



Portion:

Title:

## SCRIPTURES

- Acts 24-26
- Matthew 10:16-22
- II Timothy 1-4

## INFLUENCE THE INFLUENCERS

- Before Governors
- Before Kings
- Be Ready

*“You will be brought before governors and kings as a testimony.” Very interesting words from our Lord, predicting very interesting times. One may believe that Y’shua meant those words for other disciples, for another time in history. But, I’d argue they are prophetic for more than the twelve He addressed that day. The simple fact is that Paul was not one of them and he was actually the first to literally be “brought before governors and kings.”*

*I don’t believe it was the legal issue Paul faced that was the primary reason for being put on display in the presence of the governing authorities and royalty, nor his main motivation for his formal request to go before Nero, Caesar of Rome, the supreme leader of the day. I am convinced that Paul’s readiness to present before governors and kings and his boldness to go before Caesar*

*was based on this principle: if you cause the head to turn, the body will follow. And he was ready, willing, and able to do so. Are you?*

*In his last communication, a letter written to Timothy from Rome, the location of his final imprisonment and death as a martyr, Paul summarized the philosophy of his entire ministry. Preach the word of God, be ready whether it is convenient or not. Reprimand and rebuke as necessary, but also use plenty of encouragement. Do it all with absolute patience and by being an excellent teacher, using clear instruction. Be willing to be vaporized into a mist for God, as if your life is a cool glass of water being tossed into a blazing fire. And fight for the faith until your last dying breath, like a sprinter straining for the tape. This is the attitude in which Paul faced the most prominent leaders of the day. He was an influencer of people of influence. What about you?*

*To influence people of influence. That is an idea close to my heart. Long ago, when I moved away from my professional life and into full time ministry, those were the words that God impressed upon me. Quite simply, the more you can touch the lives of those who can touch so many more lives, the more lives you can touch. It's been a passion of mine ever since. I pray you too will desire to touch many lives with the truth of God's word, regardless of your calling or profession. One thing is for certain, to do so you must be ready and bold whether it is convenient or not.*

## PROPHETIC SEED:

“So the next day, **when Agrippa and Bernice had come with great pomp**, and had **entered the auditorium with the commanders and the prominent men of the city**, at Festus’ command Paul was brought in.” Acts 25:23 NKJV

## PROPHETIC FRUIT:

“Then **Agrippa said to Paul**, “**You are permitted to speak** for yourself.” So **Paul stretched out his hand** and answered for himself: “I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews, **especially because you are expert** in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.” Acts 26:1-3 NKJV

“and when they had gone aside, they talked among themselves, saying, “This man is doing nothing deserving of death or chains.” Then Agrippa said to Festus, “**This man might have been set free if he had not appealed to Caesar.**”” Acts 26:31-32 NKJV

# Let's Set the Scene: Portion in a blurb

## Introduction

Last week in [Great Purpose](#) Paul began his testimony before the Sanhedrin. He stood with a clear conscience and this infuriated the high priest who had Paul slapped in the face! Paul's reflex response was to rebuke the man who ordered such an unrighteous act, only to realize that it was the high priest. Paul knew that the Torah forbids such disrespect, even if the high priest showed blatant disregard for the law.

Paul shifted strategies as he perceived the makeup of the room as both Sadducees and Pharisees and he knew they had issues with each other. He used their differences to divide the room by identifying himself as a Pharisee and then he inserted the knife. He knew the Sadducees and Pharisees differed in their belief on a few big doctrinal issues: resurrection, angels and spirits. So, he inserted his claim that he is being persecuted over the belief in the resurrection of the dead. That immediately drew the Pharisees to his aid and they quickly called to dismiss the charges. That literally escalated a fight and Claudius Lysias is worried they would tear Paul apart in the midst of their infighting, so he had his military return him to the Roman headquarters.

The Lord appears to Paul, while he is being held in the barracks, and told him that the persecution he is dealing with is all by grand design. The ultimate purpose was for him to bring his testimony to Rome! Meanwhile, back on the religious front, forty Jewish men were scheming a conspiracy for how they could assassinate Paul, including the story they would tell Claudius Lysias to get him to bring Paul back into the council for further questioning. However, Paul's nephew was nearby and overheard the sinister plot and he went to Paul, who sent him to tell Claudius Lysias, who then made an elaborate plan to protect Paul and move him over to Caesarea to be heard by Governor Felix. He transported Paul using an extravagant military escort, along with a letter to Felix explaining the situation. Paul was safely delivered to Felix in Caesarea who questioned him and determined that in order to make a proper determination he must hear further from Paul's accusers. Let the trial continue...

This week Paul goes on trial in Caesarea. The High Priest uses an eloquent public speaker to present the case against Paul. He turns out to be a real suck up to the Roman governor, acting like they are living the dream under such excellent Roman leadership. He presents what turns out to be a bunch of dribble—hearsay without a stitch of evidence. He even lies by conveniently leaving

out certain important facts. The Jewish hypocrites, standing by, perjure themselves by agreeing with this sweet talking fraudster.

Paul then has the opportunity to present his defense. He is happy to answer to the ridiculous accusations. They can't prove a single word of what they accuse him. Paul still believes and adheres to everything written in the Law and the Prophets. He tells governor Felix exactly what happened in Jerusalem that led to his arrest. Felix adjourns to make a decision, but he never does. He did call Paul back in to meet his Jewish wife, who wished to hear about Christ, but Paul's message was so convicting that Felix freaks out and just puts him back in lock down. Felix does call him into meetings to chat now and again, but only does so in hope that Paul would get the hint that he was open for a bribe, but Paul never bites! Two years go by and Felix leaves office.

Porcius Festus succeeds him and Paul is still in custody. The new governor visits Jerusalem and the religious leaders quickly tell Festus about Paul and move to have him brought back to Jerusalem, but only so they can ambush his convoy along the way and kill him. Festus won't have it. He orders Paul to stay in Caesarea, and says that when he arrives, those who want him on trial again can come bring their case against him in Caesarea and that is when he will judge Paul's innocence or guilt. He hears the case and clearly there is no wrongdoing according to Rome. He asks Paul if he is

willing to go back to Jerusalem to stand trial in the Jewish court and Paul is adamant with his response... In what may be the most scathing indictment of the corrupt Jewish leadership, Paul says he would rather go to Rome and sit before a pagan king to be judged, than go back to Jerusalem to sit before the corrupt Sanhedrin (the lying Jewish council)! That is when Paul makes a formal request to go before Caesar for a final determination, and Festus concludes that it is to Caesar he shall go!

However, before Festus sends him to Rome, King Agrippa and his wife Bernice arrive in Caesarea, probably to acknowledge Festus' appointment to replace Felix, who was the previous long-standing governor. Festus then trots Paul out in front of the regional king, in addition to many other prominent leaders. Festus already knows Paul is innocent, but he needs something to tell Caesar about Paul's charges when he sends him to Rome. So, he explains the situation to Agrippa, in hope he will hear the case and help him formulate a letter explaining the indictment, so he can send it to Caesar with Paul. Agrippa agrees to hear what Paul has to say.

Paul appears before the king and all the most important people in the city. Paul happily begins his defense to the charges against him, starting with his younger days. King Agrippa (Herod Agrippa II) officially gives Paul the floor to speak for himself. Paul lays out his perfect defense in lavish detail, from his early life, to his conversion

on the road to Damascus, to his post-conversion life of ministry. His testimony is so compelling that Agrippa is nearly converted to Christianity in the process, but ultimately retreats to a private space to discuss a verdict. His conclusion: *“This man is doing nothing deserving of death or chains.”* Agrippa tells Festus they could simply free Paul at this moment had he not appealed to Caesar. But because he did, off to Rome he goes!

