things concerning myself, because you being able to know that it has not been more than twelve days since I went up to worship in Jerusalem.

And they did not find me with anyone in the temple disputing, or inciting a crowd to rise up, neither in the synagogues nor in the city.
Nor are they able to prove against me the things about which they are now accusing me.

Douay-Rheims 1899 (Amer.) Then Paul answered (the governor making a sign to him to speak): Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

For thou mayest understand that there are yet but twelve days since I went up to adore in Jerusalem:

And neither in the temple did they find me disputing with any man or causing any concourse of the people: neither in the synagogues, nor in the city.

Neither can they prove unto thee the things whereof they now accuse me.

Holy Aramaic Scriptures

And the Higmuna {the Governor} signaled unto Paulus {Paul} that he should speak, and Paulus {Paul} responded, and said, "From many years I know that you have been The Dayana {The Judge} of this Ama {People}, and because of this, I gladly send out a defense {lit. a breath} for the sake of my own soul, while you are able to know, that it has not been for me more than twelve days, that I went up unto Urishlem {Jerusalem} to worship.

And they didn't find that I was speaking with a nash {a man} in The Haykla {The Temple}, and also not even did I gather a Kensha {an Assembly}; not in Kenushthhun {their Synagogue}, and not in the Madintha {the city}.

And neither can they show, delivering with their hands before you, concerning a thing of which they now are accusing me for.

James Murdock's Syriac NT

Then the governor made signs to Paul, that he should speak. And Paul answered and said: I know thee to have been a judge of this nation for many years, and I therefore cheerfully enter upon a defence of myself.

Because thou canst understand, that there have been but twelve days, since I went up to Jerusalem to worship.

And they did not find me talking with any person in the temple, nor collecting any company, either in their synagogues, or in the city.

Nor have they the power to prove, before thee, the things of which they now accuse me.

Original Aramaic NT

And the Governor beckoned to Paulus to speak, and Paulus answered and said: "I know that you are the Judge of this nation for many years; because of this, I gladly render a defense for myself."

"As you may know, it is not more than twelve days since I came up to Jerusalem to worship,

Neither did they find me speaking with any man in The Temple nor a crowd that I had gathered, either in their synagogues, nor in the city;"

"Neither can they demonstrate concerning anything of which they accuse me now."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then when the ruler had given him a sign to make his answer, Paul said, Because I have knowledge that you have been a judge over this nation for a number of years, I am glad to make my answer:

Seeing that you are able to make certain of the fact that it is not more than twelve days from the time when I came up to Jerusalem for worship;

And they have not seen me in argument with any man in the Temple, or working up the feelings of the people, in the Synagogues or in the town:

And they are not able to give facts in support of the things which they say against me now.

Bible in Worldwide English	The ruler made a sign for Paul to speak. So Paul said, I know that for many years you have judged matters for this people. So I am happy to speak for myself. Not more than twelve days ago I went to Jerusalem to worship. If you ask the people, you will find this out. They did not find me quarrelling with anyone in the temple. I was not making trouble among the people in the meeting houses or in the city. They cannot prove the things they have said against me here.
Easy English	<p>Paul tells Felix his own story</p> <p>Then Felix raised his hand towards Paul to show that he should speak. So Paul said to Felix, 'I know that you have judged the people in this region for many years. So now I am happy to tell you everything. I went to Jerusalem less than 12 days ago. You can check that that is true. I went there to worship God. When the Jews saw me in the temple, I was not arguing with anyone. I was not causing trouble among Jewish people in their meeting places. Nor did I cause problems in any other places in Jerusalem. They have said bad things against me. But they cannot show you that these things are true</p>
Easy-to-Read Version–2008	The governor made a sign for Paul to speak. So Paul answered, "Governor Felix, I know that you have been a judge over this nation for a long time. So I am happy to defend myself before you. I went to worship in Jerusalem only twelve days ago. You can learn for yourself that this is true. These Jews who are accusing me did not find me arguing with anyone at the Temple or making trouble with the people. And I was not making trouble or arguing in the synagogues or any other place in the city. These men cannot prove the things they are saying against me now.
<i>God's Word™</i>	The governor motioned for Paul to speak. Paul responded, "I know that you have been a judge over this nation for many years. So I'm pleased to present my case to you. You can verify for yourself that I went to Jerusalem to worship no more than twelve days ago. No one found me having a discussion with anyone in the temple courtyard or stirring up a crowd in the synagogues throughout the city. These people cannot even prove their accusations to you.
Good News Bible (TEV)	The governor then motioned to Paul to speak, and Paul said, "I know that you have been a judge over this nation for many years, and so I am happy to defend myself before you. As you can find out for yourself, it was no more than twelve days ago that I went to Jerusalem to worship. The Jews did not find me arguing with anyone in the Temple, nor did they find me stirring up the people, either in the synagogues or anywhere else in the city. Nor can they give you proof of the accusations they now bring against me.
J. B. Phillips	<p>Then Paul, at a nod from the governor made his reply:</p> <p>"I am well aware that you have been governor of this nation for many years, and I can therefore make my defence with every confidence. You can easily verify the fact that it is not more than twelve days ago that I went up to worship at Jerusalem. I was never found either arguing with anyone in the Temple or gathering a crowd, either in the synagogues or in the open air. These men are quite unable to prove the charges they are now making against me.</p>
<i>The Message</i>	The governor motioned to Paul that it was now his turn. Paul said, "I count myself fortunate to be defending myself before you, Governor, knowing how fair-minded you've been in judging us all these years. I've been back in the country only twelve days—you can check out these dates easily enough. I came with the express purpose of worshiping in Jerusalem on Pentecost, and I've been minding my own business the whole time. Nobody can say they saw me arguing in the Temple or working up a crowd in the streets. Not one of their charges can be backed up with evidence or witnesses.
NIRV	The governor motioned for Paul to speak. Paul said, "I know that you have been a judge over this nation for quite a few years. So I am glad to explain my actions to you. About 12 days ago I went up to Jerusalem to worship. You can easily check on this. Those bringing charges against me did not find me arguing with anyone at

the temple. I wasn't stirring up a crowd in the synagogues or anywhere else in the city. They can't prove to you any of the charges they are making against me.

New Life Version

Paul Speaks for Himself the First Time

Then Felix, the leader of the people, told Paul to speak. Paul said, "I know that you have been a leader of this nation for many years. I am happy to be able to speak for myself. Not more than twelve days ago I went up to Jerusalem to worship. You can find out about this yourself. I did not argue with anyone in the house of God or in the Jewish places of worship or in the city. I was not making trouble. They cannot prove any of these things they say against me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

PAUL ACTS AS HIS OWN LAWYER

Paul responded, once the governor motioned for him. "I know that you have been the judge over this nation for a good many years. I'm glad to have this opportunity to tell you my side of the story. I arrived in Jerusalem no more than a dozen days ago. You can easily verify that. I went there to worship at the Temple. The prosecution knows that I didn't argue with anyone there. I didn't stir up trouble at the Temple or in any of the synagogues throughout the city. In fact, they have no proof of any kind to support their accusations.

Contemporary English V.

The governor motioned for Paul to speak, and he began: I know that you have judged the people of our nation for many years, and I am glad to defend myself in your court. It was no more than twelve days ago that I went to worship in Jerusalem. You can find this out easily enough. Never once did the Jews find me arguing with anyone in the temple. I didn't cause trouble in the Jewish meeting places or in the city itself. There is no way that they can prove these charges that they are now bringing against me.

Goodspeed New Testament

The governor made a sign to Paul to speak, and he answered, "As I know that for many years you have acted as judge for this nation, I cheerfully undertake my defense, for it is not more than twelve days ago, as you can easily satisfy yourself, that I went up to worship at Jerusalem, and they have never found me debating with anyone in the Temple, or creating a disturbance among the people in the synagogues or about the city, and they cannot sustain the charges they have just made against me.

The Living Bible

Now it was Paul's turn. The governor motioned for him to rise and speak. Paul began: "I know, sir, that you have been a judge of Jewish affairs for many years, and this gives me confidence as I make my defense. You can quickly discover that it was no more than twelve days ago that I arrived in Jerusalem to worship at the Temple, and you will discover that I have never incited a riot in any synagogue or on the streets of any city; and these men certainly cannot prove the things they accuse me of doing.

New Berkeley Version

The Passion Translation

The governor motioned that it was Paul's turn to speak, so he began to answer the accusations. "Because I know that you have been a judge over this nation for many years, I gladly respond in my defense. You can easily verify that about twelve days ago, I went to Jerusalem to worship. No one found me arguing with anyone or causing trouble among the people in the synagogues or in the temple or anywhere in the city. They are completely unable to prove these accusations they make against me.

Plain English Version

Paul said that the Jewish leaders were wrong

Then Felix, the government boss, let Paul know that it was his turn to talk. So Paul said, "I know that you have been a judge in this country for a long time, so I'm happy to tell you the true story.

You can check on my story, and you will find out that it was just 12 days ago that I went to Jerusalem to show respect to God. You know, 12 days is not enough time for me to make a lot of trouble. This mob didn't see me do anything wrong. I wasn't arguing with anyone, and I wasn't making people angry or wild. I didn't do those things at God's ceremony house, or in a Jewish meeting house, or anywhere in Jerusalem. They can't show you that the things they say are true.

UnfoldingWord Simplified T. Then the governor motioned with his hand to Paul that he should speak. So Paul replied, and said, "Governor Felix, I know that you have judged this Jewish province for many years. Therefore I gladly defend myself. I know that you will listen to me and will judge me fairly. You know that it has not been more than twelve days since I went up to Jerusalem to worship God. No one can say that they saw me arguing with anyone in the temple courts because I did not do that. No one can say that they saw me causing people to riot in any Jewish synagogue or causing trouble anywhere else in Jerusalem, because I did not do that. So they cannot prove to you the things about which they are now accusing me.

William's New Testament At the governor's signal to Paul, he answered: "Since I know that you for many years have acted as judge for this nation, I cheerfully make my defense, for you can verify the fact that not more than twelve days ago I went up to Jerusalem to worship, and they have never found me debating with anybody in the temple nor making a disturbance in the synagogues or about the city, and they cannot prove the charges they have just made against me.

Partially literal and partially paraphrased translations:

American English Bible Thereafter, the governor nodded for Paul to speak.
And Paul said:
'I know very well that you've been the judge of our nation for many years.
'So I'm happy to speak in my own defense about these things that I've been accused of, since you're in a good position to understand them.
'It hasn't been more than 12 days since I went to worship in JeruSalem, and they didn't find me in the Temple arguing with anyone, nor did they find me inciting a riot in the synagogues... Or anywhere else in the city for that matter!
'So right now, they can't prove any of the things they're accusing me of before you.

Beck's American Translation .
Breakthrough Version And Paul responded after the leader gestured to him to speak, "Being well aware that you are a judge of this nation for many years, I cheerfully defend the *things* about myself, you being able to correctly know that there are not more *than* twelve days to me from *the day* that I walked up into Jerusalem so that I will bow down. And neither on the temple grounds did they find me having a discussion with anyone or pressuring a crowd, nor in the synagogues, nor throughout the city. Neither are they able to present *proof* to you concerning *the complaints* that they right now level against me.

Common English Bible The governor nodded at Paul, giving him permission to speak. He responded, "I know that you have been judge over this nation for many years, so I gladly offer my own defense. You can verify that I went up to worship in Jerusalem no more than twelve days ago. They didn't find me arguing with anyone in the temple or stirring up a crowd, whether in the synagogue or anywhere else in the city. Nor can they prove to you the allegations they are now bringing against me.

A. Campbell's Living Oracles Then Paul, after the governor had made a signal to him to speak, answered, Knowing that you, O Felix! have been for several years a judge to this nation, I answer for myself with the more cheerfulness; since you may know that it is no more than twelve days since I went up to worship at Jerusalem; and they neither

New Advent (Knox) Bible	<p>found me disputing with any man in the temple, nor making any insurrection among the people, either in the synagogues, or in the city: nor can they produce any proof of the things concerning which they now accuse me.</p> <p>Then the governor made a sign to bid Paul speak, and he answered, I am the more emboldened to make my defence, because I know well that thou hast been a judge over this nation for many years. Thou hast the means of assuring thyself that it is only twelve days since I came up to Jerusalem, to worship there. They have never found me raising controversy, or bringing a crowd together, either in the temple, or in the synagogues, or in the open city; nor can they produce any proof of the charges they bring against me.</p>
NT for Everyone	<p>A defense of the Hope</p> <p>The governor motioned to Paul to speak.</p> <p>“I understand that you have been governor of this nation for several years,” he began, “and therefore I am all the more pleased to make my defense before you. You will be able to discover that it is not more than twelve days since I came up to worship at Jerusalem. They didn’t find me disputing with anybody in the Temple; nor was I stirring up a crowd, either in the synagogues or elsewhere in the city. They can provide no proof of any of the charges they are now bringing against me.</p>
20 th Century New Testament	<p>On a sign from the Governor, Paul made this reply: "Knowing, as I do, for how many years you have acted as Judge to this nation, it is with confidence that I undertake my own defense. For you can easily ascertain that it is not more than twelve days ago that I went up to worship at Jerusalem, Where my prosecutors never found me holding discussions with any one, or causing a crowd to collect--either in the Temple, or in the Synagogues, or about the city; And they cannot establish the charges which they are now making against me.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>When the governor motioned for Paul to speak, he began his response: “Knowing that you have been a judge over this nation for many years, I gladly make my defense. You can verify for yourself that no more than twelve days ago I went up to Jerusalem to worship. Yet my accusers did not find me debating with anyone in the temple or riling up a crowd in the synagogues or in the city. Nor can they prove to you any of their charges against me.</p>
Conservapedia Translation	<p>Then Paul, after the procurator motioned to him to speak, answered, "Given that I realize that you have been for many years a judge for this nations, I now even more cheerfully answer for myself:"</p> <p>"So that you may understand, it has been only twelve days since I went up to Jerusalem to worship,..."</p> <p>"and they have never found me in the temple arguing with any man, or inciting the people to riot, not in the synagogues, nor in the city."</p> <p>"Nor can they prove the things that they are now accusing me of."</p>
Revised Ferrar-Fenton Bible	<p>Pauls First Defence.</p> <p>On the Governor then motioning him to speak, Paul said: "Knowing, as I do, that you have been a judge of this nation for many years, I answer all the more confidently for myself the charges which have been brought against me. It can be proved to you, that not more than twelve days have elapsed since I went up to Jerusalem to worship; and neither in the temple did they find me courting discussion with any one, nor creating a disturbance, either in the synagogues, or in the city. Neither are they able to prove to you what they now charge against me.</p>
Free Bible Version	<p>The Governor motioned for Paul to respond. “Recognizing you have been a judge over this nation for many years, I gladly make my defense,” Paul began.</p> <p>“You can easily verify that I arrived in Jerusalem to worship just twelve days ago. Nobody found me arguing in the Temple with anyone, or inciting people to riot in</p>

	any synagogue or anywhere in the city. Nor can they prove to you any of their accusations against me.
God's Truth (Tyndale)	Then Paul (after that the ruler himself had beckoned unto him that he should speak) answered: I shall with a more quiet mind answer for myself, for as much as I understand that you have been of many years a judge unto this people, because that you may know that there are yet, but twelve days since I went up to Jerusalem for to pray, and that they neither found me in the temple disputing with any man, either raising up the people neither in the Synagogues, nor in the city. Neither can they prove the things whereof they accuse me.
International Standard V	When the governor motioned for Paul to speak, he replied: "Since I know that you have been a judge over this nation for many years, I am pleased to present my defense. You can verify for yourself that I went up to worship in Jerusalem no more than twelve days ago. They never found me debating with anyone in the Temple or stirring up a crowd in the synagogues or throughout the city, and they cannot prove to you the charges they are now bringing against me.
Montgomery NT	Then at a nod from the governor, Paul spoke. "Because I know that for many years you have been a judge in this nation, I feel encouraged to make my defense. "For you have it in your power to know that it is not more than twelve days ago that I went up to Jerusalem to worship; "and that neither in the Temple, nor in the synagogues, nor in the city, did they find me disputing with any man or stirring up a crowd. "Nor can they prove the charges which they are now bringing against me.
Riverside New Testament	Paul answered, when the Governor nodded to him to speak, "Because I know that for many years you have been a judge to this nation, I feel courage in defending myself. You can ascertain that it is not more than twelve days since I went up to Jerusalem to worship. Neither did they find me discussing with any one in the Temple courts nor making any tumultuous gatherings in the synagogues nor anywhere in the city, nor can they bring you proofs of their accusations against me.
Leicester A. Sawyer's NT	And the procurator making a sign to him to speak, Paul answered, Knowing that you have been for many years a judge of this nation, I shall defend myself cheerfully, you being able to know that it is not more than twelve days since I went up to worship at Jerusalem. And they did not find me in the temple disputing with any one, or making a disturbance of the multitude, neither in the synagogues nor in the city; neither can they prove the things of which they now accuse me.
Weymouth New Testament	Then, at a sign from the Governor, Paul answered, "Knowing, Sir, that for many years you have administered justice to this nation, I cheerfully make my defence. For you have it in your power to ascertain that it is not more than twelve days ago that I went up to worship in Jerusalem; and that neither in the Temple nor in the synagogues, nor anywhere in the city, did they find me disputing with any opponent or collecting a crowd about me. Nor can they prove the charges which they are now bringing against me.
Worsley's New Testament	Then Paul, when the governor permitted him to speak, answered <i>in this manner</i> , "As I know that thou hast been many years a judge to this nation, I do the more cheerfully answer for myself: because thou mayst know, that there are not more than twelve days since I went up to worship at Jerusalem: and they neither found me disputing with any one in the temple, or making sedition among the people, neither in the synagogues, nor in the city: nor can they prove <i>the things</i> of which they now accuse me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the governor motioned to Paul who said: "As I know that you have administered this nation for many years, I make my defense with much confidence. You yourself can ascertain that not more than
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twelve days ago I went up to Jerusalem to worship, and that they did not find me disputing with anyone or inciting the people, either in the Temple or in the synagogues or in the city. So they cannot prove the things of which they now accuse me. 21:26

The Heritage Bible

And Paul answered, the governor having nodded to him to speak, Knowing you as being a judge to this race of many years, I offer a defense concerning myself with cheerful confidence,

Your having power to recognize that there are absolutely not more than twelve days to me from when I went up to Jerusalem to prostrate myself.

And they absolutely did not find me in the temple speaking out with any man, or making a standing controversy with the multitude, absolutely not in the synagogues, absolutely not throughout the city;

And they absolutely do not have the power to cause to stand concerning what they now formally charge me.

New American Bible (2011)

* Then the governor motioned to him to speak and Paul replied, "I know that you have been a judge over this nation for many years and so I am pleased to make my defense before you. As you can verify, not more than twelve days have passed since I went up to Jerusalem to worship. Neither in the temple, nor in the synagogues, nor anywhere in the city did they find me arguing with anyone or instigating a riot among the people. Nor can they prove to you the accusations they are now making against me.

* [24:10–21] Whereas the advocate Tertullus referred to Paul's activities on his missionary journeys, the apostle narrowed the charges down to the riot connected with the incident in the temple (see Acts 21:27–30; 24:17–20). In his defense, Paul stresses the continuity between Christianity and Judaism.

Revised English Bible—1989

The governor then motioned to Paul to speak, and he replied as follows: "Knowing as I do that for many years you have administered justice to this nation, I make my defence with confidence. As you can ascertain for yourself, it is not more than twelve days since I went up to Jerusalem on a pilgrimage. They did not find me in the temple arguing with anyone or collecting a crowd, or in the synagogues or anywhere else in the city; and they cannot make good the charges they now bring against me.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When the governor motioned for Sha'ul to speak, he replied, "I know that you have been judge over this nation for a number of years, so I am glad to make my defense. As you can verify for yourself, it has not been more than twelve days since I went up to worship in Yerushalayim; and neither in the Temple nor in the synagogues nor anywhere else in the city did they find me either arguing with anyone or collecting a crowd. Nor can they give any proof of the things of which they are accusing me.

Hebraic Roots Bible

But the governor signaling to him to speak, Paul answered: Understanding you as being a judge to this nation many years, I cheerfully defend myself as to the things concerning myself.

You are able to know that not more than twelve days are to me since I went worshipping in Jerusalem;

and neither did they find me reasoning with anyone in the sanctuary, or making a gathering of a crowd, neither in the synagogues, nor throughout the city;

nor are they able to prove that concerning which they now accuse me.

Holy New Covenant Trans.

The governor signaled for Paul to speak. So Paul answered, "Governor Felix, I know that you have been a judge over this nation for many years. So I am happy to defend myself before you. I went up to worship in Jerusalem only twelve days ago. You can learn for yourself that this is true. These Jews who are accusing me

The Scriptures 2009	<p>did not find me arguing with anyone in the temple. I was not stirring up a crowd. And I was not causing trouble or arguing in the houses of worship or any place else in the city. They cannot prove the things they are claiming against me now.</p> <p>And when the governor had motioned him to speak, Sha'ul answered, "Knowing that for many years you have been a judge of this nation, I gladly defend myself, seeing you are able to know that it is not more than twelve days since I went up to Yerushalayim to worship.</p> <p>"And they neither found me in the Set-apart Place disputing with anyone nor stirring up the crowd, either in the congregations or in the city.</p>
Tree of Life Version	<p>"Nor are they able to prove the charges of which they now accuse me.</p> <p>When the governor nodded for him to speak, Paul responded: "Knowing that you have been judge over this nation for many years, I gladly make my own defense. As you can verify, it is no more than twelve days since I went up to Jerusalem to worship.</p> <p>They did not find me arguing with anyone or inciting a riot—not in the Temple or in the synagogues or anywhere else in the city.</p> <p>Nor can they prove to you the charges they now bring against me.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...answers also The Paul nodding [to] him the ruler to say {some things} from many years being you judge [for] the nation this Knowing cheerfully the [things] about myself [I] account having (ability) you to know for not More are [to] me Days {than} twelve [ones] from whom [I] ascend Worshiping to jerusalem and neither in the temple [They] find me to someone discussing {something} or conspiracy making [of] crowd neither in the assemblies neither in the city not to stand {something} [They] have (ability) [to] you about which* now [They] accuse me...</p>
Awful Scroll Bible	<p>Moreover Paul, the governor nodding for him to speak out, resolves-out, "Standing-knowing, you is being out of many years a judge to this nation, I consider-away well-in-passion concerning myself,</p> <p>(")you being able to come to know, that there are either not greater than twelve days, from which I walked-up from-within Jerusalem, willing to kiss-towards,</p> <p>(")and- found me -not from-within the temple, speaking-through with regards to anyone, nor effecting a rising-together-with the multitude, even-not from-within the drawings-together, and-not in the city.</p> <p>(")And- they able -not to put- me -by, concerning which, they are now accordingly-to-a-forum to me.</p>
Concordant Literal Version	<p>Besides, Paul, the governor nodding to him to speak, answered, "Being versed in the fact that for many years you are a judge in this nation, cheerfully am I defending that which concerns myself,</p> <p>at your being able to recognize that it is not more than twelve days since I went up to worship in Jerusalem.</p> <p>And they neither found me in the sanctuary arguing with anyone, or making a concourse of the throng, nor in the synagogues, nor at the city,</p> <p>nor can they present evidence to you for that concerning which they are now accusing me.</p>
exeGesés companion Bible	<p><u>PAULOS PLEADS TO PHELIX</u></p> <p>And after the governor nods to him to word,</p> <p>Paulos answers,</p> <p>I understand that for many years</p> <p>you have been a judge to this goyim,</p> <p>I plead the more cheerfully concerning myself:</p> <p>because you can know</p> <p>that there are yet no more than twelve days</p>

from my ascending to Yeru Shalem to worship:
and they neither found me in the priestal precinct
reasoning with anyone,
nor making the multitude conspire
- neither in the synagogues nor in the city:
neither can they present those
about which they now accuse me.

Orthodox Jewish Bible

And when the Moshel nodded to him to speak, Rav Sha'ul answered, "Knowing that for many years you have been a shofet (judge) to this nation, I cheerfully make my hitstaddekut.

"You will be able to learn that not more than twelve days have elapsed since I made an aliyah to worship in Yerushalayim.

"And neither in the Beis Hamikdash did they find me conversing with anyone nor did they find me stirring up the multitude either in the shuls or anywhere in Yerushalayim.

"Nor are they able to prove to you concerning the things of which now they are accusing me.

Rotherham's Emphasized B.

And Paul answered, when the governor had motioned him to be speaking,—
<Well knowing thee to have been [for many' years] judge unto his nation>
||cheerfully|| [as to the things concerning myself] do I make defence; seeing thou art able to ascertain that there are [not more] than twelve days, since I went up to worship in Jerusalem,—and neither [in the temple] found they me [with any one] disputing, or causing [a halt] of the multitude, either in the synagogues or throughout the city,—
neither can they make good the things concerning which they are [now] accusing me.

Expanded/Embellished Bibles:

The Amplified Bible

When the governor nodded for him to speak, Paul answered, "Knowing that for many years you have been a judge over this nation, I make my defense cheerfully and with good courage. As you can easily verify, it has been no more than twelve days since I went up to Jerusalem to worship. Neither in the temple, nor in the synagogues, nor elsewhere in the city did they find me carrying on a discussion or disputing with anybody or causing a crowd to gather. Nor can they present evidence to you to prove what they now bring against me.

An Understandable Version

And when the governor had motioned for him to speak, Paul answered *[the charges, by saying]*, "I know *[Your Excellency]* that you have administered justice for this nation for many years, so I am glad to make my defense *[before you]*. *[I know]* you can verify that it has not been over twelve days since I went up to Jerusalem to worship. *[While there]* I was not observed arguing with anyone or trying to stir up a crowd *[to riot]* in the Temple or in the synagogues or *[anywhere else]* in the city. Neither can anyone prove to you the charges they are now bringing against me.

The Expanded Bible

When the governor ·made a sign [motioned; gestured] for ·Paul [·him] to speak, Paul ·said [responded], "I know you have been a judge over this nation for ·a long time [·many years]. So I ·am happy to [gladly; confidently] defend myself before you. You can ·learn [find out; verify] for yourself that I went to worship in Jerusalem ·only [·no more than] twelve days ago. ·Those who are accusing me [·They] did not find me arguing with anyone in the Temple or stirring up the ·people [crowd] in the synagogues or in the city. They cannot prove the ·things they are saying [charges; accusations] against me now.

Jonathan Mitchell NT

Following this, with the governor nodding to him to be now speaking, Paul gave a discerning response: "Being fully versed in the knowledge of you being a judge of

this nation for many years, in a good spirit and with passion I readily proceed making a defense about the things concerning myself.

"With your being able to fully recognize and verify for yourself that for me there have not been more than twelve days since I walked up into Jerusalem, intending to be worshipping,

"and that they found me – neither within the Temple complex, nor within the synagogues, nor down through the city – neither dialoging or arguing with anyone, nor in the act of creating a tumult by collecting folks to be taking a stand on some issue, and thus making a mob of the crowd.

"Nor even are they now able to substantiate to you (or: set beside you [evidence]) concerning that for which at this time they continue accusing me.

P. Kretzmann Commentary

Verses 10-13

Paul denies the charges:

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,

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

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;

neither can they prove the things whereof they now accuse me.

Kretzmann's **commentary** for Acts 24:10–13 has been placed in the **Addendum**.

Syndein/Thieme

Then Paul, after that the Procurator {Felix} nodded unto him to speak, was given an answer, "Forasmuch as I comprehend {'epistamai' means to comprehend from understanding the meaning of current events by looking at history} that you have been of many years a judge of this nation . . . I am delighted to defend myself."

{Note: A Roman just gently nodded his head to indicate who should speak. A lot of arrogance here and he has just been 'stroked' by the Lawyer. Paul can not wait to just state the facts of the case objectively! Felix has a tiger by the tail and is just finding this out!}

"Because you, being constantly able to fully understand that there are yet but twelve days since I went up to Jerusalem with the purpose to worship."

{Note: Paul is pointing out that the 3 charges against him are impossible. He just did not have enough time to do them all even if he wanted to. He was in jail 6 of the 12 days!}

"And they neither found me in the temple disputing with any man {he did not disturb the peace in the temple or defame the temple by arguing in it} . . . neither raising up the people {not talking up a revolt against Rome} . . . neither in the synagogues nor in the city."

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

{Note: Hearsay is not permitted. These witnesses' testimony was not valid evidence in Roman courts.}

Translation for Translators

Paul disproved what they had said, but admitted that he was a Christian.

Acts 24:10-21

Then the governor motioned with *his hand to Paul* that he should speak. So Paul replied. He said, "Governor Felix, I know that you(sg) have judged this Jewish province for many years. Therefore I gladly defend myself, confident *that you will listen to me and will judge me fairly*. You (sg) can easily ascertain that ◀it has not been more than twelve days since/only twelve days ago▶ I went up went up to Jerusalem to worship God. *That is not enough time to cause a lot of trouble*. No one *can claim legitimately that they saw me arguing with anyone at the Temple courts because I did not do that*. No one *can claim legitimately that they saw me causing people to riot in any Jewish meeting place, or causing trouble anywhere*

else in Jerusalem city, because I did not do that. So they cannot prove to you the things about which they are now accusing me.

The Voice

Paul: I am happy now to make my defense to you, sir, knowing that you have been a judge over this nation for many years. Just 12 days ago, I went up to Jerusalem to worship, as you can easily verify. I wasn't arguing with anyone in the temple. I wasn't stirring up a crowd in any of the synagogues. I wasn't disturbing the peace of the city in any way. They did not find me doing these things in Jerusalem, nor can they prove that I have done any of the things of which they have accused me.

Bible Translations with Many Footnotes:

Lexham Bible

And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“gestured”)] **the governor gestured for him to speak, Paul replied, “Because I** [*Here “because ” is supplied as a component of the participle (“know”) which is understood as causal] **know you have been a judge over this nation for many years, I defend myself cheerfully with respect to the things concerning myself. You can ascertain that it has not been more than** [Literally “there are not to me more than”] **twelve days since** [Literally “from which time ”] **I went up to Jerusalem to worship. And neither did they find me arguing with anyone or making a crowd develop in the temple courts** [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] **nor in the synagogues nor throughout the city. Nor can they prove the things** [*Here the direct object is supplied from context in the English translation] **to you concerning which they are now accusing me.**

NET Bible®

Paul's Defense Before Felix

When the governor gestured for him to speak, Paul replied, “Because I know³⁴ that you have been a judge over this nation for many years, I confidently make my defense.³⁵ As you can verify³⁶ for yourself, not more than twelve days ago³⁷ I went up to Jerusalem³⁸ to worship. They did not find me arguing³⁹ with anyone or stirring up a crowd⁴⁰ in the temple courts⁴¹ or in the synagogues⁴² or throughout the city,⁴³ nor can they prove⁴⁴ to you the things⁴⁵ they are accusing me of doing.⁴⁶

^{34tn} Grk “knowing.” The participle ἐπιστάμενος (epistamenos) has been translated as a causal adverbial participle.

^{35sn} “Because...defense.” Paul also paid an indirect compliment to the governor, implying that he would be fair in his judgment.

^{36tn} BDAG 369 s.v. ἐπιγινώσκω 2.c has “notice, perceive, learn of, ascertain...Also as legal t.t. ascertain (2 Macc 14:9) τὶ Ac 23:28; cp. 24:8. W. ὅτι foll. Ac 24:11.” “Verify” is an English synonym for “ascertain.”

^{37tn} Grk “it is not more than twelve days from when.” This has been simplified to “not more than twelve days ago.”

^{38sn} Part of Paul's defense is that he would not have had time to organize a revolt, since he had arrived in Jerusalem not more than twelve days ago.

^{38map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{39tn} Or “disputing,” “conducting a heated discussion.”

^{40tn} BDAG 381 s.v. ἐπίστασις 2 has “ἐ. ποιεῖν ὄχλου to cause a crowd to gather Ac 24:12.” Roman authorities would not allow a mob to gather and threaten the peace, and anyone suspected of instigating a mob would certainly be arrested.

^{41tn} Grk “in the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

^{42sn} See the note on synagogue in 6:9.

^{43sn} A second part of Paul's defense is that he did nothing while he was in Jerusalem to cause unrest, neither arguing nor stirring up a crowd in the temple courts or in the synagogues or throughout the city.

^{44th} BDAG 778 s.v. παρίστημι/παριστάνω 1.f has “οὐδὲ παραστήσαι δύνανταί σοι περὶ τῶν νυνὶ κατηγορούσιν μου nor can they prove to you the accusations they are now making against me Ac 24:13.”

^{sn} Nor can they prove. This is a formal legal claim that Paul’s opponents lacked proof of any wrongdoing. They had no witness who could justify the arrest at the temple.

^{45th} The words “the things” are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

^{46th} Grk “nor can they prove to you [the things] about which they are now accusing me.” This has been simplified to eliminate the relative pronoun (“which”) in the translation.

The Spoken English NT

When the governor nodded for him to speak, Paul gave his response. “Since you’ve been a judge in this nation for many years, I’m happy to offer a defense of myself. You can verify that I went up to Jerusalem to pray not more than twelve days ago. And I wasn’t found arguing with anyone or attracting a crowd—not in the Temple, in the synagogues,^k or around the city.

And they can’t prove the things they just accused me of.^l

^{k.} Prn. **sinn-a-goggz.**

^{l.} Lit. “Nor are they able to prove to you about the things they’re now accusing me of.”

Wilbur Pickering’s New T.

When the governor had nodded to him to speak, Paul answered: “Knowing, as I do, that you have been an equitable judge of this nation for many years, I do the more cheerfully answer for myself, because you can ascertain that it is not more than twelve days since I went up to Jerusalem to worship. They did not find me disputing with anyone or stirring up a crowd—not in the temple, not in the synagogues, not around the city. Nor can they prove the things of which they now accuse me.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But Paul answered, the governor having motioned for him to be speaking, “Knowing [that] you being a judge to this nation for many years, the more confidently I speak in my defense the [things] concerning myself, you being able to ascertain that [there] are not more [than] twelve days to me from which [time] I went up to be prostrating myself in worship in Jerusalem, and neither in the temple did they find me disputing with anyone or causing an uprising of the crowd, nor in the synagogues nor in the city.

“Nor are they able to prove [against] me [the things] concerning which they are now accusing me.

Benjamin Brodie’s trans.

Then Paul, after the governor gave him the nod to speak, began his judicious response: “For many years, knowing that you have been a judge over this nation, I cheerfully defend myself from the things against me,

Because you are able to fully understand that there has not been more than twelve days from which I myself went up to Jerusalem to worship.

Furthermore, neither did they find me in the temple disputing with anyone or stirring up trouble with a crowd of people, neither in the synagogues or throughout the city. Neither are they able to prove to you the things which they are accusing me of.

Berean Literal Bible

And the governor having made a sign to him to speak, Paul answered: “Knowing you as being judge to this nation for many years, I make a defense cheerfully to the things concerning myself. You are able to know that there are to me not more than twelve days since I went up to worship in Jerusalem. And neither did they find me reasoning with anyone or making a tumultuous gathering of a crowd in the temple, nor in the synagogues, nor in the city. Nor are they able to prove to you concerning *the things* of which now they accuse me.

Charles Thomson NT	In answer to this, when the general beckoned to him to speak, Paul replied. Knowing that thou hast been for many years a judge to this nation, I enter upon my defence with the more cheerfulness, as thou canst know that it is not more than twelve days since I went up to worship at Jerusalem. And they neither found me disputing with any man in the temple; nor raising sedition among the people, either in the synagogues or in the city: nor can they prove any of the things which they now lay to my charge.
Context Group Version	And when the governor had beckoned to him to speak, Paul answered, Since I know that you have been for many years a judge to this ethnic group {or nation}, I cheerfully make my defense: Seeing that you can take knowledge that it is not more than twelve days since I went up to bow down in deference at Jerusalem: and neither in the temple did they find me dialoging with any man or stirring up a crowd, nor in the community centers, nor in the city. Neither can they prove to you the things from which they now accuse me.
Far Above All Translation	Then, when the governor had signalled to him that he <i>should</i> speak, Paul answered, "Knowing that you have been a judge over this people for many years, I make a defence of the <i>charges</i> concerning me in very good spirits, while you may know that it is no more <i>than</i> twelve days since I went up to Jerusalem to worship. Now they did not find me in the temple disputing with anyone or causing a popular riot, either in the synagogues or around the city. Nor can they incriminate me concerning the <i>things</i> of which they now accuse me.
Legacy Standard Bible	And when the governor had nodded for him to speak, Paul answered: "Knowing that for many years you have been a judge to this nation, I cheerfully make my defense, since you are able to ascertain the fact that no more than twelve days ago I went up to Jerusalem to worship. And neither in the temple, nor in the synagogues, nor across the city did they find me carrying on a discussion with anyone or causing a riot [Lit <i>an attack of a mob</i>]. Nor are they able to prove to you of what they are now accusing me.
Literal Standard Version	And Paul—the governor having beckoned to him to speak—answered, "Knowing [that] for many years you have been a judge to this nation, I answer more cheerfully the things concerning myself; you being able to know that it is not more than twelve days to me since I went up to worship in Jerusalem, and neither did they find me reasoning with anyone in the temple, or making a dissension of the multitude, nor in the synagogues, nor in the city; nor are they able to prove against me the things concerning which they now accuse me.
Modern English Version	Paul's Defense Before Felix After the governor motioned to him to speak, Paul answered, "Knowing that for many years you have been a judge over this nation, I cheerfully defend myself. You may verify that it is no more than twelve days since I went up to Jerusalem to worship. They did not find me in the temple or in the synagogues or in the city disputing with anyone or stirring up a crowd. They cannot prove the things concerning which they now accuse me.
Modern Literal Version 2020	Now <i>after</i> the governor signaled to him to speak, Paul answered, I know you are a judge to this nation out-of many years <i>experience</i> . I am cheerfully making <i>my</i> defense <i>with</i> the things concerning myself. You <i>surely</i> are able to know that there are not more-than twelve days to me from which <i>time</i> I went-up in Jerusalem (will worship <i>there</i>); and they did not find me reasoning <i>angrily</i> with anyone, or making* a hostile gathering of <i>the</i> crowd in the temple, nor in the synagogues, nor in the city, nor are they able to present <i>things</i> concerning me, of which they are now accusing me.
New European Version	.

New Matthew Bible

Then Paul (after the governor himself had indicated to him that he should speak) answered, I shall with a more quiet mind answer for myself, since I understand that for many years you have been a judge to this people, in order that you may know that it is yet only twelve days since I went up to Jerusalem to pray, and they neither found me in the temple disputing with anyone, nor inciting the people, neither in the synagogues nor in the city. Nor can they prove the things they accuse me of.

Niobi Study Bible

The Defense Before Felix

Then Paul, after the governor had beckoned unto him to speak, answered: "Inasmuch as I know that you have been for many years a judge unto this nation, I do the more cheerfully answer for myself.

For you may understand that there have been yet but twelve days since I went up to Jerusalem to worship.

And they neither found me in the temple disputing with any man, neither stirring up the people, neither in the synagogues nor in the city.

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

Revised Geneva Translation

Then Paul, after the Governor had beckoned to him that he should speak, answered, "Because I know that you have been a judge over this nation for many years, I do the more gladly answer for myself,

"seeing that you may know that it has only been twelve days since I came up to worship in Jerusalem.

"And they neither found me in the Temple (disputing with any man or inciting uproar among the people), nor in the synagogues, nor in the city.

"Nor can they prove the things of which they now accuse me.

A Voice in the Wilderness

Then Paul, after the governor had nodded to him to speak, answered: Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully make my defense, because you may ascertain that it is no more than twelve days since I went up to Jerusalem to do homage.

And they neither found me in the temple disputing with anyone nor inciting the crowd, neither in the synagogues nor throughout the city. Nor can they prove the things of which they now accuse me.

The gist of this passage:

Paul speaks and enumerates several reasons why the charges against him are bogus.

10-13

Acts 24:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #611
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 24:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; nominative case	Strong's #3972
neúō (νεύω) [pronounced NYOO-oh]	<i>nodding to, signaling with a nod; giving (someone) the go-ahead</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #3506
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
hêgemôn (ἡγεμῶν) [pronounced hayg-em-OWN]	<i>prince, governor, leader, chief; procurator</i>	masculine singular noun, genitive/ablative case	Strong's #2232
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004

Translation: After the procurator nodded to him from to speak, Paul replied. ...

Felix listened to the charges made by the orator Tertullus, and when he was done speaking, Felix looked over to Paul and nodded, meaning that he could speak now.

