

# THE BOOK OF ACTS

## ACTS 24:1-13 | LESSON SUMMARY

### Tertullus

**ACTS 24:1**, "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." (ESV)

- Tertullus = Lawyer
- Sanhedrin: complicated politics in play
  - Ananias appointed by Roman client-king Herod
  - There's a conflict of interest for him when it comes to Christians
  - Jews are a marginalized group in a society where people are disproportionately punished (for example, the wealthy/elite are immune to the death penalty and other forms of cruel and excessive penalties and cannot be beaten or sentenced without trial)
- The Sanhedrin ≠ The Supreme Court
  - Misunderstanding this complicated power dynamic has led to antisemitic readings of Scripture
  - Tertullus employs flattery heavily—to the point of lying

**ACTS 24:2**, "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..."



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- Two years later Felix will be recalled for misrule and had at this point already shown a tremendous amount of brutality, massacring thousands of Jewish and allowing Roman soldiers to loot Jewish homes

- Flattery = Sin

- Romans 16:18, 1 Thessalonians 2:5, Jude 1:16, Proverbs 20:19

**ACTS 24:5-6**, "For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes. He even tried to profane the temple, but we seized him." (ESV)

- Charges: Paul is politically dangerous

- High Priest, Ananias | Lawyer Tertullus | The Elders
- Paul is severely outnumbered
- Charges are empty political angle is all they have
- Creating dissention against empire = treason against Caesar

Acts 24:13, "Neither can they prove to you what they now bring up against me." (ESV)

- Paul knows he is innocent

- Paul doesn't miss an opportunity to witness

**ADDITIONAL RESOURCES:** Jeremy L. Williams, Criminalization in Acts of the Apostles; Race, Rhetoric, and the Prosecution of an Early Christian Movement, Kelly Leslie, Philosophers, Jews and Christians in the Roman Empire: authority, text and tradition, F.F. Bruce, The Book of Acts