## **Acts 24**

### **Formal Accusation and Presentation of Evidence (Acts 24:1-9)**

1. The Great Suck Up! The High Priest (Ananias) uses an eloquent public speaker to present the case against Paul...
  - (a) Tertullus makes the legal accusation against Paul, but not before he panders to governor Felix.
    - 1) We enjoy great peace and prosperity under your great leadership for Rome.
    - 2) Your insight and discernment have made this a great place to live and a good time to be alive.
    - 3) You are honorable and worthy of our deepest respect and gratitude.
    - 4) And your attention is obviously extremely valuable, so let me get right to the point and not waste even one extra minute of your precious time.



2. Tertullus Continues: I won't overstep by over-talking, nor abuse your kind consideration.

(a) Let me summarize the case:

1) Paul is a type of disease to our people.

2) Paul causes constant conflict in both the Jewish and Gentile cultures.

3) Paul is both the pioneer of spreading the heresy of the sect of the Nazarenes (the Christian sect of Judaism) and the kingpin of its doctrine.

4) He attempted to profane the temple but we arrested him to block his efforts.

5) We simply wanted to judge him according to Jewish law and put him to death.

(b) Unfortunately, Claudius Lysias stepped in and stopped us and he was quite aggressive.

(c) The commander insisted that those accusing Paul go to you to present their case.

(d) You see Felix, when you consider all I've just said, you too will agree that he is guilty.

(e) And of course, all the Jewish hypocrites for whom he is speaking, stand there in agreement, willing to perjure themselves and commit fraud just to get the verdict they want. Absolutely hypocrisy!

## **Paul's Defense Before Felix (Acts 24:10-21)**

3. Paul is happy to speak for himself and answer to any accusations...
  - (a) First to Felix
    - 1) Felix, they can't prove one word of what they accuse me, unless their contention is over my belief in the resurrection of the dead.
  - (b) Felix opens the floor for Paul to speak.
    - 1) Paul acknowledges the governor's long standing position and is happy to explain what happened in Jerusalem.
    - 2) Think about what Tertullus just brought as evidence. He had nothing concrete; just a bunch of rhetoric!
    - 3) None of my accusers can present any first hand evidence to prove they saw me causing any trouble anywhere in the city, not at the temple nor in any synagogue.
    - 4) I do openly admit that I am a follower of what they call the sect of the Way.
    - 5) But that does not prove I've violated even one law in the Torah.
    - 6) It simply means I still worship the same God they worship and still believe everything written in the Law and the Prophets.

- 7) I still believe that everyone, no matter what their faith, will eventually resurrect from the dead to be judged, just as they believe.
- 8) And because I know that I too will be judged one day, I work hard to live with a clear conscience, both in how God and men view my life.
- 9) And irregardless of what these lying accusers say, this is what actually happened the last time I went to Jerusalem and why I am here now.
- 10) I was going through purification ritual in the temple, one that is common to our faith, and they know it. And I had not assembled any large crowd nor was I trying to start some uprising in the city.
- 11) Had I been inciting a mob, why did they not immediately refer me to the Roman authorities instead of apprehending me themselves?
- 12) It's because I wasn't and their problem was a conflict over Jewish law.
- 13) And even with regard to that, they still had nothing they could indict me for, except that I kept claiming the resurrection, which most of them believe in anyway.

### **Felix Procrastinates (Acts 24:22-27)**

4. Felix adjourns to make a decision... Felix speaks often with Paul over a two year period, until he is replaced as governor by Porcius Festus...
  - (a) Now that Felix has a better understanding of what Paul believes, he adjourns and says he will render his decision after Claudius Lysias (who sent him to Felix in Caesarea) comes from Jerusalem.
    - 1) Paul is kept incarcerated, but is granted freedom to be visited by his friends, who are permitted to provide for his needs.
    - 2) Felix brings Paul out to meet his Jewish wife Drusilla, so she can hear about Christ, but when Paul starts teaching about righteousness, self-control, and the coming judgment, Felix is freaked out and sends him back to his lock down.
    - 3) He tells Paul he will call him back when it's more convenient.
    - 4) Felix does call him into meetings to chat quite often, but only does in hope that Paul would get the hint that he was open for a bribe, but Paul never bites!
    - 5) Two years go by and Felix leaves office.
    - 6) Porcius Festus succeeds him and Paul is still in custody.

## Acts 25

### Paul appears before Festus (Acts 25:1-12)

5. Festus will not have the final word: Paul appeals to Caesar. In what may be the most scathing indictment against the corrupt Jewish Leadership of the day, Paul would rather go to Rome and sit before a pagan king to be judged, than go back to Jerusalem to sit before the corrupt Sanhedrin (the lying Jewish council)!

(a) The new governor Festus visits Jerusalem.

- 1) The religious leaders in Jerusalem quickly tell Festus about Paul and move to have him brought back to Jerusalem.
- 2) They don't actually want to bring him back to Jerusalem for trial, but to attack his convoy along the way and kill him.
- 3) Festus won't have it. He orders Paul to stay in Caesarea, and that when he returns, those who want him tried again can come bring their case against him in Caesarea and he will judge Paul's innocence or guilt.

(b) When he gets back to Caesarea, he has Paul brought before the Roman judgment seat.

- 1) The hypocritical non-believing Jews come in from Jerusalem to present their evidence.
- 2) They make a bunch of serious accusations, but can prove none of them. Sound familiar?

- 3) Paul simply restates his consistent testimony: *“Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.”*
  - 4) Festus, as is typical of Roman authorities in that region, wishes to pacify the Jews as to keep the peace.
- (c) He asks Paul if he is willing to go back to Jerusalem to stand trial in the Jewish court and Paul is adamant with his response...
- 1) Had I done something deserving of death according to Torah; I'd willingly accept my punishment. You know I've done nothing to violate Jewish law; they know it too.
  - 2) None of their accusations are true and they've obviously proved nothing, so...
  - 3) *“No thank you! I am better off in the Roman Courts than the Jewish Courts.”* A scathing indictment!
  - 4) Right now my case is within the Roman legal system and as a Roman citizen I'll keep it right there.
  - 5) And my rights under Roman law insure that you cannot send me back to Jerusalem against my wishes.
  - 6) As a matter of fact, I will instead exercise my right to escalate this from Caesarea to Rome.
  - 7) I submit my formal request to go before Caesar.
- (d) Festus concludes that it is to Caesar he shall go!

## **Paul appears before King Agrippa (Acts 25:13-27)**

6. Festus trots Paul out in front of the regional king. Festus already knows Paul is innocent, but he needs something to tell Caesar about Paul's charges when he sends him to Rome. So, he explains the situation to Agrippa (Acts 25:13-21).
  - (a) King Agrippa and his wife Bernice arrive in Caesarea, probably to acknowledge Festus' appointment to replace Felix who was the long-standing governor.
    - 1) Festus tells the king about Paul's case.
    - 2) Felix left this guy in prison here in Caesarea and the Jewish leadership let me know about it on my recent visit to Jerusalem. They wanted me to make a final ruling about him, being that Felix left the case open.
    - 3) They requested I have him sent to them in Jerusalem for execution.
    - 4) But of course, Roman law does not permit an execution without a man having the opportunity to face his accusers and rebut the charges.
    - 5) And although Felix had conducted a trial, it seems that he left the case open for me to decide, and as I had not personally witnessed the original case, I was not about to just take their word and send Paul off to his death.