What follows in vv. 10–21 is Paul's defense. Although these are accurate quotations, we do not know how lengthy that this hearing was. Were witnesses called? Did this hearing last for 10 minutes (as the recorded speech would indicate) or was this hearing 30 minute to an hour? I assume this was longer than a 10 minute hearing. That is, there was additional testimony by Paul, Tertullus and/or possibly others. All history is edited; so we should not be surprised that this trial has edited testimony.

Acts 24:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective; genitive/ablative case	Strong's #4183

Acts 24:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
etê (ἔτη) [pronounced EHT-ay]	years	neuter plural noun; genitive/ablative case	Strong's #2094
ôn/ousa/on (ὢν/οὔσα/ὄν) [pronounced own/OO-sah/on]	being, be, is, are; coming; having	masculine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
se (σέ) [pronounced seh]	you, to you, towards you	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
kritês (κριτής) [pronounced kree-TACE]	a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; a the leader or ruler of the Israelites	masculine singular noun; accusative case	Strong's #2923
tô (τῷ) [pronounced toe]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation	neuter singular noun, dative, locative or instrumental case	Strong's #1484
toutô (τούτῳ) [pronounced TOO-toh]	to this, in this one, by this thing; by this ____	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)
epistamai (ἐπίσταμαι) [pronounced ehp-IHS-tam-ahee]	knowing, understanding, putting (to) the mind (upon), one who comprehends, being acquainted with	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1987

Translation: ...“Knowing that you keep on being a judge to this nation for many years,...

Paul also spends a short amount of time making nice to Felix. “Listen, I know that you have been a judge over this nation for many years,” he starts out.

Antonius Felix was the 4th Procurator of Judæa, being in that office between A.D. 52–60. This is how we know the date of this chapter. Felix is going to keep Paul incarcerated for two years (with actually declaring him guilty), and then Festus will take Felix's place. Therefore, this trial takes place in A.D. 58. This helps us to set the dates for previous and subsequent chapters (which will match up with the historic dates of the famous people named in these chapters).

Acts 24:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εὐθύμος (εὐθύμος) [pronounced YOO-thoo-moss]	<i>cheerfully; cheerful, well disposed, kind; of good cheer, of good courage; more confidently; encouraged</i>	adverb/adjective	Strong's #2115
In the Strong's Exhaustive Concordance (enhanced) and Thayer's Lexicon, this is listed as an adjective. However, in the interlinear Westcott Hort text and Byzantine Greek text, this is listed as an adverb (without gender or number).			
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
εμαυτου/εμαυτῶ/ εμαυτον (ἐμαυτοῦ/ ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow-TOO, em-ow-TOE, em-ow-TON]	<i>I, me, myself, mine, my own self</i>	genitive, dative and accusative forms compound pronoun	Strong's #1683 (compound of #1700 & #846)
απολογέομαι (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ahee]	<i>to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #626

Translation: ...cheerfully I will keep on defending myself of the things concerning me.

"Therefore," Paul says, "I will cheerfully defend myself regarding the charges against me."

Acts 24:10 After the procurator nodded to him from to speak, Paul replied. "Knowing that you keep on being a judge to this nation for many years, cheerfully I will keep on defending myself of the things concerning me. (Kukis mostly literal translation)

Essentially Paul, speaking to Felix, says, "I know that you have been a judge for quite a number of years, so I am confident to defend myself before you." At that time, Felix had been the procurator (governor) of Judæa, and therefore the top judge in Judæa.

Acts 24:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; genitive/ablative case	Strong's #1410

Acts 24:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
epiginōskō (ἐπιγινώσκω) [pronounced eh-p-ihg-in-OÇ-koh]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	aorist active infinitive	Strong's #1921
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	feminine plural adjective; comparative; nominative case	Strong's #4119
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEM]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
dōdeka (δώδεκα) [pronounced DOH-dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Spelled ἄφ´ before a vowel.			
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	1 st person singular, aorist active indicative	Strong's #305

Acts 24:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i>]	<i>worshiping, doing reverence to, adoring, prostrating oneself in homage; kissing</i>	masculine singular, future active participle, nominative case	Strong's #4352
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: You are able to know that [it] has been no more than twelve days from when I went up into Jerusalem to worship.

What Paul says here suggests that perhaps there was more testimony given; or perhaps the note from the chiliarch was longer. In any case, Paul testifies that everything that he is being charged with took place over the past week and a half.

“Given the information that you have, you realize that all of this took place in the past 12 days,” Paul testified.

What is his point? All of this took place so recently that, evidence and witnesses are easy to bring. This just happened, there were a great many witnesses; so this should be easy to decide.

Furthermore, Paul has been in Jerusalem too short a time to start up a revolution against anyone or anything.

Now obviously, when you are in court, there are a great many unexpected variables. We will discover these variables in the final third of this chapter. Sometimes, a court case is not about the facts; sometimes the punishment related to a court case is unrelated to the case or the testimony or the actual guilt.

During this period of time, both Jewish law and Roman law were very objective systems of jurisprudence. However, bear in mind that these two systems of law also put Jesus on the cross.

Acts 24:11 You are able to know that [it] has been no more than twelve days from when I went up into Jerusalem to worship. (Kukis mostly literal translation)

What Paul is doing here—and this is very clever on his part—is he is confining the accusations made against him to this past 12 day period of time of what he did in Jerusalem.

Has Paul gone into **synagogues** and ended up in a debate? Apparently so—but not in this specific time frame, not in Jerusalem during this specific time frame.

“What they are accusing me of,” Paul says, “has just happened in the past 12 days. So they can produce a plethora of witnesses for what they accuse me of.” But they can’t.

Acts 24:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
οὔτε (οὔτε) [pronounced <i>OO-the</i>]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
ἱερόν (ἱερόν) [pronounced <i>hee-er-OM</i>]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411
εὕρισκω (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
ἐγώ (ἐγώ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τινα (τινα) [pronounced <i>tihn-ah</i>]; τι (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
διαλέγομαι (διαλέγομαι) [pronounced <i>dee-al-EHG-ohm-ahēe</i>]	<i>conversing, saying thoroughly, discussing (in argument or exhortation); disputing, one who is preaching (unto), reasoning (with), speaking (with)</i>	masculine singular, present (deponent) middle/passive participle, accusative case	Strong's #1256

Translation: They did not find me in the Temple disputing directly with anyone...

Paul's testimony continues: "During this short period of time, my accusers did not see me disputing directly with anyone on the Temple grounds." Obviously, had this occurred, they could produce that person or persons with whom Paul disputed; and they could bring witnesses to such a dispute.

What Paul actually did takes place in Acts 21:17–36. The mob was stirred up by the Jewish religious types, not by Paul. There would be witnesses to this.

Acts 24:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; except, save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
episustasis (ἐπισύστασις) [pronounced ep-ee-SOO-stas-is]	<i>a hostile banding together, the exciting to a riotous gathering of the people to make a mob</i>	feminine singular noun, accusative case	Strong's #1999
Thayer definitions: 1) a hostile banding together or concourse; 1a) to excite to a riotous gathering of the people to make a mob; 1b) a troublesome throng of persons seeking help, counsel, comfort; 1c) throng to one.			
Strong definitions: From the middle of a compound of G1909 and G4921; a conspiracy, that is, concourse (riotous or friendly): - that which comes upon, + raising up.			
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; accusative case	Strong's #4160
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble, a mob; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, genitive/ablative case	Strong's #3793

Translation: ...or gathering together a hostile crowd;...

Paul did not organize a hostile crowd to cause problems for anyone. He did not take a dozen people into the Temple courtyard and start demonstrating or carrying signs or shouting down teachers or sacrifices taking place there. Nothing like this occurred. Again, there would be witnesses.

Acts 24:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588

Acts 24:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagôgai (συναγωγαι) [pronounced soon-ag-oh-GUY]	<i>synagogues, assemblies, congregations; assemblage of persons; specifically Jewish synagogues (plces for meetings)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #4864

Translation: ...nor [did I do these things] in the synagogues,...

Paul expands his defense. "None of these things took place on the Temple grounds; nor in any of the synagogues in Jerusalem.

Acts 24:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: ...or in the city.

"These things that my accusers accuse me of—they did not take place anywhere in the city," is his testimony.

Acts 24:12 You are able to know that [it] has been no more than twelve days from when I went up into Jerusalem to worship. They did not find me in the Temple disputing directly with anyone or gathering together a hostile crowd; nor [did I do these things] in the synagogues, or in the city. (Kukis mostly literal translation)

Paul was not in Jerusalem long enough to stir up and sort of rebellion. He was not in the Temple disputing with anyone about anything. He had not gathered up a hostile crowd to cause trouble. And he did not do anything like this on the Temple courtyard or in an **synagogue** in the city. There were very like witnesses with Paul who could corroborate his testimony.

Acts 24:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδέ (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761

Acts 24:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	aoist active infinitive	Strong's #3936
dunamai (δύναμαι) [pronounced <i>DOO-nam-ah-ee</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle or passive indicative	Strong's #1410
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
nuní (νυνί) [pronounced <i>noo-NEE</i>]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
katêgoreô (κατηγορέω) [pronounced <i>kat-ay-gor-EH-oh</i>]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	3 rd person plural, present active indicative	Strong's #2723
This is the third occurrence of this verb in Acts 24.			
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Neither are they able to bring to you [any evidence] concerning [these things] that they now accuse me of.

Paul has just described what he did not do, which is in direct opposition to what he is accused of.

He has defined the time period and the playing field (all of Jerusalem); and he concludes this portion of his argument by saying, "They cannot produce any evidence or witnesses to contradict what I have just said."

Acts 24:13 Neither are they able to bring to you [any evidence] concerning [these things] that they now accuse me of. (Kukis mostly literal translation)

Paul has many witnesses with him who could dispute all of the charges made by Tertullus; and he had no witnesses which could testify to the opposite.

Acts 24:10–13 After the procurator nodded to him from to speak, Paul replied. “Knowing that you keep on being a judge to this nation for many years, cheerfully I will keep on defending myself of the things concerning me. You are able to know that [it] has been no more than twelve days from when I went up into Jerusalem to worship. They did not find me in the Temple disputing directly with anyone or gathering together a hostile crowd; nor [did I do these things] in the synagogues, or in the city. Neither are they able to bring to you [any evidence] concerning [these things] that they now accuse me of. (Kukis mostly literal translation)

Acts 24:10–13 Felix, the procurator, looked over to Paul, nodding, indicating that he could speak. Paul then replied, “I know that you have been a judge over this nation for many years, and so I will willingly defend myself of the charges made against me. You know that it has been less than 12 days since I went up into Jerusalem to worship God. During my time in Jerusalem, they did not find me disputing with anyone in the Temple courtyard nor did I gather together a hostile crowd to do evil there. I did not do any of these things in the synagogues or anywhere else in the city. Neither are these people able to bring to you any actual evidence of these things that they accuse me of. (Kukis paraphrase)

I am not completely happy with my own translation below—particularly for the literal and nearly literal translations.

Now I keep on openly affirming this (thing) to you that, according to the way, which they keep on saying a faction, accordingly, I keep on serving by the fathers for the God, believing all the (things) according to the Law and the (things) in the prophets having been written. Confidence [I] keep on having toward the God, Whom even they these (things) they accept—a resurrection (from the dead) about to be of righteous (ones) and even unrighteous (ones). In this (thing) even he, I keep on practicing, a blameless conscience to have, face to face with the God and the men in everything.

Acts
24:14–16

Now I keep on openly affirming this thing to you that, [I believe and act] according to the way, which they keep on saying [is] a sect. Accordingly, I keep on serving by means of the ancestral God, believing all things in accordance with the Law and all that [which] stands written in the prophets. [I] keep on having confidence toward God, to Whom, even they keep on waiting for the resurrection (from the dead) [which is] about to be, of the righteous ones and the unrighteous ones. In this—even in Him—I keep on exercising [my faith], having a blameless conscience, directly with God and man in everything.

Now, I will affirm in open court that I do adhere to the Way, which some in this courtroom refer to as a sect. However, I believe that I truly serve God of our fathers. Furthermore, I also continue believing all things found in the Law and in all that which stands written by the prophets. Therefore, I continue to have confidence toward God, regarding Whom, they await the future resurrection from the dead of both the just and the unjust. I continue exercising faith in Him, having a blameless conscience before God and before man.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now I keep on openly affirming this (thing) to you that, according to the way, which they keep on saying a faction, accordingly, I keep on serving by the fathers for the God, believing all the (things) according to the Law and the (things) in the prophets having been written. Confidence [I] keep on having toward the God, Whom even

they these (things) they accept—a resurrection (from the dead) about to be of righteous (ones) and even unrighteous (ones). In this (thing) even he, I keep on practicing, a blameless conscience to have, face to face with the God and the men in everything.

Complete Apostles Bible

But I confess this to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing in all things which are written throughout the Law and in the Prophets, having hope in God, which even they themselves are waiting for, that there is going to be a resurrection of the dead, both of the just and the unjust. And in this I myself am engaging, having a conscience blameless toward God and men through everything.

Douay-Rheims 1899 (Amer.)

But this I confess to thee that according to the way which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets: Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. And herein do I endeavour to have always a conscience without offence, towards God and towards men.

Holy Aramaic Scriptures

But, however, I do confess this: That in this Yulphana {Teaching} which they mention; in it I work for The Alaha {The God} of abahay {my fathers}, while I am believing all things which are written in The Namusa {The Law} and in The Nabiye {The Prophets}, and where there is for me Masabryin {The Hope} concerning Alaha {God}, that which they also are expecting these things: That there is to be a future Resurrection from the place of the dead; of the Righteous and of the wicked. Because of this, I also labor, so that there should be a pure conscience for me before Alaha {God}, and before the sons of nasha {men}; constantly.

James Murdock's Syriac NT

But this indeed I acknowledge, that in that same doctrine of which they speak, I do serve the God of my fathers, believing all the things written in the law and in the prophets. And I have a hope in God, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked. And for this reason, I also labor to have always a pure conscience before God, and before men.

Original Aramaic NT

"And yet I confess this, that in the same doctrine of which they speak, I serve The God of my fathers, as I believe all things which are written in The Written Law and in The Prophets."
 "And while I have hope in God, which they also do, they preach these things: There is going to be a resurrection from the dead, of the righteous and of the evil."
 "Because of this, I also labor that my conscience may always be pure before God and before all people."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But this I will say openly to you, that I do give worship to the God of our fathers after that Way, which to them is not the true religion: but I have belief in all the things which are in the law and in the books of the prophets: Hoping in God for that which they themselves are looking for, that there will be a coming back from the dead for upright men and wrongdoers. And in this, I do my best at all times to have no reason for shame before God or men.

Bible in Worldwide English	But I myself tell you this. I worship the God of my fathers in the Christian way. They say this is not the right way. I believe everything that the law teaches. I believe everything that the prophets have written. I believe that God will raise from death both the good people and the bad people. These people here believe the same thing. I always try to do what is right to God and to men.
Easy English	What I do agree is this: I worship the same God that our Jewish ancestors worshipped. But I do this in the Way that Jesus has taught us. These men say that this is not the right way. But I believe in all God's Law that Moses wrote for us. I also believe in the messages that God's prophets have written in the Bible. I also trust God like these men do. Like them, I believe that people will become alive again after death. God will do this for all people, both good people and bad people. Because of that, I always try to do what is right. I do not want to do anything bad against God or against other people.
Easy-to-Read Version–2008	"But I will tell you this: I worship the God of our fathers as a follower of the Way, which these Jews say is not the right way, and I believe everything that is taught in the Law of Moses and all that is written in the books of the prophets. I have the same hope in God that these Jews have--the hope that all people, good and bad, will be raised from death. This is why I always try to do what I believe is right before God and before everyone.
God's Word™	But I'll admit to you that I'm a follower of the way of Christ, which they call a sect. This means that I serve our ancestors' God and believe everything written in Moses' Teachings and the Prophets. I hope for the same thing my accusers do, that people with God's approval and those without it will come back to life. With this belief I always do my best to have a clear conscience in the sight of God and people.
Good News Bible (TEV)	I do admit this to you: I worship the God of our ancestors by following that Way which they say is false. But I also believe in everything written in the Law of Moses and the books of the prophets. I have the same hope in God that these themselves have, namely, that all people, both the good and the bad, will rise from death. And so I do my best always to have a clear conscience before God and people.
J. B. Phillips	I will freely admit to you, however, that I do worship the God of our fathers according to the Way which they call a heresy, although in fact I believe in the scriptural authority of both the Law and the Prophets. I have the same hope in God which they themselves hold, that there is to be a resurrection of both good men and bad. With this hope before me I do my utmost to live my whole life with a clear conscience before God and man.
The Message	"But I do freely admit this: In regard to the Way, which they malign as a dead-end street, I serve and worship the very same God served and worshiped by all our ancestors and embrace everything written in all our Scriptures. And I admit to living in hopeful anticipation that God will raise the dead, both the good and the bad. If that's my crime, my accusers are just as guilty as I am. V. 16 will be placed with the next passage for context.
NIRV	It is true that I worship the God of our people. I am a follower of the Way of Jesus. Those bringing charges against me call it a cult. I believe everything that is in keeping with the Law. I believe everything that is in keeping with what is written in the Prophets. I have the same hope in God that these men themselves have. I believe that both the godly and the ungodly will rise from the dead. So I always try not to do anything wrong in the eyes of God or in the eyes of people.
New Life Version	"I will say this, I worship the God of our fathers in the new Way. They say it is a false way. But I believe everything that has been written in the Law and by the early preachers. I trust God for the same things they are looking for. I am looking for the dead to rise, both those right with God and the sinful. I always try to live so my own heart tells me I am not guilty before God or man.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>I do admit this much. I'm a follower of the Way, [4] which they call a cult. I worship the same God that our Jewish ancestors did. And I believe what is written in our Bible—everything in the books of Law [5] and everything written in the books of the Prophets. Like these men accusing me, I put my trust in God and in the hope that there is life after death—a resurrection of both the good and the bad. Because of this, I do the best I can to always live with a clear conscience in my relationship with God and with people.</p> <p>⁴24:14 Before people started calling the followers of Jesus "Christians" (see Acts 11:26) they called them "followers of the Way." Some wrote of it as "the way of the Lord." Didache (Teaching), a Christian manual written in either the first or second century, spoke of "Two Ways." There was the way that led to life and the way that led to death. When Jesus's disciple, Thomas, asked how to get to where Jesus was going, so he could go too, Jesus said, "I am the way, the truth, and the life. No one can come to the Father except through me" (John 14:6, New Living Translation).</p> <p>⁵24:14 The books of Law are the first five books in the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. They are anonymously written, but Jews taught that Moses wrote them. Sometimes "Law" refers to just the Jewish rules for living that appear in those books, especially in the book of Deuteronomy, which is a summary of the laws.</p>
Contemporary English V.	<p>I admit that their leaders think that the Lord's Way which I follow is based on wrong beliefs. But I still worship the same God that my ancestors worshiped. And I believe everything written in the Law of Moses and in the Prophets. I am just as sure as these people are that God will raise from death everyone who is good or evil. And because I am sure, I try my best to have a clear conscience in whatever I do for God or for people.</p>
Goodspeed New Testament	<p>I admit that in worshiping the God of my forefathers I follow the way of life that they call a sect, but I believe everything that is taught in the Law or written in the prophets, and I have the same hope in God that they themselves hold, that there is to be a resurrection of the upright and the wicked. Therefore I strive always to have a clear conscience before God and men.</p>
The Living Bible	<p>"But one thing I do confess, that I believe in the way of salvation, which they refer to as a sect; I follow that system of serving the God of our ancestors; I firmly believe in the Jewish law and everything written in the books of prophecy; and I believe, just as these men do, that there will be a resurrection of both the righteous and ungodly. Because of this, I try with all my strength to always maintain a clear conscience before God and man</p>
New Berkeley Version New Living Translation	<p>.</p> <p>"But I admit that I follow the Way, which they call a cult. I worship the God of our ancestors, and I firmly believe the Jewish law and everything written in the prophets. I have the same hope in God that these men have, that he will raise both the righteous and the unrighteous. Because of this, I always try to maintain a clear conscience before God and all people.</p>
The Passion Translation	<p>"But I do confess this to you: I worship the God of our Jewish ancestors as a follower of the Way, which they call a sect. For I believe everything that is written in the Law and the Prophets. And my hope is in God, the same hope that even my accusers have embraced, the hope of a resurrection from the dead of both the righteous and the unrighteous. That's why I seek with all my heart to have a clean conscience toward God and toward others.</p>
Plain English Version	<p>But I can tell you this, I do show respect to the God that our Jewish people respect, the God that our grand-fathers respected a long time ago. It is true that I'm with the mob called the Jesus Way mob. The Jewish leaders say that we are wrong, but that is not true. And I believe everything in God's book. I keep our law, and I believe</p>

everything that God got his men to write in his book. You know, these Jewish leaders here believe that one day God will make all the dead people come alive again, both the people that were good and the people that were bad. And I believe that too. So I always try to do whatever God wants, and I always try to do whatever other people want too. You see, I want to feel good about everything I do.

UnfoldingWord Simplified T. But I admit to you that this is true: I do worship the God that our ancestors worshiped. It is true that I follow the way that Jesus taught us. I also believe everything that Moses wrote in the laws that God gave him and everything that the other prophets wrote in their books. I believe, just like these men also believe, that some day God will cause everyone who has died to become alive again, both those who were good and those who were wicked. Because I believe that day will come, I always try to do what pleases God and what other people think is right.

William's New Testament But I certainly admit this as a fact that in accordance with The Way -- that they call heresy -- I continue to worship the God of my forefathers, and I still believe in everything taught in the law and written in the prophets, and I have the same hope in God that they cherish for themselves, that there is to be a resurrection of the upright and the wicked. So I am always striving to have a conscience that is clear before God and men.

Partially literal and partially paraphrased translations:

American English Bible 'But I do admit to this:
'That which they're calling a sect, is nothing more than the way that I've always worshipped the God of my fathers.
'For I believe everything that's written in the Law and in the Prophets, and I have this hope in God – which they also accept – that there's going to be a resurrection of the righteous and the unrighteous.
'This is why I'm constantly on the alert so that I don't offend my conscience by doing anything against God or men.

Beck's American Translation .
Breakthrough Version I acknowledge this to you, that in line with the Way (that they call a sect), this is how I minister to the fathers' God, trusting all *things*, the *things* in line with the Law and the *things* that have been written in the Preachers, having an anticipation in God (that these *people* themselves also are waiting for) that there is going to be a return back to life, that it will be both of *people* who do what is right and of *people* who do what is wrong. In this I also exert myself: to be having a conscience not offensive to God and the people through everything.

Common English Bible I do admit this to you, that I am a follower of the Way, which they call a faction. Accordingly, I worship the God of our ancestors and believe everything set out in the Law and written in the Prophets. The hope I have in God I also share with my accusers, that there will be a resurrection of both the righteous and the unrighteous. On account of this, I have committed myself to maintaining a clear conscience before God and with all people.

Len Gane Paraphrase "But I do confess to you that I worship the God of my fathers according to the way which they call heresy. I believe everything that is written in the Law and the Prophets, and having hope in God which they, themselves, also accept, that there will be a resurrection of the dead both of the just and the unjust.

New Advent (Knox) Bible "In this I always keep doing: to have a clear conscience toward God and man. But this I admit to thee, that in worshipping God, my Father, I follow what we call the way, and they call a sect. I put my trust in all that is written in the law and the prophets, sharing before God the hope they have too, that the dead will rise again, both just and unjust. To that end I, like them, am at pains to keep my conscience clear of offence towards God or man, at all times.

NT for Everyone	"But this much I will confess to you: it is true that I do worship the God of my ancestors according to the Way which they call a 'sect.' I believe everything which is written in the law and the prophets, and I hold to the hope in God, for which they also long, that there will be a resurrection of the righteous and the unrighteous. For that reason I make it my settled aim always to have a clear conscience before God and all people.
20 th Century New Testament	This, however, I do acknowledge to you, that it is as a believer in the Cause which they call heretical, that I worship the God of my ancestors. At the same time, I believe everything that is in accordance with the Law and that is written in the prophets; And I have a hope that rests in God--a hope which they also cherish--that there will one day be a resurrection of good and bad alike. This being so, I strive at all times to keep my conscience clear before both God and man.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	I do confess to you, however, that I worship the God of our fathers according to the Way, which they call a sect. I believe everything that is laid down by the Law and written in the Prophets, and I have the same hope in God that they themselves cherish, that there will be a resurrection of both the righteous and the wicked. In this hope, I strive always to maintain a clear conscience before God and man.
Conservapedia Translation	"But I confess this to you: that after the Way that they call a heresy, I worship the God of my fathers, believing all things that are written in the Law and the Prophets:" "and have hope toward God, a thing that they themselves also grant, that there will be a resurrection of the dead, just and unjust." "In this I exercise myself: always to have a conscience clear of offense toward God and toward men."
Revised Ferrar-Fenton Bible	But I do admit this to you, that according to the Way, which they term a heresy, I worship the God of my fathers; believing in everything written in the law and in the prophets; having this hope in God, which they themselves also expect, that there will be a resurrection both of the just and unjust. On this account I especially exert myself to have at all times a clear conscience toward God and man in everything.
Free Bible Version	"But I will admit this to you: I serve the God of our fathers following the beliefs of the Way, which they call a heretical sect. I believe everything the law teaches and what is written in the books of the prophets. I have the same hope in God that they do, believing that there will be a resurrection of the good and the wicked. Consequently I try to make sure I always have a clear conscience before God and everyone.
God's Truth (Tyndale)	But this I confess unto you, that after that way (which they call heresy) so worship I the God of my fathers, believing all things which are written in the law and the Prophets, and have hope towards God, that the same resurrection from death (which they themselves look for also) shall be, both of just and unjust. And therefore study I to have a clear conscience toward God, and toward man also.
International Standard V UnfoldingWord Literal Text	. But I confess this to you, that according to the Way that they call a sect, in that same way I serve the God of our fathers. I am faithful to all that is according to the law and that has been written in the prophets. I have the same confident hope in God which also these men themselves await, that there is about to be a resurrection of both the righteous and the wicked. So in this also I myself always strive in everything to have a clear conscience before God and human beings.
Weymouth New Testament	But this I confess to you--that in the way which they style a heresy, I worship the God of our forefathers, believing everything that is taught in the Law or is written in the Prophets, and having a hope directed towards God, which my accusers themselves also entertain, that before long there will be a resurrection both of the righteous and the unrighteous. This too is my own earnest endeavour--always to have a clear conscience in relation to God and man.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) But this I admit before you, that I serve the God of our ancestors according to the Way that they call a sect. I believe every thing written in the Law and in the Prophets, and I have the same hope in God that they have, that there will be a resurrection of the dead, both the good and the sinners. So I strive always to have a clear conscience before God and before people. 23:6
- The Heritage Bible But this I confess to you, that according to the way which they call a party, so I officially minister to the God of my fathers, believing all things according to the written law and prophets;
Having hope toward God, which they themselves also admit, that there is about to be a resurrection of the dead, both of the righteous and unrighteous.
And in this I exercise myself to have a conscience without cause of stumbling toward God and toward men always.
- New American Bible (2011) But this I do admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors and I believe everything that is in accordance with the law and written in the prophets.^c I have the same hope in God as they themselves have that there will be a resurrection of the righteous and the unrighteous.^d Because of this, I always strive to keep my conscience clear before God and man.^e
c. [24:14] 24:5.
d. [24:15] Dn 12:2; Jn 5:28–29.
e. [24:16] 23:1.
- New Jerusalem Bible 'What I do admit to you is this: it is according to the Way, which they describe as a sect, that I worship the God of my ancestors, retaining my belief in all points of the Law and in what is written in the prophets; and I hold the same hope in God as they do that there will be a resurrection of the upright and the wicked alike. In these things, I, as much as they, do my best to keep a clear conscience at all times before God and everyone.
- Revised English Bible–1989 But this much I will admit: I am a follower of the new way (the 'sect' they speak of), and it is in that manner that I worship the God of our fathers; for I believe all that is written in the law and the prophets, and in reliance on God I hold the hope, which my accusers too accept, that there is to be a resurrection of good and wicked alike. Accordingly I, no less than they, train myself to keep at all times a clear conscience before God and man.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible "But this I do admit to you: I worship the **God of our fathers** [Exodus 3:15] in accordance with the Way (which they call a sect). I continue to believe everything that accords with the Torah and everything written in the Prophets. And I continue to have a hope in God — which they too accept — that there will be a resurrection of both the righteous and the unrighteous. Indeed, it is because of this that I make a point of always having a clear conscience in the sight of both God and man.
- Hebraic Roots Bible But I confess this to you that according to the Way, which they say is a sect, I do serve the Elohim of my fathers, believing all the things written in the Torah and in the prophets.
And I have a hope in YAHWEH, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked.
And for this reason, I also labor to have always a pure conscience before Elohim, and before men.
- Holy New Covenant Trans. "However, I will admit this to you: I worship the God of our ancestors as a student of the way. The Jewish leaders claim that the Way is a 'sect'. I believe everything which is taught in the law of Moses and everything which is written in the books of

the prophets. I have the same belief in God that these Jews have — the hope that all people, good and bad, will be raised from death. This is why I always try to do what I believe is right before God and men.

The Scriptures 2009

“And this I confess to you, that according to the Way which they call a sect, so I worship the **Elohim of my fathers**, Exodus 3:15 believing all that has been written in the Torah and in the Prophets, having an expectation in Elohim, which they themselves also wait for, that there is to be a resurrection of the dead, both of the righteous and the unrighteous.

“And in this I exercise myself to have a clear conscience toward Elohim and men always.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[I] profess but this [to] you for in the way whom [They] say {to be} sect so [I] serve the paternal god Believing all the [things] in the law and the [things] in the forecasters having been written hope Having to the god whom and They {have} These await standing (up) to intend to be [of] [men] right also and [of] [men] wrong in this and I attempt blameless conscience to have to the god and the men through every [thing]...

Alpha & Omega Bible

“BUT THIS I ADMIT TO YOU, THAT ACCORDING TO THE WAY WHICH THEY CALL A SECT I DO SERVE THE THEOS (*The Alpha & Omega*) OF OUR FOREFATHERS, BELIEVING EVERYTHING THAT IS IN ACCORDANCE WITH THE LAW AND THAT IS WRITTEN IN THE PROPHETS; HAVING A HOPE IN THEOS (*The Alpha & Omega*), WHICH THESE MEN CHERISH THEMSELVES, THAT THERE SHALL CERTAINLY BE A RESURRECTION OF BOTH THE RIGHTEOUS AND THE WICKED. “IN VIEW OF THIS, I ALSO DO MY BEST TO MAINTAIN ALWAYS A BLAMELESS CONSCIENCE BOTH BEFORE THEOS (*The Alpha & Omega*) AND BEFORE MANKIND.

Awful Scroll Bible

(“)But this I consider-with you, that according to the Way, which they call a sect, the same-as-this I serve the God of my fathers, confiding in all that is having been written according to the Law, and from-within the exposers-to-light-beforehand, (“)holding expectation in God, which they themselves also receive-by, that there will mean to be a rising-up of the dead, both of the righteous and of the un-just. (“)And from-within this I project myself, to hold throughout-all a perceiving-together-with, blameless, with regards to God and men.

Concordant Literal Version

Yet I am avowing this to you, that, according to the way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all that is written, according to the law and in the prophets, having an expectation in God, which these themselves also are anticipating, that there shall be a resurrection which is impending for both the just and the unjust." In this, I am exerting myself also, to have a conscience which is no stumbling block toward God and men, continually."

exeGesés companion Bible

But this I profess to you,
that after the way they word, heresy,
thus liturgize I the Elohim of my fathers,
trusting all which are scribed
in the torah and in the prophets:
and have hope in Elohim
- whom they themselves also await:
that there is about to be a resurrection of the dead
- both of the just and unjust.
And in this I exercise myself,
to continually have a conscience void of offence

Orthodox Jewish Bible	<p>toward Elohim and humanity.</p> <p>"For Ani modeh (I confess) this to you, that according to the Derech Hashem, which they call a 'kat' [of Judaism], I serve the Elohei Avoteinu, having emunah in everything written according to the Torah and the Nevi'im.</p> <p>"I have a tikvah (hope) in Hashem, which also these ones themselves anticipate, the coming Techiyas HaMesim of both the Tzaddikim and the Resha'im.</p> <p>"In view of this, I always do my best to keep a matzpun naki (clear conscience) before Hashem and before anashim.</p>
Rotherham's Emphasized B.	<p>But I confess this unto thee,—That according to the Way^d which they call a Sect so am I rendering divine service unto my fathers' God, believing in all' the things which throughout the law and those which in the prophets are written: Having hope ^e towards God, which even these themselves do entertain—that a resurrection there shall certainly be, both of righteous and of unrighteous: herein even I myself am studying to have an unoffending' conscience towards God and men, continually.</p> <p>^d Ap: "way." ^e Chap. xxiii. 6.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But I confess this to you, that according to [d]the Way, which they call a [divisive and heretical] sect, I do worship and serve the God of our fathers, [confidently] believing everything that is in accordance with the Law [of Moses] and that is written in the Prophets; having [the same] hope in God which these men cherish themselves, that there shall certainly be a resurrection of [the dead], both of the righteous and of the wicked. In view of this, I also do my best and strive always to have a clear conscience before God and before men.</p> <p>[d] See note 9:2. Paul was probably referring to Jesus Himself. This term for Christianity may have originated from Jesus' own words, "I am the Way...", John 14:6.</p>
An Understandable Version	<p>But, I declare to you, I am serving the God of our forefathers according to the 'Way,' called [by my detractors] a sect, and I believe everything that is in harmony with the Law of Moses and what is written in [the writings of] the prophets. I have a hope in God that there will be a resurrection both for those who have done right and those who have done wrong, just as the Jews themselves also expect. So, for this reason I make every effort to have a clear conscience before God and men at all times.</p>
The Expanded Bible	<p>But I will ·tell you this [admit/confess this to you]: I worship the God of our ·ancestors [forefathers; fathers] as a follower of ·the Way of Jesus [^Lthe Way; 22:4], which they call a ·sect [faction; cult]. But I believe everything that is ·taught in [or in agreement with; ^Laccording to] the law of Moses and that is written in the books of the Prophets. I have the same hope in God that they ·have [accept]—the hope that all people, ·good and bad [righteous and unrighteous], will surely be ·raised from the dead [resurrected; ^Cthe righteous to salvation, the wicked for judgment; Is. 26:19; Dan. 12:2]. This is why I always try to ·do what I believe is right [^Lhave a clear conscience] before God and people.</p>
Jonathan Mitchell NT	<p>"Yet this I now speak in agreement (or: confess) to you, that according to the Way (or: corresponding to the Path) – which they are normally calling a sect (or: maintaining [to be] a party; or: terming heresy) – in this way am I habitually performing sacred service to the God of (or: pertaining to) the fathers (or: the ancestral God), constantly trusting, believing and being loyal to all the things corresponding to the Law (= the Torah) and having been written within the Prophets –</p> <p>"habitually holding (or: constantly having) an expectation [directed] into [other MSS: with a view toward] God, which also these men themselves continue anticipating</p>

and entertaining: there presently continues to be impending a resurrection that is going to be of both fair and equitable people as well as of unfair and inequitable folks (or: there now is about to be a resurrection. It is going to be both of rightwised folks who are in right relationship in the Way pointed out, and of unrightwised folks who are not in right relationship nor in union with the Way pointed out).

"Within this I myself also habitually exercise, exert myself, train and make endeavors: to be constantly having (or: habitually holding) a conscience free from striking toward [others], being inoffensive to God as well as [to] humanity – through all [situations] and at all [times].

P. Kretzmann Commentary

Verses 14-16

The charge of being a Nazarene:

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;

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.

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

Syndein/Thieme

Kretzmann's **commentary** for Acts 24:14–16 has been placed in the **Addendum**.

"But this I cite {or confess - homologeo again} unto you, that after the standards of 'The Way' {a nickname for Christianity - I am the Way, the Truth, the Light} which they call heresy, so worship I the God of my fathers . . . believing all things which are written in the law {Old Testament} and in the prophets."

"And I keep on having hope {reference to eternity future} toward God, which they {the Pharisee section of the Sanhedrin} themselves also accept {reading it face to face}, that there shall be a resurrection of the dead, both of the just and unjust."

{Note: For example, in the Old Testament, Daniel 12 discusses the resurrection.}

"And in this do I exert myself to the utmost, to have always a conscience {norms and standards in the soul} void of offence {without blame} toward God, and toward men {the Law of the Land he is in and currently on trial for violating} through all {this trial}."

Translation for Translators

But I admit to you (sg) that this is true: I do worship the God that our ancestors worshipped. It is true that I follow the way that Jesus taught us. The Jewish leaders call that a false religion/teaching. I also believe everything that was written by Moses {that Moses wrote} in the laws that God gave him, and everything that was written by the other prophets {that the other prophets wrote} in their books [MTY]. I confidently expect, just like some of these men also expect, that some day God will cause everyone who has died to become alive again. He will <cause to become alive again/raise from the dead> both those who were righteous and those who were wicked. Because I am confidently waiting for that day, I always try to do what pleases God and what other people think is right.

The Voice

Paul: But I can make this confession: I believe everything established by the Law and written in the Prophets, and I worship the God of our ancestors according to the Way, which they call a *heretical* sect.

Here is my crime: I have a hope in God that there will be a resurrection of both the just and unjust, which my opponents also share. Because of this hope, I always do my best to live with a clear conscience toward God and all people.

Bible Translations with Many Footnotes:

Lexham Bible

But I do confess this to you, that according to the Way (which they call a sect), so I worship the God of our fathers, believing all things that are in accordance with the law and that are written in the prophets, having a hope in God which these men also themselves await: that there is going to be a resurrection of both the righteous

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and the unrighteous. For this reason [Literally “by this”] also I myself always [Literally “through everything”] do my best to have a clear conscience toward God and people. But I confess this to you, that I worship⁴⁷ the God of our ancestors⁴⁸ according to the Way (which they call a sect), believing everything that is according to the law⁴⁹ and that is written in the prophets. I have⁵⁰ a hope in God (a hope⁵¹ that⁵² these men⁵³ themselves accept too) that there is going to be a resurrection of both the righteous and the unrighteous.⁵⁴ This is the reason⁵⁵ I do my best to always⁵⁶ have a clear⁵⁷ conscience toward God and toward people.⁵⁸

⁴⁷tn Or “serve.”

⁴⁸tn Or “forefathers”; Grk “fathers.”

⁴⁹sn That is, the law of Moses. Paul was claiming that he legitimately worshiped the God of Israel. He was arguing that this amounted to a religious dispute rather than a political one, so that the Roman authorities need not concern themselves with it.

⁵⁰tn Grk “having.” The participle ἔχων (ecwn) has been translated as a finite verb and a new sentence begun at this point in the translation because of the length and complexity of the Greek sentence.

⁵¹sn This mention of Paul’s hope sets up his appeal to the resurrection of the dead. At this point Paul was ignoring the internal Jewish dispute between the Pharisees (to which he had belonged) and the Sadducees (who denied there would be a resurrection of the dead).

⁵²tn Grk “a hope in God (which these [men] themselves accept too).” Because the antecedent of the relative pronoun “which” is somewhat unclear in English, the words “a hope” have been repeated at the beginning of the parenthesis for clarity.

⁵³tn Grk “that they”; the referent (these men, Paul’s accusers) has been specified in the translation for clarity.

⁵⁴tn Or “the unjust.”

⁵⁵sn This is the only mention of the resurrection of the unrighteous in Acts. The idea parallels the idea of Jesus as the judge of both the living and the dead (Acts 10:42; 17:31).

⁵⁵tn BDAG 329 s.v. ἐν 9.a, “ἐν τούτῳ πιστεύομεν this is the reason why we believe Jn 16:30; cp. Ac 24:16.”

⁵⁶tn BDAG 224 s.v. διά 2.a, “διὰ παντός...always, continually, constantly...Ac 2:25 (Ps 15:8); 10:2; 24:16.” However, the positioning of the adverb “always” in the English translation is difficult; the position used is one of the least awkward.

⁵⁷tn BDAG 125 s.v. ἀπρόσκοπος 1 has “ἄ. συνείδησις a clear conscience Ac 24:16.”

⁵⁸tn Grk “men,” but this is a generic use (Paul does not have only males in view).

But I will admit this to you: I serve the God of our ancestors as a follower of^m the Way. (They’re calling it a ‘sect.’) I follow the Way because I believe everything that’s written in the Law and the prophets.ⁿ

I’m putting my hope in God-just as my accusers themselves are^o.-that there’s going to be a resurrection of both the just and the unjust.^p

So I always take care to keep a clear conscience towards God and all people.

m. Lit. “according to.”

n. Lit. “everything according to the Law and in the prophets.”

o. Lit. “which hope also these themselves look forward to.”

p. Traditionally: “of the righteous and the unrighteous.”

