

**Valley Bible Church**  
**Sermon Notes for October 6, 2019**

**The Address by Paul**  
**Acts 24:10-21**

Acts 24 begins a series of defenses by Paul before three different government leaders while in prison in Caesarea. Acts 24:10 is the record of Paul's defense against his Jewish accusers before Felix, the Roman governor of Judea. Paul's words provide an example for us (cf. 1 Peter 2:21-23).

**1. Paul's deference to Felix (24:10)**

Paul showed appropriate respect for Felix's position as governor without resorting to the flattery of Tertullus, the Jewish lawyer who brought the charges against him (cf. 24:2-4). We ought to give honor to all, including evil rulers (1 Peter 3:17) but flattery is sinful (Job 32:21-22; Psalm 5:9; 12:2-3; Romans 16:18).

**2. Paul's defense against the charge of sedition (24:11-13)**

Their accusation that Paul stirred up dissension was false because of a lack of time (24:11), lack of guilt (24:12), and lack of evidence (24:13). The false charge of causing stirring up dissension was made without any support.

**3. Paul's defense against the charge of sectarianism (24:14-16)**

Christianity was known as "the Way" in the early church (Acts 9:2) and was faithful to the Old Testament, specifically in regard to the acceptance of the prophets and the doctrine of the resurrection. The mention of the Law and the prophets was to further the division between the Pharisees and Sadducees over the Old Testament.

The resurrection is not only unto life for those who believe in Christ, it is also of the wicked to eternal destruction (cf. Daniel 12:2; Matthew 25:46; John 5:29; Revelation 20:12-15).

The conscience is the God given ability for all people to have some sense of guilt (Romans 2:15). Ideally, our conscience should be aligned with God's truth (1 Timothy 1:5, 19; Hebrews 13:18). When our conscience is unaware of falling short of God's will it is at least immature, and at worst, seared (1 Timothy 4:2).

Our conscience may also not be aligned with God's truth when it is weak (1 Corinthians 8:7). The weak conscience views areas of freedom to be issues of morality. This person must abide by their weak conscience until they mature in their understanding (Romans 14). The person must also refrain from placing their weaker understanding of the will of God upon anyone else.

#### **4. Paul's defense against the charge of sacrilege (24:17-21)**

The reason Paul came to Jerusalem was to bring monetary assistance to the Jews. He came to the temple to minister to the Jews by purifying himself (cf. Acts 21:20-26; cf. 1 Corinthians 9:20). Like Jesus, Paul was persecuted by those he sought to serve.

Those who were the original accusers against Paul regarding the false charge of desecrating the temple by bringing a Gentile there were not in attendance, which ought to have resulted in a dismissal of the case. Nevertheless, the Jewish accusers were undeterred in their opposition to Paul and sought to kill him (cf. Acts 25:1-3).

Ironically, the purpose of the temple included the Gentiles (1 Kings 8:41-43). Likewise, the God of Israel chose Paul to represent Him and the nation rejected him the way they rejected the Messiah.

The resurrection of the dead was more than a doctrinal issue between the Jews, it is foundational to belief in Christ. This was true for Paul's perseverance in ministry, and for the ministry to others such as Felix (Acts 24:23).