- 6) So, I brought Paul in for questioning and let his accusers come to Caesarea to face him while I watched.
  - 7) They literally had nothing of substance and certainly did not even accuse him of breaking a single Roman law.
  - 8) Their claim was about violations inside their own religious system and about this guy named Y'shua, who was executed and whom Paul claimed to have resurrected.
  - 9) I was obviously not adept at discerning such matters, so I told Paul I could move his case back to Jerusalem to be heard under Jewish law if he wished.
  - 10) It's completely ironic, but this guy wanted nothing to do with that; it seems he could not trust them to be honest at all!
  - 11) Instead, he said he'd rather go sit in front of the Caesar (Nero) and be judged by Rome. How crazy is that!
  - 12) I still have him in custody, ready to send him on to Rome, but I'm still working out what to tell Caesar about why I sent him. Agrippa, maybe you can help me formulate what to say.
7. Agrippa wants to hear Paul for himself and Festus introduces him and his case overview to the king (Acts 25:22-27).
- (a) Agrippa wants to hear Paul's story for himself.



- 1) Agrippa and Bernice (\*who is actually his sister not his wife) arrive in Caesarea and appear in the main meeting house with a grandiose display of self-importance, alongside the “whose who” of the city.
- (b) Festus has Paul brought in to stand before the king.
- 1) King Agrippa and all you important people... This is Paul. All the important Jews in Jerusalem told me that Felix had this guy in custody and he should be executed and now they are here to see to it that I agree with their findings. And I want the king to hear about it too!
  - 2) Festus continues... I looked into it and found out that Felix already determined the guy was innocent and DID NOT deserve to be executed, but that he had already appealed to have his case heard in Rome. So, I am obligated to send him, but not before I heard the facts for myself, and now I want the king to hear him before I ship him off to sit before Augustus (in this case Nero).
  - 3) I don't know quite how to word the indictment I must send along with him to Nero, so I want you all to hear his story, especially King Agrippa.
  - 4) Think about it. It would be ridiculous for me to send him to the supreme ruler in Rome with no context about the charges he has appealed to be heard by Emperor's Court.

- 5) Hopefully, after you all hear his version of the story, you can help me craft a summary in writing.

## **Acts 26**

### **Testimony in the presence of King Agrippa and all the most influential people of the Caesarea. (Acts 26:1-11)**

8. Paul happily begins his defense to the charges against him, starting with his younger days. King Agrippa (Herod Agrippa II) officially gives Paul the floor to speak for himself.
  - (a) In dramatic fashion Paul takes authority over the entire auditorium.
    - 1) Paul immediately seizes the moment. Picture him holding one hand high out in front of him over those listening, as if he is commanding the audience's attention and respect.
    - 2) I am thrilled to be here and a big thank-you to King Agrippa for giving me this opportunity to tell you my story (which you will now believe because I've been endorsed by the king).
    - 3) And then the flattery, the obligatory but true acknowledgment of the known entity. "King Agrippa, you are an expert in what I'm about to say!"
    - 4) Paul asks for his audience to be patient. He wants to start from the beginning.

- 5) From my earliest days I was formally trained according to the strictest sect of our religion—a Pharisee.
  - 6) If you were to bring in the people who knew me then, they'd all testify to this truth.
  - 7) What you would quickly come to recognize is this: I am literally being charged with crimes for believing and preaching the very things Jews have hoped for since our forefathers' days.
  - 8) Our people have served God night and day for generations, waiting for the arrival of very thing I say has arrived.
  - 9) The issue, King Agrippa, is not that I believe and teach anything that is heretical, but rather that I am being accused by the Jews of teaching something they do believe in, namely that God raises the dead, but they just don't like that I am saying it all happened though this guy named Jesus of Nazareth.
  - 10) And trust me, I understand their resistance. I was the worst resister of all, before I realized it was all true!
- (b) Before I came to believe that everything we were looking for as Jews was fulfilled in Jesus of Nazareth, I was the official persecutor of those who believed.
- 1) I put them in prison!

- 2) I put them to death!
- 3) I voted against them whenever there was a trial!
- 4) I punished them in every synagogue!
- 5) I insisted they recant their testimony in Jesus.
- 6) I was so angry that I chased them down to persecute them in every far off city I could find them.
- 7) Trust me, I know better than anyone how they feel about me—I was one of them!

### **Paul Recounts His Conversion (Acts 26:12-18)**

9. Paul explains what happened that shifted him from persecutor to follower... Paul's compelling testimony from his road to Damascus experience and how it all led to this very moment...

(a) While this whole mission to destroy believers in Y'shua was in full swing, I was blasted with the truth directly from Y'shua Himself.

- 1) King Agrippa, I was traveling to Damascus on the main road, when I was knocked to the ground by a blinding light.
- 2) There were others with me who saw the light too, but what I heard next was just for me.
- 3) Y'shua Himself spoke (I asked who He was) and asked me why I was persecuting HIM. Him? He saw my persecution of His followers as if I was persecuting Him!

- 4) I believed He was the long-awaited Messiah in that moment and was giving marching orders.
  - 5) From then on, I was to be His minister and witness to the world of Jews and Gentiles.
  - 6) I was to open their eyes, to turn them from darkness to light, and from being influenced by Satan to being influenced by God.
- (b) It is through faith in Y'shua that all men can be forgiven and have an eternal inheritance.
- 1) So you see, the very one I was persecuting turned out to be the very one I'd been looking for my whole life.
  - 2) Many Jews came to believe that too. And then myriads of Gentiles also.
  - 3) But it was the Jews, who did not believe, who became more and more obstinate and angry and aggressive toward those who do believe.
  - 4) And it made them even more angry to hear Y'shua was for the Gentiles as well, and that I was a key in bringing that message to them.
  - 5) And over the recent years these unbelievers have turned their aggression toward me.
  - 6) And that is why I am here today!

### **Paul's Post-Conversion Life (Acts 26:19-23)**

10. Paul tells Agrippa what his life in ministry looked like from that moment of conversion onward... Paul's tell Agrippa that he has done nothing other than teach exactly what Moses and the prophets said would come...

- (a) You see King Agrippa, I took the calling seriously and jumped right in.
  - 1) Instead of persecuting Christians when I arrived in Damascus, I preached that Y'shua was indeed the Christ and how all must repent through Him.
  - 2) And then I did the same in Jerusalem, throughout Judea, and then to the Gentiles.
  - 3) That is precisely why I was apprehended in the temple and why they wanted to kill me.
  - 4) Thank God I have been preserved alive until now.
  - 5) I have had the opportunity to witness both to the common man and to great leaders (and even a king like you).
  - 6) And the common denominator in all my teaching is this, I confirm only what Moses and the prophets said would happen.
  - 7) The Messiah we are waiting for would be persecuted and die, would raise from the grave, and would be a light to both Jews and Gentiles.

### **Response to Paul's Defense (Acts 26:24-32)**

11. Firsts Festus responds, then Agrippa weighs in... Agrippa is nearly converted to Christianity, but is nevertheless convinced that Paul is innocent!

(a) First Festus weighs in; he's a complete newbie.

- 1) He calls Paul a madman.
- 2) Paul politely rebuts his assertion by first complimenting him (calls him noble Festus), and then asserts he speaks truth and reason.

(b) Then Paul draws Festus' attention to the very king he brought in to help with the situation.

- 1) He makes a declarative statement as if the king is well aware that all Paul just said is true.
- 2) This stuff is not that mysterious; anyone who believes the prophets can easily recognize that what what I'm is saying about Y'shua is true.
- 3) King Agrippa, I know you believe the prophets!
- 4) Agrippa responds by saying he is just about persuaded to become a Christian.
- 5) Paul then shows his sincere heart. I wish everyone hearing my testimony today would be converted to Christ. I pray they could all have what I have, minus the persecution.