The Spoken English NT

Wilbur Pickering’s New T.

But I do profess this to you, that according to the Way that they call a sect, that is how I worship the ancestral God, believing all things that stand written throughout the Law and the Prophets, having hope in God, which these themselves also look for, that there will be a resurrection of the dead,² both the just and unjust.³ And this is why I apply myself to always have a clear conscience before both God and men. (2) Some 6.6% of the Greek manuscripts omit ‘of the dead’ (as in NIV, NASB, LB, etc.).

(3) Everyone will be resurrected, but the two resurrections are very different—which is why Paul applied himself.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"But I confess this to you, that according to the Way which they call a sect, in this way I sacredly serve the ancestral God, believing all the [things] according to the Law and having been written in the prophets, having hope [or, confident expectation] in God, which even they themselves are waiting for, [that there is] about to be a resurrection of [the] dead, both of righteous [ones] and of unrighteous [ones]. "Now in this I am engaging myself, having through all [fig. always] a blameless conscience before God and people.
Benjamin Brodie's trans.	But I acknowledge this to you, that according to the Way [Christianity], which they call heresy, in this manner I am serving the God of my ancestors, believing all things which were written in the past and stand written according to the law and the things in the prophets, Having confidence towards God, which they themselves [emphasis on the Pharisees] also expect, that there is destined to be a resurrection of the righteous [to rule and reign in the Kingdom] and the unrighteous [to spend an eternity in torment]. Because of this [future resurrection], I myself am also doing my best to maintain a clear conscience face-to-face to God and with men on every occasion .
Charles Thomson NT	But this I confess to thee, that after the way which they call a sect, I worship the God of our fathers, believing all the institutes of the law and the writings of the prophets; having a confidence in God, which they themselves also entertain, that there will be a resurrection of the dead, both of the just and the unjust; and with this I exercise myself to have a conscience void of offence before God and men continually.
Context Group Version	But this I confess to you, that after the Way which they call a party, in the same way I serve the God of our fathers, trusting all things which are according to the law, and which are written in the prophets; having abiding confidence toward God, which these also themselves look for, that there is about to be a resurrection both of the vindicated and decadent {or condemned, unreliable}. In this I also exercise myself to have a social integrity void of offense toward God and men always.
Far Above All Translation	But I confess this to you, that according to 'the way', which they call 'sectarian', so I serve the God of <i>my</i> forefathers, believing in all the <i>things which are</i> according to the law and which stand written by the prophets, having a hope in God, which these <i>people</i> themselves also expect – that there will be a resurrection of <i>the</i> dead, both <i>the</i> just and <i>the</i> unjust. And I myself am at pains in <i>respect of</i> this, having an irreproachable conscience towards God and men at all times.
Modern English Version	However, I affirm that in accordance with the Way, which they call a sect, I worship the God of my fathers and believe everything written in the Law and in the Prophets. I have hope in God that there will be a resurrection of the dead, both of the just and the unjust, which they also expect. In this do I always strive to have a clear conscience toward God and toward men.
Modern Literal Version 2020	But I confess this thing to you, that thus I am giving-divine service to the God of our forefathers according-to The Way, which they call* a sect, believing all things <i>which</i> are according-to the law and which have been written in the prophets. I have hope toward God, which these themselves also <i>have</i> ; they are waiting for <i>that time</i> there will be a future resurrection of <i>the</i> dead, both of the righteous and unrighteous. But I apply myself in this, having a guilt-free conscience always toward God and men.

New European Version

The gist of this passage: Paul admits that he worships the God of his ancestors according to the Way, which is seen by the Jewish religious establishment as an heretical sect. However, he believes in the Law and the prophets, the resurrection of the dead (both the righteous and unrighteous) and in the attempt to have a guilt-free conscience before God.

14-16

Acts 24:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homologeô (ὁμολογέω) [pronounced <i>hoh-moh-loh-GEH-oh</i>]	<i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i>	1 st person singular, present active indicative	Strong's #3670
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598

Translation: Now I keep on openly affirming this thing to you that, [I believe and act] according to the way,...

At this point, Paul is going to define the crux of the matter. It comes down to what he believes in.

The phrase, *the way*, is actually found in the Old Testament. It appears as though the believers in Jesus somehow became associated with that phrase, so that when one spoke of *the way*, it was not associated with the Old Testament.

The *way of God* is quite an extensive doctrine; so let me focus on one particular aspect of it:

The Way of God and the Lord Jesus Christ

- 1) John the Baptizer prepared the way of the Lord as His herald. Isaiah 40:3 Malachi 3:1, 3 Luke 3:3–7
- 2) Jesus Himself is the way of salvation. “I am the Way, the Truth and the Life; no one comes to the Father but through Me.” (John 14:6). Jesus illustrates this in several ways:
 - i. “Because narrow is the gate and constricted is the way which leads to life, and there are few who find it.” (Matthew 7:14). Compare to Proverbs 8:20 Matthew 7:13, 15
 - ii. Then Jesus said to them again, “Point of doctrine: I say to you, I am the door of the sheep.” (John 10:7).
 - iii. I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture (John 10:9).
 - iv. So, Jesus is the door which we must go through. Jesus is the fundamental key to what the Way is.
- 3) The way of salvation, of course, is by faith in Jesus Christ: Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water (Hebrews 10:19–22).
 - i. The Holy of Holies is the sacred room of the Temple where only the High Priest could enter; and he went into this room only once a year. On the Day of Atonement, the High Priest entered into the Holy of Holies where he sprinkled blood on the Mercy Seat. *No one else ever went into the Holy of Holies.*
 - ii. However, the writer of Hebrews instructs us to *boldly enter into the Holy of Holies by the blood of Jesus*. We are not physically entering into that sacred room of the Temple (as the Temple no longer exists), but we come before God sprinkled by the **blood of Christ**—that is, we are saved on the basis of what Jesus did for us on the cross. We may draw near to God because Jesus has provided the means.
- 4) It is the Lord Jesus Christ Who teaches us the way. “Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.” So says Jehovah, your Redeemer, the Holy One of Israel, “I am Jehovah your God who teaches you to profit, who leads you by the way that you should go.” (Isaiah 48:16–17)
- 5) Paul proclaims himself to be associated with *the way* when giving his defense before Felix. Acts 24:14–16 Now, I will affirm in open court that I do adhere to the Way, which some in this courtroom refer to as a sect. However, I believe that I truly serve God of our fathers. Furthermore, I also continue believing all things found in the Law and in all that which stands written by the prophets. Therefore, I continue to have confidence toward God, regarding Whom, they await the future resurrection from the dead of both the just and the unjust. I continue exercising faith in Him, having a blameless conscience before God and before man. (Kukis paraphrase)

For the a more exhaustive doctrine: **The Way of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

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Acts 24:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, present active indicative	Strong's #3004
haíresis (αἵρεσις) [pronounced HAH-ee-res-is]	<i>a choice; a party, a sect, a faction</i>	feminine singular noun, genitive/ablative case	Strong's #139

Translation: ...which they keep on saying [is] a sect.

Those who have brought Paul to trial here believe that he is promoting a cult, a sect, a faction. That is their understanding of the way, as taught by Paul. This is the crux of the matter; this is what the Jewish leaders are worked up.

Somehow, the Christians appear to have taken this phrase, *the way*, and made it their own, even though it actually comes out of the Old Testament. See John 14:6 (Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me.—ESV) Acts 9:2 (But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.—ESV) Acts 19:9 (But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus.—ESV) Acts 19:23 (About that time there arose no little disturbance concerning the Way.—ESV)

We do not really have any sort of acknowledgment that, this used to be a term for Old Testament Jewish believers and their approach to God, but now it seemingly belongs to the believers in Christ, such that even their enemies assign this phrase to them. But, somehow, that happened.

Also interesting is, this use of *the way* appears to be found primarily in the book of Acts, and does not occur in any of the epistles.

Acts 24:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὗτως) [pronounced HOO-tohç].			
latreuō (λατρεύω) [pronounced lat-RYOO-oh]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	1 st person singular, present active indicative	Strong's #3000

Acts 24:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
patrōios (πατρῶος) [pronounced <i>pat-ROH-oss</i>]	<i>of one's fathers, descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3971
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: Accordingly, I keep on serving by means of the ancestral God,...

I had a trouble with this phrase. Literally, I rendered it, **...accordingly, I keep on serving by the fathers for the God,...** What I would have expected to see—and this is how many people translated it—the accusative of God followed by the genitive of patrōios (πατρῶος) [pronounced *pat-ROH-oss*]. Both of them having the same morphology makes sense, as the adjective modifies the noun; but why aren't both in the accusative? Is Paul serving *by means of God, to the benefit or advantage of God, or is he serving in God?*

I struggled with the phrase. I also checked other manuscripts to see if they may have had other cases for *God* and *the fathers*.

How Others Translate Acts 24:14c

Translated as if *God* is in the accusative and we have the genitive plural of *fathers*:

An Understandable Version	...I am serving the God of our forefathers...
English Standard Version	...I worship the God of our fathers...
Modern Literal Trans. 2020	...thus I am giving-divine service to the God of our forefathers...
World English Bible	...so I serve the God of our fathers...

These are very literal translations, and they all handle this phrase in the same way.

Translated as if *God* is in the accusative, and the adjective matches up with it:

Analytical Literal Translation	...I sacredly serve the ancestral God...
Concordant Literal Version	...I offering divine service to the hereditary God...
God's Word™	...I serve our ancestors' God...
Green's literal translation	...so I worship the ancestral God...

Although about 90% of translations conform tot the top configuration, there are a few where you can tell, they tried to incorporate the dative, locative or instrumental case into their translation:

Breakthrough Version	...I minister to the fathers' God... (one could certainly this is as more of an accusative than a dative)
John Mitchell NT	...am I habitually performing sacred service to the God of (or: pertaining to) the fathers (or: the ancestral God)... (Again, this is closer to the accusative than the dative.)

How many of these translations is going to leave a footnote behind, describing how they translated these two words as an accusative and a genitive; but recognize that they are both dative cases? No one would leave that sort of a footnote, as it is going to sound like gobbledygook to 99% of their readers.

No doubt, many translators struggled with this phrase, but simple space constraints makes it impossible for them to do much verbal hand-wringing.

Chapter Outline

Charts, Graphics and Short Doctrines

Acts 24:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πιστεύω (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine singular, present active participle, nominative case	Strong's #4100
πᾶσιν (πᾶσιν) [pronounced <i>PAH-sihn</i>]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
τοῖς (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
νομος (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τοῖς (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
προφήταις (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4396

Acts 24:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter plural, perfect passive participle; dative, locative or instrumental case	Strong's #1125

Translation: ...believing all things in accordance with the Law and all that [which] stands written in the prophets.

Paul says that he believes all thing in accordance with the Mosaic Law and with the writings of the prophets. Jesus fulfilled the Mosaic Law and He fulfills the writings of the prophets.

Paul is testifying, “We believe the Scriptures. We do not reject the Scriptures handed down to us by our fathers.” This should be the testimony of every Christian believer and every Christian church. This does not mean that we follow the ceremonies found in the book of Leviticus; nor do follow the Ten Commandments as the Christian way of life. All of the ceremonies were fulfilled in Jesus Christ; and the Christian life is specifically a supernatural way of life done by functioning in accordance with the Protocol Plan of God.

Acts 24:14 Now I keep on openly affirming this thing to you that, [I believe and act] according to the way, which they keep on saying [is] a sect. Accordingly, I keep on serving by means of the ancestral God, believing all things in accordance with the Law and all that [which] stands written in the prophets. (Kukis mostly literal translation)

Paul's opponents in court call what he believes in a sect, yet he keeps on believing in the same God and he continues to affirm the same Law and Prophets whom they believe in. In these things, he is in agreement with the Jews of Jerusalem. By making these statements, Paul affirms that what is taking place is a doctrinal dispute between himself and the Jews of Jerusalem. “This that I believe in is the fundamental underlying of this case they have brought against me. This other stuff—the accusations that I somehow desecrated the Temple or started some sort of insurrection—these things simply are not true or even relevant to what they have against me.”

Acts 24:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: [I] keep on having confidence toward God,...

Paul's confidence is towards the same God. Or, even more accurately, his confidence is in the True God, the God rejected by those who hold to the Law as a system of righteousness and reject Jesus.

When Paul talks, or makes a point here and there, we can almost here germs of writings which he will do; or summations of writings which he has already done.

Paul has confidence in the Jewish God of the Old Testament, Who is Jesus.

Acts 24:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	whom, which, what, that; to whom, to that, whose, whomever	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced ow-TOY]	they; same; these; themselves	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
houtoi (οὗτοι) [pronounced HOW-toy]	these [things, ones], those	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
prosdechomai (προσδέχομαι) [pronounced pros-dekh'-om-ahee]	to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]	3 rd person plural, present (deponent) middle/passive indicative	Strong's #4327
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again	feminine singular noun; accusative case	Strong's #386
mellô (μέλλω) [pronounced MEHL-ow]	to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would	present active infinitive	Strong's #3195

esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future tense of "to be"</i>	future infinitive	Strong's #2071 (a form of #1510)
There is an additional word found in the Byzantine Greek text and the Scrivener Textus Receptus.			
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
dikaios (δίκαιος, αἰά, ον) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective, genitive/ablative case	Strong's #1342
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ádikos (ἄδικος) [pronounced <i>AHD-ee-koss</i>]	<i>unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful</i>	masculine plural adjective, genitive/ablative case	Strong's #94

Translation: ...to Whom, even they keep on waiting for the resurrection (from the dead) [which is] about to be, of the righteous ones and the unrighteous ones.

Paul informs the court, "We all believe in a resurrection from the dead; and that those who are resurrected will be both the righteous and the unrighteous." Paul believes this, as do some of the more fundamentalist of the religious types in Jerusalem.

Now, recall that Paul caused a deep-seated disagreement to break-out in the court under the chiliarch. Is he, in a way, referring back to that? Is Paul making the statement, "We certainly have some religious differences; that is something that we could agree to. But we have many points of agreement. Furthermore, there are religious types in Jerusalem who have fundamentally different faiths as well." Is he saying this, or am I reading far too much into the text?

Acts 24:15 [I] keep on having confidence toward God, to Whom, even they keep on waiting for the resurrection (from the dead) [which is] about to be, of the righteous ones and the unrighteous ones. (Kukis mostly literal translation)

Paul herein states some of the fundamentals of his faith: he has confidence and trust in God and he awaits the resurrection of the dead, which will include the righteous and the unrighteous.

Acts 24:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 24:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutō (τούτῳ) [pronounced TOO-toh]	<i>to this, in this one, by this thing; by this ____</i>	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
askéō (ἀσκέω) [pronounced as-KEH-oh]	<i>to practice; to form by art, to adorn; to exercise (one's) self, to take pains, to labour, to strive</i>	1 st person singular, present active indicative; contracted form	Strong's #778
aproskopos (ἀπρόσκοπος) [pronounced ap-ROSS-kop-oss]	<i>blameless, without offense, not troubled by a consciousness of sin, with a clear conscience</i>	feminine singular adjective, accusative case	Strong's #677
suneidêsis (συνείδησις) [pronounced soon-Ī-day-sis]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; accusative case	Strong's #4893
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 24:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956

Translation: In this—even in Him—I keep on exercising [my faith], having a blameless conscience, directly with God and man in everything.

Paul states, “The things which I believe in—I am blameless before God for having their beliefs.”

In order to maintain a blameless conscience before God, Paul must use the rebound technique as often as is necessary. Rebound is a term coined by R. B. Thieme, Jr. for getting back into **fellowship**. When we commit a sin, we name that sin to God and are then restored to fellowship. For a new believer, this might be every 20 seconds; and for an older believer in the Lord, it might be every few hours and, on occasions, every few days.

Now again, there seems to be a subtext. His opponents have supported people to lie against him in court; they have supported intrigue by which Paul might be killed. How can someone who claims to adhere to the **Law of Moses** do things like that? How can they claim to have a clear conscience before God?

There are **religions** which support lying, particularly when it is directed toward those they know to be unbelievers (unbelievers in *their* god). But in the Jewish and Christian faith, this is forbidden, and certainly does not extend to court testimony (which a number of Jews will do, in violation of their own faith).

Acts 24:16 In this—even in Him—I keep on exercising [my faith], having a blameless conscience, directly with God and man in everything. (Kukis mostly literal translation)

Acts 24:14–16 Now I keep on openly affirming this thing to you that, [I believe and act] according to the way, which they keep on saying [is] a sect. Accordingly, I keep on serving by means of the ancestral God, believing all things in accordance with the Law and all that [which] stands written in the prophets. [I] keep on having confidence toward God, to Whom, even they keep on waiting for the resurrection (from the dead) [which is] about to be, of the righteous ones and the unrighteous ones. In this—even in Him—I keep on exercising [my faith], having a blameless conscience, directly with God and man in everything. (Kukis mostly literal translation)

Acts 24:14–16 Now, I will affirm in open court that I do adhere to the Way, which some in this courtroom refer to as a sect. However, I believe that I truly serve God of our fathers. Furthermore, I also continue believing all things found in the Law and in all that which stands written by the prophets. Therefore, I continue to have confidence

toward God, regarding Whom, they await the future resurrection from the dead of both the just and the unjust. I continue exercising faith in Him, having a blameless conscience before God and before man. (Kukis paraphrase)

Like the previous passage, I struggled somewhat with this passage and am not fully satisfied with the translations below.

Now through years greater (in quantity), charity works [I] will be doing to the people of me I have come; and offerings. Among whom they find me ceremonially pure in the Temple, no with a crowd and not with a tumult. Now certain ones from the Asia [minor], Judæans, whom it is necessary on you to be at hand and to accuse, if [there is] anything they [hope to] have against me.

Acts
24:17–19

Now I have come [to this point in my life], through many years, doing charity works and offerings for my people. [I was] among [which people with] whom they found me in the Temple [courtyard], ceremonially clean, without a crowd and without [any] tumult. Now, certain Judæans from Asia [Minor], who [were witnesses to all this]—it is necessary [for them] to be here and to accuse [me] before you, if [there is] anything they hope to have against me.

After many years away, I came to Jerusalem doing charity works and bringing offerings for my people, fellow Jews. They found me in the Temple courtyard, among my people. I was ceremonially clean, and there was no unruly crowd of rebellion around me. Specifically, there were some Judæans from Asia Minor in attendance with me, who would have witnessed any untoward behavior on my part. It is necessary for them to be here, in this courtroom, in order for them to accuse me—assuming that they have anything at all to accuse me with.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now through years greater (in quantity), charity works [I] will be doing to the people of me I have come; and offerings. Among whom they find me ceremonially pure in the Temple, no with a crowd and not with a tumult. Now certain ones from the Asia [minor], Judæans, whom it is necessary on you to be at hand and to accuse, if [there is] anything they [hope to] have against me.
- Complete Apostles Bible And after many years I arrived to bring alms and offerings to my nation, among whom some Jews from Asia found me, having been purified in the temple, not with a crowd nor with turmoil, who ought to be present before you and to make accusation if anything they might have against me.
- Douay-Rheims 1899 (Amer.) Now after many years, I came to bring alms to my nation and offerings and vows. In which I was found purified in the temple: neither with multitude nor with tumult. But certain Jews of Asia, who ought to be present before thee and to accuse, if they had anything against me:...
- Holy Aramaic Scriptures Then, after many years I came unto the sons of my own Ama {People}, so that I should give Zedqtha {Alms}, and bring Qurbana {a Sacrifice}. And these found me in The Haykla {The Temple}, where I had been purified; not in a Kensha {an Assembly}; and also not with a disturbance. But, if there was a disturbance, that it is fitting that these Yehudaye {Judeans/Jews} who came from Asia {i.e. Asia-Minor}; that they should stand with me before you, and should accuse me of the thing which is of interest unto them.

James Murdock's Syriac NT	And, after many years, I came to the people of my own nation, to impart alms, and to present an offering. And when I had purified myself, these men found me in the temple; not with a throng, nor with a tumult. But certain Jews, who came from Asia, were tumultuous; who ought, with me, to stand before thee, and make accusation of their own affair.
Original Aramaic NT	"But for many years I have come before my people to give charity and to offer gifts." "And these men found me in The Temple when I had been purified, not with the crowds, neither with a tumult." "But the Jews who came up from Asia, who stirred up the people, ought to be standing with me before you to bring whatever charge they have,"...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now after a number of years I came to give help and offerings to my nation: And having been made clean, I was in the Temple, but not with a great number of people, and not with noise: but there were certain Jews from Asia, And it would have been better if they had come here to make a statement, if they have anything against me.
Bible in Worldwide English	I was away for a few years and I had come to Jerusalem to bring gifts to my people, and to give offerings. While I was doing this, they found me in the temple. I had made myself clean the way the law says to do. I did not have many people around me. I was not making trouble. Some Jews were there from Asia Minor. They should be here before you and talk against me if they have anything to say.
Easy English	I had not been to Jerusalem for several years. Now I returned there with a gift of some money. I brought it to give to poor people who are Jews, like me. I also wanted to offer sacrifices to God. I was doing this in the yard of the temple when these men found me. I had obeyed all the rules to make myself clean in front of God. There was no crowd with me. Nobody was arguing or fighting because of me. But there were some Jews there who had come from Asia. They are the people who caused the trouble. Maybe they have something bad to say against me. They themselves should come here to speak to you about it.
Easy-to-Read Version–2008	"I was away from Jerusalem for many years. I went back there to take money to help my people. I also had some gifts to offer at the Temple. I was doing this when some Jews saw me there. I had finished the cleansing ceremony. I had not made any trouble, and no one was gathering around me. But some Jews from Asia were there. They should be here, standing before you. If I have really done anything wrong, they are the ones who should accuse me. They were there!
<i>God's Word™</i>	After many years I have come back to my people and brought gifts for the poor and offerings for God. My accusers found me in the temple courtyard doing these things after I had gone through the purification ceremony. No crowd or noisy mob was present. But some Jews from the province of Asia were there. They should be here in front of you to accuse me if they have anything against me.
Good News Bible (TEV)	"After being away from Jerusalem for several years, I went there to take some money to my own people and to offer sacrifices. It was while I was doing this that they found me in the Temple after I had completed the ceremony of purification. There was no crowd with me and no disorder. But some Jews from the province of Asia were there; they themselves ought to come before you and make their accusations if they have anything against me.
J. B. Phillips	Paul has nothing to hide "It was in fact after several years' absence from Jerusalem that I came back to make charitable gifts to my own nation and to make my offerings. It was in the

middle of these duties that they found me, a man purified in the Temple. There was no mob and there was no disturbance until the Jews from Asia came, who should in my opinion have come before you and made their accusation, if they had anything against me.

The Message

“Believe me, I do my level best to keep a clear conscience before God and my neighbors in everything I do. I’ve been out of the country for a number of years and now I’m back. While I was away, I took up a collection for the poor and brought that with me, along with offerings for the Temple. It was while making those offerings that they found me quietly at my prayers in the Temple. There was no crowd, there was no disturbance. It was some Jews from around Ephesus who started all this trouble. And you’ll notice they’re not here today. They’re cowards, too cowardly to accuse me in front of you. V. 16 is included for context.

NIRV

“I was away for several years. Then I came to Jerusalem to bring my people gifts for those who were poor. I also came to offer sacrifices. They found me doing this in the temple courtyard. I had already been made pure and ‘clean’ in the usual way. There was no crowd with me. I didn’t stir up any trouble. But there are some other Jews who should be here in front of you. They are from Asia Minor. They should bring charges if they have anything against me.

New Life Version

“After a few years I came to bring gifts of money to the people of my country (Jerusalem). Some Jews from the countries of Asia found me in the house of God after I had gone through the worship of washing. There were no people around me and there was no noise or fighting. They should be here if they have anything against me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

“I have been away from my people for several years. When I came back, I brought gifts and donations for the poor. That’s what I was doing when I was arrested. I had gone through the purification rituals that the Jewish law required for anyone who wanted to worship at the Temple. I had no crowd around me. There was no commotion. The trouble started when some foreign Jews showed up. They came from the province of Asia. [6] They should be the ones standing here accusing me if they have anything against me.

⁶24:19 In Roman times, Asia did not refer to the Far East. It was the territory on what is now Turkey’s west coast. It was home to one of the largest cities in the Roman Empire: Ephesus.

Contemporary English V.

After being away for several years, I returned here to bring gifts for the poor people of my nation and to offer sacrifices. This is what I was doing when I was found going through a ceremony in the temple. I wasn’t with a crowd, and there was no uproar. Some Jews from Asia were there at that time, and if they have anything to say against me, they should be here now.

The Living Bible

“After several years away, I returned to Jerusalem with money to aid the Jews and to offer a sacrifice to God. My accusers saw me in the Temple as I was presenting my thank offering. [*as I was presenting my thank offering, implied.*] I had shaved my head as their laws required, and there was no crowd around me, and no rioting! But some Jews from Turkey were there (who ought to be here if they have anything against me)— but look! Ask these men right here what wrongdoing their Council found in me, except that I said one thing I shouldn’t [*literally, “except it be for this one voice.”*] when I shouted out, ‘I am here before the Council to defend myself for believing that the dead will rise again!’” Vv. 20–21 are included for context.

New Berkeley Version
New Living Translation

“After several years away, I returned to Jerusalem with money to aid my people and to offer sacrifices to God. My accusers saw me in the Temple as I was completing a purification ceremony. There was no crowd around me and no rioting. But some

The Passion Translation	<p>Jews from the province of Asia were there—and they ought to be here to bring charges if they have anything against me!</p> <p>“After being away from Jerusalem for several years, I returned to bring to my people gifts for the poor. I was in the temple, ritually purified and presenting my offering to God, when they seized me. I had no noisy crowd around me, and I wasn’t causing trouble or making any kind of disturbance whatsoever. It was a group of Jews from western Turkey who were being unruly; they are the ones who should be here now to bring their charges if they have anything against me.</p>
Plain English Version	<p>Let me tell you what happened. A few years ago I went to some other countries, and then a few days ago I got back to Jerusalem. I brought some money with me to give to poor people there, and I wanted to show respect to God by giving things to him at his ceremony house. And I did the ceremony to make myself clean. Some Jewish people saw me there at God’s ceremony house. But I was by myself. There was no mob of people with me, and I was not getting anyone to go wild. It was some other Jews from Asia country that made the people go wild. If those Asia Jews really thought I did something wrong, why didn’t they come here to blame me in front of you? I reckon they know their story isn’t true.</p>
Radiant New Testament	<p>“I’d been away from Jerusalem for several years, but recently I came back to offer sacrifices and to bring some gifts for Jewish people who are poor. I had already been made pure and clean in the Jewish way when they found me offering sacrifices in the temple courtyard. There was no crowd with me, and I wasn’t stirring up any trouble. But some other Jews from the province of Asia started a rumor—they should be here in front of you to bring charges if they have anything against me.</p>
UnfoldingWord Simplified T.	<p>After I had been in other places for several years, I returned to Jerusalem to bring some money to my fellow Jews who are poor. Some Jews from Asia saw me in the temple courts after I had completed the ritual that allows one to worship God. There was no crowd with me, and I was not causing people to riot. But it was those Jews who caused the people to riot. They should be here in front of you to accuse me, if they think that I did something wrong..</p>
William's New Testament	<p>After several years' absence I came to bring contributions of charity for my nation, and to offer sacrifices. While I was performing these duties they found me just as I had completed the rites of my purification in the temple; however, there was no crowd with me and no disturbance at all. But there were some Jews from Asia who ought to be here before you and to present their charges, if they have any, against me.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>And this is also why, after [being gone for] several years, I returned [to JeruSalem]... To bring gifts to the poor in my nation and to present my offerings [before God].</p> <p>‘But it was while I was doing this that they found me in the Temple – ceremonially cleansed, by the way – and I wasn’t there with a mob, nor did I start a riot!’</p> <p>Actually, some Jews from the [province of] Asia should be here before you to accuse me... That is, if they could actually find anything against me.</p>
Beck’s American Translation Breakthrough Version	<p>Through more <i>than a few</i> years, I showed up so that I will make charitable donations to my nation and offerings, in which, they found me, having been consecrated on the temple grounds, not with a crowd, nor with a disruption. <i>There are</i> some Jewish <i>people</i> out of Western Turkey, whom it is necessary to be beside <i>us</i> before you and to be leveling a complaint against <i>me</i> if they have anything toward me.</p>
Common English Bible	.

Len Gane Paraphrase	"Now many years later I came to bring alms and offerings to my nation. "And there certain Jews from Asia found me purified in the Temple without a crowd or disturbance, who should be here before you and accuse me if they had something against me, or else let these same [people] say if they have found any wicked acts in me while I stood before the Council, except for this one thing I shouted out when standing among them: [It is] because of the resurrection from the dead that I am on trial by you today." Vv. 20–21 are included for context.
New Advent (Knox) Bible	After some years' absence I came up to bring alms to the men of my own race, and certain offerings. It was when I had just made these offerings and had been purified in the temple, that I was found there, no crowd about me, no rioting, by whom? By some Jews from Asia, who ought to be here, standing in thy presence, if they had any quarrel with me.
NT for Everyone	"For several years I have been collecting alms and offerings to bring to my nation. That was the business I was engaged in when they found me purified in the Temple, without any crowds and without any riot. There were some Jews from Asia there; they are the ones who should appear before you and bring any accusations against me that they may have.
20 th Century New Testament	After some years' absence I had come to bring charitable gifts to my nation, and to make offerings; And it was while engaged in this that they found me in the Temple, after completing a period of purification, but not with any crowd or disorder. There were, however, some Jews from Roman Asia who ought to have been here before you, and to have made any charge that they may have against me--...

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	After several years, then, I returned to Jerusalem to bring alms to my people and to present offerings. At the time they found me in the temple, I was ceremonially clean and was not inciting a crowd or an uproar. But there are some Jews from the province of Asia who ought to appear before you and bring charges, if they have anything against me.
Conservapedia Translation	"Now after many years, I came back to bring alms to my nation, and offerings." "And when I did, certain Jews from Asia Province found me properly purified in the Temple, neither with a large crowd, nor associated with any riot." "They should have come here ahead of me to object, if they had anything against me."
Revised Ferrar-Fenton Bible	Now, after many years, I came bringing presents to the poor of my nation, as well as sacrifices; doing which there found me certain Asiatic Judeans, while I purified myself in the temple—not with a crowd, nor with commotion. Those ought to have been here to prosecute me before you—if indeed they had anything against me.
Free Bible Version	"Having been away for a few years I returned to bring some money to help the poor and to give offerings to God. That's what they found me doing in the Temple—completing the ceremony of purification. There was no crowd and no disturbance. But some Jews from the province of Asia were there, who should be present here before you today to bring their charges, if they have anything against me.
Weymouth New Testament	"Now after an interval of several years I came to bring alms to my nation, and to offer sacrifices. While I was busy about these, they found me in the Temple purified, with no crowd around me and no uproar; but there were certain Jews from the province of Asia. They ought to have been here before you, and to have been my prosecutors, if they have any charge to bring against me.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) After many years, I came to bring help to those of my nation and to offer sacrifices. On that occasion, they found me in the Temple; I had been purified according to the Law and there was no crowd or commotion. Yet all began with some Jews from Asia who ought to be here before you to accuse me, if they have anything against me.
- The Heritage Bible And after many years I came to do deeds of mercy and offerings to my race, In which they found me sanctified in the temple, absolutely not with a multitude, and absolutely not with a disturbance, but with some Jews from Asia, Who ought to have been present before you, and make their formal charge, if they have anything against me.
- New American Bible (2011) After many years, I came to bring alms for my nation and offerings.^f While I was so engaged, they found me, after my purification, in the temple without a crowd or disturbance.^g But some Jews from the province of Asia, who should be here before you to make whatever accusation they might have against me—or let these men themselves state what crime they discovered when I stood before the Sanhedrin, unless it was my one outcry as I stood among them, that ‘I am on trial before you today for the resurrection of the dead.’^h vv. 20–21 are included for context.
 f. [24:17] Rom 15:25–26; Gal 2:10.
 g. [24:18–19] 21:26–30.
 h. [24:21] 23:6; 24:15.
- New Jerusalem Bible 'After several years I came to bring relief-money to my nation and to make offerings; it was in connection with these that they found me in the Temple; I had been purified, and there was no crowd involved, and no disturbance. But some Jews from Asia -- these are the ones who should have appeared before you and accused me of whatever they had against me.
- Revised English Bible–1989 “After an absence of several years I came to bring charitable gifts to my nation and to offer sacrifices. I was ritually purified and engaged in this service when they found me in the temple; I had no crowd with me, and there was no disturbance. But some Jews from the province of Asia were there, and if they had any charge against me, it is they who ought to have been in court to state it.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible “After an absence of several years, I came to Yerushalayim to bring a charitable gift to my nation and to offer sacrifices. It was in connection with the latter that they found me in the Temple. I had been ceremonially purified, I was not with a crowd, and I was not causing a disturbance. But some Jews from the province of Asia — they ought to be here before you to make a charge if they have anything against me!
- Hebraic Roots Bible And after many years I arrived doing alms and offerings to my nation, among which they found me purified in the sanctuary, not with a crowd, nor with tumult, but by some Jews from Asia, who ought, with me, to stand before you, and make accusation of their own behalf..
- Holy New Covenant Trans. I was away from Jerusalem for many years. I went back there to bring money to my people and to give some offerings. I was doing this when some Jews found me in the temple courtyard. I had just finished the cleansing ceremony. No crowd was gathered around me. I had not caused any trouble.
 "However, some Jews from Asia were there. They should be here, standing before you. If I have really done anything wrong, those Jews from Asia are the ones who should accuse me.
- The Scriptures 2009 “And after many years I came to bring kind deeds to my nation and offerings, at which time certain Yehudim from Asia found me cleansed in the Set-apart Place, neither with a crowd nor with disturbance, who ought to be present before you to bring charges if they have any matter against me.

Tree of Life Version Now after several years, I came to bring tzedakah to my country for the poor and to present offerings. As I was doing this, they found me in the Temple, having been purified—without any crowd or uproar. But there were some Jewish people from Asia, who ought to be here before you to press charges if they have anything against me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...through years but more donations Making to the nation [of] me [I] come and offerings in whom* [They] find me having been purified in the temple not with crowd not with riot (Some) Ones but from the asia Jewish {were} whom* was (necessary) on you to come and to accuse {me} if something [They] may have to me...

Awful Scroll Bible (")Moreover through many years, I became-near, willing to prepare kindnesses to my nation, and bringing-near offerings, (")and from-within which some Jews from Asia, found me having been purified from-within the temple, not with a multitude and-not with an uproar, (")whom it was necessitating a necessity to be-by before you, and to be accordingly-to-a-forum, if- they -might would hold anything with respects to me.

Concordant Literal Version Now after the lapse of more years, I came along doing alms for my nation, and bringing approach presents, in which they found me, purified, in the sanctuary, not with a throng, nor with tumult."
Now there were some Jews from the province of Asia, on whom it was binding to be present before you and to accuse me, if they may have anything against me."

exeGeses companion Bible And through many years
I come to do mercies and offerings to my goyim:
whereupon some Yah Hudiym from Asia
found me hallowed in the priestal precinct
- neither with multitude nor with tumult:
who need to be here, present by you,
and accuse, if they have aught against me.

Orthodox Jewish Bible "Now after many years, I came bringing nedavot (donations) to my people and also to make korbanot (sacrifices).
"And this is how they found me, having undergone purification in the Beis Hamikdash, not with rioters nor with any disturbance.
"But there were some Yehudim from the Province of Asia who ought to be present before you to make accusation, if they might have something against me.

Rotherham's Emphasized B. Now [after many years] <intending to do [alms] unto my nation> I arrived,—also [to present] offerings^f; among which they found me purified in the temple, not with a multitude nor with tumult; but certain Jews from Asia' [caused it],—who ought [before thee] to have presented themselves and to have been laying accusation, if [anything] they might have had against me:—...
^fChap. xxi. 26.

Expanded/Embellished Bibles:

The Amplified Bible Now after several years I came [to Jerusalem] to bring to my people charitable contributions and offerings. They found me in the temple presenting these offerings, after I had undergone [the rites of] purification, without any crowd or uproar. But there were some Jews from [the west coast province of] Asia [Minor], who ought to have been here before you to present their charges, if they have anything against me.

An Understandable Version "Now after several years I came [to Jerusalem] to bring relief for the poor people of my nation and to present my offerings. While doing this, they [i.e., the Jews] found out that I had undergone the rites of purification in the Temple. There was no crowd

and no commotion. But certain Jews from [the province of] Asia should have been here before you, [Your Excellency] to make their accusations, if they [really] had a valid charge against me.

The Expanded Bible

“After being away from Jerusalem for several [many] years, I went back to bring money [alms; gifts for the poor] to my people [nation; Rom. 15:26; 1 Cor. 16:1; 2 Cor. 8:4; 9:1, 13] and to offer sacrifices [present offerings]. I was doing this when they found me in the Temple. I had finished the cleansing ceremony [or I was ritually pure; 21:20–29] and had not made any trouble; no people were gathering around me [with neither crowd nor trouble]. But there were some people [Jews] from Asia who should be here, standing before you. If I have really done anything wrong [they have anything against me], they are the ones who should accuse me.

Jonathan Mitchell NT

“So intending, through the midst of more years, to make gifts of mercy and offerings unto my nation (or: ethnic group), I finally arrived and was present, within which [activities] they found me, having been ceremonially purified, within the Temple complex – not with a crowd, nor with a tumult or uproar! But [there were] certain Jews from the [province of] Asia for whom it continued binding to be present before you, and to be making accusations – if they might continue having anything against me.

Syndein/Thieme

{Paul's statement of the facts of the case verses 17-21}

“Now after many years {of absence} I arrived to bring alms to my nation, and offerings.”

{Note: Paul's point is that a revolutionist would stay around not leave for many years! However, when Paul mentions the large sum of money he brought, this perked up the money lust in Felix and Felix will later want a bribe from Paul.}

“Whereupon certain Jews from Asia discovered me having come under a vow of abstinence in the temple . . . neither with multitude . . . nor with tumult.”

{Note: Paul is stating the facts objectively.}

“Who, from among the Asian Jews, it keeps on being necessary for them to be present before you, and accuse, if they had anything face to face against me . . . but they don't - they wish they do but they do not {4th class condition}.”

{Note: Paul is pointing out that the 'eyewitnesses' to his reported actions are not even there. They could not be there without risking Felix arresting them for really starting a riot!}

Translation for Translators

After I had been in other places for several years, I returned to Jerusalem. I went there to deliver some money to my fellow Jews who are poor, and to offer sacrifices to God. Some Jews saw me in the temple courts after I had completed the ritual by which a person is made {that makes a person} pure. There was no crowd with me, and I was not causing people to riot. But it was some other Jews who had come from Asia province who really caused people to riot. They should be here in front of you (sg) to accuse me, if they thought that I did something wrong. [Kukis: Both TforT and the Voice correctly reference the Asiatic Jews as being the source of the riot.]

The Voice

Paul: I have been away for several years, so recently I brought gifts for the poor of my nation and offered sacrifices. When they found me, I was not disturbing anyone, nor was I gathering a crowd. No, I was quietly completing the rite of purification. Some Jews from Asia are the ones who started the disturbance—and if they have an accusation, they should be here to make it.

Bible Translations with Many Footnotes:

Lexham Bible

So after many years, I came to practice charitable giving and offerings to my people, [Or “nation”] in which they found me purified in the temple courts, [*Here “courts” is supplied to distinguish this area from the interior of the temple building itself] not with a crowd

or with a disturbance. But there are some Jews from Asia [A reference to the Roman province of Asia (modern Asia Minor)] who ought to be present before you and bring charges against me, [*Here the direct object is supplied from context in the English translation] if they have anything against me,...

NET Bible®

After several years⁵⁹ I came to bring to my people gifts for the poor⁶⁰ and to present offerings,⁶¹ which I was doing when they found me in the temple, ritually purified,⁶² without a crowd or a disturbance.⁶³ But there are some Jews from the province of Asia⁶⁴ who should be here before you and bring charges,⁶⁵ if they have anything against me.

⁵⁹tn BDAG 401 s.v. ἔτος has “δι ἑ. πλείονων after several years 24:17.”

⁶⁰tn Grk “to bring alms,” but the term “alms” is not in common use today, so the closest modern equivalent, “gifts for the poor,” is used instead.

