

# Acts 24:15

Authorized King James Version (KJV)

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.

## Analysis

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Paul identifies shared hope in resurrection as common ground between himself and his accusers - 'which they themselves also allow.' This brilliant strategy shows the inconsistency of condemning him for believing what they themselves affirm. The resurrection of 'both of the just and unjust' reflects Paul's teaching that final judgment awaits all (Romans 2:5-11).

## Historical Context

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Pharisees affirmed resurrection, though not necessarily of the unjust. Paul's articulation of universal resurrection leading to judgment reflects developed Christian theology rooted in Jesus's teaching (John 5:28-29).

## Related Passages

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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

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1. How can you identify common theological ground with opponents to expose inconsistency in their opposition?

2. What does belief in universal resurrection and judgment mean for how you live now?

## Interlinear Text

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ἐλπίδα	ἔχων	εἰς	τὸν	θεόν	ἣν	καὶ	αὐτοὶ	οὗτοι
hope	And have	toward	G3588	God	which	also	themselves	they
G1680	G2192	G1519		G2316	G3739	G2532	G846	G3778
προσδέχονται	ἀνάστασιν	μέλλειν	ἔσεσθαι	νεκρῶν,				
allow	a resurrection	that there shall be	G2071	of the dead				
G4327	G386	G3195		G3498				
δικαίων	τε	καὶ	ἀδίκων					
of the just	both	also	unjust					
G1342	G5037	G2532	G94					

## Additional Cross-References

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

**Revelation 20:6** (Resurrection): Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

**Philippians 3:21** (Parallel theme): Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.