(c) The king, governor and their entourage retreat to a private space and discuss what they just heard.

- 1) The Verdict: *“This man is doing nothing deserving of death or chains.”*
- 2) Agrippa tells Festus they could have just freed Paul had he not appealed to Caesar.
- 3) So off he goes to Rome!

## BEFORE GOVERNORS

### 1. Paul’s Case Escalates in the Roman Judicial System

#### A. Felix: the first Governor to examine Paul!

- (1) Let the trial continue! (**Acts 23:35**)
  - (a) Paul was not getting a fair trial in the Jewish Courts in Jerusalem (the Sanhedrin) so he is sent to Caesarea.
    1. Felix said... **“I will hear you when your accusers also have come.”** And he commanded him to be kept in Herod’s Praetorium.” Acts 23:35 NKJV
    2. Paul is delivered safely to Caesarea (Acts 23:31-35).
      - a) The soldiers hand Paul over to Felix and he is carrying the letter from Claudius Lysias explaining his case.
      - b) Felix questions Paul about where he was born and when he realizes he is from Cilicia (the region of Paul’s birth city of Tarsus), he determines to hear Paul’s case.



- c) He sends for Paul's accusers in Jerusalem to come to Caesarea to present their evidence.
- d) Let the trial continue...

(2) Formal Accusation and Presentation of Evidence (**Acts 24:1-9**)

(a) The Great Suck Up!

1. "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 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, a few words from us. For **we have found this man a plague, a creator of dissension** 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 seized him, and wanted to **judge him according to our law**. But the commander **Lysias came by and with great violence took him out of our**

**hands**, commanding his accusers to come to you. By **examining him yourself** you may ascertain all these things of which we accuse him.” And the **Jews also assented**, maintaining that these things were so.” Acts 24:1-9 NKJV

2. The High Priest (Ananias) uses an eloquent public speaker to present the case against Paul...
  - a) Tertullus makes the legal accusation against Paul, but not before he panders to governor Felix.
  - b) We enjoy great peace and prosperity under your great leadership for Rome.
  - c) Your insight and discernment have made this a great place to live and a good time to be alive.
  - d) You are honorable and worthy of our deepest respect and gratitude.
  - e) And your attention is obviously extremely valuable, so let me get right to the point and not waste even one extra minute of your precious time.
    - 1) This makes me want to vomit! This professional orator makes it sound like the Jews are living the dream under Roman rule.

2) Paul must be thinking, *“Is this what has become of Judaism? They will stoop so low that they would praise these pagans, just to eliminate someone who follows and promotes Y’shua. Let me get this straight; the Romans worship a pantheon of false gods and I am simply proclaiming that Y’shua is the long-awaited Messiah of the one true God, the God the Jews worship, and they would rather pander to a pagan leader than enter an honest discourse with someone from their own family, who happens to have some disagreements with them!”*

3. Tertullus Continues: I won’t overstep by over-talking, nor abuse your kind consideration, so let me summarize the case.
- a) Paul is a type of disease to our people.
  - b) Paul causes constant conflict in both the Jewish and Gentile circles.
  - c) Paul is both the pioneer of spreading the heresy of the sect of the Nazarenes (the Christian sect of Judaism) and the kingpin of its doctrine.

- d) He attempted to profane the temple but we arrested him to block his efforts.
- e) We simply wanted to judge him according to Jewish law and put him to death.
- f) Unfortunately, Claudius Lysias stepped in and stopped us and he was quite aggressive.
  - 1) This is laughable as they were already beating Paul when he stepped in to stop them.
  - 2) This is closer to the truth... *“But of course, we beat him before we even had a trial (see [Forgiven... yet Liable](#)), which is not permitted by our own laws, so we are just hypocrites, but I won’t tell you that part! We only stopped because we got caught by a Roman commander... “And when they saw the commander and the soldiers, they stopped beating Paul.” Acts 21:32*
- g) The commander insisted that those accusing Paul go to you to present their case.
  - 1) Again Tertullus commits the lie of omission: He completely skips over that Claudius Lysias sent Paul to Caesarea because a plot was uncovered

by Paul's nephew for these "law abiding Jews" to assassinate Paul.

2) These same corrupt individuals, who now have their fancy spokesman, had requested Claudius Lysias to give them one more chance to interrogate Paul, when really they just had a plan to ambush his escorts and murder Paul along the way. (See [Great Purpose](#))

h) You see Felix, when you consider all I've just said, you too will agree that he is guilty (even though I have not presented a shred of evidence.)

i) And of course, all the Jewish hypocrites for whom he is speaking, stand there in agreement, willing to perjure themselves and commit fraud, just to get the verdict they want. Absolute hypocrisy!

### (3) Paul's Defense Before Felix (**Acts 24:10-21**)

(a) Paul is happy to speak for himself and answer to any accusations...

1. "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 answer** for myself, because you may ascertain that it is no more than twelve days since I

went up to Jerusalem to worship. And they **neither found me in the temple disputing with anyone nor inciting the crowd**, either in the synagogues or in the city. **Nor can they prove** the things of which they now accuse me. But **this I confess to you**, that according to the Way which they call a sect, so I worship the God of my fathers, **believing all things which are written in the Law and in the Prophets**. I have hope in God, which they themselves also accept, **that there will be a resurrection** of the dead, **both of the just and the unjust**. This being so, I myself always strive to have a conscience without offense toward God and men. “Now after many years **I came to bring alms and offerings to my nation**, in the midst of which some Jews from Asia found me **purified in the temple, neither with a mob nor with tumult**. They ought to have been here before you to object **if they had anything against me**. Or else **let those who are here themselves say if they found any wrongdoing in me while I stood before the council**, unless it is for this one statement which I cried out, standing among them, ‘**Concerning the resurrection**

**of the dead I am being judged by you this day.' ""**

Acts 24:10-21 NKJV

2. Felix, they can't prove one word of what they accuse me, unless their contention is over my belief in the resurrection of the dead.
  - a) Felix opens the floor for Paul to speak.
  - b) Paul acknowledges the governor's long standing position and is happy to explain what happened in Jerusalem.
  - c) Think about what Tertullus just brought as evidence. He had nothing concrete; just a bunch of rhetoric!
  - d) None of my accusers can present any first hand evidence to prove they saw me causing any trouble anywhere in the city, not at the temple nor in any synagogue.
  - e) I do openly admit that I am a follower of what they call the sect of the Way.
  - f) But that does not prove I've violated even one law in the Torah.
  - g) It simply means I still worship the same God they worship and still believe everything written in the Law and the Prophets.

- h) I still believe that everyone, no matter what their faith, will eventually resurrect from the dead to be judged, just as they believe.
- 1) Paul had perceived the makeup of the room in Acts 23:6-10 during his inquisition (see [Great Purpose](#)). He used this to divide the Sanhedrin
  - 2) Some were Sadducees and some were Pharisees and Paul knew they had issues with each other over certain doctrines, and he used their differences to divide the room.
  - 3) Learn more about the differences between the Pharisees, Sadducees and Herodians in [Mic Drop](#).
  - 4) Paul identified himself as a Pharisee, coming from a lineage of a Pharisees.
  - 5) And then he inserted the knife, knowing one great contention between the two leading religious factions is about the resurrection of the dead.
  - 6) Paul made known that he was being persecuted because he believed in the resurrection.
  - 7) This deflected the attention away from him and the two groups started their predicted infighting



over their doctrines on resurrection, angels and spirits.