⁶¹tn Or “sacrifices.” BDAG 887 s.v. προσφορά 1 has “προσφοράς ποιεῖν have sacrifices made Ac 24:17,” but this may be overly specific. It is not clear from the immediate context whether the offering of sacrificial animals (so BDAG assumes) or offerings of some other sort (such as financial gifts) are in view. The combination with ἐλεημοσύνας (elehmosunas) in the preceding clause may suggest monetary offerings. Some have suggested this is an allusion to the payments made by Paul on behalf of the four other men mentioned in Acts 21:23-26, but the text here seems to suggest something Paul had planned to do before he came, while the decision to pay for the expenses of the men in 21:23ff. was made at the suggestion of the Jerusalem leadership after he arrived. In either case, Paul was portraying himself as a pious worshiper of his God.

⁶²sn Ritually purified. Paul’s claim here is that he was honoring the holiness of God by being sensitive to issues of ritual purity. Not only was he not guilty of the charges against him, but he was thoroughly devout.

⁶³tn BDAG 458 s.v. θόρυβος 3.b has “μετὰ θορύβου...with a disturbance Ac 24:18.”

⁶⁴tn Grk “Asia”; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

⁶⁵tn BDAG 533 s.v. κατηγορέω 1 states, “nearly always as legal t.t.: bring charges in court.” L&N 33.427 states for κατηγορέω (kathgorew), “to bring serious charges or accusations against someone, with the possible connotation of a legal or court context – ‘to accuse, to bring charges.’”

^{sn}Who should be here...and bring charges. Paul was asking, where were those who brought about his arrest and claimed he broke the law? His accusers were not really present. This subtle point raised the issue of injustice.

The Spoken English NT

Now, after many years away, I came to Jerusalem. I was bringing money to the poor people of my nation. I also intended to make offerings in the Temple. I was found making those offerings in a ceremonially pure state.⁹ There was no crowd or disturbance involved. Now, there were some Jews from Asia-but they ought to be here in front of you if they have something against me.

⁹ Lit. “...offerings, in which I was found, having been purified.”

Wilbur Pickering’s New T.

Now after many years I came to bring alms and offerings to my nation, in the midst of which certain Jews from Asia found me purified in the temple, with neither crowd nor confusion. They are the ones that had to be here before you and make accusation, if they had anything against me.⁴

(4) According to Roman law, the accusers had to be there.

Literal, almost word-for-word, renderings:

A Faithful Version	Now after many years, I arrived bringing to my nation my alms and offerings. But there were certain Jews from Asia who found me purified in the temple? not with a multitude, nor with tumult. If they have anything against me, it is obligatory for them to appear in person before you to accuse me.
Analytical-Literal Translation	"Now after many years I arrived, being about to give charitable gifts to my nation, and offerings, in which some Jews from Asia found me [occupied] in the temple, having been purified, not with a crowd nor with a commotion, whom it is necessary to be present before you and to be making an accusation, if they might have anything against me.
Benjamin Brodie's trans.	Now, after many years, I have returned, having brought [from one location to another] a charitable donation for my nation as well as sacrificial offerings, During which they found me, being ceremonially cleansed in the temple, not with a crowd of people nor with an uproar. But certain Jews from Asia, who ought to be present before you [they didn't show up] and to be bringing accusations if they have something against me – ...
Charles Thomson NT	Now after many years I went to bring contributions for my nation and religious offerings; in which [services] some Jews from Asia found me purified in the temple, without crowd or tumult. Those ought to have been present before thee, and to bring their accusation, if they had, any against me.
Context Group Version	Now after some years I came to bring alms to my ethnic group {or nation}, and offerings: amid which they found me purified in the temple, with no crowd, nor yet with tumult: but [there were] certain Judeans from Asia, who should have been here before you, and to make accusation, if they had anything against me.
Far Above All Translation	After many years I came to give alms to my nation, and to offer sacrifices. And during these <i>undertakings</i> certain Jews from Asia found me sanctified in the temple, not with a crowd or with a disturbance, who ought to be present before you and make <i>their</i> accusation if they should have anything against me, or let these themselves say what wrong-doing they found in me when I stood before the Sanhedrin <i>council</i> , or concerning this one expression which I exclaimed when I stood among them: 'I am being judged by you today concerning <i>the</i> resurrection of <i>the</i> dead.' " Vv. 20–21 are included for context.
Modern Literal Version 2020	Now I came* through many years, (will do* charities and offerings to my nation); in which they found me, having been purified in the temple, not with a crowd, nor with an uproar <i>with</i> some Jews from Asia. Whom it is essential <i>for them</i> to be here and to accuse <i>me</i> in front of you, if they may have anything to <i>accuse</i> me.
New European Version	.

The gist of this passage: Paul describes his lawful behavior in the Temple Courtyard, and asks where are the Jews from Asia Minor.

17-19

Acts 24:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
etê (ἔτη) [pronounced EHT-ay]	<i>years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 24:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own</i> , <i>PLI-on</i> , <i>PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter plural adjective; comparative; genitive/ablative case	Strong's #4119
eleēmosunai (ἐλεημοσύναι) [pronounced <i>el-eh-ay-mos-OO-nī</i>]	<i>mercies, acts of pity; especially as exhibited in the giving of alms, charity works; the benefactions themselves, a donations to the poor, alms</i>	feminine plural noun, accusative case	Strong's #1654
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, future active participle; nominative case	Strong's #4160
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ethnos (ἔθνος, οὐς, τό) [pronounced <i>EHTH-noss</i>]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, accusative case	Strong's #1484
mou (μοῦ) [pronounced <i>moō</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-aī</i>]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	1 st person singular, aorist (deponent) middle indicative	Strong's #3854
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prophorai (προσφοραί) [pronounced <i>pros-for-ī</i>]	<i>(acts of) offering, bringings to; that which is offered, sacrificial offerings; gifts, presents</i>	feminine plural noun, accusative case	Strong's #4376

Translation: Now I have come [to this point in my life], through many years, doing charity works and offerings for my people.

For me, this passage just started out being difficult. It literally means, *now, through many years...* This is taken to mean, *now after many years*. There is a way to easily express the latter phrase, and this is not it.

The remainder of this verse is not difficult to unravel. Paul has come to do charity works and to bring offerings for his people. Among themselves, the Jews are known as *the people*. However, in open court, and to the outside world, they are simply *another people, another group*. Therefore, Paul uses the term *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]. Had he been speaking to a Jewish audience or been among Jews only, he would not have used this term. It means, *a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation*. However, Paul qualifies this word with *of me*; so he is speaking of fellow Jews.

He has returned to Jerusalem to bring money and to do charity works among his people. This was Paul's first tactical error. Perhaps he was showing himself off in court as a *good person*. Perhaps he was trying to shame his opposition who were going after him, despite this wonderful gift that he personally carried to Jerusalem.

Felix, as we will find out, is not all that interested in this case, but at this point, no doubt, his ears perk up. This suggests that Paul either has money or access to money, which was brought to do charity works in Jerusalem. I would suggest that Felix hears this bit of information and tucks it away in his brain.

Acts 24:17 **Now I have come [to this point in my life], through many years, doing charity works and offerings for my people.** (Kukis mostly literal translation)

Application: When you do good works, it is not necessary that you talk about them or tout them as a testimony to your good character. Had Paul been quizzed directly, he would have to give testimony about this gift. However, he really should not have mentioned it. After all, Paul repeatedly told other believers that he needed to get to Jerusalem before the feast days (Acts 10:21 20:16). So he could have simply said, "I came to Jerusalem for the feast days," and then gone on from there.

The result of mentioning this gift will be, Felix is going to find Paul to be a very interesting person and will want to keep him around (at least until another large gift appears).

Acts 24:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hais (αἷς) [pronounced <i>hace</i>]	<i>to whom, in which, by that; what, whom, that, whose</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
hagnízō (ἀγνίζω) [pronounced <i>hag-NIHD-zoh</i>]	<i>ceremonially; to making pure, purifying, cleansing, making clean</i>	masculine singular, perfect passive participle, accusative case	Strong's #48

Acts 24:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: [I was] among [which people with] whom they found me in the Temple [courtyard], ceremonially clean,...

Among whom simply means that Paul is among his fellow Jews. He is in the Temple courtyard (not inside the Temple, of course), and he would have been ceremonially clean.

As a **Jew**, Paul has every right to be where he is. Today, there is a clear delineation between the church and the synagogue, but in that first century, both Christians and Jews believed that they had legitimate rights to go to the Temple and to read and teach in the synagogues.

Acts 24:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
These words together mean, <i>without</i> .			
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble, a mob; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, genitive/ablative case	Strong's #3793
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
thórubos (θόρυβος) [pronounced THOR-oo-boss]	<i>turmoil; a noise, tumult, uproar (of persons wailing; of a clamorous and excited multitude; of riotous persons); a tumult, as a breach of public order</i>	masculine singular noun, genitive/ablative case	Strong's #2351

Translation: ...without a crowd and without [any] tumult.

He is in the Temple courtyard and there is no crowd ready to riot around him; nor is there any sort of tumult. Even though Paul should not be in Jerusalem at all, he has a right to be there and in the Temple courtyard.

At first, there was no problem with Paul being there.

Acts 24:18a-b [I was] among [which people with] whom they found me in the Temple [courtyard], ceremonially clean, without a crowd and without [any] tumult. (Kukis mostly literal translation)

Acts 24:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Asía (Ἰασία) [pronounced <i>as-EE-ah</i>]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, genitive/ablative case	Strong's #773
Thayer: <i>Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.</i>			
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453

Translation: Now, certain Judæans from Asia [Minor],...

Paul finds himself near in a group of Asiatic Jews; Jews from Asia Minor (this is essentially Turkey).

Paul is talking about a different set of Jews than he personally traveled with. Jews from throughout the Roman Empire came to Jerusalem for the various religious feast days (recall that Paul was hurrying to get to Jerusalem for one of their week long feasts). There happened to be a number of Jews from Asia Minor who were there (today, Asia Minor is Turkey).

It was actually these Jews from Asia Minor who stirred up all of the trouble. Acts 21:26–30 Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them. When the seven days were almost completed, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, "Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place." For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. Then all the city was stirred up, and the people ran together. They seized Paul and dragged

him out of the temple, and at once the gates were shut. (ESV) (See also Acts 26:21.) Obviously, Paul was not the problem here. See **Acts 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information on this incident.

Acts 24:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooz</i>]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
deí (δεῖ) [pronounced <i>digh</i>]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person plural, imperfect impersonal active indicative	Strong's #1163
επί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
pareimi (πάρειμι) [pronounced <i>PAR-i- mee</i>]	<i>to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command</i>	present infinitive	Strong's #3918
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katêgoreô (κατηγορέω) [pronounced <i>kat-ay- gor-EH-oh</i>]	<i>to accuse (before a judge): to make an accusation; to make of an extra- judicial accusation; to charge with an offense; to be a plaintiff</i>	present active infinitive	Strong's #2723

Translation: ...who [were witnesses to all this]—it is necessary [for them] to be here and to accuse [me] before you,...

These people, the Asiatic Jews, among whom Paul was, should be here in court right now. If there are accusations to be made, the people sitting next to and around Paul would be the people to make these accusations.

It was this group of Jews from Asia Minor who actually caused all of the trouble. They were the ones who incited a riot.

Paul's very subtle implication here is, these men are not here as witnesses because they are the ones who are actually guilty of what I am being accused of. I believe that Paul made this point purposely, but that few others understood the implication.

The Voice is less subtle about this point, and states it outright: **Paul:** I have been away for several years, so recently I brought gifts for the poor of my nation and offered sacrifices. When they found me, I was not disturbing anyone, nor was I gathering a crowd. No, I was quietly completing the rite of purification. Some Jews from Asia are the ones who started the disturbance—and if they have an accusation, they should be here to make it. (The Voice adds some explanatory text and italicizes it. Several translations make this point clear.)

Acts 24:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ²²			
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, present active optative	Strong's #2192
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
eme (ἐμέ) [pronounced <i>ehm-EH</i>]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

Translation: ...if [there is] anything they hope to have against me.

I have inserted the words *hope to* in order to express the optative mood of *to have*. Paul's accusers would like to have some evidence and testimony against him, but they do not have this. They wish they had it, but they don't.

Now, when it comes to objective law, the preponderance of evidence for guilt must be presented. That is, simply because a person is brought into court with a variety of accusations against that person, this is not a 50-50 proposition. They have to prove Paul's guilt, so bringing these witnesses in would have fallen upon their shoulders.

"If they hope to prove their case," Paul points out, "they will need to present the witnesses who were there." What would have been good about these witnesses is, they would have been unbiased. The religious hierarchy might be able to bring in some witnesses against Paul, but if they are somehow beholden to the religious hierarchy, how good are they really?

Acts 24:18c–19 **Now, certain Judæans from Asia [Minor], who [were witnesses to all this]—it is necessary [for them] to be here and to accuse [me] before you, if [there is] anything they hope to have against me.** (Kukis mostly literal translation)

These Asiatic Jews are both perpetrators and witnesses. If they showed up in court, dozens of other witnesses would identify them as the one who incited the riot against Paul.

Acts 24:17–19 **Now I have come [to this point in my life], through many years, doing charity works and offerings for my people. [I was] among [which people with] whom they found me in the Temple [courtyard], ceremonially clean, without a crowd and without [any] tumult. Now, certain Judæans from Asia [Minor], who [were witnesses**

²² Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

to all this]—it is necessary [for them] to be here and to accuse [me] before you, if [there is] anything they hope to have against me. (Kukis mostly literal translation)

Paul specifically addresses the charge against him for starting a riot. A riot was started there, but not by Paul. There were some Jews from Asian Minor who recognized Paul and called others over to confront him.

Acts 24:17–19 After many years away, I came to Jerusalem doing charity works and bringing offerings for my people, fellow Jews. They found me in the Temple courtyard, among my people. I was ceremonially clean, and there was no unruly crowd of rebellion around me. Specifically, there were some Judæans from Asia Minor in attendance with me, who would have witnessed any untoward behavior on my part. It is necessary for them to be here, in this courtroom, in order for them to accuse me—assuming that they have anything at all to accuse me with. (Kukis paraphrase)

Or they, these (ones), speak anything they found—a misdeed—a standing of me at the Sanhedrin; or concerning one of this voice from which I cried among them, having stood, that, concerning a resurrection of dead ones, I have been judged today by you.”

Acts
24:20–21

Or, let these ones speak of any misdeed which they have found, when I stood [on trial] at the Sanhedrin; unless [it be] for this one (thing which) I loudly spoke among them while standing [there], which concerns the resurrection from the dead—[perhaps that is why] I have been judged today before you.”

Or, let my accusers testify as to any wrongdoing which they observed when I stood on trial before their Sanhedrin, unless it is for the one thing which I proclaimed among them, that I believe firmly in the future resurrection from the dead—maybe that is why I stand here being judged by you.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Or they, these (ones), speak anything they found—a misdeed—a standing of me at the Sanhedrin; or concerning one of this voice from which I cried among them, having stood, that, concerning a resurrection of dead ones, I have been judged today by you.”
Complete Apostles Bible	Or let these themselves say what wrong they found in me, when I stood before the council, unless it is because of this one statement which I cried out, standing among them, 'Concerning the resurrection of the dead I am being judged by you today.' "
Douay-Rheims 1899 (Amer.)	Or let these men themselves say if they found in me any iniquity, when standing before the council, Except it be for this one voice only that I cried, standing among them: Concerning the resurrection of the dead am I judged this day by you.
Holy Aramaic Scriptures	Or, these themselves should speak what error they had found in me, when I stood before their Kenshun {their Assembly}, unless, if it was this one statement which I cried out while I was standing in their midst, that, 'Concerning The Resurrection of the dead, I am being judged today before you!'"
James Murdock's Syriac NT	Or let these here present say, whether they found any offence in me, when I stood before their assembly; except this one thing, that I cried, while standing in the midst of them: Concerning the resurrection of the dead, am I this day on trial before you.

Original Aramaic NT "Or let them say what offense they have found in me when I stood before their Council,"
 "Except for this statement, which I cried when I stood in their midst: 'For the resurrection of the dead I am judged today before you.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Or let these men here present say what wrongdoing was seen in me when I was before the Sanhedrin, But only this one thing which I said among them in a loud voice, I am this day being judged on the question of the coming back from the dead.
Bible in Worldwide English	Or let these men here tell if they found anything wrong with me when I stood in their court. I did this one thing. I shouted while I was standing among them, "I am being judged today because I believe that the dead will be raised again."
Easy English	Or these men here should tell you what wrong thing I have done. I stood in front of the meeting of the Jewish leaders and they asked me questions. When I stood there, I shouted, "I believe that dead people will rise and they will live again. That is the reason why you are judging me today." They may think that is a wrong thing that I did.'
Easy-to-Read Version–2008	Ask these men here if they found any wrong in me when I stood before the high council meeting in Jerusalem. I did say one thing when I stood before them and shouted, 'You are judging me today because I believe that people will rise from death!'"
God's Word™	Otherwise, these men who are accusing me should tell what I was charged with when I stood in front of their council. They could accuse me of only one thing. As I stood among them, I shouted, 'I'm being tried in front of you because I believe that the dead will come back to life.'"
Good News Bible (TEV)	Or let these who are here tell what crime they found me guilty of when I stood before the Council---except for the one thing I called out when I stood before them: 'I am being tried by you today for believing that the dead will rise to life.' "
J. B. Phillips	Or else, let these men themselves speak out now and say what crime they found me guilty of when I stood before the Sanhedrin—unless it was that one sentence that I shouted as I stood among them. All I said was this, 'It is about the resurrection of the dead that I am on trial before you this day'."
<i>The Message</i>	"So ask these others what crime they've caught me in. Don't let them hide behind this smooth-talking Tertullus. The only thing they have on me is that one sentence I shouted out in the council: 'It's because I believe in the resurrection that I've been hauled into this court!' Does that sound to you like grounds for a criminal case?"
NIRV	Let the Jews who are here tell you what crime I am guilty of. After all, I was put on trial by the Sanhedrin. Perhaps they blame me for what I said when I was on trial. I shouted, 'I believe that people will rise from the dead. That is why I am on trial here today.'
New Life Version	Or let these men tell what wrong they found in me as I stood in front of their court, unless it was the words I cried out as I stood in front of them. I said, 'I have been brought in front of this court because of the hope of being raised from the dead.'"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	As for the prosecution, let them tell you what the council found me guilty of. All I said to them was 'I'm on trial here because I believe that people will be raised from the dead.'"
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Contemporary English V.	Or ask the ones who are here. They can tell you that they didn't find me guilty of anything when I was tried by their own council. The only charge they can bring against me is what I shouted out in court, when I said, "I am on trial today because I believe that the dead will be raised to life!"
New Berkeley Version New Living Translation	. Ask these men here what crime the Jewish high council [Greek <i>Sanhedrin</i> .] found me guilty of, except for the one time I shouted out, 'I am on trial before you today because I believe in the resurrection of the dead!'"
The Passion Translation	Or at least these men standing before you should clearly state what crime they found me guilty of when I stood before the Jewish supreme council, unless it's the one thing I passionately spoke out when I stood among them. I am on trial today only because of my belief in the resurrection of the dead."
Plain English Version	And this mob here, they had me in their Jewish court in Jerusalem. But can they tell you that they found me guilty of something? No. I told them my story, and they didn't say that I was guilty of anything. But there is one thing that I said in that court that made them angry. I shouted, 'You are judging me today because I believe that God will make all the dead people become alive again.' That's all."
Radiant New Testament	Or the Jews who are here should tell you if I was found guilty of any crime when I was put on trial by the Sanhedrin. The only thing I can think of that I might have done wrong was to shout out when I was on trial, 'I believe that people will rise from the dead. That's why I am on trial here today.' "
UnfoldingWord Simplified T.	But if they do not want to do that, these Jewish men who are here should tell you what they think I did that was wrong when I defended myself in their council. They might say that I did something wrong when I shouted, "You are judging me today because I believe that God will cause all people who have died to become alive again."
William's New Testament	Or let these men themselves tell what wrong they found in me when I appeared before the council -- unless it is for one thing that I shouted out as I stood among them, 'It is for the resurrection of the dead that I am here on trial before you today.'"

Partially literal and partially paraphrased translations:

American English Bible	'Just ask these who are here to tell you what bad things they found me doing as I stood before their High Court... There was only what I shouted while I was standing among them, when I said: <i>'I'm being judged before you today over the resurrection of the dead!'</i>
Beck's American Translation Breakthrough Version	. Or these <i>people</i> themselves must say what they found wrong when I stood before the council. Or <i>it is</i> about this one voice that I yelled having stood among them, 'About <i>the</i> return back to life of dead <i>people</i> , I am being judged today before you.'"
Common English Bible	In their absence, have these people who are here declare what crime they found when I stood before the Jerusalem Council. Perhaps it concerns this one statement that I blurted out when I was with them: 'I am on trial before you today because of the resurrection of the dead.'"
A. Campbell's Living Oracles	Now, after several years, I came to bring alms to my nation, and offerings: upon which some Asiatic Jews found me purified in the temple; neither with multitude nor with tumult; who ought to have been present before you, and to accuse me, if they had anything against me: or let these themselves say, if, when I stood before the Sanhedrin, they found any crime in me; unless it be with relation to this one word, which I expressed, when I stood among them-that, for the resurrection of the dead, I am judged by you this day. Vv. 17–19 are included for context.
New Advent (Knox) Bible	In default of that, it is for those who are here to give their own account of what blame they found in me, when I stood before the Council; unless it were over one

single utterance, when I cried out, standing there among them, If I am on my trial before you to-day, it is because of the resurrection of the dead.

20th Century New Testament Or else let my opponents here say what they found wrong in me when I was before the Council, Except as to the one sentence that I shouted out as I stood among them--'It is about the resurrection of the dead that I am on my trial before you to-day'."

Mostly literal renderings (with some occasional paraphrasing):

Free Bible Version Or let these now present declare what fault they found in me when brought up before the senate; unless it be this one exclamation, which, standing in their midst, I cried out, ' It is concerning the resurrection from the dead that I am accused this day before you.'"

God's Truth (Tyndale) But after many years I came and brought alms to my people and offerings, in the which they found me purified in the temple, neither with multitude, nor yet with unquietness. Howbeit there were certain Jewes out of Asia, which ought to be here present before you, and accuse me, if they had anything against me: or else let these same here say, if they have found any evil doing in me, while I stand here in the council: except it be for this one voice, that I cried standing among them, of the resurrection from death am I judged of you this day. Vv. 17–1`9 are included for context.

Riverside New Testament They found me in the Temple thus occupied and purified, with no crowd or noise — but there were some Jews from Asia, who ought to have been here before you to present their accusations if they had anything against me, or let these themselves say what wrong they found in me when I stood before the Council; unless it was in the single assertion that I shouted as I stood among them, 'It is regarding the resurrection of the dead that I am on trial to-day before you!' " vv. 18–10 are included for context.

Weymouth New Testament Or let these men themselves say what misdemeanour they found me guilty of when I stood before the Sanhedrin, unless it was in that one expression which I made use of when I shouted out as I stood among them, "'The resurrection of the dead is the thing about which I am on my trial before you to-day.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Let these men say what crime they found in me when I stood before the Sanhedrin, unless it was for having declared in a loud voice when I was before them: 'Today I am being judged on account of the resurrection of the dead.'"

The Heritage Bible Or let these themselves speak, if they have found anything unrighteous in me, they standing me before the sanhedrin,

Except concerning this one voice that I cried out standing among them that, Concerning the resurrection of the dead I am being judged by you today.

New Catholic Bible At the very least, those who are present here should state what crime they discovered when I was brought before the Sanhedrin, unless it has to do with this one declaration I made when I stood up among them, 'I am on trial on account of the resurrection of the dead.' "

New Jerusalem Bible At least let those who are present say what crime they held against me when I stood before the Sanhedrin, unless it were to do with this single claim, when I stood up among them and called out, "It is about the resurrection of the dead that I am on trial before you today." ' "

Revised English Bible—1989 Failing that, it is for these persons here present to say what crime they discovered when I was brought before the Council, apart from this one declaration which I made as I stood there: 'The issue in my trial before you today is the resurrection of the dead.'"

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	Or let these here present say, whether they found any offence in me, when I stood before their Sanhedrin, than concerning this one voice which I cried out standing among them, that I am being judged today before you concerning the resurrection of the dead.
Holy New Covenant Trans.	Ask these Jews here if they found any wrong in me when I stood before the Jewish Council in Jerusalem. I did say one thing when I stood before them: I said, loud enough for all to hear, 'You are judging me today because I believe that people will rise from death!'"
The Scriptures 2009	"Or else let these themselves say if they found any wrongdoing in me while I stood before the council, other than for this one declaration which I cried out, standing among them, 'Concerning the resurrection of the dead I am being judged by you today.' "
Tree of Life Version	Or let these men themselves tell what wrongdoing they found when I stood before the Sanhedrin—except for this one cry I shouted out while standing among them: 'It is about the resurrection of the dead that today I am on trial before you.'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...or They These say! something find wrong standing me on the council or {They find something} about one this sound whom [I] shout in them Having Stood for about standing (up) [of] [men] dead I am judged today on you*...
Alpha & Omega Bible	"OR ELSE LET THESE MEN THEMSELVES TELL WHAT MISDEED THEY FOUND WHEN I STOOD BEFORE THE COUNCIL, OTHER THAN FOR THIS ONE STATEMENT WHICH I SHOUTED OUT WHILE STANDING AMONG THEM, 'FOR THE RESURRECTION OF THE DEAD I AM ON TRIAL BEFORE YOU TODAY.'"
Awful Scroll Bible	(")Or the same-as-these be they spoke, if- they -might find any in-justice from-within me, I standing before the Sitting-together, (")or is it about this one utterance, in which I cry aloud, having stood from-among them, that concerning the rising-up of the dead, I be judged by yous this-day."
exeGesés companion Bible	Or else have these same here say, if they find any injustice in me, while I stand in front of the sanhedrim; - other than about this one voice, that I cried standing among them. Concerning the resurrection of the dead I am judged by you this day.
Orthodox Jewish Bible	"Or let these themselves say what crime they found in me when they stood me before the Sanhedrin, "unless it is about this one statement, which I stood and cried out among them, and that statement was concerning the Techiyas HaMesim, and it is for this that I am being judged today by you."
Rotherham's Emphasized B.	Or, let [these themselves] say what wrong they found, when I stood before the High-council,—unless concerning this' one' voice, wherewith I cried aloud among them, as I stood— <Concerning the raising of the dead> ^a am to be judged, this day, by you. ^a Chap. xxiii. 6.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Or else let these men tell what crime they found [me guilty of] when I stood before the Council (Sanhedrin, Jewish High Court), other than for this one statement which
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	I had shouted out as I stood among them, 'For the resurrection of the dead I am on trial before you today.'
An Understandable Version	Or let these men themselves [<i>i.e., members of the Sanhedrin</i>] testify what they found wrong with me when I stood before their Council [<i>meeting</i>]. However, this one point, which I made when I stood among them [<i>could have been objectionable</i>]: I shouted, 'The reason I am being charged before you today is [<i>my preaching of</i>] the resurrection of the dead.'
The Expanded Bible	Or ask these people here [^L let these people themselves state] if they found any wrong [crime; unrighteousness] in me when I stood before the council in Jerusalem [Sanhedrin]. But I did shout one thing when I stood before them: 'You are judging me [or I am on trial before you] today because I believe that people will rise from [or with respect to the issue of the resurrection of] the dead!'
Jonathan Mitchell NT	"Or else let these men themselves say what result of wrong-doing, injustice, injury or unfairness they found at my standing before the Sanhedrin (Jewish High Council), "other than about this one voice with which I cried out, standing in the midst of them: 'Concerning a resurrection of dead people I myself am presently being judged (or: separated for a decision) today, before you people!'"
Syndein/Thieme	"Or else let these same declare what crimes they discovered while I stood before the Sanhedrin." {Note: The Lawyer did not bring up the Jewish Sanhedrin's trial because it also broke into an argument over the resurrection that the Roman's had to save Paul again - also breaking Roman Law. Paul is saying they could have gotten a deposition from his accusers then - letting Felix know it occurred.}
Translation for Translators	"Except it be for this one word that I cried standing among them . . . concerning the resurrection of the dead . . . for which I am being judged by you this day." {Note: Felix now knows that this matter has nothing to do with Roman Law - just a religious matter of disagreement in which the Roman Law does not get concerned.} <i>But if they do not want to do that (OR, But because they are not here), these Jewish men who are here should tell you (sg) what they think I did that was wrong, when I defended myself before their Council. They might say that one thing that I shouted as I stood before them was wrong. What I said was, 'You are judging me today because I believe that God will cause all people who have died to become alive again/raise all people from the dead.'</i> "
The Voice	Paul: If these men here have some crime they have found me guilty of when I stood before their council, they should present it. Perhaps my crime is that I spoke this one sentence in my testimony before them: "I am on trial here today because I have hope that the dead are raised."

Bible Translations with Many Footnotes:

Lexham Bible	But <i>there are</i> some Jews from Asia [A reference to the Roman province of Asia (modern Asia Minor)] who ought to be present before you and bring charges against me , [*Here the direct object is supplied from context in the English translation] if they have anything against me, or these <i>men</i> themselves should say what crime they found when [*Here "when" is supplied as a component of the temporal genitive absolute participle ("stood")] I stood before the Sanhedrin, [Or "council"] other than concerning this one declaration that I shouted while [*Here "while" is supplied as a component of the participle ("standing there") which is understood as temporal] standing there before them: 'I am being judged before you today concerning the resurrection of the dead!' " v. 19 is included for context.
NET Bible®	Or these men here ⁶⁶ should tell what crime ⁶⁷ they found me guilty of ⁶⁸ when I stood before the council, ⁶⁹ other than ⁷⁰ this one thing ⁷¹ I shouted out while I stood before ⁷² them: 'I am on trial before you today concerning the resurrection of the dead.' ⁷³ ^{66tn} Grk "these [men] themselves."

⁶⁷tn Or “unrighteous act.”

⁶⁸tn The words “me guilty of” are not in the Greek text, but are implied. L&N 88.23 has “αὐτοὶ οὗτοι εἰπάτωσαν τί εὔρον ἀδίκημα σπάντος μου ‘let these men themselves tell what unrighteous act they found me guilty of’ Ac 24:20.”

⁶⁹tn Grk “the Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews).

⁷⁰tn BDAG 433 s.v. ἢ 2.c has “οὐδὲν ἕτερον ἢ nothing else than...Ac 17:21. τί...ἢ what other...than...24:21.”

⁷¹tn Grk “one utterance.”

⁷²tn Cf. BDAG 327 s.v. ἐν 1.e, which has “before, in the presence of, etc.”

⁷³sn The resurrection of the dead. Paul’s point was, what crime was there in holding this religious belief?

The Spoken English NT

Otherwise these people here^r should say what crime they discovered^s when I was tried by^t the high council.

Or is it about that one single thing I said, when I stood on trial in front of them and shouted, ‘I’m being judged by you today over the resurrection of the dead’?”

r. Lit. “themselves.”

s. Some mss have “discovered in me.”

t. Lit. “when I stood before.”

Literal, almost word-for-word, renderings:

A Faithful Version

Or let these who are here themselves speak, if they found any unrighteousness in me when I stood before the Sanhedrin, Other than this one saying that I cried out while standing among them: ‘Concerning the resurrection of the dead I am being judged by you this day.’ ”

Analytical-Literal Translation

"Or let these themselves say what misdeed they found in me in my having stood before the High Council, or [is it] concerning this one voice, in which I cried out, having stood among them, "Concerning [the] resurrection of [the] dead I am being judged by you_p today." [Acts 23:6]

Benjamin Brodie’s trans.

Or let these men themselves explain what crime they found when I stood before the Sanhedrin,

Except concerning this one voice which, while standing before them, I cried out that I myself am being judged today by you concerning a resurrection of the dead ones.

Bond Slave Version

Or else let these same here say, if they have found any evil doing in me, while I stood before the council, Except 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.

Modern Literal Version 2020

Or let^o these *men* themselves say what wrongdoing they found in me *when* I stood in front of the council, or concerning this one voice of which I cried out, standing among them. I am being judged by you^o today concerning the resurrection of the dead.

New European Version
NT (Variant Readings)

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Or else let these men themselves ^osay what wrong-doing they found when I stood before the sanhedrin,

except it be for this one voice, that I cried standing among them: Touching the resurrection of the dead I am called in question before you this day!

^oTR-say if they found any wrong-doing in me when I stood...

Revised Geneva Translation

“Or else let these themselves say if they have found any unjust thing in me while I stood in the Council,

“except for this one statement which I cried out while standing among them, ‘Concerning the resurrection of the dead am I accused by you this day.’”

The gist of this passage:

Paul finally demands, “Let my accusers tell you what crime I was found guilty for before the Sanhedrin, unless it was for my declaring my belief in the resurrection.”

20-21

Acts 24:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; except, save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
epô (ἔπω) [pronounced EHP-oh]	<i>speak, say [in word or writing]; answer, bring word, call, command, grant, tell</i>	3 rd person plural, aorist active imperative	Strong's #2036
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
adikēma (ἀδίκημα) [pronounced ad-EEK-ay-mah]	<i>(a matter of) wrong (-doing), a misdeed, evil doing, iniquity; a misdemeanor</i>	neuter singular noun; accusative case	Strong's #92

Translation: Or, let these ones speak of any misdeed which they have found,...

Paul concludes his testimony with these words. "Let my accusers come forward and prove a single act of wrongdoing which they have discovered."

In v. 20b, Paul is going to specify where this misdeed or wrongdoing is found.

Acts 24:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #2476

Acts 24:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sunédriion (συνέδριον) [pronounced <i>soon- EHD-ree-on</i>]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, genitive/ablative case	Strong's #4892

Translation: ...when I stood [on trial] at the Sanhedrin;...

This misdeed or act of wrongdoing would have surely come out in his previous trial before the Sanhedrin. "So what was it?" Paul asks.

Paul is there on trial before Felix because nothing was proven in his trial before the chiliarch.

You will recall, Paul was shuffled off to Felix by the chiliarch, not because there was some point which Paul appealed, but because the Jews had a large group of men who dedicated their lives to killing Paul, plotting even to do this in open court. Because of this, the trial could not be restarted without the worry of an attack.

If there was any offense for which Paul could be adjudicated as guilty, it never came up. If there were such an offense outstanding, then there would have been no reason for there to be 40+ assassins who wanted to kill him. They could simply sit by and let justice be done. But they had nothing on him.

Acts 24:20 Or, let these ones speak of any misdeed which they have found, when I stood [on trial] at the Sanhedrin;... (Kukis mostly literal translation)

Acts 24:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; except, save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

Acts 24:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective; genitive/ablative case	Strong's #1520
tautês (ταύτης) [pronounced <i>TAO-tace</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778
phônê (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456
Thayer definitions: 1) a sound, a tone; 1a) of inanimate things, as musical instruments; 2) a voice; 2a) of the sound of uttered words; 3) speech; 3a) of a language, tongue.			
hês (ἧς) [pronounced <i>hayç</i>]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
krazô (κράζω) [pronounced <i>KRAD-zoh</i>]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, entreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	1 st person singular, aorist active indicative	Strong's #2896
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine plural, perfect active participle; nominative case	Strong's #2476

Translation: ...unless [it be] for this one (thing which) I loudly spoke among them while standing [there],...

Paul says, "Okay, there was this one thing which I said." He admits to one thing which he said in open court that resulted in a sudden outbreak of debate (actually, chaos).

Acts 24:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: ...which concerns the resurrection from the dead—...

"I spoke of the resurrection from the dead," Paul testified.

Recall that Paul, operating from **human viewpoint**, simply cut his opposition in half by testifying to his belief in the resurrection from the dead. Half there in court believed this and the other half did not. They broke out into an argument which made the court proceedings impossible to proceed.

"So, I did make this one controversial statement in open court," he admits.

What does this bring out? This lets Felix, the procurator, know that what is being adjudicated here is a matter of religious differences among Jewish faiths. Rome had no interest in doing this. Rome had no laws regarding this.

By saying this, Paul is not showing how he is different from the Jewish faith, but simply showing how he, in his beliefs, agrees with one faction of the Jewish population, but disagrees with another faction. These factions are perhaps 50-50 in the Jewish population. The reaction of Felix ought to be, "So you agree with half the Jews on this matter and disagree with the other half? Why on earth are you here in court?"

Acts 24:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	1 st person singular, perfect passive indicative	Strong's #2919

Acts 24:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...[perhaps that is why] I have been judged today before you.”

Paul states, finally, “Maybe I stand before you right now for making this statement.” This was the statement which got the two major factions of Jews at each other’s throats.

Acts 24:21 ...unless [it be] for this one (thing which) I loudly spoke among them while standing [there], which concerns the resurrection from the dead—[perhaps that is why] I have been judged today before you.” (Kukis mostly literal translation)

Paul says, “I did stand up in open court and proclaim, ‘I believe in the resurrection of the dead!’ Maybe I am being judged for having said that?” Certainly, saying that aloud in open court cause the Jews to start arguing to a point where court could not be held.

Acts 24:20–21 Or, let these ones speak of any misdeed which they have found, when I stood [on trial] at the Sanhedrin; unless [it be] for this one (thing which) I loudly spoke among them while standing [there], which concerns the resurrection from the dead—[perhaps that is why] I have been judged today before you.” (Kukis mostly literal translation)

If Paul could accurately be accused of doing anything untoward, it would have been saying loudly, “I believe in the resurrection from the dead.”

Acts 24:20–21 Or, let my accusers testify as to any wrongdoing which they observed when I stood on trial before their Sanhedrin, unless it is for the one thing which I proclaimed among them, that I believe firmly in the future resurrection from the dead—maybe that is why I stand here being judged by you.” (Kukis paraphrase)

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Felix Places Paul Under House Arrest

In the next two verses, I was not very happy with my first two translations, but I believe that I nailed the details in the third translation, despite it being a paraphrase. A number of things can happen when translating a passage. Sometimes, I am unhappy with the translation and don’t feel as if I brought out everything that is found there. Sometimes I don’t think I fully understood what was being said. And, once and awhile, I may not be thrilled with

my own translation, but I feel as if I know exactly what is being said (which is the blessing of being able to paraphrase the passage).

Now, put off them, the Felix, accurately seeing the (things) about the way, saying, "When Lucias the chiliarch (perhaps) has come down, I will decide the (things) according to you [all]." Having given orders to the centurion to guard him and to keep on having a loosening and none to hinder those ones of him to serve him.

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Felix then put them off, more accurately perceiving the (things) of the way [than he lets on], saying, "If Lycias the chiliarch comes down, I will examine the (things) [of this case] before you [all]." [Then, he] gave orders to the centurion to guard Paul and to have a loosening [of restrictions] and not to hinder those of his [friends and family] to [come and] minister to him.

Felix, having a more accurate perception of the way, deigned to come to a final decision at that time, saying, "It is possible that Lycian the chiliarch will come down here to provide greater clarity on this case. At that time, I will reexamine the case in the light of his testimony before you all." Then Felix gave orders to the centurion to guard Paul, but for there to be a loosening of restrictions. The centurion was not to hinder any of Paul's friends or family from coming to see him or to provide for him.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, put off them, the Felix, accurately seeing the (things) about the way, saying, "When Lucias the chiliarch (perhaps) has come down, I will decide the (things) according to you [all]." Having given orders to the centurion to guard him and to keep on having a loosening and none to hinder those ones of him to serve him.
Complete Apostles Bible	And when he heard these things, Felix adjourned them, knowing more accurately the things concerning the Way, and said, "When Lysias the commander comes down, I will decide your case." And ordering the centurion to keep watch over Paul and to let him have some liberty, and not to forbid any of his own to serve or to come to him.
Douay-Rheims 1899 (Amer.)	And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you. And he commanded a centurion to keep him: and that he should be easy and that he should not prohibit any of his friends to minister unto him.
Holy Aramaic Scriptures	Then, Philiks {Felix}, on account that he knew this Way fully, delayed them, while saying, "When the Kiliarka {the Captain of a thousand} has come, I will listen between you." And he commanded the Qentruna {the Captain of a hundred} that he should guard Paulus {Paul} quietly, and that no nash {man} from his friends should be restrained to minister unto him.
James Murdock's Syriac NT	And Felix, because he understood that way fully, deferred them, saying: When the Chiliarch shall come, I will give hearing between you. And he commanded a centurion to keep Paul, at rest; and that no one of his acquaintances should be forbidden to minister to him.
Original Aramaic NT	But because Felix knew this way fully, he deferred them when he said, "When the Chiliarch comes, I shall hear between you." And the Centurion ordered to guard Paulus at ease and that no one of his acquaintances would be forbidden to minister to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Felix, who had a more detailed knowledge of the Way, put them off, saying, When Lysias, the chief captain, comes down, I will give attention to your business. And he gave orders to the captain to keep Paul under his control, and to let him have everything he had need of; and not to keep his friends from coming to see him.
Bible in Worldwide English	Felix sent them away because he knew many things about the Christian way. He said, When Lysias, the commanding officer, comes down, I will know everything about this matter. He said to the officer, Keep Paul in prison but let him have some freedom. Let his friends come to visit him and to do things for him.
Easy English	Felix knew much about the Way of the Lord Jesus. He now said that the meeting had finished. He said to Paul, 'Soon Lysias, the leader of the soldiers, will arrive here. Then I will decide what to do with you.' He said to the officer who was holding Paul, 'Continue to guard this man carefully. But his friends can come and see him. They can help him and they can bring things for him.'
Easy-to-Read Version—2008	Felix already understood a lot about the Way. He stopped the trial and said, "When commander Lysias comes here, I will decide what to do with you." Felix told the army officer to keep Paul guarded but to give him some freedom and to let his friends bring whatever he needed.
God's Word™	Felix knew the way of Christ rather well, so he adjourned the trial. He told them, "When the officer Lysias arrives, I'll decide your case." Felix ordered the sergeant to guard Paul but to let him have some freedom and to let his friends take care of his needs.
Good News Bible (TEV)	Then Felix, who was well informed about the Way, brought the hearing to a close. "When the commander Lysias arrives," he told them, "I will decide your case." He ordered the officer in charge of Paul to keep him under guard, but to give him some freedom and allow his friends to provide for his needs.
J. B. Phillips	Felix defers decision Then Felix, who was better acquainted with the Way than most people, adjourned the case and said, "As soon as Colonel Lysias arrives I will give you my decision." Then he gave orders to the centurion to keep Paul in custody, but to grant him reasonable liberty and allow any of his personal friends to look after his needs.
The Message	Felix waffled. He knew far more about the Way than he let on, and could have settled the case then and there. But uncertain of his best move politically, he played for time. "When Captain Lysias comes down, I'll decide your case." He gave orders to the centurion to keep Paul in custody, but to more or less give him the run of the place and not prevent his friends from helping him.
NIRV	Felix knew all about the Way of Jesus. So he put off the trial for the time being. "Lysias the commanding officer will come," he said. "Then I will decide your case." He ordered the commander to keep Paul under guard. He told him to give Paul some freedom. He also told him to allow Paul's friends to take care of his needs.
New Life Version	Felix Waits for Lysias to Come Felix knew about the Christian religion. He stopped the court, saying, "When Lysias the captain comes down, I will decide about this." He told the soldier to watch Paul, but to let him come and go as much as he wanted to. Paul's friends were to be able to come and care for him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	FELIX HITS THE PAUSE BUTTON, ADJOURNING THE HEARING Felix knew a lot about the movement called the Way. He said, "I'll decide this case after I've had a chance to hear from Lysias, the Roman commander." Then Felix
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	adjourned the hearing. Felix ordered the officer [7] to keep Paul under arrest, giving him freedom to see his friends and to take care of any personal business.
Contemporary English V.	⁷ 24:23The officer was a centurion, commander of a unit of about 100 soldiers. Felix knew a lot about the Lord's Way. But he brought the trial to an end and said, "I will make my decision after Lysias the commander arrives." He then ordered the army officer to keep Paul under guard, but not to lock him up or to stop his friends from helping him.
Goodspeed New Testament	Then Felix, who was somewhat well informed about the Way, adjourned the trial, saying to the Jews, "When Lysias, the colonel, comes down here, I will decide your case." He ordered the officer to keep Paul in custody, but to allow him some freedom, and not to prevent his friends from looking after him.
The Living Bible	Felix, who knew Christians didn't go around starting riots, [literally, "having more accurate knowledge."] told the Jews to wait for the arrival of Lysias, the garrison commander, and then he would decide the case. He ordered Paul to prison but instructed the guards to treat him gently and not to forbid any of his friends from visiting him or bringing him gifts to make his stay more comfortable.
New Berkeley Version New Living Translation	. At that point Felix, who was quite familiar with the Way, adjourned the hearing and said, "Wait until Lysias, the garrison commander, arrives. Then I will decide the case." He ordered an officer [<i>Greek a centurion.</i>] to keep Paul in custody but to give him some freedom and allow his friends to visit him and take care of his needs.
The Passion Translation	Felix, who was well acquainted with the facts about the Way, concluded the hearing with these words: "I will decide your case after Commander Lysias arrives." He then ordered the captain to keep Paul in protective custody, but to give him a measure of freedom, he allowed any of his friends to visit him and help take care of his needs.
Plain English Version	Felix stopped the court to wait for the big boss soldier to come Then Felix stopped the court. You see, he already knew a lot about the Christian people, the Jesus Way mob. Felix said to the people in the court, "Lisias will come here later. He is the big boss over the soldiers in Jerusalem. And after I listen to his story I will say if Paul is guilty or not." Then he told the boss soldier, "Take Paul back to the jail and make sure that he stays there, but don't tie him up. And let his friends come to visit him, to look after him."
Radiant New Testament	Felix, who knew a lot about the Way of Jesus, said he wouldn't make a decision right away. "When Lysias the commander over 1,000 soldiers comes," he told Paul, "I will settle your case." He ordered the officer to keep Paul under guard but to give him some freedom and let his friends to take care of his needs.
UnfoldingWord Simplified T.	Felix already knew much about what people called the Way, and so he stopped the trial. He said to them, "Later, when Commander Lysias comes down here, I will decide this case." Then he told the officer who was guarding Paul to take Paul back to the prison and make sure that Paul was guarded all the time. But he said that Paul was not to be chained, and if his friends came to visit him, the officer should allow them to help Paul in any way that they wanted to.
William's New Testament	Then Felix, who had a fairly clear conception of the principles involved in The Way, adjourned the trial, saying to the Jews, "When Lysias, the colonel, comes down here, I will carefully look into your case." He ordered the captain to keep Paul in custody but to let him have freedom and not to prevent his friends from showing him kindness.

Partially literal and partially paraphrased translations:

American English Bible	Well, although Felix knew a lot about things that have to do with the 'Way,' he just put them all off, saying: 'When Commander Lysias gets here, I'll make a decision on this matter that you're so concerned about.' And thereafter, [Felix] ordered the centurion not to kill [Paul], but to allow him some liberty, and not to prevent his people from serving his needs.
Beck's American Translation Breakthrough Version	Felix (who more accurately knows the things about the Way) put them off, after saying, "When Lysias, the commanding officer, walks down, I will know what <i>things</i> are wrong regarding you all" (who arranged with the lieutenant for him to be kept both to be having relief and to be hindering none of his own <i>people</i> to be working as a rower for him).
Common English Bible	Felix, who had an accurate understanding of the Way, adjourned the meeting. He said, "When Lysias the commander arrives from Jerusalem, I will decide this case." He arranged for a centurion to guard Paul. He was to give Paul some freedom, and his friends were not to be hindered in their efforts to provide for him.
Len Gane Paraphrase	After Felix heard these things, having a better understanding of the Way, he put them off and said, "When Lysias, the chief captain, comes down, I will know more and decide your case." Then he commanded a centurion to guard Paul, but to let him have some liberty and not forbid any of his friends to come to him and provide for his needs.
A. Campbell's Living Oracles	And when Felix heard these things, he put them off, saying, After I have been more accurately informed concerning this way, when Lysias, the commander, comes down, I will take cognizance of the affair between you. And he commanded the centurion to keep Paul, and let him have liberty, and to hinder none of his friends from assisting him, or coming to him.
New Advent (Knox) Bible	Felix, who had full information about this way, reserved judgement; I will give you a hearing, he said, when Lysias, the captain, has come down here. And he gave orders to the centurion that Paul was to be kept safely, but left at his ease, and that any of his friends should be given liberty to minister to him.
NT for Everyone	Felix calms (and slows) things down Felix was quite well informed about the Way. He adjourned the hearing. "When Lysias the tribune comes down," he said, "then I will make my decision about your business." He told the centurion to keep Paul under guard, to allow him some freedom, and not to stop any of his companions from looking after him.
20 th Century New Testament	Felix, however, adjourned the case--though he had a fairly accurate knowledge of all that concerned the Cause--with the promise: "When Lysias, the commanding Officer, comes down, I will give my decision in your case." So he gave orders to the Captain in charge of Paul to keep him in custody, but to relax the regulations, and not to prevent any of his personal friends from attending to his wants.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Verdict Postponed Since Felix was well informed about the Way, he adjourned the hearing, saying, "When Lysias the commander comes down, I will decide your case." He ordered that the centurion keep Paul under guard, though he could have some freedom, and that he should not prevent any of his friends from meeting [Other mss add <i>or visiting</i>] his needs.
Conservapedia Translation	When Felix heard these things, because he knew much more about the Way than they did, he put them off, and said, "When Tribune Lysias comes down, I will hear

	your case in full." He ordered a centurion to guard Paul, and to let him have full privileges, and forbid none of his acquaintances to wait on him or come to him.
Revised Ferrar-Fenton Bible	Felix, knowing quite well about the doctrine, then adjourned the hearing, saying: "When General Lysias comes down, I will decide your case." He also directed the captain who attended to Paul, to allow him out on parole, and to prevent none of his friends from visiting him.
Free Bible Version	Felix who was well-informed about the Way then adjourned the trial. "When Lysias the commander comes I will make my decision regarding your case," he said. He ordered the centurion to keep Paul in custody but to allow him some measure of freedom and to let Paul's friends care for him without interference.
God's Truth (Tyndale)	When Felix heard these things, he deferred them, for he knew very well of that way, and said: when Lysias the captain is come, I will know the utmost of your matters. And he commanded an undercaptain to keep Paul and that he should have rest, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.
International Standard V	Felix was rather well informed about the Way, and so he adjourned the trial with the comment, "When Tribune Lysias arrives, I will decide your case." He ordered the centurion to guard Paul [Lit. him] but to let him have some freedom and not to keep any of his friends from caring for his needs.
Montgomery NT	At this point Felix, who had a pretty accurate knowledge of the Way, adjourned the case, saying to the Jews, "When Lysias the tribune comes down, I will go carefully into the matter." And he gave orders to the centurion that Paul should be kept in custody, but treated with indulgence, and that his personal friends were not to be forbidden to minister to him.
Riverside New Testament	Felix adjourned the case, since he was well informed regarding the Way, saying, "When Lysias the Tribune comes down, I will inquire into your matters." He gave orders to the Centurion to guard him, but to let him have indulgence, and not to hinder any of his friends from attending to his wants.
Leicester A. Sawyer's NT	But Felix put them off, saying, Having learned more accurately of this way, when Lysias the chiliarch comes down I will decide concerning your matters, and he commanded the centurion that Paul should be kept, and be freed from bonds, and that he should forbid none of his friends to serve him.
Weymouth New Testament	At this point Felix, who was fairly well informed about the new faith, adjourned the trial, saying to the Jews, "When the Tribune Lysias comes down, I will enter carefully into the matter." And he gave orders to the Captain that Paul was to be kept in custody, but be treated with indulgence, and that his personal friends were not to be prevented from showing him kindness.
Worsley's New Testament	And when Felix heard these <i>things</i> he put them off, (for he had been more particularly informed concerning this way <i>of religion</i> ,) and said, When Lysias the tribune comes down, I will thoroughly examine your matters. And he commanded the centurion to keep Paul <i>secure</i> , and to let him have <i>some</i> liberty, and to hinder none of his friends from assisting him or coming to him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Felix who was well-informed about the Way, postponed the case and said to them, "When the commandant, Lysias, comes down, I will examine the case thoroughly." So he ordered the captain to keep Paul under guard, giving him certain liberty and without preventing his friends from attending to him. 9:2
The Heritage Bible	And Felix hearing these things put them off, seeing more exactly concerning the way, saying, When Lysias, the ruler of a thousand, comes down, I will fully know the things concerning you;

And ordered the centurion to keep Paul, and to have relaxation, and to stop no one of his own to serve or come to him.

- New American Bible (2011) Then Felix, who was accurately informed about the Way, postponed the trial, saying, "When Lysias the commander comes down, I shall decide your case." He gave orders to the centurion that he should be kept in custody but have some liberty, and that he should not prevent any of his friends from caring for his needs.
- New Catholic Bible **In the Procurator's Hall.**^[c] Then Felix, who was well informed about the Way, adjourned the hearing with the comment, "When Lysias the commander comes down, I shall issue a ruling on this case." He also ordered the centurion to keep Paul in custody, but allow him some freedom, and not to prevent any of his friends from caring for his needs.
[c] Felix is willing to listen to Christian teaching, but not to take the risk of converting his ways. He governs with complacencies, cruelties, and briberies, and he doubtless will have contributed to stirring up discontent, the precursor of the rebellion that would lead to the destruction of the Jewish State in A.D. 70. He seems to have been sympathetic to Paul, while keeping him in detention beyond the time provided by the Law.
- New Jerusalem Bible At this, Felix, who was fairly well informed about the Way, adjourned the case, saying, 'When Lysias the tribune comes down I will give judgement about your case.'
He then gave orders to the centurion that Paul should be kept under arrest but free from restriction, and that none of his own people should be prevented from seeing to his needs.
- Revised English Bible—1989 Then Felix, who was well informed about the new way, adjourned the hearing. "I will decide your case when Lysias the commanding officer comes down," he said. He gave orders to the centurion to keep Paul under open arrest and not to prevent any of his friends from making themselves useful to him.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But Felix, who had rather detailed knowledge of things connected with the Way, put them off, saying, "When Lysias the commander comes down, I will decide your case." He ordered the captain to keep Sha'ul in custody, but to let him have considerable liberty and not prevent any of his friends from taking care of his needs.
- Hebraic Roots Bible And hearing these things, Felix put them off, knowing more accurately about the Way, saying, When Lysias the chiliarch comes down, I will examine the things as to you.
And having ordered the centurion to keep Paul in comfort, and not to forbid anyone of his own to minister to him.
- Holy New Covenant Trans. Felix already understood much about the Way. He stopped the hearing and said, "When commander Lysias comes here, I will decide on these things later."
Felix ordered the officer to keep Paul guarded, but he told the officer to give him some freedom and to let Paul's friends bring the things that he needed.
- The Scriptures 2009 And having heard this, having known more exactly about the Way, Felix put them off, saying, "When Lysias the commander comes down, I shall decide your case." And he ordered the captain to keep Sha'ul and to have ease, and not to forbid any of his friends to attend to him.
- Tree of Life Version But Felix, having a rather extensive knowledge of the Way, put them off, saying, "When Lysias the commander comes down, I will rule on your case."
Then he gave the centurion orders for Paul to be kept in custody and yet have some freedom, and not to prevent any of his friends from attending to his needs.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...puts (off) but them The Felix carefully more Having Seen the [things] about the way Saying when Lysias The Chiliarch may descend [I] will determine the [things] in you* Ordering the centurion to be kept him to have also ease and no [man] to prevent [of] the [men] own [of] him to serve him...
Awful Scroll Bible	What is more, Felix giving ear to these things, having perceived about the Way, himself put- them -back, saying, "As-when- Lysias, the commander-of-a-thousand, -shall come-down, I will thoroughly-understand you accordingly." Not only himself thoroughly-assigning him to the commander-of-a-hundred, to be watching over Paul, but also to hold placing-out, even to forbid not-one of his own to ~assist or to come-to him.
Concordant Literal Version	Now Felix made them postpone, being acquainted more exactly with that which concerns the way, saying, "Whenever captain Lysias may come down, I shall investigate your affairs." He prescribes to the centurion that he is to be kept, besides, he is to be having his ease, and to prevent no one of his own to be subservient to him."
exeGesés companion Bible	And hearing these, Phelix delays them, to have more exact knowledge concerning that way; and says, When Lysias the chiliarch descends, I know exactly as to you. And he ordains a centurion to guard Paulos and that he have relaxation; and to forbid none of his own to tend him or come to him.
Orthodox Jewish Bible	But Felix, who was already rather well informed about the Derech Hashem, adjourned the meeting, saying, "When Lysias the tribune comes down, I will decide your case." Then Felix gave orders to the centurion to guard Rav Sha'ul, but to grant him considerable liberty and not to prevent his chaverim from ministering to his needs.
Rotherham's Emphasized B.	And Felix deferred them, having more exact' knowledge concerning the Way,—saying— <As soon as [Lysias the captain] hath come down> I will give judgment as to your affairs,— giving orders unto the centurion, that he should be kept, and have a measure of liberty, and to be hindering [none] of his own from waiting upon him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Felix, having a rather accurate understanding about the Way, put them off, saying, "When Lysias the commander comes down, I will decide your case." Then he ordered the centurion to keep Paul in custody, but to let him have some freedom, and [he told the centurion] not to stop any of his friends from providing for his needs.
An Understandable Version	But because Felix [felt he] had more accurate knowledge of the "Way" [than was being presented by Paul's accusers], he dismissed them, saying, "When commander Lysias comes down [to Caesarea] I will make a decision on your case." So, he ordered his officer to keep Paul in custody, yet with some freedom, and not to prevent any of his friends from ministering to his needs.
The Expanded Bible	Felix already ·understood much about [·knew accurately the facts about] the ·Way of Jesus [·Way; 22:4]. He ·stopped the trial [adjourned the hearing] and said, "When ·commander [tribune] Lysias comes ·here [·down], I will decide your case." Felix ·told [·ordered] the ·officer [centurion] to keep ·Paul [·him] guarded but to give him some freedom and to let his ·friends [·own people] ·bring what he needed [meet his needs; ·serve him].

Jonathan Mitchell NT

However, Felix, perceiving more exactly and being acquainted more accurately with the matters concerning the Way (or: the Path), thrust them back from himself (= postponed and adjourned the proceedings, putting them off), saying, "Whenever Lysias the commander can come down I will continue more thoroughly coming to know the matters involving you folks."

Making precise arrangements with the centurion, [he] was giving orders for him to be kept in custody and maintained, besides to continue having a relaxation [in regard to confinement] with both ease for refreshing and privileges, as well as to continue preventing (or: hindering) no one of his friends to regularly attend to him and give him assistance.

P. Kretzmann Commentary

Or else let these same here say if they have found any evil doing in me while I stood before the Council,

except 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.

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. Vv. 20–22 in Kretzmann's Commentary.

Syndein/Thieme

Kretzmann's **commentary** for Acts 24:17–22 has been placed in the **Addendum**.

And when Felix heard these things, having more accurate knowledge of 'The Way' {Christianity}, he adjourned them, and said, "When Lysias the Chiliarch shall come down, I will know the maximum of your matter {gather more facts}."

{Note: Felix is an opportunist and is going to use this to his political and financial advantage if he can!}

And he commanded a centurion to guard Paul, and to let him have a relaxed state of confinement {house arrest}, and that he should forbid none of his acquaintance to minister or come unto him.

{Note: In the Greek an unusual word for 'guard' was used here -tereo. Tereo means to guard something YOU own. This clearly indicates that Felix now looks at Paul as an 'object' where he may gain political or financial gain. He wants to treat Paul nice and have his friends come see him. They would be the ones bringing a bride to free Paul!}

Translation for Translators

Governor Felix adjourned the trial.

Acts 24:22-23

Felix already knew quite a lot about *what people called* 'the way of Jesus'. But he did not let Paul or his accusers continue to speak. *Instead*, he said *to them*, "Later, when Commander Lysias comes down here, I will decide these matters that concern you all." Then he told the officer *who was guarding Paul* to *take Paul back to the prison and* make sure that he was guarded all the time. But he said that Paul was not to be chained {that the officer was not to fasten chains on him}, and if his friends came to visit him, *the officer* should allow them to help Paul *in any way that they wished*.

The Voice

Felix was quite knowledgeable about the Way. He adjourned the preliminary hearing.

Felix: When Lysias the commandant comes *to Caesarea*, I will decide your case. He then ordered the officer to keep Paul in custody, but to permit him some freedom and to allow any of his friends to take care of his needs.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Held Awaiting Trial

But Felix, because he [*Here "because " is supplied as a component of the participle ("understood") which is understood as causal] **understood the facts concerning the Way more accurately, put them off, saying, "When Lysias the military tribune comes down, I will decide your case."** [Literally "the case with respect to you"]

He ordered [*Here this participle (“ordered”) has been translated as a finite verb in keeping with English style] the centurion for him to be guarded and to have some freedom, and in no way to prevent any of his own people [This could refer to either friends or relatives] from serving him..

NET Bible®

Then Felix,⁷⁴ who understood the facts⁷⁵ concerning the Way⁷⁶ more accurately,⁷⁷ adjourned their hearing,⁷⁸ saying, “When Lysias the commanding officer comes down, I will decide your case.”⁷⁹ He ordered the centurion⁸⁰ to guard Paul,⁸¹ but to let him have some freedom,⁸² and not to prevent any of his friends⁸³ from meeting his needs.⁸⁴

^{74sn} See the note on Antonius Felix in 23:24.

^{sn} Felix the governor was Antonius Felix, a freedman of Antonia, mother of the Emperor Claudius. He was the brother of Pallas and became procurator of Palestine in a.d. 52/53. His administration was notorious for its corruption, cynicism, and cruelty. According to the historian Tacitus (History 5.9) Felix “reveled in cruelty and lust, and wielded the power of a king with the mind of a slave.”

^{75tn} Grk “the things.”

^{76tn} That is, concerning Christianity.

^{77tn} BDAG 39 s.v. ἀκριβῶς has “Comp. ἀκριβέστερον more exactly... ἄ. ἐκτίθεσθαι explain more exactly Ac 18:26, cp. 23:15, 20; also more accurately...24:22.” Felix knew more about the Christian movement than what the Jewish leaders had told him.

^{78tn} L&N 56.18 s.v. ἀναβάλλω has “to adjourn a court proceeding until a later time – ‘to adjourn a hearing, to stop a hearing and put it off until later.’... ‘then Felix, who was well informed about the Way, adjourned their hearing’ Ac 24:22.”

^{79tn} BDAG 227 s.v. διαγινώσκω 2 states, “to make a judicial decision, decide/hear (a case)... τὰ καθ’ ὑμᾶς decide your case Ac 24:22.”

^{80sn} See the note on the word centurion in 10:1.

^{81tn} Grk “that he was to be guarded.” The passive construction (τηρεσθαι, threisqai) has been converted to an active one in parallel with the following clauses, and the referent (Paul) has been specified in the translation for clarity.

^{82tn} BDAG 77 s.v. ἀνεσις 1 states, “lit. relaxation of custodial control, some liberty, ἄ. ἔχειν have some freedom Ac 24:23.”

^{83tn} Grk “any of his own” (this could also refer to relatives).

^{84tn} Grk “from serving him.”

The Spoken English NT

Then Felix adjourned^u the trial. He was already well informed about the Way. He said, “I’ll decide your case when Lysias the commander comes.”

And he ordered the Roman officer^v to guard Paul, but that he should have freedom to move around. The officer wasn’t to prevent any of Paul’s friends^w from taking care of his needs.

^{u.} That is, he stopped it for the day.

^{v.} Lit. “centurion.”

^{w.} Lit. “his own people.”

Wilbur Pickering’s New T.

Upon hearing these things Felix, having an accurate knowledge of the things concerning the Way, adjourned the proceedings and said, “When Lysias the commander comes down I will decide your case”.

And he ordered the centurion that Paul should be kept in custody but have some freedom, and not to forbid any of his friends to provide for or to visit him.⁵

(5) Both Lysias and Felix knew that Paul wasn’t really guilty; and the Jews had figured out that they were not going to get what they wanted from either of them. Felix should have released Paul, but it wasn’t part of the Plan.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now having heard these [things], Felix adjourned them, having learned more accurately the [things] concerning the Way, saying, "When Lysias the commanding officer comes down, I will decide the [things] regarding you," having also given instructions to the centurion to be guarding Paul, and [for him] to be having [some] freedom, and to be forbidding none of his own [people] to be providing for [him] or to be coming to him.
Benjamin Brodie's trans.	Then Felix adjourned their legal trial, after coming to a careful and accurate understanding about the Way, by saying: "When Lysias, the military tribune, comes down, I will make a final determination on the things [criminal charges] against you." Then he commanded a centurion to guard him, but let him have freedom [within the palace] and not deny him service [assistance] from his own associates [friends and relatives].
Bond Slave Version	And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain will come down, I will know the uttermost of your matter. And 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 to him.
Charles Thomson NT	When Felix heard these things he put them off, saying, Having gained a more accurate knowledge of the things respecting this way when Lysias the commander comes down, I will inquire fully into your business. And he gave orders to the centurion that Paul be kept in custody, not closely confined; and that none of his friends be hindered from assisting him or coming to him.
Context Group Version	But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Legion Commander Lysias shall come down, I will determine your (pl) matter. And he gave order to the captain that he should be kept in charge, and should have indulgence; and not to forbid any of his confidants to serve him.
Far Above All Translation	Then when Felix had heard these <i>things</i> , he postponed their hearing, knowing the <i>reports</i> about "the way" in quite some detail, and said, "When Lysias the cohort commander comes down, I will investigate your case." And he ordered the centurion that Paul should be guarded and have privileges and that he should not prevent any of his own <i>people</i> from attending to <i>him</i> or coming to him.
Literal Standard Version	And having heard these things, Felix delayed them—having known more exactly of the things concerning The Way—saying, "When Lysias the chief captain may come down, I will know fully the things concerning you"; having also given a direction to the centurion to keep Paul, to let [him] also have liberty, and to forbid none of his own friends to minister or to come near to him.
Modern Literal Version 2020	But having heard these things and knowing more accurately concerning The Way, Felix himself postponed <i>judging</i> them, <i>and</i> said, Whenever Lysias the commander comes-down, I will be investigating the things against you°. And he himself commanded the centurion to guard Paul and <i>for him</i> to have relief and to forbid no one of his own to attend or to come near to him.
New European Version New Matthew Bible	. When Felix heard these things, he adjourned the hearing – for he knew very well of that Way – and said, When Lysias the captain arrives, I will hear the last of your matters. And he commanded a centurion to keep Paul, and that he should have rest, and not to forbid any of his friends to minister to him or come to him.
Niobi Study Bible	Felix Procrastinates And when Felix heard these things, having a more complete knowledge of that Way, he deferred the hearing and said, "When Lysias the chief captain shall come down, I will know the uttermost of your matter."

And he commanded a centurion to keep Paul, but to let him have some liberties, and that he should forbid none of his acquaintances to minister or come unto him.

Revised Geneva Translation Now when Felix heard these things, he deferred them, and said, "When I shall better understand the things which concern this Way (by the coming of Lysias the chief Captain), I will decide your matter."

Then he commanded a Centurion to keep Paul, and that he should have liberty, and that he should forbid none of his friends to minister to him, or to come to him.

The gist of this passage: Felix says that he will keep Paul there in Caesarea until he hears from the chiliarch.
22-23

Acts 24:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabállomai (ἀναβάλλομαι) [pronounced an-ab-AL-lom-ahēe]	<i>to put off; to throw or toss up; to put back or off, to delay, to postpone</i>	3 rd person singular, aorist middle indicative	Strong's #306
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēlix (Φήλιξ) [pronounced FAY-lihx]	<i>happy; transliterated, Felix</i>	masculine singular proper noun; a person; vocative	Strong's #5344
akribōs (ἀκριβῶς) [pronounced ak-ree-BOHÇ]	<i>exactly, accurately, diligently</i>	adverb; contracted form	Strong's #199
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, perfect active participle; nominative case	Strong's #1492
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for the sake of; through; around, near</i>	preposition	Strong's #4012

Acts 24:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, genitive/ablative case	Strong's #3598

Translation: Felix then put them off, more accurately perceiving the (things) of the way [than he lets on],...

Now, Felix puts the accusers of Paul off. They wanted to arrive, make the accusations, give testimony, and then see punishment defined for Paul. Felix chose not to do this.

It seems fascinating to me to have this indication that Felix *better understood the way*. Obviously, Luke wrote this under the power of the Holy Spirit, indicating that this is a true statement. Exactly what does this mean? Does Felix fully understand the gospel of Jesus Christ? Or does this mean that, he has done some research, asked some questions, and has a very good idea of the theological issues separating these groups?

As a neutral third party, and as a man not swayed either by Paul or by the teaching of Judaism at that time, he would be able to more accurately understand the differences between the two parties, and possibly understand what the big deal was.

Maybe Felix does not appear to the two parties to understand the theological issues, but perhaps he does.

Whatever is meant here—as you can see, I have suggested a number of similar but clearly different understandings of what Felix understood—must be understood in the light of what Felix wants. What Felix wants may help us to better understand his motivation throughout the rest of this chapter. Felix wants a bribe to come from Paul. If Paul offers him a reasonable bribe, Felix will let Paul go (that is my assumption, based upon my reading of the text in this chapter). This explains a great deal of what we will read.

If we understand that this is Felix's underlying motive, then perhaps this phrase can be understood to mean that Felix understands that all of this is simply based upon theological differences between Paul and the Jewish elders who are there. He understands this well enough to know that, there is really nothing for him to do here. No matter how mad and angry these Jewish people are, he cannot simply punish Paul for thinking differently from them.

I would suggest, as other translators have, that Felix understands that the Christians were not inherently dangerous. They gathered in groups, they evangelized, but they were not a movement that was going to overthrow Rome. They were not the type to form plots to do evil. How would Felix know this? Let me suggest that he had men infiltrate the Christian groups in Caesarea. At the very least, they went and listened to the gospel messages and probably attended nascent church gatherings. I would assume that there were some synagogues in Caesarea, and that Felix had men there. I would understand this to mean that Felix understood, to some degree, with the Christians were all about; and he understood to a lesser degree what the religious Jews were all about.

Acts 24:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, aorist active participle, nominative case	Strong's #3004
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
Lusías (Λυσίας) [pronounced loo-SEE-as]	<i>releaser; transliterated, Lucias, Lysias, Lucius</i>	masculine singular proper noun; a person; nominative case	Strong's #3079
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; nominative case	Strong's #5506
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, aorist active subjunctive	Strong's #2597
diaginōskō (διαγινώσκω) [pronounced dee-ag-in-OH-sko]	<i>to distinguish; to decide, to know accurately, to ascertain exactly; in a legal sense, to examine, to determine</i>	1 st person singular, future (deponent) middle indicative	Strong's #1231
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...saying, "If Lycias the chiliarch comes down, I will examine the (things) [of this case] before you [all]."

I have adjusted my translation above. We have the adverb *hótan* (ὅταν) [pronounced *HOH-tan*] here, which means, *when, whenever, as long as, as soon as; until; while; inasmuch as* in reference to a future event, *then, at that time*. Strong's #3752. However, because the attendant verb is in the subjunctive, I think that the conditional *if* is a good translation. The subjunctive mood says, *maybe Lycias is coming down and maybe he isn't*. Now, it does not say that Felix has summoned Lycias. If he has summoned him, then, quite obviously, he is going to come down to Caesarea and act as a witness. The only variable would be time. Would he be coming down tomorrow? Next week? But Lycias has not been summoned, and the subjunctive mood is applied to him coming down there, even though he has not been called to the trial.

Essentially, Felix appears to be saying, "Listen, maybe Lycias the chiliarch has a take on this, or has some pertinent information to give me. If that is the case, I will wait to hear from him and then render my decision." But—and I cannot emphasize this enough—Felix has no idea whether Lycias is going to come there or not. And since he sent a note to accompany Paul, the logical conclusion is, *Lycias has already told Felix all that he needed to say*.

In fact, to be even more precise here, Felix does not expect to hear from Lycias again, either by note or in person. He has handed this off to Felix and he is done with it. Recognizing this, Felix can keep Paul there indefinitely, as the chiliarch is unlikely to drop by and say, "Hey, what did you do about that Paul thing anyway?" We have seen already just how different these two men are. It is highly unlikely that they regularly hang together. In fact, given what we know about Lycias from the previous chapter and what we know about Felix from secular history, these men treated their office much differently. So remember, Lycias sent Felix a note. He did not come in person to chat with him and hang out and see the trial and learn from Felix's experience. Lycias simply moved Paul to a safer place, and now he is done with that and working on other things in Jerusalem.

Furthermore, Felix has the chiliarch's testimony in writing. An official piece of correspondence came back with Paul, and, at the very minimum, the chiliarch and Felix know what the note says. We also know the exact contents of that note. Acts 23: 26–30: "Claudius Lysias, to his Excellency the governor Felix, greetings. This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen. And desiring to know the charge for which they were accusing him, I brought him down to their council. I found that he was being accused about questions of their law, but charged with nothing deserving death or imprisonment. And when it was disclosed to me that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him." (ESV) Felix has the chiliarch's testimony already. Yet, he puts them off.

Acts 24:22 Felix then put them off, more accurately perceiving the (things) of the way [than he lets on], saying, "If Lycias the chiliarch comes down, I will examine the (things) [of this case] before you [all]." (Kukis mostly literal translation)

So why does Felix speak in the subjunctive here? Three reasons. (1) he does not expect Lycias to come down or to send a note with further testimony. Felix has his testimony as an official piece of correspondence. However, it is possible that only Felix has read this note. (2) Felix wants to get rid of the Jerusalem Jews who have come down for this trial. (3) Felix wants Paul to understand that, he is going to be hanging out in Caesarea for awhile, and maybe he wants to figure out some alternative means of getting out of there (like, a bribe).

We have a delegation of Jews there, including an orator/lawyer, who is collecting fees by the hour (well, I don't know what his agreement was). There are Jews with him—perhaps five perhaps twenty—and all of them have duties back in Jerusalem. They likely all have families as well. Given Felix's very open-ended promise here that he will make a final decision, if Lycias comes down to him. What is the logical thing for these Jews to do? Leave. Maybe they will hang for a couple of days, but at some point, they are going to realize that they might be staying in Caesarea for the next few months and possibly few years—without any real promise of an outcome.

Knowing that Felix wants to be rid of this delegation of Jews; and knowing that he wants a bribe, everything here fits together.

We read the note. Lycias did not say, “I am coming back in a few days and give you my take on this situation.” for Lycias to hand this off to Felix and then to come later and say, “This is how you should handle it” would be pure arrogance. Felix outranks him. So once Lycias sends Paul to Felix, Lycias is totally and completely out of the picture. Essentially, Lycias is the person that Felix least-likely expects to see with regard to Paul.

Acts 24:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diatassô (διατάσσω) [pronounced <i>dee-aht-AHS-soh</i>]	<i>arranging, appointing, ordained, the one prescribing, those giving orders</i>	masculine singular, aorist middle participle; nominative case	Strong's #1299
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced <i>hek-at-on-TAR-khace, hek-at-on-TAR-khos</i>]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1543
têreô (τηρέω) [pronounced <i>tay-REH-oh</i>]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	present passive infinitive	Strong's #5083
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
Instead of <i>him</i> , the Byzantine Greek text and the Scrivener Textus Receptus have:			
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; accusative case	Strong's #3972

Translation: [Then, he] gave orders to the centurion to guard Paul...

When it comes to Paul, he is going to be placed under house arrest. He is going to face very few restrictions, but Felix is going to expect him to remain indefinitely in Caesarea until some arrangement can be made. By *arrangement*, I mean bribe.

Paul brought quite a tidy sum of money to Jerusalem. If he can do that for people who hate him, certainly people can do that to free Paul from prison. Or so Felix would be thinking.

Acts 24:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ánesis (ἄνεσις) [pronounced AN-es-is]	<i>a loosening, relaxing; spoken of a more tolerable condition in captivity, to be held in less vigorous confinement; relief, rest, from persecutions</i>	feminine singular noun, accusative case	Strong's #425

Translation: ...and to have a loosening [of restrictions]...

Although Paul will be guarded by the centurion, there are to be few restrictions made upon him. For many prisoners, Felix might toss them into a dungeon and throw away the key. Here, Paul is probably going to have a restricted area when he stays, but that appears to be the only restriction. Perhaps another restriction is, Paul is not going to be allowed to go out and freely evangelize that people of Caesarea (which is okay, because we know that there are gentile believers there already).

Acts 24:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mêdeis/mêdemia/ mêden (μηδεις/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	masculine singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
kôluô (κωλύω) [pronounced koh-LOO-oh]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	present active infinitive	Strong's #2967

Acts 24:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ídios (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine plural adjective; genitive/ablative case	Strong's #2398
<p>From: A Manual Greek Lexicon of the New Testament by G. Abbott-smith, D.D., D.C.L.:</p> <ol style="list-style-type: none"> one's own; <ol style="list-style-type: none"> of that which is private and personal; of property, friends, home, country, etc.: Luke 6:41 John 1:42 5:43 Acts 2:6 20:28 1Corinthians 11:21 Gal. 6:5 2Tim. 1:9 Heb. 7:27 Jude 1:6 1Thess. 4:11 John 1:11 13:1 Acts 4:23 1Tim. 5:8; one's home, Luke 18:28 John 1:11 16:32 19:27. peculiar, distinct, appropriate, proper: 1Corinthians 15:38, 23 Acts 1:25 Matt. 22:5 John 1:42. Adverbially: <ol style="list-style-type: none"> severally, separately: 1Corinthians 12:11; κατ' ἰδίαν: apart, privately, in private: Matt. 14:13, 23 20:17 Mark 4:34 Mark 7:33 Luke 10:23, Acts 23:19. 			
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hupēretēō (ὑπηρετέω) [pronounced hoop-ay-ret-EH-oh]	<i>to serve, to be a subordinate, to minister (unto), to render services; to act as a rower</i>	present active infinitive	Strong's #5256
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and not to hinder those of his [friends and family] to [come and] minister to him.

When it comes to interactions with family and friends, Paul will be given an open door. It is likely that, Paul will be dependent upon others for food and basic necessities. Whatever grub is fed the prisoners thrown into the dungeon would not be edible to most people (the prisoners would eat it out of intense hunger).

Being on the friends and family plan means that Paul will have ample opportunity to raise money enough to bribe his way out of there.

Let me suggest that Felix does not ever directly go to Paul and say, "Listen, for the sum of \$20,000, you can walk out of here a free man. How does that sound? Do you think you can do that?" Felix is aware of the financial gift that Paul brought to Jerusalem. If he can raise that kind of money for people who, for the most part, hate him; surely he can raise that from his friends to get out of being indefinitely confined to Caesarea.

Acts 24:23 [Then, he] gave orders to the centurion to guard Paul and to have a loosening [of restrictions] and not to hinder those of his [friends and family] to [come and] minister to him. (Kukis mostly literal translation)

Acts 24:22–23 Felix then put them off, more accurately perceiving the (things) of the way [than he lets on], saying, “If Lycias the chiliarch comes down, I will examine the (things) [of this case] before you [all].” [Then, he] gave orders to the centurion to guard Paul and to have a loosening [of restrictions] and not to hinder those of his [friends and family] to [come and] minister to him. (Kukis mostly literal translation)

Normally I don’t look into the mind of these characters and tell you what they are thinking, but let me suggest what Felix is thinking. He knows that Paul has had, in the past, access to a lot of money. Paul will have many friends coming in to him. Maybe Paul will figure out that a bribe is necessary to get out of there; and maybe one of his friends will figure that out. But with people coming and going easily to Paul, there is a better chance that a bribe for Felix might be discussed and prepared.

Acts 24:22–23 Felix, having a more accurate perception of the way, deigned to come to a final decision at that time, saying, “It is possible that Lycian the chiliarch will come down here to provide greater clarity on this case. At that time, I will reexamine the case in the light of his testimony before you all.” Then Felix gave orders to the centurion to guard Paul, but for there to be a loosening of restrictions. The centurion was not to hinder any of Paul’s friends or family from coming to see him or to provide for him. (Kukis paraphrase)

Felix was going to do what was necessary to line his own pockets. This is how he is known in history. He understood the Christians well enough—and I would suggest that he used spies to do this—to know that they were not plotting to take over Caesarea or Rome. That is, his life was not in danger due to the Christians. But, he also knew that they had access to quite a bit of money, so with the right encouragement, he might keep Paul under house arrest, waiting on advice from Lysias (that would never come), in hopes of a big payday at the end.

I struggled with the final words. I have no idea how close my translation is; or if I got the meaning correct. Portions of this chapter were difficult for me to translate.

Quite a number of translations kept v. 26 in the same paragraph as vv. 24–25; therefore, I preserved that when quoting the translation below. I probably should have put vv. 24–26 together.