- 8) Paul was a Pharisee and Pharisees believe in the resurrection.
- 9) The Pharisees in the council immediately moved for a verdict: *“This guy is clearly innocent. If he says a spirit or an angel spoke to him, who are we to refute that?”*
- i) Back to Paul’s testimony: And because I know that I too will be judged one day, I work hard to live with a clear conscience, both in how God and men view my life.
- j) And irregardless of what these lying accusers say, the following is what actually happened the last time I went to Jerusalem and why I am here now.
- k) I was going through a purification ritual in the temple, one that is common to our faith, and they know it. And I had not assembled any large crowd nor was I trying to start some uprising in the city.
- 1) This was the final phase of the Nazarite vow from Numbers 6 that Paul had taken in Acts 21, as instructed by James, to prove he was not

teaching against circumcision or the law of Moses. (See [Forgiven... yet Liable](#))

- l) Had I been inciting a mob, why did they not immediately refer me to the Roman authorities instead of apprehending me themselves?
- m) It's because I wasn't and their problem was a conflict over Jewish law.
- n) And even with regard to that, they still had nothing they could indict me for, except that I kept claiming the resurrection, which most of them believe in anyway.
  - 1) They just don't believe in the resurrection of Y'shua of Nazareth.
  - 2) They had a problem with Him when He was alive and they had Him executed; they tried to hide the fact that He resurrected by bribing the Guards who stood watch over His tomb. They needed the guards to lie to Pilot (See [The Great Conspiracy](#)), so no one would find out He truly raised from the dead.
  - 3) They continually had problems with Y'shua's disciples, while He was alive, and even more problems after His resurrection, and these same

corrupt Jews brought them to trials as well (See Acts 4-7).

- 4) I was one of them for a while, until I had a radical encounter with Y'shua myself, after His resurrection.
- 5) Watch Paul's encounter in [Instant](#) and see here again as Paul summarizes his encounter to King Agrippa in Acts 26:12-18.
- 6) And now they have a problem with me! But I too have done nothing wrong.

#### (4) Felix Procrastinates (**Acts 24:22-27**)

(a) Felix adjourns to make a decision...

1. "But when **Felix** heard these things, **having more accurate knowledge of the Way**, he **adjourned** the proceedings and said, "**When Lysias the commander comes down, I will make a decision on your case.**" So he commanded the centurion to **keep Paul** and to **let him have liberty**, and told him **not to forbid any of his friends to provide for or visit him**. And after some days, when Felix came with **his wife Drusilla, who was Jewish**, he sent for **Paul** and heard him **concerning the faith in Christ**. Now as he reasoned about **righteousness, self-control, and the judgment**

**to come, Felix was afraid** and answered, **“Go away for now;** when I have a **convenient** time I will call for you.” Meanwhile he also **hoped that money would be given him by Paul,** that he might **release him.** Therefore **he sent for him more often and conversed with him.** But **after two years Porcius Festus succeeded Felix;** and **Felix, wanting to do the Jews a favor, left Paul bound.”** Acts 24:22-27 NKJV

2. Felix speaks often with Paul over a two year period, until he is replaced as governor by Porcius Festus...
  - a) Now that Felix has a better understanding of what Paul believes, he adjourns and says he will render his decision after Claudius Lysias (who sent him to Felix in Caesarea) comes from Jerusalem.
  - b) Paul is kept incarcerated, but is granted freedom to be visited by his friends, who are permitted to provide for his needs (as we see the Philippians did!).
  - c) Felix brings Paul out to meet his Jewish wife Drusilla, so she can hear about Christ, but when Paul starts teaching about righteousness, self-control, and the coming judgment, Felix is freaked out and sends him back into lock down.

- d) He tells Paul he will call him back when it's more convenient.
  - a) It's never convenient to here the convicting truth!
- e) Felix does call him into meetings to chat quite often, but only does in hope that Paul would get the hint that he was open for a bribe, but Paul never bites!
- f) Two years go by and Felix leaves office.
- g) Porcius Festus succeeds him and Paul is still in custody.

## **B. Porcius Festus: the second Governor to examine Paul**

(1) Paul appears before Festus (**Acts 25:1-12**)

- (a) Festus will not have the final word: Paul appeals to Caesar.

1. "Now when **Festus** had come to the province, after three days he **went up from Caesarea to Jerusalem**. Then **the high priest** and the **chief men** of the Jews **informed him against Paul**; and they **petitioned him**, asking a favor against him, that **he would summon him to Jerusalem**—while they lay in ambush along the road to kill him. But **Festus answered that Paul should be kept at Caesarea**, and that he himself was

going there shortly. “Therefore,” he said, “**let those who have authority among you go down with me and accuse this man**, to see if there is any fault in him.” And when he had remained among them more than ten days, he went down to Caesarea. And the next day, **sitting on the judgment seat, he commanded Paul to be brought**. When he had come, the Jews who had come down from Jerusalem stood about and **laid many serious complaints against Paul, which they could not prove**, while he answered for himself, “**Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.**” But Festus, wanting to do the Jews a favor, answered Paul and said, “**Are you willing to go up to Jerusalem and there be judged before me concerning these things?**” So Paul said, “**I stand at Caesar’s judgment seat, where I ought to be judged.** To the Jews I have done no wrong, as you very well know. For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. **I appeal to Caesar.**” Then Festus, when

he had conferred with the council, answered, **“You have appealed to Caesar? To Caesar you shall go!”**

Acts 25:1-12 NKJV

2. In what may be the most scathing indictment against the corrupt Jewish Leadership of the day, Paul would rather go to Rome and sit before a pagan ruler to be judged, than go back to Jerusalem to sit before the corrupt Sanhedrin (the lying Jewish council)!
  - a) The new governor Festus visits Jerusalem.
  - b) The religious leaders in Jerusalem quickly tell Festus about Paul and move to have him brought back to Jerusalem.
  - c) They don't actually want to bring him back to Jerusalem for trial, but to attack his convoy along the way and kill him.
    - 1) They tried this before in a previous conspiracy to kill Paul in Acts 23:11-22. (See [Great Purpose](#))
  - d) Festus won't have it. He orders Paul to stay in Caesarea, and that when he returns, those who want him tried again can come bring their case against him in Caesarea and he will judge Paul's innocence or guilt.

- e) When he gets back to Caesarea, he has Paul brought before the Roman judgment seat.
- f) The hypocritical non-believing Jews come in from Jerusalem to present their evidence.
- g) They make a bunch of serious accusations, but can prove none of them. Sound familiar?
- h) Paul simply restates his consistent testimony:  
*“Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.”* (See [Forgiven... yet Liable](#))
- i) Festus, as is typical of Roman authorities in that region, wishes to pacify the Jews to keep the peace.
- j) He asks Paul if he is willing to go back to Jerusalem to stand trial in the Jewish court and Paul is adamant with his response...
- k) *“No thank you! I am better off in the Roman Courts than the Jewish Courts.”* A scathing indictment!
- l) Right now my case is within the Roman legal system and as a Romans citizen I’ll keep it right there.



- m) Had I done something deserving of death according to Torah; I'd willingly accept my punishment. And we already know I've done nothing to violate Jewish law; they know it too.
- n) None of their accusations are true and they can obviously prove nothing.
- o) And my rights under Roman law insure that you cannot send me back to Jerusalem against my wishes.
- p) As a matter of fact, I will instead exercise my right to escalate this from Caesarea to Rome.
- q) I now make a formal request to go before Caesar, as is my right.
- r) Festus concludes that it is to Caesar he shall go!
  - 1) See [Great Purpose](#) for the line of progression of how and why Paul finally came to Rome.

## BEFORE KINGS

### 2. Paul's Recounts His Entire Testimony

#### A. A Roman Leader with a Jewish Heritage

- (1) Paul appears before King Agrippa (**Acts 25:13-27**)
  - (a) Festus trots Paul out in front of the regional king.