Now, after days, certain (ones), coming [is] the Felix, with Drusilla the [one who is] his own woman, being a Jewess, sent for the Paul. And he heard from him about the faith toward Christ Jesus. Now conversing with him about righteousness and [about] self-control and of the judgment the one coming, afraid is becoming the Felix. He answers the one now having, “Leave. Now a time having, I will call you [to myself].” At the same time, even hoping that wealth would be given to him by the Paulos; therefore, even frequently to him was sent to speak to him.

Acts
24:24–26

Now, after many days, Felix comes, with Drusilla, his wife, who is Jewish, [and] he sends for Paul. [From Paul,] he heard about [exercising] faith toward Christ Jesus. Having conversed with him about righteousness and [about] self-control; and of the judgment to come, Felix becomes afraid. He answers the one speaking [lit., *having*], [saying], “Leave. I will call you at [another] time [when I] have [the time].” At the same time, [Felix] was hoping that wealth would be given to him by Paul (so that he might release him). Therefore, frequently [Felix] sent for [Paul] to speak to him.

After many days past, Felix came into his palace, along with his wife Drusilla, who was also a Jew, and he sent for Paul. From Paul, he heard about exercising faith in Christ Jesus. Paul also spoke to him about righteousness and self-control; and about the judgment which is to come. Felix became disconcerted and uneasy. He stopped Paul, holding up his hand, and said, "It is time for you to leave. I will call you when I have time for you again." Throughout this period of time, Felix kept hoping that Paul would get the hint and put together a large bribe for him. Therefore, Felix often sent for Paul in order to speak with him.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek)** Now, after days, certain (ones), coming [is] the Felix, with Drusilla the [one who is] his own woman, being a Jewess, sent for the Paul. And he heard from him about the faith toward Christ Jesus. Now conversing with him about righteousness and [about] self-control and of the judgment the one coming, afraid is becoming the Felix. He answers the one now having, "Leave. Now a time having, I will call you [to myself]." At the same time, even hoping that wealth would be given to him by the Paulos; therefore, even frequently to him was sent to speak to him.
- Complete Apostles Bible** Now after some days, when Felix arrived with Drusilla his wife, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. And as he reasoned about righteousness, self-control, and the judgment which is going to be, Felix became afraid and answered, "Go away for now; but when I have opportunity I will summon you." Meanwhile he also hoped that money would be given him by Paul, that he might release him. Therefore sending for him more often, he was conversing with him.
- Douay-Rheims 1899 (Amer.)** And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul and heard of him the faith that is in Christ Jesus. And as he treated of justice and chastity and of the judgment to come, Felix, being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee. Hoping also withal that money should be given him by Paul: for which cause also oftentimes sending for him, he spoke with him.
- Holy Aramaic Scriptures** And from after a few days, Philiks {Felix} and Dursila, his wife, who was a Yehudaytha {a Jewess}, called for Paulus {Paul}, and heard from him concerning The Haymanutha d'Meshikha {The Faith of The Anointed One}. And while he was speaking with them concerning Zadiyqutha {Righteousness}, and concerning Qadishutha {Holiness/Sanctification}, and concerning The Dina {The Judgment} which is prepared; Philiks {Felix} was full of fear, and said, "Go away now, and when there should be an opportunity for me, I will send after you." For, he was hoping that a bribe might be given unto him from Paulus {Paul}. On account of this, he also constantly sent to bring him and to speak with him.
- James Murdock's Syriac NT** And after a few days, Felix, and Drusilla his wife who was a Jewess, sent and called for Paul; and they heard him concerning faith in the Messiah. And while he was discoursing with them on righteousness, and on holiness, and on the future judgment, Felix was filled with fear; and he said: For the present time, go: and when I have opportunity, I will send for thee. He hoped, moreover, that a present would be given him by Paul; [and] therefore, he often sent for him, and conversed with him.
- Original Aramaic NT** And after a few days, Felix, and Dursilla his Jewish wife, sent and called Paulus and heard from him concerning the faith of The Messiah, And as he was speaking with them of righteousness, of holiness and of the judgment that was to come, Felix was afraid and he said, "Go now, and when I have a space I will send for you."

For he had hoped that a bribe would have been given to him by Paulus; because of this, also, he was continually sending to bring him and speaking with him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But after some days, Felix came with Drusilla his wife, who was of the Jews by birth, and sent for Paul, and gave hearing to him about faith in Christ Jesus. And while he was talking about righteousness and self-control and the judging which was to come, Felix had great fear and said, Go away for the present, and when the right time comes I will send for you. For he was hoping that Paul would give him money: so he sent for him more frequently and had talk with him.
Bible in Worldwide English	Some days after that, Felix came with his wife Drusilla. She was a Jewess. He sent for Paul and listened to what Paul said about believing in Christ Jesus. Paul talked about what is right, about living the right way, and about the time when all people will be judged. Felix was very much afraid when he heard these things. He said to Paul, You may go now. When I have time, I will call you again. He hoped that Paul would give him money to free him. And so he often sent for Paul and talked with him.
Easy English	<p>Felix and Drusilla listen to Paul</p> <p>After some days, Felix came with Drusilla, his Jewish wife. He told his soldiers to bring Paul to them. Paul talked to them, and they listened to everything that he said. Paul spoke about how people believed in Jesus, the Messiah. Paul continued to speak for some time. He said, 'People need to do what is right. They need to stop themselves doing wrong things. One day, God will judge people for how they have lived.'</p> <p>While Paul talked about these things, Felix became afraid. He said to Paul, 'You can leave us now. At some time I may want to listen to you again. Then I will ask you to come to me again.' But Felix also hoped that Paul would give him some money. For that reason he often met with Paul and they talked together.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Some rulers wanted people in prison to give them money. Then the rulers would let them go. If the rulers did this, they would not be obeying the law.</p> </div>
Easy-to-Read Version—2008	After a few days Felix came with his wife Drusilla, who was a Jew. Felix asked for Paul to be brought to him. He listened to Paul talk about believing in Christ Jesus. But Felix became afraid when Paul spoke about things like doing right, self-control, and the judgment that will come in the future. He said, "Go away now. When I have more time, I will call for you." But Felix had another reason for talking with Paul. He hoped Paul would pay him a bribe, so he sent for Paul often and talked with him.
<i>God's Word™</i>	Some days later Felix arrived with his wife Drusilla, who was Jewish. He sent for Paul and listened to him talk about faith in Christ Jesus. As Paul discussed the subjects of God's approval, self-control, and the coming judgment, Felix became afraid and said, "That's enough for now. You can go. When I find time, I'll send for you again."
Good News Bible (TEV)	After some days Felix came with his wife Drusilla, who was Jewish. He sent for Paul and listened to him as he talked about faith in Christ Jesus. But as Paul went on discussing about goodness, self-control, and the coming Day of Judgment, Felix was afraid and said, "You may leave now. I will call you again when I get the chance." At the same time, Felix was hoping that Paul would give him some money. For that reason, Felix would send for Paul rather often to have friendly conversations with him.
J. B. Phillips	<p>Felix plays for safety—and hope for personal gain</p> <p>Some days later Felix arrived with his wife Drusilla, herself a Jewess and sent for Paul, and heard what he had to say about faith in Christ Jesus. But while Paul was</p>

talking about goodness, self-control and the judgment that is to come, Felix became alarmed, and said, "You may go for the present. When I find a convenient moment I will send for you again."

At the same time he nursed a secret hope that Paul would pay him money—which is why Paul was frequently summoned to come and talk with him.

The Message

A few days later Felix and his wife, Drusilla, who was Jewish, sent for Paul and listened to him talk about a life of believing in Jesus Christ. As Paul continued to insist on right relations with God and his people, about a life of moral discipline and the coming Judgment, Felix felt things getting a little too close for comfort and dismissed him. "That's enough for today. I'll call you back when it's convenient." At the same time he was secretly hoping that Paul would offer him a substantial bribe. These conversations were repeated frequently.

NIRV

Several days later Felix came with his wife Drusilla. She was a Jew. Felix sent for Paul and listened to him speak about faith in Christ Jesus. Paul talked about how to live a godly life. He talked about how people should control themselves. He also talked about the time when God will judge everyone. Then Felix became afraid. "That's enough for now!" he said. "You may leave. When I find the time, I will send for you." He was hoping that Paul would offer him some money to let him go. So he often sent for Paul and talked with him.

New Life Version

Paul Speaks for Himself the Second Time

Some days later Felix came again. His Jewish wife Drusilla was with him. He sent for Paul and heard him talk about faith in Christ Jesus. Paul spoke about being right with God. He spoke about being the boss over our own desires. He spoke about standing before One Who will tell us if we are guilty. When Felix heard this, he became afraid and said, "Go now. I will send for you when it is a better time." He was hoping that Paul would give him money so he could go free. For that reason he kept sending for Paul and talking to him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Felix left town but came back a few days later with his wife Drusilla, [8] who was Jewish. Felix sent for Paul and listened to him talk about why he believed Jesus is the Messiah. [9] Paul also talked with Felix about why it's important to live an honorable [10] life that God would approve—a life in which we take control of our actions. Paul also told him that people will be held accountable for their actions when it's time for judgment. That scared Felix. He told Paul, "You can go for now. When I get a chance later, I'll send for you." V. 26 will be placed with the next passage for context.

⁸24:24 Drusilla was a gorgeous teenager at the time, according to first-century Jewish history writer Josephus. This was her second marriage. She was the daughter of Herod Agrippa I, ruler of the Jewish homeland from AD 41 to AD 44. Drusilla was born in AD 38. She married her first husband in an arranged wedding when she was 14 years old. As Josephus tells it, Felix convinced her to leave her husband and marry him. Bible scholars say she was probably almost 20 years old when she met Paul, sometime before the emperor fired Felix in about AD 58 for abusing his power.

⁹24:24 The Greek word for Messiah is Christ.

¹⁰24:25 Often translated as "righteous."

Contemporary English V.

Several days later Felix and his wife Drusilla, who was Jewish, went to the place where Paul was kept under guard. They sent for Paul and listened while he spoke to them about having faith in Christ Jesus. But Felix was frightened when Paul started talking to them about doing right, about self-control, and about the coming judgment. So he said to Paul, "That's enough for now. You may go. But when I have

The Living Bible	<p>time I will send for you." After this, Felix often sent for Paul and talked with him, because he hoped that Paul would offer him a bribe.</p> <p>A few days later Felix came with Drusilla, his legal wife, [literally, "his own wife."] a Jewess. Sending for Paul, they listened as he told them about faith in Christ Jesus. And as he reasoned with them about righteousness and self-control and the judgment to come, Felix was terrified.</p> <p>"Go away for now," he replied, "and when I have a more convenient time, I'll call for you again."</p> <p>He also hoped that Paul would bribe him, so he sent for him from time to time and talked with him.</p>
New Berkeley Version New Living Translation	<p>A few days later Felix came back with his wife, Drusilla, who was Jewish. Sending for Paul, they listened as he told them about faith in Christ Jesus. As he reasoned with them about righteousness and self-control and the coming day of judgment, Felix became frightened. "Go away for now," he replied. "When it is more convenient, I'll call for you again." He also hoped that Paul would bribe him, so he sent for him quite often and talked with him.</p>
The Passion Translation	<p>Several days later, Felix came back with his wife, Drusilla, who was Jewish. They sent for Paul and listened as he shared with them about faith in Jesus, the Anointed One. As Paul spoke about true righteousness, self-control, and the coming judgment, Felix became terrified and said, "Leave me for now. I'll send for you later when it's more convenient." He expected to receive a bribe from Paul for his release, so for that reason he would send for Paul from time to time to converse with him.</p>
Plain English Version	<p>Felix wanted Paul to give him money to let him go free</p> <p>A few days later, Felix came back with his wife. She was a Jewish woman. Her name was Drusilla. Felix told a soldier to bring Paul to them, and they listened to him talk. Paul told them, "We have to believe in Jesus. He is the Christ, the special man that God sent to save us." And Paul told them about the way God wants people to live. He said that God wants us to do what is right, and that he wants us to control ourselves. And Paul told them that God will judge everybody one day.</p> <p>Felix heard Paul talking about those things, and he got frightened. He said, "Stop, Paul, that's enough for today. You can go back to the jail now. Maybe I will have time to listen to you another day, and then I will get you to come and talk to me again."</p> <p>Felix hoped that Paul might give him some money to let him get out of jail, so he often sent somebody to get Paul, and he talked with him. But Paul didn't give Felix any money, so Felix didn't let him go.</p>
Radiant New Testament	<p>Several days later Felix brought his wife Drusilla, who was Jewish, and sent for Paul so they could hear him speak about faith in Christ Jesus. Paul talked about how to live a godly life, about how people should control themselves, and about the time when God will judge everyone. This made Felix afraid. He said, "That's enough for now! You may go, but when I find the time, I'll send for you again." He did send for Paul again many times to talk with him, but he was also hoping that Paul would offer him some money to let him go.</p>
UnfoldingWord Simplified T.	<p>Several days later Felix came back with his wife Drusilla, who was a Jew, and called for Paul to speak with him. Felix listened to what Paul said to him about trusting in Jesus the Messiah. Paul talked to him about what God wants people to do in order to please him. He also explained how people should control how they act and that there would be a time when God will judge all people. Felix became afraid after hearing those things, so he said to Paul, "That is all I want to hear now. When I have time, I will ask you to come to me again."</p>

Felix was hoping that Paul would give him some money, so he sent for Paul to come to him many times. Paul talked with Felix many times, but he did not give Felix any money, and Felix did not tell his soldiers to release Paul from prison. Some days later, Felix came with his wife Drusilla, who was a Jewess, and sent for Paul and heard him talk about faith in Christ Jesus. But as he continued to talk about uprightness, self-control, and the coming judgment, Felix became alarmed, and said, "For the present you may go, but when I find a good opportunity, I will send for you." At the same time he was hoping to get money from Paul, and so he kept on sending for him and talking with him.

Partially literal and partially paraphrased translations:

- American English Bible It was several days later that Felix arrived with his woman Drouille. And since she was a Jew, he sent for Paul and they listened to him talk about his belief in the Anointed Jesus. However, Felix became frightened when Paul started talking about righteousness, self-control, and the coming judgment! So he said:
 'That's enough for now!
 'Go on back, and when I have more time, I'll send for you again.'
 However, he was actually hoping that Paul would try to bribe him... So, he sent for him and talked to him frequently!
- Beck's American Translation . Breakthrough Version After some days, when Felix together with Drusilla (his own wife who is Jewish) showed up, he sent for Paul and listened to him about the trust in *the* Anointed King Jesus. As he was having discussions about *the* right way, restraint, and the future judgment, when Felix became afraid, he responded, "As the *time* has now, travel *out*. After taking time with others, I will summon you," at the same time, also anticipating that money will be given to him by Paul. For this reason, as he was also sending for him more frequently, he was chatting with him.
- Common English Bible **Paul in custody**
 After several days, Felix came with his wife Drusilla, who was Jewish, and summoned Paul. He listened to him talk about faith in Christ Jesus. When he spoke about upright behavior, self-control, and the coming judgment, Felix became fearful and said, "Go away for now! When I have time, I'll send for you." At the same time, he was hoping that Paul would offer him some money, so he often sent for him and talked with him.
- Len Gane Paraphrase A number of days later when Felix along with Drusilla, who was a Jewess, his wife, came, sent for Paul, and listened to him about faith in Christ. As he reasoned with him about righteousness, self control, and the judgment to come, Felix trembled and said, "You can leave now; when I have a convenient time, I will call for you." He also hoped that some money would be given to him by Paul, so that he could free him, for that reason he sent for him often and talked with him.
- A. Campbell's Living Oracles And, after some days, Felix, coming the Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ. And he reasoned concerning righteousness and temperance, and judgment to come, Felix, trembling, answered, Go your way for this time, and I will take some future opportunity to call for you. And he hoped, also, that money would be given him by Paul, that he might be set at liberty: and, therefore, he sent the more frequently for him, and discoursed with him.
- New Advent (Knox) Bible And some days afterwards, when Felix was there with his wife Drusilla, who was a Jewess, he sent for Paul, and listened to his message about faith in Jesus Christ. When he spoke of justice, and continence, and of the judgement that is to come, Felix was terrified; No more of this for the present, he said, I will send for thee when

I can find leisure. At the same time, he hoped that Paul would offer him a bribe, and for that reason sent for him often, and courted his company.[2]

[2] Some manuscripts read 'would offer him a bribe for his release', which is evidently the meaning of the passage.

NT for Everyone

After some days, Felix came with Drusilla his wife, who was Jewish. They sent for Paul and listened to him speaking about faith in the Messiah Jesus. As he talked about justice, self-control and the judgment to come, Felix became afraid.

"That's quite enough for now," he said. "You can go. When I get a good opportunity I'll call for you again another time." At the same time he was hoping that Paul would give him money, and so he sent for him frequently and talked with him.

20th Century New Testament

Some days later Felix came with his wife Drusilla, who was herself a Jewess, and, sending for Paul, listened to what he had to say about faith in Christ Jesus. But, while Paul was speaking at length about righteousness, self-control, and the coming judgment, Felix became terrified, and interrupted him--"Go for the present, but, when I find an opportunity, I will send for you again." He was hoping, too, for a bribe from Paul, and so he used to send for him frequently and talk with him.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Several days later, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and listened to him on the subject of faith in Christ Jesus. Now as he spoke about righteousness, self-control, and the judgment to come, Felix became afraid and replied, "Leave for now, but when I have an opportunity I'll call for you." At the same time he was also hoping that Paul would offer him money. [Other mss add *so that he might release him*] So he sent for him quite often and conversed with him.

Conservapedia Translation

A few days later, when Felix came with his wife Drusilla, a Jewess, he sent for Paul, and heard from him about faith in Christ. While he was debating about righteousness, temperance, and judgment to come, Felix trembled, and answered, "Go away for now. When I have a convenient time, I will call for you." Felix also hoped that someone would give him a bribe to free Paul. So he sent for him that much more often, and held converse with him.

This is all the more remarkable, because the name *Drusilla* indicates that the woman was Roman-born, and a member of the Livian gens, and likely a distant relative of the Emperor.

Revised Ferrar-Fenton Bible

Paul's Interview with Felix and his Wife.

But after some days, Felix, at the request of his wife, Drusilla, who was a Jewess, sent for Paul, and listened to him concerning the faith in Christ Jesus.

But when he discoursed about justice, self-control, and of the future Judgment, Felix, becoming terrified, interrupted with: "Go away for the present; and when I have an opportunity I will send for you again."

He hoped as well that Paul would give him money; for which reason he also sent for him the more frequently to converse with him.

Free Bible Version

Some days later Felix returned with his wife Drusilla, who was Jewish. He sent for Paul and listened to him speak about trusting in Christ Jesus. He discussed with them about living right, self-control, and the coming judgment. Felix became alarmed and told Paul, "You can go now, and I'll send for you when I get the chance." Hoping that Paul would give him a bribe, Felix often sent for Paul and talked with him.

God's Truth (Tyndale)

And after a certain days, came Felix and his wife Drusilla which was a Jewess, and called forth Paul, and heard him of the faith which is toward Christ. And as he preached of righteousness, temperance and judgement to come, Felix trembled and answered: you have done enough at this time, depart, when I have a convenient time, I will send for you. He hoped also that money should have been given him of

	Paul, that he might loose him: wherefore he called him the oftener and communed with him.
International Standard V	Some days later, Felix arrived with his wife Drusilla, who was Jewish. He sent for Paul and listened to him talk about faith in Jesus [Other mss. lack Jesus] the Messiah. [Or Christ] As Paul [Lit. he] talked about righteousness, self-control, and the coming judgment, Felix became afraid and said, "For the present you may go. When I get a chance, I will send for you again." At the same time he was hoping to receive a bribe from Paul, and so he would send for him frequently to talk with him.
Montgomery NT	Some days later Felix came, with his wife Drusilla, a Jewess; he sent for Paul, and listened to him concerning the faith in Christ Jesus. And as he reasoned about morality, self-control, and the future judgment, Felix was terrified, and said, "For the present go on your way, and when I find a convenient season, I will send for you." He was hoping that Paul would give him money, and for this reason he used to send for him often to converse with him.
Weymouth New Testament	Not long after this, Felix came with Drusilla his wife, a Jewess, and sending for Paul, listened to him as he spoke about faith in Christ Jesus. But when he dealt with the subjects of justice, self-control, and the judgement which was soon to come, Felix became alarmed and said, "For the present leave me, and when I can find a convenient opportunity I will send for you." At the same time he hoped that Paul would give him money; and for this reason he sent for him the oftener to converse with him.
Worsley's New Testament	Some days after Felix coming with his wife Drusilla, a Jewess, sent for Paul, and heard him concerning faith in Christ. And as he was reasoning of justice, temperance, and a future judgement, Felix trembled, and said, Go thy way for this time, and I will take a proper opportunity to call for thee <i>again</i> . And hoping also that money would be given him by Paul, that he might discharge him; he sent for him the more frequently, and conversed with him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After some days, Felix came with his wife Drusilla who was a Jew. He sent for Paul and let him speak about faith in Christ. But when Paul spoke about justice, self-control and the future judgment, Felix was frightened and he said to him: "You may leave now; I shall send for you some other time." Felix was hoping that Paul would give him money, so he sent for him often and conversed with him. 17:32; Mk 6:17
The Heritage Bible	And after some days, Felix having arrived with his wife, Drusilla, being a Jewess, he summoned Paul, and heard him concerning the faith into Christ. And speaking thoroughly concerning righteousness, and self-control, and the judgment about to be, Felix becoming alarmed, answered, For now, go, and taking a proper time, I will call for you. At the same time he also hoped that riches would be given to him by Paul, that he might free him, and therefore summoning him more frequently, he conversed with him.
New American Bible (2011)	Captivity in Caesarea. * Several days later Felix came with his wife Drusilla, who was Jewish. He had Paul summoned and listened to him speak about faith in Christ Jesus. But as he spoke about righteousness and self-restraint and the coming judgment, Felix became frightened and said, "You may go for now; when I find an opportunity I shall summon you again." At the same time he hoped that a bribe would be offered him by Paul, and so he sent for him very often and conversed with him. * [24:24, 25] The way of Christian discipleship greatly disquiets Felix, who has entered into an adulterous marriage with Drusilla, daughter of Herod Agrippa I. This

marriage provides the background for the topics Paul speaks about and about which Felix does not want to hear.

New Catholic Bible

Several days later, Felix came with his wife Drusilla,[d] who was a Jewess. He sent for Paul and listened to him speak about faith in Christ Jesus. But as Paul discussed justice, self-control, and the coming judgment, Felix became frightened and exclaimed, "Go away for the present. When I have an opportunity, I will send for you." At the same time, he hoped that Paul would offer him a bribe. Therefore he used to send for him quite often and converse with him.

[d] *Drusilla*: at the age of fifteen, this daughter of Herod Agrippa I had abandoned her first husband, the king of Emesa, in order to become Felix's third wife.

New Jerusalem Bible

Some days later Felix came with his wife Drusilla who was a Jewess. He sent for Paul and gave him a hearing on the subject of faith in Christ Jesus. But when Paul began to treat of uprightness, self-control and the coming Judgement, Felix took fright and said, 'You may go for the present; I will send for you when I find it convenient.' At the same time he had hopes of receiving money from Paul, and for this reason he sent for him frequently and had talks with him.

NRSV (Anglicized Cath. Ed.) **Paul Held in Custody**

Some days later when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him speak concerning faith in Christ Jesus. And as he discussed justice, self-control, and the coming judgement, Felix became frightened and said, 'Go away for the present; when I have an opportunity, I will send for you.' At the same time he hoped that money would be given to him by Paul, and for that reason he used to send for him very often and converse with him.

Revised English Bible–1989

Some days later Felix came with his wife Drusilla, who was a Jewess, and sent for Paul. He let him talk to him about faith in Christ Jesus, but when the discourse turned to questions of morals, self-control, and the coming judgement, Felix became alarmed and exclaimed, "Enough for now! When I find it convenient I will send for you again." He also had hopes of a bribe from Paul, so he sent for him frequently and talked with him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After some days, Felix came with his wife Drusilla, who was Jewish. He sent for Sha'ul and listened to him as he spoke about trusting in the Messiah Yeshua. But when Sha'ul began to discuss righteousness, self-control and the coming Judgment, Felix became frightened and said, "For the time being, go away! I will send for you when I get a chance." At the same time, he hoped that Sha'ul would offer him a bribe; so he sent for him rather often and kept talking with him.

Hebraic Roots Bible

And after some days, Felix having arrived with his wife Drusilla, who was a Jewess, he sent for Paul. And he heard him concerning the faith in Messiah.

And Paul having reasoned concerning righteousness and self control, and the Judgment that is about to be, becoming afraid, Felix answered, For the present, go; but taking time later, I will call for you;

and with it all also hoping that silver would be given to him by Paul, that he might free him. Because of this he also more frequently sent for him and conversed with him.

Holy New Covenant Trans.

After a few days, Felix came with his wife, Drusilla. She was a Jewish woman. Felix asked for Paul to be brought to him. He listened to Paul talk about believing in Christ Jesus. However, Felix became afraid when Paul spoke about such things as being made right, self-control, and the Judgment Day which will come in the future. Felix said, "Go away now! When I have time, I will call for you." Felix hoped that Paul would pay him a bribe. So Felix sent for Paul often and talked with him.

The Scriptures 2009

And after some days, when Felix came with his wife Drusilla, who was a female Yehudi, he sent for Sha'ul and heard him concerning the belief in Messiah.

And as he reasoned about righteousness, and self-control, and the judgment to come, Felix became frightened and said, "For the present, go. And when I find time I shall send for you." At the same time too he was anticipating that money would be given him by Sha'ul, that he might release him. Therefore he sent for him more often and conversed with him.

Tree of Life Version

Now some days later Felix came with his wife Drusilla, who was Jewish. He sent for Paul and listened to him speak about faith in Messiah Yeshua. But as he was arguing about righteousness, self-control, and the coming judgment, Felix became afraid and said, "Go away for now! When I find time, I will summon you." At the same time too, he was hoping that money would be given to him by Paul; so he sent for him frequently and would talk with him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...after but days (some) ones Coming The Felix with drusilla the own woman being jewish invites the paul and [He] hears him about the to christ jesus faith discussing but him about right and moderation and the judgment the [thing] intending Afraid Becoming The Felix answers the [thing] now having go! time but Accepting [I] will call you together and Hoping for Valuables will be given [to] him by the paul so and frequently more him Inviting [He] talked [with] him...

Awful Scroll Bible

And after several days, Felix coming-about-near, with his wife Drusilla, being Jewish, he directs-after Paul, and gives ear to him concerning the confidence in the Anointed One.

Furthermore, speaking-through about virtue, and strength-from-within, and the judgment being about to be, Felix coming about terrified-from-within, resolves-out, "Be proceeding presently, and holding obtaining-afterwards time, I myself will call-you -among."

Moreover, expecting meanwhile, even that money will be extended to him, by Paul, that-which he should loose him. Through-which, he is directing-after him oftentimes, and was crowding-with him.

exeGesés companion Bible

THE WITNESS OF PAULOS TO PHELIX

And after some days,
Phelix comes with his woman Drusilla
- being a Yah Hudy,
he summons Paulos,
and hears him concerning the trust in the Messiah:
and as he reasons concerning justness,
self-control, and the judgment about to be,
Phelix becomes awestricken, and answers,
Go your way for now;
when I partake a season, I call for you.
He hopes simultaneously
that Paulos gives him riches, so as to loose him:
so he summons him the oftener,
and homologizes with him.

Orthodox Jewish Bible

And after some yamim, Felix came with Drusilla, his wife, who was Jewish. He summoned Rav Sha'ul and listened to him concerning his emunah (faith) in Rebbe, Melech HaMoshiach Yehoshua.

And as Rav Sha'ul was conversing about tzedek [DANIEL 9:24] and kibush hayetzer (self-control) and about the Yom HaDin coming, Felix suddenly became afraid, and said, "That will do for the moment. Go now. When I find time, I'll send for you."

At the same time Felix was also hoping that bribe money would be given to him by Rav Sha'ul. Therefore, Felix used to frequently send for Rav Sha'ul to converse with him.

Rotherham's Emphasized B. And *||after certain days||* <Felix having arrived, with Drusilla his own wife, who was *|a Jewess|*> he sent for Paul, and heard him concerning the faith *|respecting Christ Jesus|*.
 And <as he was reasoning of righteousness, and self-control, and the judgment to come> Felix *|becoming greatly afraid'|* answered—
||For the present|| be going thy way, and *|when I find an opportunity'|* I will send for thee,—
|at the same time| also hoping that *|money|* would be given him by Paul; *|wherefore also|* <the more frequently' sending for him> he used to converse with him.

Expanded/Embellished Bibles:

- The Amplified Bible* Several days later Felix came with his wife Drusilla [Youngest daughter of Herod Agrippa], who was a Jewess. He sent for Paul and listened to him talk about faith in Christ Jesus. But as he was discussing righteousness, self-control [honorable behavior, personal integrity], and the judgment to come, Felix became frightened and said, "Go away for now, and when I find [a convenient] time I will send for you." At the same time he was also hoping to get money from Paul [as a bribe]; so he continued to send for him quite often and talked with him.
- An Understandable Version After a number of days, Felix and Drusilla, his wife, who was a Jewess, came *[back to the palace]* and sent for Paul to *[come and]* tell them about *[the]* faith in Christ Jesus. And as he discussed the matters of doing right, and *[maintaining]* self control and the coming judgment, Felix became terrified and answered, "Go on away for now; I will call you back when it is convenient for me."
 He had hoped, along with everything else, that he would receive money from Paul, so he sent for him more frequently and had discussions with him.
- The Expanded Bible **Paul Speaks to Felix and His Wife**
 After some days Felix came with his wife, Drusilla, who was Jewish, and asked for Paul to be brought to him. He listened to Paul talk about ·believing [faith] in Christ Jesus. But Felix became afraid when Paul spoke about ·living right [righteousness; justice], self-control, and the ·time when God will judge the world [[†] coming judgment]. He said, "·Go away [or That's enough for] now. When I have ·more time [another opportunity], I will call for you." At the same time Felix hoped that ·Paul [[†] he] would give him ·some money [or a bribe], so he often sent for Paul and talked with him.
- Jonathan Mitchell NT So after some days, Felix, happening by with Drusilla his wife – [she] being a Jewess, sent for Paul and then heard from him about the faith, trust and loyalty [being placed] into Christ Jesus (or: [the] Anointed Jesus; = Jesus the Messiah). Yet during his dialoging and discoursing about fairness and equity (rightwised behavior and right relationships within the Way pointed out; also: = covenant inclusion and participation), inner strength and self-control, and then the impending effect of judgment (separation which is about to result in a decision), Felix – coming to be alarmed with inner fear – gave a decided response: "For the present, be now going your way while continuing to hold this [subject]. Now then, upon getting a fitting opportunity with [you], I will keep on calling for you,"
 – at the same time continuing in expecting that money (or: the effect of something useful; = a bribe) will be given to him by Paul, on account of which, repeatedly sending for him even more frequently, he kept on conversing with him.
- Syndein/Thieme And after certain days, when Felix came with his wife, Drusilla, who was a Jewess, he invited Paul {to spend the day with them}, and heard him concerning the faith in Christ.
 {Note: Drusilla was the daughter of Herod Agrippa the First, granddaughter of Herod Agrippa the Great. She was the wife of an Arab king and left him when Felix came

along. Paul is given the chance to witness to two very powerful people in the Roman Empire here.}

And as he {Paul} kept on teaching all day in conversations . . . of righteousness, inner strength {self-control}, and judgment to come, Felix became terrified with inner fear {trembled}, and answered, "GET OUT . . . for right now. When I have a convenient time, I will invite you back."

{Note: as far as we know Felix never did invite Paul back!} [Kukis: Apparently he did in the next verse.]

{Note: Paul reasoned all day long with Felix pointing out how weak all men are and can not earn the right to live forever with God and other doctrines. You need to share God's imputed righteousness to live forever with God in Heaven, etc. Paul probably pointed the self-control issue at Drusilla who was a beautiful blond and very vain. But her sister Bernice, a redhead, was even more beautiful and called the most beautiful woman of the ancient world . . . the Roman Senate feared her and her beauty. Drusilla is very famous in other writings of the day as a beautiful, promiscuous woman using her outer beauty. So Paul talks about using her inner strength. Then he talks to both of them about salvation and eternity future. Drusilla eventually dies in the volcanic eruption of Mount Vesuvius.}

He hoped also that money should have been given him from Paul, that he might release him. Wherefore he sent for him the oftener and conversed with him.

{Note: Felix kept calling for Paul to get a bride so he would free Paul - money lust!}

Translation for Translators

Felix often talked to Paul, hoping that Paul would give him money.

Acts 24:24-27

Several days later Felix and his wife Drusilla, who was a Jew, came back to Caesarea after having been away for a few days. Felix commanded Paul to be brought in {a soldier to bring Paul in}. Then Felix listened to what Paul said to him. Paul spoke about what Christians believe about the Messiah Jesus. Paul explained to them about what God requires people to do in order to please him. He also explained about God requiring people to control how they act. Paul also told him that there will be a time when God will judge people. Felix became alarmed after hearing those things. So he said to Paul, "That is all I want to hear now. When there is a time that is convenient I will ask you (sg) to come to me again." Felix said that because he hoped that Paul would give him some money to allow Paul to get out of prison. So he repeatedly sent for Paul to come, and Paul repeatedly went and talked with him. But he did not give Felix any money, and Felix did not command his soldiers to release Paul from prison.

The Voice

A few days later, Felix sent for Paul and gave him an opportunity to speak about faith in the Anointed One. Felix was accompanied by his wife Drusilla, who was Jewish. As Paul spoke of justice, self-control, and the coming judgment, Felix became fearful.

Felix: That's enough for now. When I have time, I will send for you again.

They had a number of conversations of this sort; *but Felix* actually was hoping that, by having frequent contact with him, Paul might offer him a bribe.

Bible Translations with Many Footnotes:

Lexham Bible

And after some days, when [*Here "when " is supplied as a component of the participle ("arrived") which is understood as temporal] Felix arrived with his wife Drusilla, who was Jewish, he sent for Paul and listened to him concerning faith in Christ Jesus. And while [*Here "while " is supplied as a component of the temporal genitive absolute participle ("was discussing")] he was discussing about righteousness and self control and the judgment that is to come, Felix became afraid and [*Here "and " is supplied because the previous participle ("became") has been translated as a finite verb] replied, "Go away for the

present, and when I [*Here “when ” is supplied as a component of the participle (“have”) which is understood as temporal] have an opportunity, I will summon you.”

At the same time he was also hoping that money would be given to him by Paul. For this reason also he sent for him as often as possible and [*Here “and ” is supplied because the previous participle (“sent for”) has been translated as a finite verb] talked with him.

NET Bible®

Paul Speaks Repeatedly to Felix

Some days later, when Felix⁸⁵ arrived with his wife Drusilla,⁸⁶ who was Jewish, he sent for Paul and heard him speak⁸⁷ about faith in Christ Jesus.⁸⁸ While Paul⁸⁹ was discussing⁹⁰ righteousness, self-control,⁹¹ and the coming judgment, Felix⁹² became⁹³ frightened and said, “Go away for now, and when I have an opportunity,⁹⁴ I will send for you.” At the same time he was also hoping that Paul would give him money,⁹⁵ and for this reason he sent for Paul⁹⁶ as often as possible⁹⁷ and talked⁹⁸ with him.

85sn See the note on Antonius Felix in 23:24.

^{sn}Felix the governor was Antonius Felix, a freedman of Antonia, mother of the Emperor Claudius. He was the brother of Pallas and became procurator of Palestine in A.D. 52/53. His administration was notorious for its corruption, cynicism, and cruelty. According to the historian Tacitus (History 5.9) Felix “reveled in cruelty and lust, and wielded the power of a king with the mind of a slave.”

^{86sn} It is possible that Drusilla, being Jewish, was the source of Felix’s knowledge about the new movement called Christianity. The youngest daughter of Herod Agrippa I and sister of Agrippa II, she would have been close to 20 years old at the time. She had married the king of a small region in Syria but divorced him at the age of 16 to marry Felix. This was her second marriage and Felix’s third (Josephus, Ant. 19.9.1 [19.354], 20.7.2 [20.141-144]). As a member of Herod’s family, she probably knew about the Way.

^{87tn} The word “speak” is implied; BDAG 32 s.v. ἀκούω 1.c has “ἤκουσεν αὐτοῦ περὶ τῆς πίστεως he heard him speak about faith Ac 24:24.”

^{88tn} Or “Messiah Jesus”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{89tn} Grk “he”; the referent (Paul) has been specified in the translation for clarity.

^{90tn} Or “speaking about.”

^{91tn} Grk “and self-control.” This καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{sn} The topic of self-control was appropriate in view of the personal history of both Felix and Drusilla (see the note on “Drusilla” in the previous verse), and might well account for Felix’s anxiety.

^{92sn} See the note on Felix in 23:26.

^{93tn} Grk “becoming.” The participle γενόμενος (genomenos) has been translated as a finite verb due to requirements of contemporary English style.

^{94tn} Or “when I find time.” BDAG 639 s.v. μεταλαμβάνω 2 has “καιρὸν μ. have an opportunity = find time...Ac 24:25.”

^{95tn} Grk “he was hoping that money would be given to him by Paul.” To simplify the translation, the passive construction has been converted to an active one.

^{sn} Would give him money. That is, would offer him a bribe in exchange for his release. Such practices were fairly common among Roman officials of the period (Josephus, Ant. 2.12.3 [2.272-274]).

^{96tn} Grk “him”; the referent (Paul) has been specified in the translation for clarity.

^{97tn} “As often as possible” reflects the comparative form of the adjective πυκνός (puknos); see BDAG 897 s.v. πυκνός, which has “Neut. of the comp. πυκνότερον as adv. more often, more frequently and in an elative sense very often, quite frequently...also as often as possible...Ac 24:26.”

The Spoken English NT	<p>^{98th} On this term, which could mean “conferred with him,” see BDAG 705 s.v. ὀμιλέω.</p> <p><i>Felix Leaves Paul in Prison for Two Years</i></p> <p>After a number of days, Felix came with his wife Drusilla,^x who was Jewish. He sent for Paul, and listened to him talk about faith in Messiah Jesus.^y</p> <p>But when Paul was teaching about integrity and self-control, and about the coming judgment, Felix got frightened. And he said back to him, “Leave for now. And when I get the time I’ll send for you.”</p> <p>He was also hoping Paul would give him a bribe-so he sent for him a lot, and would talk with him.</p>
Wilbur Pickering’s New T.	<p>^x Prn. droo-sill-a.</p> <p>^y Some mss have “in Jesus the Messiah” (i.e. “in Jesus Christ”), and some have “in Christ.”</p> <p>Now after some days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul and heard him concerning the faith into Christ Jesus.⁶</p> <p>But as he expounded on righteousness, self-control, and the judgment to come, Felix became afraid and answered, “Go away for now; when I have occasion I will summon you”.⁷ At the same time he was also hoping that Paul would give him money, that he might release him; so he frequently summoned and conversed with him.</p> <p>(6) Some 45% of the Greek manuscripts omit ‘Jesus’, as in AV and NKJV.</p> <p>(7) To believe into Jesus would require changes that Felix wasn’t prepared to make.</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>Now after several days, Felix having arrived with Drusilla his wife (she being Jewish), he sent for Paul and heard him concerning the faith in Christ.</p> <p>But while he [was] reasoning about righteousness and self-control and the judgment, the one being about to happen, Felix having become terrified, answered, "For the present be going, but having time, I will call for you." And at the same time also hoping that money will be given to him by Paul, in order that he should release him. And so, frequently sending for him, he was talking with him.</p>
Benjamin Brodie’s trans.	<p>Now, after a few days, Felix, having returned with his own wife, Drusilla, who was a Jewess, sent for Paul and listened to him concerning doctrine about Christ Jesus. And while he was in the process of discussing things concerning righteousness and self-control and the judgment which was about to come, Felix, having become terrified, replied with discernment: “For the time being, go away, and when I find time, I will call for you.</p> <p>Meanwhile, he was also anticipating that money [a bribe] would be given to him on Paul’s behalf. For this reason, he sent for him frequently and talked with him.</p>
Bond Slave Version	<p>And 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.</p> <p>And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go your way for this time; when I have a convenient season, I will call for you.</p> <p>He hoped also that money should have been given him of Paul, that he might loose him: therefore he sent for him the oftener, and communed with him.</p>
Charles Thomson NT	<p>And after some days Felix came with his wife Drusilla, who was a Jewess, and sent for Paul and heard him concerning the faith in Christ.</p> <p>And while Paul was discoursing concerning justice and temperance, and the judgment to come, Felix, being terrified, said, Go thy way for the present, and when I find a convenient time I will send for thee: hoping withal that money would be given him by Paul that he might discharge him, and for this cause he sent for him the oftener, and conversed with him.</p>

Context Group Version But after certain days, Felix came with Drusilla, his woman, who was Judean, and sent for Paul, and heard him concerning trust in the Anointed Jesus. And as he dialogued about vindication, and self-control, and the judgment about to come, Felix was terrified, and answered, Go your way for this time; and when I have a convenient season, I will call you to me. He had abiding confidence as well that money would be given him of Paul: therefore also he sent for him the more often, and spoke with him.