1. “And after some days **King Agrippa and Bernice came to Caesarea to greet Festus**. When they had been there many days, **Festus laid Paul’s case before the king**, saying: “There is a certain man left a prisoner by Felix, about whom the chief priests and the elders of the Jews informed me, when I was in Jerusalem, asking for a judgment against him. To them I answered, **‘It is not the custom of the Romans to deliver any man to destruction before the accused meets the accusers face to face, and has opportunity to answer for himself concerning the charge against him.’** Therefore when they had come together, without any delay, the next day I sat on the judgment seat and commanded the man to be brought in. **When the accusers stood up, they brought no accusation against him of such things as I supposed, but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.** And because I was uncertain of such questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. But when **Paul appealed to be reserved for the decision of Augustus, I**

**commanded him to be kept till I could send him to Caesar.” Then Agrippa said to Festus, “I also would like to hear the man myself.”** “Tomorrow,” he said, “you shall hear him.” So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus’ command **Paul was brought in.** And **Festus said:** “King Agrippa and all the men who are here present with us, you see this man about whom **the whole assembly of the Jews** petitioned me, both at Jerusalem and here, crying out that **he was not fit to live** any longer. But when **I found that he had committed nothing deserving of death,** and that **he himself had appealed to Augustus,** I decided to send him. I have nothing certain to write to my Lord concerning him. Therefore I have brought him out before you, and especially **before you, King Agrippa,** so that **after the examination has taken place I may have something to write.** For it seems to me **unreasonable to send a prisoner and not to specify the charges against him.”**” Acts 25:13-27 NKJV

2. Festus already knows Paul is innocent, but he needs something to tell Caesar about Paul's charges when he sends him to Rome. So, he explains the situation to Agrippa (Acts 25:13-21).
  - a) King Agrippa and his wife Bernice arrive in Caesarea, probably to acknowledge Festus' appointment to replace Felix who was the long-standing governor.
    - 1) See (2) below: Who is King Herod Agrippa and the Herod line?
  - b) Festus tells the king about Paul's case.
  - c) Felix left this guy in prison here in Caesarea and the Jewish leadership let me know about it on my recent visit to Jerusalem. They wanted me to make a final ruling about him, being that Felix left the case open.
  - d) They requested I have him sent to them in Jerusalem for execution.
  - e) But of course, Roman law does not permit an execution without a man having the opportunity to face his accusers and rebut the charges.
  - f) And although Felix had conducted a trial, it seems that he left the case open for me to decide, and as

I had not personally witnessed the original case, I was not about to just take their word and send Paul off to his death.

- g) So, I brought Paul in for questioning and let his accusers come to face him while I watched.
- h) They literally had nothing of substance and certainly did not even accuse him of breaking a single Roman law.
- i) Their claim was about violations inside their own religious system and about this guy named Y'shua, who was executed and whom Paul claimed to have resurrected.
- j) I was not adept at discerning such matters, so I told Paul I could move his case back to Jerusalem to be heard under Jewish law if he wished.
- k) It's completely ironic, but this guy wanted nothing to do with that; it seems he could not trust them to be honest at all!
- l) Instead, he said he'd rather go sit before the Caesar (Nero) and be judged by Rome. How crazy is that!
  - 1) Paul would testify before Kings!
  - 2) You will testify before Kings!

- 3) A powerful and effective way to influence a culture—change the hearts of the leaders!
  - 4) To influence people of influence!
  - m) I still have him in custody, ready to send him on to Rome, but I'm still working out what to tell Caesar about why I sent him. Agrippa, maybe you can help me formulate what to say.
3. Agrippa wants to hear Paul for himself and Festus introduces him and his case overview to the king (Acts 25:22-27).
- a) Agrippa wants to hear Paul's story for himself.
  - b) Agrippa and Bernice (\*who is actually his sister not his wife) arrive in Caesarea and appear in the main meeting house with a grandiose display of self-importance, alongside the *whose who* in Caesarea.
  - c) Festus has Paul brought in to stand before the king.
    - 1) Picture this large important gathering in which the visiting monarch is meant to be lavished with attention.
    - 2) Here comes Paul, trotted out and on full display!
    - 3) Paul has been held idle in custody for TWO YEARS. That had to be very frustrating!

- 4) Now he has the attention of every “important” person in the city, plus the visiting king!
- d) Festus introduces Paul: King Agrippa and all you important people... This is Paul. All the important Jews in Jerusalem told me that Felix had this guy in custody and he should be executed and now they are here to see to it that I agree with their findings. And I want the king to hear about it too!
- 1) Festus, the new governor, goes out of his way to introduce Paul to the whole gathering.
  - 2) Talk about the powerful strategy God is using to allow Paul to witness to and influence the most important people in the city and beyond!
  - 3) This has the potential to go way beyond Caesarea as [\\*King Agrippa II](#) has influence over regions throughout Judea!
  - 4) It’s time “Influence the Influencers!”
- e) Festus continues... I looked into it and found out that Felix already determined the guy was innocent and DID NOT deserve to be executed, but that he had already appealed to have his case heard in Rome. So, I am obligated to send him, but not before I heard the facts for myself, and now I want

the king to hear him before I ship him off to sit before \*Augustus.

- 1) \*Emperor (Augustus was actually the emperor from 27 BC to AD 14 and it is now approximately AD 59/60.)
  - 2) The term “Augustus” had become synonymous with “emperor” but the actual emperor at the time of Paul’s appeal was Nero, a complete madman!
    - f) Festus continues... I don’t know quite how to word the indictment I must send along with him to Nero, so I want you all to hear his story, especially King Agrippa.
    - g) Think about it. It would be ridiculous for me to send him to the supreme ruler in Rome with no context about the charges he has appealed to be heard by Emperor’s Court.
    - h) Hopefully, after you all hear his version of the story, you can help me craft a summary in writing.
- (2) \*Who is King Herod Agrippa and the Herod line?
- (a) King Herod Agrippa



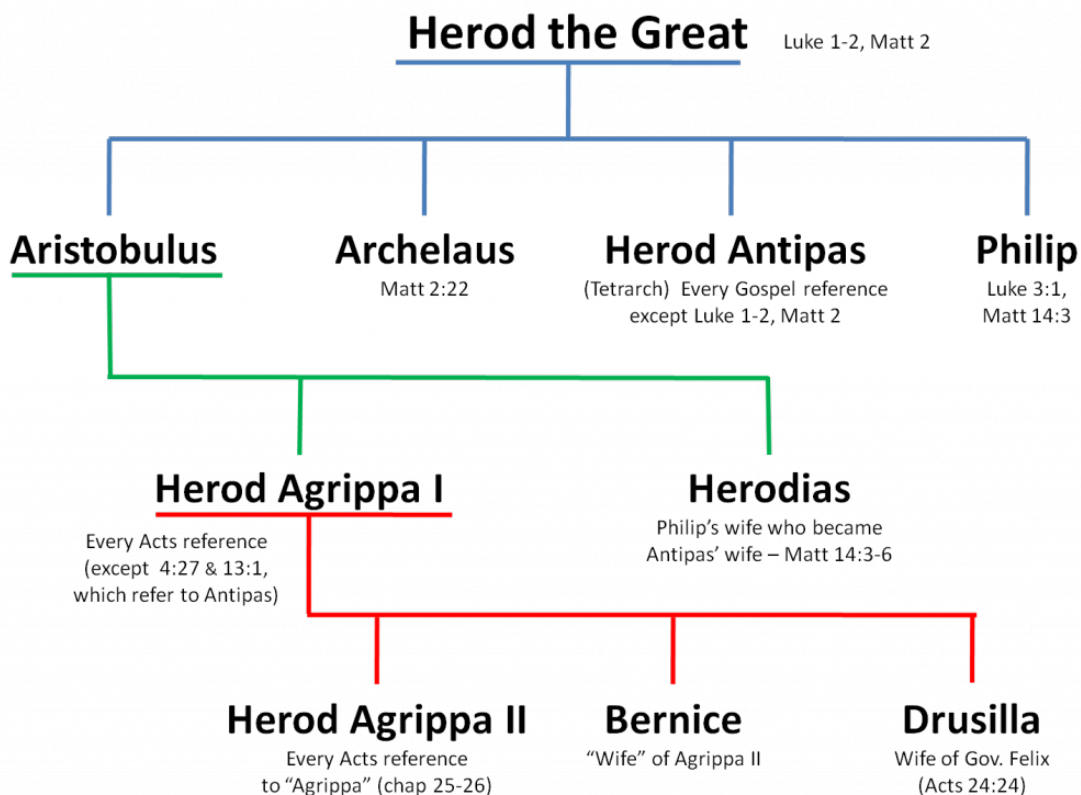
1. King Agrippa was Herod Agrippa II (AD 27) son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from AD 53 until his death.
2. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in AD 48. From then she lived with her brother.
3. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II.
4. Their incestuous relationship became the gossip of Rome according to the Jewish historian Josephus.
5. The visit from Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. The Herods descend from a line of Jewish ancestors.
6. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome, again according to Josephus.

(b) The Herod Line

1. [Herod the Great](#) (born c. 74 BC, ruled 37–4 BC or 1 BC), client king of Judea who expanded the Second Temple in Jerusalem and in the New Testament orders the Massacre of the Innocents

2. [Aristobulus IV](#) [*Son of Herod the Great*] (31–7 BC) was a prince of Judea from the Herodian dynasty, and was married to his cousin, Berenice, daughter of Costobarus and Salome I. He was the son of Herod the Great and his second wife, Mariamne I, the last of the Hasmoneans, and was thus a descendant of the Hasmonean Dynasty.
3. [Herod Archelaus](#) [*Son of Herod the Great*] (23 BC–c. AD 18, ruled 4 BC–AD 6), ethnarch of Samaria, Judea, and Idumea. (ethnarch: political leadership over a common [ethnic group](#) or homogeneous kingdom.)
4. [Herod Antipas](#) [*Son of Herod the Great*] (born 21 BC, ruled 4 BC–AD 39), tetrarch of Galilee and Peraea and in the New Testament orders the death of John the Baptist and mocks Jesus
5. [Philip the Tetrarch](#) or Herod Philip II [*Son of Herod the Great*], (born c. 20 BC, ruled 4 BC–AD 34), tetrarch of Iturea, Trachonitis, and Batanaea
6. [Herod II](#) or Herod Philip I (c. 27 BC–33 AD), father of the Salome in Mark 6:21-29, did not rule over any territory

7. **Herod Agrippa I** [*Grandson of Herod the Great*] (born c. 11 BC, ruled AD 41–44), client king of Judaea, called “King Herod” or “Herod” in Acts 12.
8. **Herod of Chalcis** [*first husband of Bernice, Agrippa II’s sister*] (died AD 48), also known as Herod II or Herod V, king of Chalcis (r. AD 41–48)
9. **Herod Agrippa II** [*Great Grandson of Herod the Great*] (born AD 27, ruled 48–c. 92), ruled Chalcis and described in Acts of the Apostles as “King Agrippa” before whom Paul the Apostle defended himself.



## B. Paul starts from the beginning...

(1) Testimony in the presence of King Agrippa and all the most influential people of the Caesarea. (**Acts 26:1-11**)

(a) Paul happily begins his defense to the charges against him, starting with his younger days.

1. “Then Agrippa said to Paul, “You are permitted to speak for yourself.” So Paul stretched out his hand and answered for himself: **“I think myself happy, King Agrippa, because today I shall answer for myself** before you concerning all the things of which I am accused by the Jews, **especially because you are expert in all customs and questions which have to do with the Jews.** Therefore I beg you to **hear me patiently.** “**My manner of life from my youth,** which was spent **from the beginning** among my own nation at **Jerusalem,** all the Jews know. They knew me from the first, if they were willing to testify, that **according to the strictest sect of our religion I lived a Pharisee.** And **now I stand and am judged for the hope of the promise made by God to our fathers.** To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope’s sake, King Agrippa, I am accused by the Jews. **Why should it be**

**thought incredible by you that God raises the dead?**

**“Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.” Acts 26:1-11 NKJV**

2. King Agrippa (Herod Agrippa II) officially gives Paul the floor to speak for himself.
  - a) In dramatic fashion Paul takes authority over the entire auditorium.
    - 1) It is both subtle and powerful, as King Agrippa, maybe even unknowingly, has in the moment done a transfer of authority to Paul.
    - 2) Even today, this is the exact purpose of an introduction of an unknown entity by a known and respected entity.
    - 3) A well-respected authority, in this case the king, introduces and by inference endorses a

complete stranger, thus conferring all respect due to himself onto the one to whom he has released the podium.

- b) Paul immediately seizes the moment. Picture him holding one hand high out in front of him over those listening, as if he is commanding the audience's attention and respect.
- c) I am thrilled to be here and a big thank-you to King Agrippa for giving me this opportunity to tell you my story (which you will now believe because I've been endorsed by the king).
- d) And then the flattery, the obligatory but true acknowledgment of the known entity. "King Agrippa, you are an expert in what I'm about to say!"
  - 1) You've witnessed this a thousand times following an introduction.
  - 2) Before I begin, can we give a hand to our gracious host? He's the best; he's the absolute authority; the honor and respect you have for him is well-deserved.
  - 3) And since that is totally legit, then the authority he just transferred me is also legit!

- 4) And if he's an expert, and he's now deferred to me to speak, I must be a greater expert!
- e) An expert in Jewish customs
  - 1) King Agrippa (Herod Agrippa II) comes from the long line of Herods, who were Jewish and he therefore would have had a somewhat knowledgeable perspective on the things for which Paul is being accused.
- f) Paul asks for his audience to be patient. He wants to start from the beginning.
- g) From my earliest days I was formally trained according to the strictest sect of our religion—a Pharisee.
- h) If you were to bring in the people who knew me then, they'd all testify to this truth.
- i) What you would quickly come to recognize is this: I am literally being charged with crimes for believing and preaching the very things Jews have hoped for since our forefathers' days.
- j) Our people have served God night and day for generations, waiting for the arrival of very thing I say has arrived.

- k) The issue, King Agrippa, is not that I believe and teach anything that is heretical, but rather that I am being accused by the Jews of teaching something they do believe in, namely that God raises the dead, but they just don't like that I am saying it all happened though this guy named Jesus of Nazareth.
- l) And trust me, I understand their resistance. I was the worst resister of all, before I realized it was all true!
- m) Before I came to believe that everything we were looking for as Jews was fulfilled in Jesus of Nazareth, I was the official persecutor of those who believed.
  - 1) I put them in prison!
  - 2) I put them to death!
  - 3) I voted against them whenever there was a trial!
  - 4) I punished them in every synagogue!
  - 5) I insisted they recant their testimony in Jesus.
  - 6) I was so angry that I chased them down to persecute them in every far off city in which I could find them.



7) Trust me, I know better than anyone how they feel about me—I was one of them!

(2) Paul Recounts His Conversion (**Acts 26:12-18**)

(a) Paul explains what happened that shifted him from persecutor to follower...