Modern English Version **Paul Held in Custody**
 After several days, when Felix arrived with his wife Drusilla, who was a Jewess, he sent for Paul and heard him speak concerning faith in Christ. As he lectured about righteousness, self-control, and the coming judgment, Felix was afraid and answered, "For now, leave! When time permits, I will send for you." At the same time he hoped that money would be given him by Paul, that he might release him. So he sent for him more often and conversed with him.

Modern Literal Version 2020 Now after some days, Felix came* together-with Drusilla, *his* wife, being a Jewess, and sent for Paul, and heard him concerning the faith in Christ. But *while* he is reasoning concerning righteousness and self-control and the future judgment *which is* to be, Felix became fearful, and answered, Travel *on*, hereafter having time and having taken the opportunity, I myself will call you. (And *while* hoping at the same-time that monies will be given to him by Paul, *that he might loose him.) Hence, he was conversing with him, and sending for him frequently.

**New European Version
 New Matthew Bible** .
 And after some time, Felix and his wife Drusilla, who was a Jewess, came and called for Paul, and heard him concerning the faith that is toward Christ. And as he preached of righteousness, temperance, and the judgment to come, Felix trembled and answered, That is enough at this time; depart. When I have a convenient time, I will send for you. He hoped also that Paul would give him money to set him free, so he called for him often and conversed with him.

Worrell New Testament And, after some days, Felix, having come with his wife Drusilla, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ Jesus. And, as he was reasoning about righteousness, continence, and the judgment to come, Felix, becoming terrified, answered, "Go your way for the present; and, when I obtain a suitable opportunity, I will call for you;" at the same time also hoping that money would be given to him by Paul; wherefore, also, sending for him more frequently, he conversed with him.

The gist of this passage: Paul is called in to speak with Felix and Drusilla.
 24-25

Acts 24:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rah</i>]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

Acts 24:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	feminine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

Together, these two words are variously translated (in Acts 9:19), *certain days, some days, (for) several days, a number of days, a few days, three days; some time, some little time.*

Translation: Now, after many days,...

As discussed before, the way the Felix left things, Paul would remain in jail (but under house arrest, with a great many freedoms); but since the trial was to be put off to an undetermined date, the Jews who had come accusing Paul left. Otherwise, they might remain in Caesarea for months, if not years.

After some time passed, after the plaintiffs left, Felix will call upon Paul. My assumption here is, Felix calls upon Paul so that he might hint or even say outright, "Listen, for \$20,000, you can walk out of here a free man with an official acquittal issued by me." Felix will first let Paul talk. When Paul speaks of righteousness, self-control and judgment to come, Felix may have thought to himself, *maybe now is not exactly the right time to suggest a bribe.* If you understand this approach, everything that we read and study will make perfect sense.

Acts 24:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παραγίνομαι) [pronounced <i>pahr-ahg- EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular aorist (deponent) middle participle; nominative case	Strong's #3854
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēlix (Φῆλιξ) [pronounced <i>FAY-lihx</i>]	<i>happy; transliterated, Felix</i>	masculine singular proper noun; a person; vocative	Strong's #5344
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
Droúsilla (Δρούσιλλα) [pronounced <i>DROO- sil-lah</i>]	<i>watered by the dew; transliterated, Drusilla</i>	feminine singular proper noun; a person; dative, locative or instrumental case	Strong's #1409

Thayer: *Drusilla [was] the daughter of Agrippa the elder, wife of Felix, the governor of Judaea, a most licentious woman.*

Acts 24:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ídios (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #2398
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1135

Translation: ...Felix comes, with Drusilla, his wife,...

It says that Felix comes, but it does not say where. Given that he will summon Paul, he apparently comes into his palace and he brings his wife Drusilla with him.

This is the only place that she will be mentioned, but Paul will have a great deal of interaction with many famous people of this era.

From the NET Bible: *It is possible that Drusilla, being Jewish, was the source of Felix's knowledge about the new movement called Christianity. The youngest daughter of Herod Agrippa I and sister of Agrippa II, she would have been close to 20 years old at the time. She had married the king of a small region in Syria but divorced him at the age of 16 to marry Felix. This was her second marriage and Felix's third (Josephus, Ant. 19.9.1 [19.354], 20.7.2 [20.141-144]). As a member of Herod's family, she probably knew about the Way.²³ I would suggest the Felix used spies, but certainly he could gain knowledge from more than one source.*

According to most sources, Drusilla was 19 or 20 when marrying Felix. She divorced her first husband to marry Felix. Although most sources list this as Felix's third marriage, Wikipedia says second.²⁴ If she is age 22 when she and Felix meet with Paul, she is still very young, their marriage is very new, and Felix apparently recognizes her intelligence. Therefore, they meet Paul as a couple.

Let me speculate at this point. Do Felix and Drusilla want to know more about Jesus Christ, and so they call Paul in? Let me suggest, *probably not*. So what would be the purpose for this meeting? Let me suggest, Felix is going to ask for a bribe, but he is going to do it smoothly and he brings in his wife to watch how he does it. She is not just there as a fly on the wall, as it is clear that she wants to take part in governing. So Felix says, "Dear Drusilla, I am going to call Paul in and suggest that he bribe me. Now, I have to do this carefully, without necessarily saying any of those words. I want you to see how this is done. But first, we will just make pleasant conversation with Paul. We will listen to him. We will feign some interest in his life. However, before he leaves the room, he is going to know the size of a bribe that he needs to come up with. Watch and learn." Obviously, all of what I have said here is an educated guess. None of this is recorded anywhere. However, this approach makes perfect sense to me.

²³ From <https://bible.org/netbible/index.htm?act24.htm> (footnote) accessed December 29, 2023.

²⁴ From [https://en.wikipedia.org/wiki/Drusilla_\(daughter_of_Herod_Agrippa\)](https://en.wikipedia.org/wiki/Drusilla_(daughter_of_Herod_Agrippa)) accessed December 29, 2023.

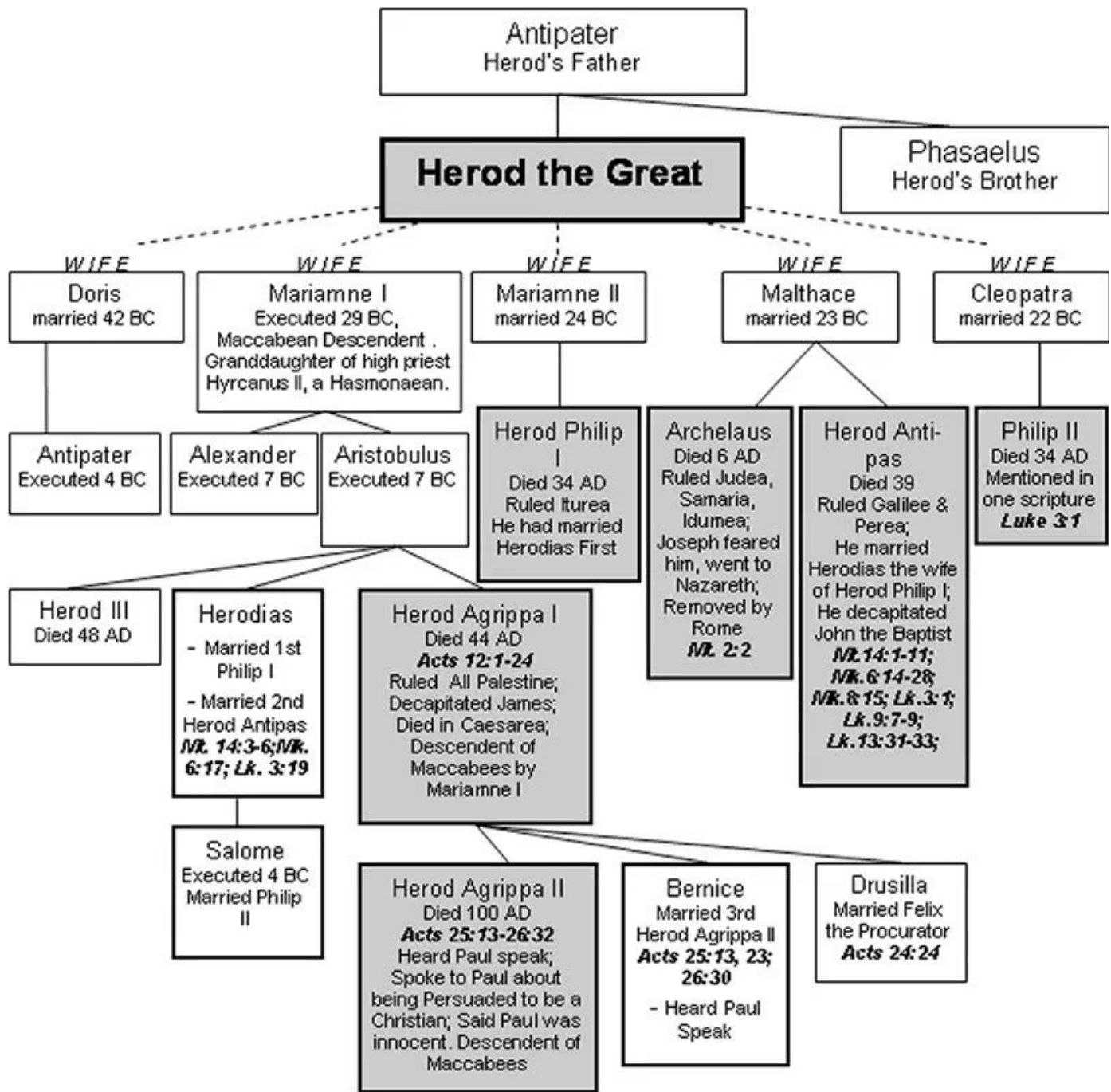
Acts 24:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	feminine singular, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)
Ιουδαίος (Ἰουδαίος) [pronounced ee-ou-DYE-oss]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	feminine singular adjective; acts as a proper noun; dative, locative or instrumental case	Strong's #2453

Translation: ...who is Jewish,...

Drusilla is Jewish, and we don't know Felix's motivation here. Is he only pretending to listen to the gospel message in order to hint to Paul that a bribe is now in order?

Did he say to his wife, "You're Jewish. What do you make of this man?" I see that as unlikely, but we really don't know all that is in his mind here.

The Line of Herod the Great (a chart); from [Retelling the Bible](#); accessed December 29, 2023. There appears to be some disagreement regarding Herod Philip I and whether or not he was married to Herodius. The webpage where this chart came from suggests Herod Philip I was never called Philip and, when Mark calls him Philip, that is a minor mistake. Personally, I do not see the gospel writers as having made any historic errors. This same source also compares King Herod Agrippa I to Forrest Gump, which to me, is just silly.



These lines are obviously confused by including the wives, particularly when said wives are married more than once. However, if the wives are left off the chart, then only half the story is being told. My memory is that Herod the Great is half Arab and half Jew. He and much of his line were closely linked to the Jewish people. I would suggest that Drusilla converted to Judaism (or, to put this in other words, went all the way).

What will be confusing to us in the 21st century is, divorce was a very big deal in that era, in this culture. The very idea that Drusilla was married before—even though she was married at a very young age (some say 14)—divorce and remarriage were unusual things and considered by many to be highly immoral. It appears that royalty was given more leeway here in this sphere of marriage and remarriage.

Acts 24:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metapémprō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i>]	<i>to send for, to send one after another; to send after, to send after for one's self, to cause to be sent</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #3343
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW- loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; accusative case	Strong's #3972

Translation: ...[and] he sends for Paul.

The fact that Felix sends for Paul suggests that Felix and Drusilla are in some official building—likely the palace, whatever that actually was at that time.

Felix is aware that Paul is not a dangerous man. He is also aware that Paul most recently carried a very large monetary gift to Jerusalem. The Jews have left Caesarea, thinking that maybe they will be called back.

Acts 24:24e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
akoúō (ἀκούω) [pronounced <i>ah-KOO- oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, aorist active indicative	Strong's #191
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Christos (χριστός) [pronounced <i>krees- TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

Acts 24:24e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
First use of this proper noun since Acts 18 (possibly found in Acts 20 in a disputed reading).			
Îêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
<i>Jesus is not found in the Byzantine Greek text or in the Scrivener Textus Receptus.</i>			
First use of this proper name since Acts 22 (also, this reading is disputed).			
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

First use of this word since Acts 20.

This is one of Paul's chief missions is spreading the gospel of *Jesus Christ*. However, we do not find the words *faith, Jesus* or *Christ* since Acts 20 or earlier. When did Paul begin to go awry? The end of **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) and the beginning of Acts 21 ([HTML](#)) ([PDF](#)) ([WPD](#)) (Paul made the clear decision to go to Jerusalem at the end of Acts 20 and was in Jerusalem in Acts 21). The point that I am making here is, Paul is outside of God's geographical will, and therefore, his assigned task of spreading the gospel is not happening.

Translation: [From Paul,] he heard about [exercising] faith toward Christ Jesus.

In the notes above, it is clear that Paul has not had much of a chance to evangelize or teach doctrine. Remember his time in Ephesus? Paul could hardly pull himself away, the people there were so positive toward **Bible doctrine**. Yet, since he first walked into Jerusalem, to whom has he spoken the gospel? What doctrine has Paul taught? For all we know, this may be the first time that Paul speaks the gospel message in about 3 chapters.

In Houston, we have had Bible doctrine taught faithfully from the pulpit of Berachah Church since 1950. There are at least two other doctrinal churches that I am aware of in this general Houston area, along with many FX groups (satellite locations). It has been such a faithful pair of ministries by both R. B. Thieme, Jr. and his son R. B. Thieme, III, that it is easy for many of us to take it for granted. I recognize that there are many places throughout the United States where finding the Bible taught verse-by-verse multiple times per week is impossible. Now, even though there are electronic means to secure good and accurate teaching, that option is fraught with difficulties. When there are three or more students of the Word of God gathered, there is often some measure of academic discipline. When you are by yourself taking in doctrine, such discipline can go out the window. Are you answering your cellphone? Do you stop to do this or that thing that needed to be done? Are you doing something else besides concentrating on the message? There are so many distractions which do not exist inside a church auditorium (if the **pastor** keeps good order there).

Paul must be chomping at the bit to use his gift of evangelism.

It is my suggestion that Felix and Drusilla call Paul in, and begin with some light conversation, allowing Paul to carry much of it. Therefore, Paul gives them a clear delineation of the gospel message (that Jesus paid for their sins).

Acts 24:24 Now, after many days, Felix comes, with Drusilla, his wife, who is Jewish, [and] he sends for Paul. [From Paul,] he heard about [exercising] faith toward Christ Jesus. (Kukis mostly literal translation)

Felix and Drusilla would have been the new power couple. Whereas most government officials would not involve their wives in the business of politics, here, Drusilla sits in on an important meeting.

It is my contention that Felix is not really that interested in a personal chat with Paul, but he is interested in a bribe.

Acts 24:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialégomai (διαλέγομαι) [pronounced <i>dee-al-EHG-ohm-ah-ee</i>]	<i>conversing, saying thoroughly, discussing (in argument or exhortation); disputing, one who is preaching (unto), reasoning (with), speaking (with)</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1256
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-</i>]	<i>righteousness, [Christian] justification</i>	feminine singular noun; genitive/ablative case	Strong's #1343
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
enkráteia (ἐγκράτεια) [pronounced <i>eng-KRAF-i-ah</i>]	<i>self-control (the virtue of one who masters his desires and passions, especially his sensual appetites)</i>	feminine singular noun, genitive/ablative case	Strong's #1466

Translation: Having conversed with him about righteousness and [about] self-control;...

Paul also spoke to Felix about righteousness and self-control. Logically, this would be imputed righteousness and Felix's lack of self-control. However, the concept of righteousness can cover a lot of ground.

God expects perfect righteousness from each of us. I know that I am clearly incapable of producing the righteousness which God requires.

Acts 24:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Acts 24:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i>	neuter singular noun; genitive/ablative case	Strong's #2917
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	neuter singular, present active participle; genitive/ablative case	Strong's #3195

Translation: ...and of the judgment to come,...

There is also a judgment to come, a judgment that none of us can avoid. This judgment by Christ Jesus will be of believers and unbelievers as well.

Drusilla likely believes in the resurrection of the just and the unjust. So she is drawn more into this conversation.

Acts 24:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éphobos (ἐμφοβος) [pronounced em'-fob-os]	<i>afraid, in fear, alarmed, affrighted, trembling, terrified</i>	masculine singular adjective, nominative case	Strong's #1719
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle/passive participle, nominative case	Strong's #1096
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēlix (Φήλιξ) [pronounced FAY-lihx]	<i>happy; transliterated, Felix</i>	masculine singular proper noun; a person; vocative	Strong's #5344

Translation: ...Felix becomes afraid.

Felix finds himself becoming unsettled, afraid, disconcerted, at hearing Paul's words. This suggests that God the Holy Spirit was working on Felix. When the unbeliever hears the gospel message and it makes sense to them, sometimes they will feel uneasy, afraid; or they may feel as though they are at the precipice of a decision.

Under these circumstances, Felix is not going to say, "Okay, Paul, now lets talk about what you can do for me" (in terms of a bribe). Paul has set the wrong tone.

What did Felix expect? He expected what any prisoner would have said, "When can I be released? I have not done anything wrong." That would be just the lead-in that Felix wants. But Paul does not say that. In fact, Paul does not complain. He simply gets down to business (the business of the gospel).

Paul knows that he is now in God's hands. He knows that God is going to take him to Rome. Therefore, he is along for the ride. When needed, he will give the gospel message out, as he is doing now.

Acts 24:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #611
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
echō (ἔχω) [pronounced <i>ECHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	neuter singular, present active participle; accusative case	Strong's #2192
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #4198

Translation: He answers the one speaking [lit., *having*], [saying], "Leave.

I had so much difficulty translating this. Most place these words into Felix's quote. I did not see it that way, but I had a very difficult time coming up with a reasonable sounding alternative.

Felix decides that he needs to bring a halt to this interaction. He tells Paul to leave. Felix is feeling uneasy. Perhaps his wife is as well. The circumstances are not right to ask for a bribe.

Acts 24:25e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kairos (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun, accusative case	Strong's #2540
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
metalambánō (μεταλαμβάνω) [pronounced <i>met-al- am-BAN-oh</i>]	<i>eating, having, being a partaker, receiving, taking, having a share in, participating; genitive case, accepting (and using)</i>	masculine singular, aorist active participle; nominative case	Strong's #3335
metakaléō (μετακαλέω) [pronounced <i>met-ak- al-EH-oh</i>]	<i>to call elsewhere, to call from one place to another; to summon, to call to oneself</i>	1 st person singular, future middle indicative	Strong's #3333
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: I will call you at [another] time [when I] have [the time].”

Again, translating these words gave me fits. I am not happy with v. 25d or 25e.

It appears that Felix is telling Paul, “We will speak again at another time.” However, the words here did not say this exactly.

Acts 24:25 **Having conversed with him about righteousness and [about] self-control; and of the judgment to come, Felix becomes afraid. He answers the one speaking [lit., having], [saying], “Leave. I will call you at [another] time [when I] have [the time].”** (Kukis mostly literal translation)

Since Felix called Paul in to solicit a bribe, but Paul has led with the gospel message, Felix decides to meet with Paul at another time.

Acts 24:24–25 **Now, after many days, Felix comes, with Drusilla, his wife, who is Jewish, [and] he sends for Paul. [From Paul,] he heard about [exercising] faith toward Christ Jesus. Having conversed with him about righteousness and [about] self-control; and of the judgment to come, Felix becomes afraid. He answers the one speaking [lit., having], [saying], “Leave. I will call you at [another] time [when I] have [the time].”** (Kukis mostly literal translation)

Felix decides that it is time for him to hint to Paul about a bribe, so he calls him in. Felix’s wife Drusilla is there so that she can see how this is done. They let Paul speak first, so that he feels at ease and that he might leave them an opening in order to ask for a bribe. However, Paul’s focus on the gospel message and the expectations of God leave no room for Felix to ask for a bribe.

Acts 24:24–25 **After many days past, Felix came into his palace, along with his wife Drusilla, who was also a Jew, and he sent for Paul. From Paul, he heard about exercising faith in Christ Jesus. Paul also spoke to him about righteousness and self-control; and about the judgment which is to come. Felix became disconcerted and uneasy.**

He stopped Paul, holding up his hand, and said, "It is time for you to leave. I will call you when I have time for you again." (Kukis paraphrase)

Acts 24:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
háma (ἅμα) [pronounced HAM-ah]	as an adverb: <i>at the same time, at once, together</i> ; as a preposition: <i>together with</i>	adverb; preposition	Strong's #260
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
elpizō (ἐλπίζω) [pronounced el-PID-zoh]	<i>hoping; trusting; expecting; confiding; in a religious sense, waiting for salvation with joy and full confidence; hopefully trusting in</i>	masculine singular, present active participle, nominative case	Strong's #1679
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
chrēmata (χρήματα) [pronounced KHRAY-maht-ah]	<i>wealth, money, riches; property; something useful (or needed); proceeds; matters, affairs, events, businesses</i>	neuter plural noun, accusative case	Strong's #5536
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, future passive indicative	Strong's #1325
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; genitive/ablative case	Strong's #3972

The Byzantine Greek text and Scrivener Textus Receptus both have the following three words. These words are missing from the Westcott Hort text and Tischendorf's Greek text.

Acts 24:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopōs (ὅπως) [pronounced HOP-ocē]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
luō (λύω) [pronounced LOO-oh]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	3 rd person singular, aorist active subjunctive	Strong's #3089
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: At the same time, [Felix] was hoping that wealth would be given to him by Paul (so that he might release him).

The word translated *wealth* is *chrēmata* (χρήματα) [pronounced *KHRAY-maht-ah*]. It means, *wealth, money, riches; property; something useful (or needed); proceeds*. Felix is expecting a big score here. He is expecting riches.

Was this Felix's purpose each and every time that he and Paul met? We don't know. We don't know if they became friends; or if Paul recognized what was happening.

Can you imagine a less fulfilling period of time for Paul than to witness over and over again to the same man, possibly not realizing that this man wants a bribe. He will talk to Paul about whatever is on Paul's mind, but what is on his mind is money. In his conversations with Paul, he has come to recognize that Paul can gather up a great deal of wealth (which he did when he went to Jerusalem).

Illustration: When a man and a woman go out on a date, many times they have two different ideas in mind as to what this date ought to be. The man may not have any interest in the woman except physically; and the woman may be checking the man out, listening to what he says, and evaluating him as a long-term friend/companion. This is the relationship between Paul and Felix.

As an aside, there is something which I have noticed, particularly in the latter half of this chapter. Mostly in the book of Acts, we read that *Paul did this, Paul did that; Paul went to (wherever)*. However, the subject of the verbs, for the most part is Felix. Paul is there, but all of the action is directed toward him. Paul does not go anywhere and he does not initiate anything.

There is something which I believe that God is teaching Paul. Paul was emotionally drawn to Jerusalem and he believed that he could make a spiritual dent there. He could not. By making Paul and Felix conversation partners for the next two years, Paul is going to have a one-on-one experience (sometimes a one-on-two experience) with negative volition. Felix is interested in whatever Paul can raise in terms of money. Paul is interested in making the gospel message clear. Paul, for two years, is not going to get anywhere with Felix. This describes Paul's ministry if he chose to keep going to Jerusalem. He would be spinning his wheels. He would be making no progress. He would be talking to a wall. My estimation of this period of two years is to beat this into Paul's brain that he has done all that he could do in Jerusalem, just as he has done all that he could do with Felix (and Drusilla).

Acts 24:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, for which cause, therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
puknos (πυκνός) [pronounced pook-NOS]	<i>thick, dense, compact; in reference to time; frequent, frequently, often, recurring; vigorously, diligently; often, more frequently, more often</i>	neuter singular adjective; accusative case; contracted form	Strong's #4437
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
metapém̄pō (μεταπέμπω) [pronounced met-ap-EHMP-oh]	<i>being sent for, sending one after another; being sent after, sending after for one's self, causing one to be sent</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3343
homiléō (ὁμιλέω) [pronounced hom-il-EH-oh]	<i>to speak, to be in company with, (by implication) to converse, to commune, to talk</i>	3 rd person singular, imperfect active indicative	Strong's #3656
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Therefore, frequently [Felix] sent for [Paul] to speak to him.

Felix was not calling upon Paul to hear the gospel message. My estimation is, they may have become friends, on some level; but Felix always had a mission. Get a big bribe. Felix will not accomplish this; and Paul will not guide Felix to the Lord.

Acts 24:26 At the same time, [Felix] was hoping that wealth would be given to him by Paul (so that he might release him). Therefore, frequently [Felix] sent for [Paul] to speak to him. (Kukis mostly literal translation)

Dating the Synoptic Gospels:

We do not know what else took place over this period of time. For the most part, I don't know exactly how all of the epistles are dated. Throughout the book of Acts, there is one historical event after another which nails down the time. For instance, secular history would provide us some idea as to when Felix married Drusilla; and when Festus came and took over Felix's position.

We can also nail down the end date for the book of Acts. Paul is in his first Roman imprisonment, he has not yet taken his 4th evangelistic journey, and Rome has not attack and razed Jerusalem. So we know that the book of

Acts was completed A.D. 62, give or take. It would be logical that the book of Luke had been completed prior to this, say by five years (give or take). Because we can determine the dates of these two books, we can also come up with the approximate dates for Mark and Matthew. Logically, these two **gospels** were completed before Luke, so they would have been done say A.D. 50–55.

If you have searched the internet, you have read a lot of late dates for these texts. The primary reason for these late dates is, in one of these gospels Jesus talks about Jerusalem being destroyed, and not one stone being left upon another. Critics have determined that no one is capable of making such predictions; therefore, all three of the synoptic gospels had to have been written after A.D. 70. Well, if they are written after that, then the person doing the dating can place them almost anywhere in time after that. This is how we end up with absurd dates like A.D. 110 etc. for some of the gospels.

Acts 24:24–26 Now, after many days, Felix comes, with Drusilla, his wife, who is Jewish, [and] he sends for Paul. [From Paul,] he heard about [exercising] faith toward Christ Jesus. Having conversed with him about righteousness and [about] self-control; and of the judgment to come, Felix becomes afraid. He answers the one speaking [lit., *having*], [saying], “Leave. I will call you at [another] time [when I] have [the time].” At the same time, [Felix] was hoping that wealth would be given to him by Paul (so that he might release him). Therefore, frequently [Felix] sent for [Paul] to speak to him. (Kukis mostly literal translation)

This is a very sad turn of events for both Felix and Drusilla. At this moment, they have almost everything that a power couple could desire. However, what they lack is, a relationship with God. Because Felix cannot get his mind off a possible bribe from Paul, he never seems to consider the gospel message that Paul keeps on giving him. As a result, they will lose it all. Felix, in two years, will seem to disappear into history, and historical speculation cannot even decide if he is living or dead.

Acts 24:24–26 After many days past, Felix came into his palace, along with his wife Drusilla, who was also a Jew, and he sent for Paul. From Paul, he heard about exercising faith in Christ Jesus. Paul also spoke to him about righteousness and self-control; and about the judgment which is to come. Felix became disconcerted and uneasy. He stopped Paul, holding up his hand, and said, “It is time for you to leave. I will call you when I have time for you again.” Throughout this period of time, Felix kept hoping that Paul would get the hint and put together a large bribe for him. Therefore, Felix often sent for Paul in order to speak with him. (Kukis paraphrase)

Now a space of two years were fulfilled, [and] received a successor the Felix Pontius Festus. Also wishing grace to be given by the Judæans, the Felix forsook the Paulos in chains.

Acts
24:27

[After] two years passed, Felix received [his] successor, Pontius Festus. Wishing that the Jews grant him favor, Felix had forsaken Paul, [leaving him] imprisoned.

After two years passed, Felix received his successor, the man named Pontius Festus. Hoping to curry some favor from the Jews, Felix left Paul behind in the royal prison for the next governor to deal with.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now a space of two years were fulfilled, [and] received a successor the Felix Pontius Festus. Also wishing grace to be given by the Judæans, the Felix forsook the Paulos in chains.

Complete Apostles Bible But after two years had passed, Felix received Porcius Festus as his successor; and Felix, desiring to grant favors to the Jews, left Paul in prison.

Douay-Rheims 1899 (Amer.)	But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.
Holy Aramaic Scriptures	And when two years were fulfilled for him, another Higmuna {Governor} who was called Parqius Pihstus {Porcius Festus} came to his place {i.e. his Office}. But, Philiks {Felix}, so as that he should perform a favor unto the Yehudaye {the Judeans/the Jews}, left Paulus {Paul} while he was bound.
James Murdock's Syriac NT	And when two years were fulfilled to him, another governor, whose name was Porcius Festus, came into his place. And Felix, that he might do the Jews a favor, left Paul a prisoner.
Original Aramaic NT	And when two years were completed, the next Governor had come in his place, who is called Porqius-Festus, but Felix, in order to do a favor for the Jews, left Paulus as a prisoner.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But after two years Porcius Festus took the place of Felix, who, desiring to have the approval of the Jews, kept Paul in chains.
Bible in Worldwide English	After two years, a man named Porcius Festus came to rule in Felix's place. Felix had wanted to please the Jewish leaders, so he left Paul in prison.
Easy English	This happened for two years. Felix left Paul in the prison, because he wanted to make the Jewish leaders happy. Then Porcius Festus became the ruler instead of Felix.
Easy-to-Read Version–2008	But after two years, Porcius Festus became governor. So Felix was no longer governor. But he left Paul in prison to please the Jews.
God's Word™	Two years passed. Then Porcius Festus took Felix's place. (Since Felix wanted to do the Jews a favor, he left Paul in prison.)
Good News Bible (TEV)	After two years had passed, Porcius Festus succeeded Felix as governor. Felix wanted to gain favor with the Jews so he left Paul in prison.
J. B. Phillips	However, when two full years had passed, Felix was succeeded by Porcius Festus and, as he wanted to remain in favour with the Jews, he left Paul still a prisoner.
The Message	After two years of this, Felix was replaced by Porcius Festus. Still playing up to the Jews and ignoring justice, Felix left Paul in prison.
NIRV	Two years passed. Porcius Festus took the place of Felix. But Felix wanted to do the Jews a favor. So he left Paul in prison.
New Life Version	After two years Porcius Festus became leader of the people instead of Felix. Felix wanted to please the Jews so he kept Paul in prison.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>BRIBES WELCOME</p> <p>What Felix really wanted from Paul was a bribe. So he sent for Paul often, talking with him. Felix did that for two years—until he got replaced. [11] Felix kept Paul in prison that long because it made the Jewish leaders happy. Porcius Festus [12] became the next governor. V. 26 is included for context.</p> <p>¹¹24:27 See the footnotes for Acts 23:34-35.</p> <p>23:34 Cilicia was a Roman province (a bit like a state) in what is now south Turkey, along the coast of the Mediterranean Sea.</p> <p>23:35 Herod the Great ruled the Jewish homeland as king when Jesus was born, from 37 BC to 4 BC. (Yes, most scholars say Jesus was born in one of the years BC, possibly 6 or 7 BC.) Herod is most famous for ordering the execution of all baby boys age two and under in Bethlehem. It was an attempt to kill Baby Jesus. Herod was a swaggering dictator who built a lot of</p>
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magnificent cities. He built the last Jerusalem temple the Jews ever had. Romans leveled it in AD 70, while crushing a Jewish revolt.

23:35The prison was located in Herod's Praetorium.

¹²24:27Festus governed the Roman province of Judea (roughly the area of Israel) for about three years, from about AD 59 to AD 62. He had a reputation as a fair judge in disputes, according to first-century Jewish history writer Josephus.

Contemporary English V.

Two years later Porcius Festus became governor in place of Felix. But since Felix wanted to do the Jewish leaders a favor, he kept Paul in jail.

The Living Bible

Two years went by in this way; then Felix was succeeded by Porcius Festus. And because Felix wanted to gain favor with the Jews, he left Paul in chains.

New Berkeley Version

New Living Translation

.
After two years went by in this way, Felix was succeeded by Porcius Festus. And because Felix wanted to gain favor with the Jewish people, he left Paul in prison.

The Passion Translation

Two years later, Felix was succeeded by Porcius Festus. Before he left office he decided to leave Paul in prison as a political favor to the Jews.

UnfoldingWord Simplified T.

When two years had passed, Porcius Festus became governor in place of Felix. Felix let Paul remain in prison because he wanted to please the Jewish leaders.

William's New Testament

But at the close of two whole years Felix was succeeded by Porcius Festus, and as he wanted to gratify the Jews, Felix left Paul still in prison.

Partially literal and partially paraphrased translations:

American English Bible

Well after two years, Felix was succeeded by **Porcius Festus**. And because Felix wanted to be liked by the Jews, he also kept Paul locked up.

Beck's American Translation

Breakthrough Version

.
After two years were filled up, Felix took a successor, Porcius Festus. And wanting to place generosity down for the Jewish *people*, Felix left Paul who had been locked up.

Common English Bible

When two years had passed, Felix was succeeded by Porcius Festus. Since Felix wanted to grant a favor to the Jews, he left Paul in prison.

Len Gane Paraphrase

After two years Porcius succeeded Felix's office, Felix wanting to show the Jews a favor, left Paul in prison.

A. Campbell's Living Oracles

Now, after two years were ended, Felix was succeeded by Portius Festus; and Felix, willing to ingratiate himself with the Jews, left Paul a prisoner.

New Advent (Knox) Bible

So two years passed; then Porcius Festus came as successor to Felix; and Felix, who wished to ingratiate himself with the Jews, left Paul in prison.

NT for Everyone

After two years Felix handed over the reins of office to Porcius Festus. He wanted to do the Jews a favor, and so he left Paul in prison.

20th Century New Testament

But, after the lapse of two years, Felix was succeeded by Porcius Festus; and, wishing to gain popularity with the Jews, he left Paul a prisoner.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

But after two years, Marcus Porcius Festus succeeded Felix in his office. Felix, wanting to show a favor to the Jews, left Paul in custody.

The first name Marcus, meaning "defender," is the most common name borne by members of the Porcian gens of Rome. See, for example, Marcus Porcius Cato Senior ("the Censor") and Junior (a cousin of Brutus, Caesar's assassin).

Revised Ferrar-Fenton Bible

After the lapse of two years, however, Felix was succeeded by Porcius Festus; and Felix, desiring to ingratiate himself with the Jews, left Paul a prisoner.

UnfoldingWord Literal Text

But when two years passed, Porcius Festus became the governor after Felix, but Felix wanted to gain favor with the Jews, so he left Paul to continue under guard.

Urims-Thummim Version

But after 3 years Porcius Festus came to Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

Weymouth New Testament But after the lapse of fully two years Felix was succeeded by Porcius Festus; and being desirous of gratifying the Jews, Felix left Paul still in prison.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Two years passed, and Felix was succeeded by Porcius Festus; and as Felix wanted to remain on good terms with the Jews, he left Paul in prison. V. 26 is placed with the previous passage for context.
12:3
- The Heritage Bible And two years being completed, Porcius Festus took succession to Felix's office, and Felix, willing to show graciousness to the Jews, left Paul behind bound.
- New American Bible (2011) Two years passed and Felix was succeeded by Porcius Festus. Wishing to ingratiate himself with the Jews, Felix left Paul in prison.*
* [24:27] Very little is known of Porcius Festus who was a procurator of Judea from A.D. 60 to 62.
- New Catholic Bible After two years had passed, Felix was succeeded by Porcius Festus,^[e] and since he wanted to ingratiate himself with the Jews, Felix left Paul in custody.
[e] Porcius Festus was an excellent governor and remained in office from A.D. 59 to 62. The "two years" to which reference is made here ran from A.D. 57 to 59.
- New Jerusalem Bible When two years came to an end, Felix was succeeded by Porcius Festus and, being anxious to gain favour with the Jews, Felix left Paul in custody.
- NRSV (Anglicized Cath. Ed.) After two years had passed, Felix was succeeded by Porcius Festus; and since he wanted to grant the Jews a favour, Felix left Paul in prison. V. 26 was placed with the previous passage for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible After two years, Felix was succeeded by Porcius Festus; but because Felix wanted to grant the Judeans a favor, he left Sha'ul still a prisoner.
- Hebraic Roots Bible But two years being completed, another governor, whose name was Porcius Festus, came into his place and wishing to show a favor to the Jews, Felix left Paul in prison.
- Holy New Covenant Trans. After two years, Portius Festus became governor so Felix was no longer governor. But Felix left Paul in prison because he wanted to do something to please the Jewish leaders.
- The Scriptures 2009 But after two years had passed Porcius Festus succeeded Felix. And wishing to do the Yehuḥim a favour, Felix left Sha'ul bound.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...biennium but being filled receives successor The Felix porcius festus Wanting also favor to do [for] the jews The Felix leaves the paul having been bound...
- Awful Scroll Bible But there being fulfilled two years, Porcius Festus received *the position* of Felix, welcoming- it -through *the other*. So Felix, himself desiring to place-towards the Jews a favor, accordingly-left Paul having been bound.
- Concordant Literal Version Now, two years being fulfilled, Felix got a successor, Porcius Festus. Besides, wanting to curry favor with the Jews, Felix left Paul bound."
- exeGesés companion Bible But fulfilling/shalaming two years
Porkios Phestus succeeds Phelix:
and Phelix wills to lay a charism on the Yah Hudiyim
and leaves Paulos bound.
- Orthodox Jewish Bible When two years passed, Felix received a successor, Porcius Festus, and, wanting to grant a favor to the Judeans, Felix left Rav Sha'ul in custody.

Rotherham's Emphasized B. <When, however, [two years] were completed> [Felix] was succeeded [by Porcius Festus], and Felix [wishing to gain favour with the Jews] left Paul bound.

Expanded/Embellished Bibles:

The Amplified Bible	At the same time he was also hoping to get money from Paul [as a bribe]; so he continued to send for him quite often and talked with him. But after two years had passed, Felix was succeeded [in office] by ^[i] Porcius Festus; and wishing to do the Jews a favor, Felix left Paul imprisoned. V. 26 is included for context.
An Understandable Version	So, Felix allowed Paul to remain in chains, because he wanted to gain favor with the Jews [during that period of time]. Two years passed and Felix was succeeded by Portius Festus.
The Expanded Bible	But after two years, Felix was replaced [succeeded] by Porcius Festus as governor [^c from AD 59–62]. But Felix had left Paul in prison to please the Jews. V. 26 was placed with the previous passage for context.
Jonathan Mitchell NT	Now with two years being fulfilled (= at the end of two years), Felix received a successor, Porcius Festus. Yet continuing in desiring to lay up favor for himself with the Jews, Felix left Paul behind imprisoned (or: bound).
P. Kretzmann Commentary	But after two years Porcius Festus came into Felix' room; and Felix, willing to show the Jews a pleasure, left Paul bound.
Syndein/Thieme	Kretzmann's commentary for Acts 24:23–27 has been placed in the Addendum . When two years had passed, Felix was succeeded by Porcius Festus, but because Felix wanted to grant a favor to the Jews, he left Paul in prison. {Note: Festus was sent by Nero to replace Felix} Kukis: Although the NET Bible speaks of the death of Felix, R. B. Thieme, Jr. in his Acts series did not mention that at all (Bob was famous for putting us into the time period of any book that we studied).
Translation for Translators	Felix let Paul remain in prison, because he wanted to please the <i>Jewish leaders and he knew that they did not want him to release Paul</i> . But when two years had passed, Porcius Festus became governor in place of Felix.
The Voice	As a favor to the Jews, he did nothing to resolve the case and left Paul in prison for two years. Then Felix completed his assignment as governor, and Porcius Festus succeeded him.

There are rumors that a large sum of money is at Paul's disposal—that is, the relief offering for the church in Jerusalem. But Paul does not choose to buy his freedom. Despite the corruption of the government, Paul understands that ultimately his justice is in the hands of God. In the near future, he will appear before the government of Rome, and that encounter will likely lead to his death.
Kukis: Paul spoke of this offering when giving testimony before Felix in Acts 24:17.

Bible Translations with Many Footnotes:

Lexham Bible	And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“had passed”)] two years had passed, Felix received as successor Porcius Festus. And because he [*Here “because ” is supplied as a component of the participle (“wanted”) which is understood as causal] wanted to do a favor for the Jews, Felix left Paul behind as a prisoner. [Literally “bound”].
NET Bible®	After two years⁹⁹ had passed, Porcius Festus¹⁰⁰ succeeded Felix,¹⁰¹ and because he wanted to do the Jews a favor, Felix left Paul in prison.¹⁰² ^{99tn} Grk “After a two-year period.” ^{100sn} Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty,

although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.

^{101tn} Grk "Felix received as successor Porcius Festus."

^{sn} See the note on Felix in 23:26.

^{sn} Felix the governor was Antonius Felix, a freedman of Antonia, mother of the Emperor Claudius. He was the brother of Pallas and became procurator of Palestine in A.D. 52/53. His administration was notorious for its corruption, cynicism, and cruelty. According to the historian Tacitus (History 5.9) Felix "reveled in cruelty and lust, and wielded the power of a king with the mind of a slave."

^{102tn} Grk "left Paul imprisoned."

^{sn} Felix left Paul in prison. Luke makes the point that politics got in the way of justice here; keeping Paul in prison was a political favor to the Jews.

The Spoken English NT

And after two years he was replaced as governor by Porcius^z Festus. And Felix left Paul imprisoned, as a way of gaining favor with the Judeans.^{aa}

^z Prn. **porsh-us**.

^{aa} Or "the Jews."

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	But after a period of two years had passed, Felix was replaced by a successor, Porcius Festus, and desiring to grant a favor to the Jews, he left Paul behind bound and arrested .
Berean Literal Bible	But two years having been completed, Felix received Porcius Festus as successor, and wishing to acquire for himself favor with the Jews, Felix left Paul imprisoned.
Bond Slave Version	But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.
Charles Thomson NT	After two years however Felix was succeeded by Portius Festus, and being desirous to ingratiate himself with the Jews, Felix left Paul bound.
Context Group Version	But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Judeans, Felix left Paul in bonds.
Legacy Standard Bible	But after two years had passed, Felix was succeeded by Porcius Festus [Lit <i>received a successor, Porcius Festus</i>], and wishing to do the Jews a favor, Felix left Paul imprisoned.
Literal Standard Version	And after certain days, Felix having come with his wife Drusilla, being a Jewess, he sent for Paul, and heard him concerning faith toward Christ, and he reasoning concerning righteousness, and self-control, and the judgment that is about to be, Felix, having become afraid, answered, "For the present be going, and having time, I will call for you"; and at the same time also hoping that money will be given to him by Paul, that he may release him, therefore, also sending for him often, he was conversing with him; and two years having been fulfilled, Felix received a successor, Porcius Festus; Felix also willing to lay a favor on the Jews, left Paul bound. Vv. 24–26 are included for context.
Modern Literal Version 2020	But <i>after</i> two years were fulfilled, Felix received a successor, Porcius Festus, and wishing to lay up favors for himself with the Jews, Felix left Paul bound.
New European Version	.

The gist of this passage: After two years, Festus replaced Felix.

Acts 24:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dietía (διετία) [pronounced <i>dee-et-EE-a</i>]	<i>(a space of) two years, an interval of two years, a period of two years</i>	feminine singular noun, genitive/ablative case	Strong's #1333
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
plêroô (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	feminine singular, aorist passive participle; genitive/ablative case	Strong's #4137

Translation: [After] two years passed,...

This whole thing continue to play out for two years. Paul is just there, under house arrest, with some freedom, but not complete freedom.

Acts 24:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person singular, aorist active indicative	Strong's #2983
diádochos (διάδοχος) [pronounced <i>dee-AD-okh-os</i>]	<i>successor (in office), the one succeeding</i>	masculine singular noun, accusative case	Strong's #1240
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēlix (Φήλιξ) [pronounced <i>FAY-lihx</i>]	<i>happy; transliterated, Felix</i>	masculine singular proper noun; a person; vocative	Strong's #5344
Pórkios (Πόρκιος) [pronounced <i>POR-kee-oss</i>]	<i>swinish; transliterated, Porcius, Porcios</i>	masculine singular proper noun; a person; accusative case	Strong's #4201
Phēstos (Φήστος) [pronounced <i>FACE-toss</i>]	<i>festival; transliterated, Festus, Festos, Phestus</i>	masculine singular proper noun; a person; accusative case	Strong's #5347

Thayer: [Porcius] Festus was the successor of Felix as procurator of Judea.

Translation: ...Felix received [his] successor, Pontius Festus.

There is a changing of the guard here. Festus is going to take the place of Felix. We are not given any of the whys or wherefores in the Bible as to why this is taking place.

I would see this as an act of God. God wants Paul to get out of there; but God also has to be assured that Paul is not going to return to Jerusalem again.

Despite God's choice of putting Paul in the hands of Felix, Felix rejected the gospel and did wrong by Paul, so Felix was removed.

I want you to consider the circumstances that Felix found himself in. He was the governor of Judæa, and he had a beautiful, hot, and intelligent wife. He pretty much needed to do two things. Hear the gospel message and believe in Jesus. He did not do that. And treat Paul fairly. He did not do that. He was too excited about possibly getting a big payday out of Paul (which he did not receive). Therefore, even though Paul had few restrictions, he was unable to go on another missionary tour, being under the control of Felix.

Felix is being replaced by Festus.

The NET Bible: *Porcius Festus was the procurator of Palestine who succeeded Felix; neither the beginning nor the end of his rule (at his death) can be determined with certainty, although he appears to have died in office after about two years. Nero recalled Felix in A.D. 57 or 58, and Festus was appointed to his vacant office in A.D. 57, 58, or 59. According to Josephus (Ant. 20.8.9-10 [20.182-188]; J. W. 2.14.1 [2.271-272]), his administration was better than that of his predecessor Felix or his successor Albinus, but Luke in Acts portrays him in a less favorable light: He was willing to sacrifice Paul to court Jewish favor by taking him to Jerusalem for trial (v. 9), regardless of Paul's guilt or innocence. The one characteristic for which Festus was noted is that he dealt harshly with those who disturbed the peace.*²⁵

Acts 24:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced THEH-loh]	wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in	masculine singular, present active participle, nominative case	Strong's #2309
te (τε) [pronounced teh]	not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
charis (χάρις) [pronounced KHAHR- iç]	grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks	feminine singular noun; accusative case	Strong's #5485
katatithēmi (κατατίθημι) [pronounced kat-at- IHTH-ay-mee]	to grant; to lay (down, up) to deposit, to lay by or up for one's self, for future use; to lay up favour for one's self with any one, to gain favour with (to do something for one which may win favour)	aorist middle infinitive	Strong's #2698

²⁵ From <https://bible.org/netbible/index.htm?act24.htm> (footnote) accessed December 29, 2023.

Acts 24:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toic̄</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Ioudaῖοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Phēlix (Φῆλιξ) [pronounced <i>FAY-lihx</i>]	<i>happy; transliterated, Felix</i>	masculine singular proper noun; a person; vocative	Strong's #5344
kataleipō (καταλείπω) [pronounced <i>kat-al-ī-po</i>]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 rd person singular, aorist active indicative	Strong's #2641
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; accusative case	Strong's #3972
deō (δέω) [pronounced <i>DEH-oh</i>]	<i>tied up, fastened; being bound, fastened with chains, throw into chains; imprisoned</i>	masculine singular, perfect passive participle, accusative case	Strong's #1210

Translation: *Wishing that the Jews grant him favor, Felix had forsaken Paul, [leaving him] imprisoned.*

I don't know that Paul is in chains and bonds (but, he was during some of his imprisonments). I interpreted the bonds or chains here to simply refer to Paul being left imprisoned.

You recall that I speculated earlier, were these two men—Felix and Paul—becoming friends? Apparently that is not the case as Paul was left two years in jail, with Festus, the next governor, to determine what to do with Paul.

This is another interesting statement, which does not fully explain what is happening. Why does Felix want to curry favor with the Jews. Why is that important to him? What would make sense is, if he had received a small bribe from them. Perhaps a small monthly bribe. It would not be enough to override a score that he would make from Paul, but it might be enough to simply keep Paul right there for the time being.

Another possibility is, if Felix is being removed for political reasons, he may have some future elsewhere if he has a good report from the Jews of Jerusalem. That is speculative; and I would lean toward a small bribe as more likely.

Acts 24:27 [After] two years passed, Felix received [his] successor, Pontius Festus. Wishing that the Jews grant him favor, Felix had forsaken Paul, [leaving him] imprisoned. (Kukis mostly literal translation)

Paul spend two years witnessing to Felix (and sometimes to Drusilla). Maybe Paul recognizes that Felix wants a bribe; maybe he doesn't. But spending these two mostly wasted years are a life lesson to Paul. He could spend this amount of time in Jerusalem and he would have received the same response. Jerusalem has developed a hardness of heart toward the gospel message and toward Bible doctrine; so much so that God will bring heavy discipline to this city in about a decade.

Acts 24:27 After two years passed, Felix received his successor, the man named Pontius Festus. Hoping to curry some favor from the Jews, Felix left Paul behind in the royal prison for the next governor to deal with. (Kukis paraphrase)

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Beginning of Document	Verse Navigation	Introduction and Text
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www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 24 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 24

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 24

Addendum

This commentary was reference in [Acts 24:1–4](#).

Kretzmann's Commentary of Acts 24:1–4

Paul was now once more in Caesarea, in the very city where the prophet Agabus had predicted his capture by the Gentiles, chap. 21:11. A few short weeks ago he had here enjoyed the hospitality of Philip and the friendly society of the disciples of the city, and now he was a prisoner in the hands of the Romans and for the present kept in close confinement in the palace of Herod. But after five days, counting from the day after Paul had left Jerusalem, when the Jews received formal notice from Lysias, the high priest Ananias with several of the elders and a certain orator, Tertullus, made the journey from Jerusalem down to Caesarea. So the Jewish leaders had lost no time in selecting a representative delegation from the Sanhedrin, with Ananias himself as the head; and they had engaged the services of a Roman attorney, Tertullus, as they now had to appear in a regular Roman court and therefore must have a lawyer familiar with the procedure of such a court. This delegation, through its attorney, formally laid information against Paul before the procurator, stating their charges in the manner demanded by the Roman legal practice. When Paul was then summoned to appear before these accusers, Tertullus, with great oratorical exertion, began his speech of accusation against the prisoner. It is significant that the attorney tries to bolster up the weakness of the cause he represents by a great mass of words. The introduction of his speech was intended exclusively to flatter the governor and to engage his good will in behalf of the Jews. The speaker, in gushing terms, praised the uniform, complete peace which had come upon them, which they were enjoying through him, and the improvements, reforms, or very worthy deeds which had become the property of the people through his foresight, who had planned all these benefits for the nation in advance. And all this, as Tertullus emphasizes with great show of servility, the Jews accepted at all times and in all places, with all proper gratefulness. The full name of the most honorable Felix, as Tertullus calls the governor, the procurator of Judea, was Antonius Felix. He was a freedman of the emperor Claudius and a brother of Pallas, who was a favorite of Nero. He entered upon his duties in A. D. 53, after the deposition of Cumanus, but, as the historian Tacitus says, he exercised the power of a king in the spirit of a slave, a fact which later caused his recall. The first statement of Tertullus, that Felix had restored and maintained peace in the province, was true, in a measure, since he had suppressed some bands of robbers that had infested the country; but it was offset by the fact that he employed assassins to murder the high priest Jonathan, and that he was subject to violent and selfish passions. The attorney's next reference to measures of reform must be discounted by the fact that the historians picture his arbitrariness, which finally made unrest and rebellion permanent. And the assertion that the Jewish nation was everywhere and always grateful to Felix for his services was afterwards shown to be untrue by the fact that the Jews themselves were his accusers in Rome. We can therefore, at best, regard the title as merely an empty form. When politeness and tact degenerate into base flattery and mock servility, truth and honesty are inevitably driven away. This impression is heightened by the next words. For Tertullus now acts as though he had not really begun to mention all the praiseworthy deeds of Felix, that, if time but permitted, he would gladly continue in the same strain indefinitely. But he intimates that the governor is so busy with all his plans for further reforms that he must not hinder and weary him by a tedious recital of all his excellencies. He will therefore consider that enough has been said, and merely beg that the governor would kindly listen to them, and, if possible, grant their desire according to his clemency. He promises to be brief. In order not to strain the courteous attention of Felix. An example of fawning, sickening hypocrisy.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-24.html> accessed December 26, 2023.

Felix is mentioned in [Acts 24:2](#).

A Few Words on Felix

Like the other Roman governors of Judea, he was anti-Semitic, although this might be better to describe Felix as "Roman-centric." Nevertheless, this assassination is one of the factors which led to the Jewish Revolt.

Felix was married to Drusilla, the daughter of Herod Agrippa I (Acts 24:24). Only six years old when her father died in 44, Julia Drusilla was originally betrothed to Epiphanes, the son of the king of Commagene (between Cappadocia and Syria), on the condition he convert to Judaism (including circumcision). When he was unwilling to do so, she was married to Azizus, the Syrian king of Emesa (about A.D. 53) at the age of 14. She was reputed to be very beautiful (Antiq. 20.142) as was her sister Bernice (Agrippa II's wife), who was jealous of her younger sister. Felix persuaded her to leave her husband and marry him, although he refused to convert. She and Felix had a son, Agrippa, who died in A.D. 79 in the eruption of Mt. Vesuvius (Antiq. 20.144).

Felix persuaded Drusilla, then about 20, to leave her husband and marry him. There is no indication that he was forced to be circumcised, perhaps this was her father's will not her own. Felix also married the granddaughter of Anthony and Cleopatra (Seutonius, Claud. 28). Felix and Drusilla had a son, Agrippa, who died in 79 in the eruption of Mt. Vesuvius (Antiq. 20.144.), and it is at least possible that Drusilla was with her son at the time.

Felix' mismanagement of the territory of Judea was one of the factors leading to the revolution in A.D. 66. Acts portrays him as treating Paul fairly and finds nothing which merits punishment. However, for political reasons he is unwilling to challenge the Jewish authorities by simply releasing him. Like politicians of all ages, Felix simply did nothing and left the matter to his successor, Festus.

From <https://readingacts.com/2019/04/09/acts-24-paul-and-felix-2/> accessed December 26, 2023. The material appears to be taken from D. C. Braund, "Felix" ABD 2:783; Schürer HJP² 1:460-466.

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This is referenced in [Acts 24:2b](#).

More about Felix (from Fausset)

Antonius (Tacitus, Hist. 5:9) Claudius (Suidas), Roman procurator of Judaea, appointed by the emperor Claudius, whose freedman he was, to succeed Ventidius Cumanus, who was banished A.D. 53. Tacitus (Ann., 12:54) makes F. procurator of Samaria while Cumanus had Galilee. Josephus (Ant. 20:6, section 2, 7, section 1) makes him succeed Cumanus. Tacitus writes of Felix, "he exercised the authority of a king with the disposition of a slave in all cruelty and lust." He and Cumanus were tried before Quadratus for winking at robbery and violence and enriching themselves with bribes, according to Tacitus, and Felix was acquitted and reinstated. Having the powerful support of his brother Pallas, Claudius' freedman and favorite, he thought he could do what he liked with impunity. Pallas' influence continuing, Felix remained procurator under Nero.

Felix crushed the Jewish zealots under the name of "robbers," and crucified hundreds. He put down false Messiahs and the followers of an Egyptian magician (Josephus, Ant. 20:8, section 5, 6; Acts 21:88) and riots, but he once employed the zealot assassins (Sicarii) to murder the high priest Jonathan. "By unseasonable remedies he only aggravated" the evils of Judaea (Tacitus, Annals 12:54). These were the "very worthy deeds done by Felix's providence," which gave the nation "great quietness" according to the lying flatterer Tertullus' set oration against Paul (Acts 24:2, etc.). Claudius Lysias, the chief captain, sent Paul for judgment to Felix at Caesarea.

There Paul had two hearings before Felix. After the first hearing, Felix deferred the Jews until Lysias the chief captain should come. At the second Paul, before Felix and Drusilla, Felix's Jewish wife, who was curious to "hear him concerning the faith of Christ," so reasoned of "righteousness and temperance (both of which Felix

More about Felix (from Fausset)

outraged as a governor and a man, having seduced from her husband) and judgment to come" that Felix "trembled" before his prisoner, but deferred repentance, saying, "when I have a convenient season I will call for thee." (See DRUSILLA.) Greed of gain supplanted conscience, so that instead of repenting of his shameful life he would not even do common justice to Paul, but left him a prisoner because he got no bribe to set him free.

Felix could hardly have hoped for money from so poor looking a prisoner as Paul (which is implied in Lysias' surprise, presuming Paul had like himself bought Roman citizenship, Acts 22:27-28), had he not heard Paul stating in the former interview, "after many years I came to bring alms to my nation and offerings." This accounts for Felix "letting Paul have liberty and forbidding none of his acquaintance to minister or come unto him." He doubtless hoped they would supply the money wherewith to buy his deliverance, an undesigned coincidence and so a mark of the truth of the history. After two years Porcius Festus succeeded, and Felix was accused by the Jews of Caesarea, at Rome, but escaped through Pallas' influence with the emperor Nero, A.D. 60.

From Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Felix.

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I will stick with the three primary manuscripts to which I refer. Pickering provided detailed notes which indicate that this is a difficult passage.

Notes on the Disputed Text (Wilbur Pickering)

(1) We have here a bothersome set of variants, and the only way to do justice to the situation is to give the evidence in Greek. Even those who don't read Greek can get some notion as to the high level of confusion. The translation of the addition (more or less) may be had from AV or NKJV.

- 1) (without the long addition) f35 κA,B (58.9%) latpt,cop,HF,RP,NU
 2) - 36): 7 και κατα τον ημετερον νομον ηθελησαμεν κριναι παρελθων δε λυσιας ο χιλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγεν κελευσας τους κατηγορους αυτου ερχεσθαι επι σε. The five principle variations hinge on the three underlined words; they are:
 2) κριναι . . . επι σε (9.7%) latpt,syr [6 variants]
 8) κριναι . . . επι σου (10.5%) [14 variants]
 22) κριναι . . . προς σε (5.3%) [8 variants]
 30) κρινειν . . . επι σου (4.4%) [4 variants]
 34) κρινειν . . . επι σε (1.7%) OC,TR [3 variants] [OC is in small print]
 37) replaces απηγαγεν with five words, plus two other changes:
 κριναι . . . επι σου (3.2%) [2 variants]
 39) completely rewrites the material:
 κριναι . . . προς σε (3.4%) CP [6 variants]
 (eight further variants) (2.9%) [8 variants].

Variant 2) presumably has the best claim to be the standard form of the addition: κριναι clearly beats κρινειν, επι clearly beats προς, σε barely beats σου. [Although variant 8) appears to be slightly stronger than 2) numerically, the 14 internal variants, compared to 6, effectively diminish its credibility. The main variant in 2) is far stronger than that of 8).] It is also attested by syr and latpt. However, although some form of the addition commands 41.1% of the MSS, there are no less than 51 variants!

What about the context? The addition makes good sense, and it fits nicely. But, it is not really necessary; that information Felix already knew. The text reads quite well without the addition also. I conclude that the short form was judged to be abrupt or incomplete, giving rise to the addition; presumably the Autograph did not contain

Notes on the Disputed Text (Wilbur Pickering)

it. Since Tertullus was an orator he may well have actually said what is in the addition, plus a good deal more besides, but did Luke write it? (The incidents recorded in Acts were well known by many contemporaries, and there were many written accounts in circulation [Luke 1:1], so it was entirely predictable that a variety of historically correct material would be added, here and there, to Luke's account.)

The external evidence, though divided, is adequate to resolve this case: 58.9% against a severely fragmented 41.1%. The ancient versions, being divided, do not help us much this time. Although 59% is not a strong majority, by any means, still, the severe fragmentation of the 41% sort of leaves variant 1) without a worthy opponent. Variant 1) wins in "Antiquity", "Number", "Variety" and "Continuity", so I have no doubt that it is original. [The reading of the TR, variant 34), really has little to commend it.]

This footnote is referenced in [Acts 24:5–8](#).

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This commentary was reference in [Acts 24:9](#).

Kretzmann's Commentary of Acts 24:5–9

After the rhetorical promise of the introduction, the statement of the charges against Paul is all the weaker by contrast. Tertullus declares that the Jews found this man a regular pest, an exceedingly bad and wicked person; an inciter of seditions to all the Jews in the whole world, throughout the length and breadth of the Roman Empire, a destroyer of all peace and order by creating bickerings; a ringleader of the sect of Nazarenes, the contemptuous epithet applied to the followers of Jesus. This man, against whom these charges were preferred, had, as the crowning indignity of his career and as an expression of the low character ascribed to him, made an attempt to profane the Temple. The Jews had thereupon apprehended, arrested him, with the intention, as Tertullus asserts, of giving him a fair trial according to their Law. That was again straining the truth with a vengeance, for the affair in the Temple had been the action of the mob violence of the people, and could be interpreted in no other way. But Lysias, the chiliarch, as the attorney states with a great show of outraged justice, had come upon them and had led the prisoner away, out of their hands, with great force, with armed violence, thus interfering, as Tertullus implied, with the Law according to which the Jews were permitted by the Romans to put any person to death that profaned the Temple. And then Lysias had commanded the accusers of Paul to go to the governor, and the latter could now, so the attorney concludes his speech, by examining the prisoner, gain an understanding, come to a conclusion, in regard to the accusations which they brought against him. His decision, as the tone of Tertullus implies, could not possibly be made otherwise than in favor of the Jews. It was a fine fabric of lies which the skillful lawyer had constructed by distorting the facts, adding motives that had not existed at the time when certain deeds were performed, and making statements concerning the character of the prisoner which were nothing but calumnies. But the Jews joined in the charge, confirming their lawyer's words, and falsely alleging that all those things were true, that such were the facts in the case. By such means do unbelievers and enemies of Christ attempt to hinder and destroy the truth.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-24.html> accessed December 26, 2023.

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This commentary was reference in [Acts 24:10–13](#).

Kretzmann's Commentary of Acts 24:10–13

Paul's position in this matter was very unpleasant, for he was suddenly, by the beckoning hand of the governor, placed face to face with the necessity of answering to charges of a very grave nature, some of which, in fact, were serious enough, if sustained, to result in severe, punishment, if not in death. But he relied upon the

Kretzmann's Commentary of Acts 24:10–13

promise of the Lord for mouth and wisdom, Luke 21:16. His answer is conspicuously free from the fawning flattery that had been the outstanding feature of the speech of Tertullus. He relied upon the fact, which he knew to be true, that Felix had for many years been a judge to this people, that he had been the highest judicial authority in the country for some time, and had thus acquired a personal knowledge of its public affairs and some insight into the religious customs of the Jews. Felix had now been procurator of Judea some six or seven years, a comparatively long period as governorships went in that country, and was bound to have been in constant touch with Jewish life and manners. This fact therefore gave Paul the necessary courage to make his defense with all openness and confidence. As his first point Paul stated, since Felix therefrom could gain accurate knowledge of the situation, that it was not more than twelve days since he had gone up to Jerusalem to worship. This statement may easily be justified in various ways, as a number of historians have shown, the exact sequence of events being immaterial. Two facts stand out in this sentence, namely, that the express purpose of Paul in going to Jerusalem was to worship, and that the shortness of the time would not possibly have permitted him to foment an uprising. And therefore he flatly denies the charges which had been preferred by the Jews through their attorney. They had not found him disputing, arguing, quarreling with any one; they had not come upon him in the act of inciting an uprising of the people, neither in the synagogues nor in any part of the city. They could not offer or furnish any proofs to the governor concerning any of the charges which they were now bringing against him. Paul's simple assertion of the truth was not only a general denial of the charge that he had been an agitator among the Jews in all parts of the empire, but it, incidentally challenged the opponents to bring proofs of their accusations. Thus Paul had disposed of the opening charges of Tertullus in a form of self-evident truthfulness which could not fail of making a deep impression. If the same methods are followed by the Christians in our days, they will usually aid their cause better than by cowering fear and false submission.

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed December 27, 2023.

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This commentary was reference in [Acts 24:14–16](#).

Kretzmann's Commentary of Acts 24:14–16

Paul here took up the next charge, that of being a ringleader of the Nazarenes. Without referring to the title bestowed upon him, he proudly confesses to the truth of that charge, if that be a crime, incidentally including, however, a rebuke to the Jews themselves. After the way which they were pleased to call a sect, a schismatic party, he served the God of the fathers. The thought underlying Paul's words was that Christianity was not a separation, but rather a fulfilling of the Jewish religion and belief. There is no difference in kind, but only in degree between the Old and New Testament religion; the Jewish patriarchs were saved by their faith in the coming Messiah, while the Christians are saved by their faith in the Christ that has come and fulfilled the chief prophecies of old. In this way Paul's faith was placed in all the things that were written throughout the Law and in the prophets; only Paul knew that the Messianic hopes had been realized in Jesus of Nazareth, while his accusers were still groping about in the darkness and blindness of a hope that would never be fulfilled. And he cherished the same hope toward God as these men also accepted, namely, that a resurrection of the just as well as of the unjust would surely take place. Note that Paul here makes no distinction between the high priest, a Sadducee, and the representatives of the Sanhedrin that were Pharisees, preferring to regard them as simply Jews that held the hope of their entire nation. For that reason, since he was firm in this belief, Paul exercised himself, he earnestly endeavored also, as they did, to have a clear conscience toward God and toward all men everywhere. The strongest motive and impelling power in a Christian is his faith in the Word of God and his hope of the resurrection of the dead. Note: The defense of Paul, in this section especially, is a fine apology of Christianity and the Christian faith. Thus the opponents of the true faith are silenced, when they cannot prove their assertions against the Christians, and when, in addition, the faith and the life of the Christians can truthfully be urged in their defense. The Christians do not constitute a new sect; their religion is the true religion, as it was in the world from the beginning; they believe in the Word of God and have the hope of the resurrection of the

Kretzmann's Commentary of Acts 24:14–16

body and of eternal life.

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed December 27, 2023.

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This commentary was reference in [Acts 24:22–23](#).

Kretzmann's Commentary of Acts 24:17–22

Having disposed of the charges of the Jews and showing their utter untenableness, Paul now turns the tables upon his accusers and mentions some considerations which place them in a very unfavorable light. He states the purpose of the present trip. After a number of years, a matter of some eight or nine years, he had come up to bring alms to his nation, the collection which had been made in the congregations of Macedonia, Achaia, and Asia, and to offer sacrifices, the usual sacrifices of the festival, or he may include the offerings made for the sake of the Nazirite Jewish Christians. In the performance of these religious duties, after he had been purified in the Temple, certain Jews from Asia had found him, but not with a crowd which he might have been trying to incite to sedition, nor with any tumult which may have resulted from any intrigues of his. These Jews were the ones that had first seized him (a delicate correction of the statement of v. 5), and their place it would properly have been to be present at this trial and to make accusation if the words of Lysias had been obeyed. It was a very significant fact, as Paul indicates, that the only personal witnesses of what he did in the Temple were not present to testify against him. And to this telling shot Paul adds another semi-sarcastic remark. He challenges these very men present here to state what fault they found in him as he was standing before the Synedrion at the hearing of Lysias, unless it were regarding that one utterance when he cried out as he was standing there that it was on account of the resurrection of the dead that he was on trial today before them. This was a most effective taunt, since it would show Felix that they were moved against him by party jealousy, that the entire contention was about a matter in which the Jews themselves were at variance. Altogether, the defense of Paul was a brilliant justification of himself and his cause, utterly overthrowing the fabric of lies which Tertullus had reared. And Felix could not but feel this. But he acted in a characteristic way. He put off the Jews and remanded Paul for another hearing, as though it were not possible at once to pass a judgment of acquittal or condemnation before further inquiry in the matter. Felix had a more exact and detailed knowledge of the way, of the Christian religion, since he had not been blind all these years and there was a Christian congregation in Caesarea. He knew that the Christians were harmless, innocent persons. On the other hand, reasons of policy forbade his taking the part of Paul openly and thus provoking the enmity of the Jews. So he stated as the reason for his action that he must wait until Lysias, the chiliarch, came down, when he would be able to render a decision with reference to the testimony from all sides. Note: Felix here, like Pontius Pilate, is an example of an unjust judge, one that will indeed hinder gross violence, but at the same time courts the favor of the people and curtails the rights of the believers.

From <https://www.studylight.org/commentaries/eng/kpc/acts-24.html> accessed December 28, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary was reference in [Acts 24:27](#).

Kretzmann's Commentary of Acts 24:23–27

The case of Paul had been continued indefinitely; he was retained in custody only for reasons of expediency and policy on the part of Felix. But the procurator at least had enough humaneness left to make Paul's confinement as light as possible. He gave definite orders to a certain centurion to keep him in custody, thus making the officer responsible for his safekeeping. At the same time, however, he should be given indulgence, should be permitted a certain freedom of movement, and no one of his own people, the members of the local

Kretzmann's Commentary of Acts 24:23–27

Christian congregation and others, should be hindered from serving him. Any kind of personal service, even in small matters, was allowed, the indulgence extending as far as the centurion might consider safe. Sometime after, Felix with his wife Drusilla, who was a Jewess, came, probably having just returned to the city after a visit elsewhere, and sent for Paul. It was not a formal hearing, but a private interview, very likely because Drusilla had heard the Christian religion spoken of on so many occasions and wanted to hear this great teacher of that sect tell something about the faith in Christ. This Drusilla was the youngest daughter of Herod Agrippa I, and had been married at the age of fourteen to Azizus, the king of Emesa. Felix became acquainted with her, became enamored of her ravishing beauty, and, with the help of a Jewish sorcerer, named Simon of Cyprus, seduced her from her husband, with whom, according to the account of Josephus, she had led a very unhappy life. So she was now, although married to Felix according to Roman law, yet, according to the Law of God, living with him in an adulterous union. Where the Word of God does not reign, every form of sin and shame is freely indulged in, as the lust of the flesh dictates. Paul willingly complied with the request and, in accordance with the order of the Lord, first exposed the sin and its condemnation. He spoke of righteousness, of the absolute need of purity in the sight of God, of sinlessness before His judgment; he spoke of temperance, of the mastery of self, of the necessity of keeping the lusts and desires of the flesh under proper control; he spoke of the future judgment, when all these matters would be revealed before the eyes of the omniscient God. "He spoke of justice to a judge, of continence to a prefect whose recklessness and licentiousness had made him notorious, and of the future judgment to a man who needed that he should be reminded of his, future account. " The result was that Felix was filled with fear. "As he glanced back over the stained and guilty past, he was afraid. He had been a slave in the vilest of all positions, at the vilest of all epochs, in the vilest of all cities. He had crept with his brother Pallas into the position of a courtier at the most morally degraded of all courts. He had been an officer of those auxiliaries who were the worst of all troops. What secrets of lust and blood lay hidden in his earlier life we do not know; but ample and indisputable testimony, Jewish and pagan, sacred and secular, revivals to us what he had been-how greedy, how savage, how treacherous, how unjust, how steeped in the blood of private murder and public massacre during the eight years which he had now spent in the government, first of Samaria, then of Palestine. There were footsteps behind him; he began to feel as though 'the earth were made of glass. "' And it is doubtful whether Drusilla felt more comfortable than her "husband" during the address of Paul. Felix had enough; he told Paul that he might go for the present; at a convenient season he would call him again. But that convenient season apparently never came. That is a favorite phrase of sinners in high and low places to this day: at some later day, after they have thoroughly enjoyed all the lusts which the world has to offer, then they will change their lives. And in the meantime sin takes possession of their hearts so completely that they cannot shake its fetters off; the convenient moment never comes, and they are lost. How little the heart of Felix had been touched by the earnest words of Paul is shown by the fact that he hoped to be given some bribe money from Paul. It was either that the circumstances of Paul had improved since the probable death of his father, or that the procurator believed the Christians would readily collect enough money for their leading teacher in order to relieve him from the disgrace of imprisonment. With this idea in mind, he sent for Paul frequently and conversed with him, very likely dropping a hint now and then as to a method by which he could soon effect his release. But Paul refused to become a party to a crime, and was deaf to all insinuations and suggestions, open and veiled. In this way two years were soon consumed, when Felix was recalled by Nero, about A. D. 59, his successor being Porcius Festus. And the very last act of Felix was an injustice to Paul, for since he desired to gain favor with the Jews for the event of a return to his position, he left Paul in custody at Caesarea. Wherever there are unscrupulous officials in public or private life, they will be found to be time-servers, always ready to yield favors at the expense of others, and to place their own conduct in the most favorable light. The fact that innocent people may thus be harmed, apparently does not enter into their reckoning. But the government of the exalted Christ goes on in spite of all such miserable subterfuges and tricks.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-24.html> accessed December 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 24

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Five days after Paul arrived, Ananias and Tertullus come to Caesarea	
After five days, the high priest, Ananias, came down [from Jerusalem], along with certain elders and an orator, a certain Tertullus, who disclosed to the procurator [testimony] against Paul.	After five days, the high priest, Ananias, came down from Jerusalem, along with certain Jewish elders, and a certain man named Tertullus (who would act as the prosecuting attorney).
Tertullus gives his opening statement against Paul	
Having been called of [Felix], Tertullus began to accuse [Paul].	Having been called upon to speak, Tertullus first attempted to butter Felix up, before accusing Paul of a number of crimes.
[However, first] he said [to Felix], “Great peace (and prosperity) keeps on being attained through you, [O Felix]. Also, [great] improvements have come to this nation through your forethought. In everything and everywhere, most honorable Felix, we have received [these benefits] with much gratitude.	“O Felix, we have enjoyed peace and prosperity through your policies and protections and we have observed great improvements come to this nation by your foresight. In all things, most honorable Felix, we have receive these benefits with gratitude.
But, so we do not cut in to your [time any] more, we keep on desiring you to hear us briefly in your grace.	But, so that we do not cut into your time any further, we desire that you, in your grace, allow us to present our case against Paul.
For you see, we have found this man [to be] a pestilence and [he has been] causing rebellions against all things among the Jews—[in fact, he has done these things] throughout the earth.	Listen, we have found this man to be a pestilence among our people. He has been causing rebellions against all things that are sacred to the Jews. Furthermore, he is not just doing these things in Jerusalem but throughout the Roman empire.
And [he is also] the ringleader of the Nazarene sect, concerning which, he even attempted to profane the Temple. [Therefore] we seized [this man]. You will be able to examine him concerning all these things, to fully understand [the things] which we keep on making accusations of him.”	He is also the ringleader of the dangerous Nazarene sect. He even attempted to profane the holy Temple. We seized this man before he could do anything more. You will be able to examine him in all things and come to the conclusion that our accusations of him are spot on.”
The Jews, having agreed together, affirm that these things, in this manner, have [taken place].	The Jews who were there agreed as a group that these things took place just as Tertullus described.
Felix allows Paul to present a brief defense	
After the procurator nodded to him from to speak, Paul replied. “Knowing that you keep on being a judge to this nation for many years, cheerfully I will keep on defending myself of the things concerning me.	Felix, the procurator, looked over to Paul, nodding, indicating that he could speak. Paul then replied, “I know that you have been a judge over this nation for many years, and so I will willingly defend myself of the charges made against me.

A Complete Translation of Acts 24

The Kukis Reasonably Literal Translation	Kukis Paraphrase
You are able to know that [it] has been no more than twelve days from when I went up into Jerusalem to worship. They did not find me in the Temple disputing directly with anyone or gathering together a hostile crowd; nor [did I do these things] in the synagogues, or in the city.	You know that it has been less than 12 days since I went up into Jerusalem to worship God. During my time in Jerusalem, they did not find me disputing with anyone in the Temple courtyard nor did I gather together a hostile crowd to do evil there. I did not do any of these things in the synagogues or anywhere else in the city.
Neither are they able to bring to you [any evidence] concerning [these things] that they now accuse me of.	Neither are these people able to bring to you any actual evidence of these things that they accuse me of.
Now I keep on openly affirming this thing to you that, [I believe and act] according to the way, which they keep on saying [is] a sect. Accordingly, I keep on serving by means of the ancestral God, believing all things in accordance with the Law and all that [which] stands written in the prophets.	Now, I will affirm in open court that I do adhere to the Way, which some in this courtroom refer to as a sect. However, I believe that I truly serve God of our fathers. Furthermore, I also continue believing all things found in the Law and in all that which stands written by the prophets.
[I] keep on having confidence toward God, to Whom, even they keep on waiting for the resurrection (from the dead) [which is] about to be, of the righteous ones and the unrighteous ones. In this—even in Him—I keep on exercising [my faith], having a blameless conscience, directly with God and man in everything.	Therefore, I continue to have confidence toward God, regarding Whom, they await the future resurrection from the dead of both the just and the unjust. I continue exercising faith in Him, having a blameless conscience before God and before man.
Now I have come [to this point in my life], through many years, doing charity works and offerings for my people.	After many years away, I came to Jerusalem doing charity works and bringing offerings for my people, fellow Jews.
[I was] among [which people with] whom they found me in the Temple [courtyard], ceremonially clean, without a crowd and without [any] tumult.	They found me in the Temple courtyard, among my people. I was ceremonially clean, and there was no unruly crowd of rebellion around me.
Now, certain Judæans from Asia [Minor], who [were witnesses to all this]—it is necessary [for them] to be here and to accuse [me] before you, if [there is] anything they hope to have against me.	Specifically, there were some Judæans from Asia Minor in attendance with me, who would have witnessed any untoward behavior on my part. It is necessary for them to be here, in this courtroom, in order for them to accuse me—assuming that they have anything at all to accuse me with.
Or, let these ones speak of any misdeed which they have found, when I stood [on trial] at the Sanhedrin; unless [it be] for this one (thing which) I loudly spoke among them while standing [there], which concerns the resurrection from the dead—[perhaps that is why] I have been judged today before you.”	Or, let my accusers testify as to any wrongdoing which they observed when I stood on trial before their Sanhedrin, unless it is for the one thing which I proclaimed among them, that I believe firmly in the future resurrection from the dead—maybe that is why I stand here being judged by you.”

Felix deigns to make a final decision and places Paul on house arrest

A Complete Translation of Acts 24	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Felix then put them off, more accurately perceiving the (things) of the way [than he lets on], saying, "If Lycias the chiliarch comes down, I will examine the (things) [of this case] before you [all]."	Felix, having a more accurate perception of the way, deigned to come to a final decision at that time, saying, "It is possible that Lycian the chiliarch will come down here to provide greater clarity on this case. At that time, I will reexamine the case in the light of his testimony before you all."
[Then, he] gave orders to the centurion to guard Paul and to have a loosening [of restrictions] and not to hinder those of his [friends and family] to [come and] minister to him.	Then Felix gave orders to the centurion to guard Paul, but for there to be a loosening of restrictions. The centurion was not to hinder any of Paul's friends or family from coming to see him or to provide for him.
Paul has an audience before Felix and Drusilla	
Now, after many days, Felix comes, with Drusilla, his wife, who is Jewish, [and] he sends for Paul.	After many days past, Felix came into his palace, along with his wife Drusilla, who was also a Jew, and he sent for Paul.
[From Paul,] he heard about [exercising] faith toward Christ Jesus. Having conversed with him about righteousness and [about] self-control; and of the judgment to come, Felix becomes afraid.	From Paul, he heard about exercising faith in Christ Jesus. Paul also spoke to him about righteousness and self-control; and about the judgment which is to come. Felix became disconcerted and uneasy.
He answers the one speaking [lit., <i>having</i>], [saying], "Leave. I will call you at [another] time [when I] have [the time]."	He stopped Paul, holding up his hand, and said, "It is time for you to leave. I will call you when I have time for you again."
At the same time, [Felix] was hoping that wealth would be given to him by Paul (so that he might release him). Therefore, frequently [Felix] sent for [Paul] to speak to him.	Throughout this period of time, Felix kept hoping that Paul would get the hint and put together a large bribe for him. Therefore, Felix often sent for Paul in order to speak with him.
Festus replaces Felix two years later	
[After] two years passed, Felix received [his] successor, Pontius Festus. Wishing that the Jews grant him favor, Felix had forsaken Paul, [leaving him] imprisoned.	After two years passed, Felix received his successor, the man named Pontius Festus. Hoping to curry some favor from the Jews, Felix left Paul behind in the royal prison for the next governor to deal with.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 24			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#125–130	Acts 24:1–27
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28

Doctrinal Teachers* Who Have Taught Acts 24

	Series	Lesson (s)	Passage
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