1. ““While thus occupied, as I **journeyed to Damascus** with authority and commission from the chief priests, at midday, O king, **along the road** I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.’ So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting. But rise and stand on your feet; for I have appeared to you for this purpose, **to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God,** that they may

**receive forgiveness** of sins and an **inheritance** among those who are sanctified by faith in Me.'" Acts 26:12-18 NKJV

2. Paul's compelling testimony from his road to Damascus experience and how it all led to this very moment...
  - a) While this whole mission to destroy believers in Y'shua was in full swing, I was blasted with the truth directly from Y'shua Himself.
  - b) King Agrippa, I was traveling to Damascus on the main road, when I was knocked to the ground by a blinding light.
  - c) There were others with me who saw the light too, but what I heard next was just for me.
  - d) Y'shua Himself spoke (I asked who He was) and He asked me why I was persecuting HIM. Him? He saw my persecution of His followers as if I was persecuting Him!
  - e) I believed He was the long-awaited Messiah in that very moment and was giving marching orders.
  - f) From then on, I was to be His minister and witness to the world of Jews and Gentiles.

- g) I was to open their eyes, to turn them from darkness to light, and from being influenced by Satan to being influenced by God.
- h) It is through faith in Y'shua that all men can be forgiven and have an eternal inheritance.
  - 1) So you see, the one I was persecuting turned out to be the very one I'd been looking for my whole life.
  - 2) Many Jews came to believe that too. And then myriads of Gentiles also.
  - 3) But it was the Jews, who did not believe, who became more and more obstinate and angry and aggressive toward those who did believe.
  - 4) And it made them even more angry to hear Y'shua was for the Gentiles as well, and that I was the chief messenger to bring that message to them.
  - 5) And over the recent years these unbelievers have turned their aggression toward me.
  - 6) And that is why I am here today!

(3) Paul's Post-Conversion Life (**Acts 26:19-23**)

- (a) Paul tells Agrippa what his life in ministry looked like from that moment of conversion onward...

1. **““Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance. For these reasons the Jews seized me in the temple and tried to kill me. Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come— that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.””** Acts 26:19-23 NKJV
2. Paul’s tell Agrippa that he has done nothing other than teach exactly what Moses and the prophets said would come...
  - a) You see King Agrippa, I took the calling seriously and jumped right in.
  - b) Instead of persecuting Christians when I arrived in Damascus, I peached that Y’shua was indeed the Christ and how all must repent through Him.

- c) And then I did the same in Jerusalem, throughout Judea, and then to the Gentiles.
- d) That is precisely why I was apprehended in the temple and why they wanted to kill me.
  - 1) You see, it's absurd as I have done nothing other than say I have found what we've all been looking for.
- e) Thank God I have been preserved alive until now, (even though I've faced many severe hardships and traumas).
- f) I have had the opportunity to witness both to the common man and to great leaders (and even a king like yourself).
- g) And the common denominator in all my teaching is this, I confirm only what Moses and the prophets said would happen.
- h) The Messiah we are waiting for would be persecuted and die, would raise from the grave, and would be a light to both Jews and Gentiles.
  - 1) That is who Y'shua is!
  - 2) That is what I am teaching!
  - 3) And that is why I am being persecuted!

**C. The Verdict: This man is doing nothing wrong!**

(1) Response to Paul's Defense (**Acts 26:24-32**)

(a) Firsts Festus responds, then Agrippa weighs in...

1. "Now as he thus made his defense, **Festus said** with a loud voice, **"Paul, you are beside yourself! Much learning is driving you mad!"** But he said, **"I am not mad, most noble Festus, but speak the words of truth and reason.** For **the king**, before whom I also speak freely, **knows these things;** for I am convinced that **none of these things escapes his attention, since this thing was not done in a corner. King Agrippa, do you believe the prophets? I know that you do believe."** Then **Agrippa said to Paul, "You almost persuade me to become a Christian."** And **Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains."** When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; and when they had gone aside, they talked among themselves, saying, **"This man is doing nothing deserving of death or chains."** Then **Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."**" Acts 26:24-32 NKJV

2. Agrippa is nearly converted to Christianity, but is nevertheless convinced that Paul is innocent!
  - a) First Festus weighs in; he's a complete newbie.
  - b) He calls Paul a madman.
  - c) Paul politely rebuts his assertion by first complimenting him (calls him noble Festus), and then asserts that he is speaking truth and reason.
  - d) Then Paul draws Festus' attention to the very king he brought in to help with the situation.
  - e) He makes a declarative statement as if the king is well aware that all Paul just said is true.
  - f) This stuff is not that mysterious; anyone who believes the prophets can easily recognize that what I'm saying about Y'shua is true.
  - g) King Agrippa, I know you believe the prophets!
  - h) Agrippa responds by saying he is just about persuaded to become a Christian.
    - 1) We all know that NO ONE can be persuaded to become a Christian.
    - 2) That can only happen by the gift of grace through faith (Ephesians 2:8-9).
    - 3) But the seed was planted: *"According to the grace of God which was given to me, as a wise*

*master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.” I Corinthians 3:10-11 NKJV*

- i) Paul then shows his sincere heart. I wish everyone hearing my testimony today would be converted to Christ. I pray they could all have what I have, minus the persecution.
- j) The king, governor and their entourage retreat to a private space and discuss what they just heard.
- k) The Verdict: *“This man is doing nothing deserving of death or chains.”*
- l) Agrippa tells Festus they could have just freed Paul had he not appealed to Caesar.
- m) So off he goes to Rome!

BE READY

### **3. Be ready, whether it is convenient or not...**

#### **A. Paul’s Journey to Rome**

- (1) Starting soon after he was called... (See [Great Purpose](#) for **more details** on the line of progression of how and why Paul finally came to Rome.)



- (a) Paul was informed, by Ananias via prophecy from the Lord, **to whom** he would go and **how much** it would cost! (Acts 9:15-16)
1. You will go to the Gentiles and to kings (hint: Agrippa and Caesar).
- (b) Paul had planted in his heart to get to Rome somehow! (Romans 1:7-15)
1. Whatever it takes and whenever I'm permitted, I am getting to Rome!
- (c) Paul is headed to Jerusalem (to end his 3rd Missionary Journey)! (Acts 20:22-26)
1. I am going to Jerusalem no matter what.
  2. I am not 100% certain what awaits me, but I know this... the Holy Spirit says it involves arrests and persecution.
  3. None if it phases me! My physical life means nothing to me!
- (d) For sure Jerusalem is not the last stop! (Acts 23:11)
1. How does Paul know? More prophecy!
  2. The Lord told him he would testify in Rome just like he did in Jerusalem.
- (e) Paul was arrested in Jerusalem as prophesied, but it does not end there!

1. He appeals his case to Caesar in Rome. Paul wanted to eventually get to Rome by any means possible, and so off to Rome he is sent. (Acts 25:10-11)
  2. He might have been set free if he had not appealed to Caesar. (Acts 26:32)
- (f) Paul arrives in Rome (Acts 28:16)
1. Paul is placed under house arrest—certainly better than a prison cell!
- (g) Paul finally gets to testify in Rome! (Acts 28:17-20)
1. God used all the persecution and suffering to fulfill Paul's desire and great purpose! *"I will be chained, suffer, and preach in Rome!"*
- (h) The Jews in Rome want to hear what Paul has to say... (Acts 28:21-24)
1. Paul preaches about the kingdom and convinces many, by using the Law of Moses and the Prophets, that Y'shua is the Messiah.
- (i) Two years under house arrest...(Acts 28:30-31)
1. Persecution and chains leads to a dream come true!
  2. Paul was able to preach for two years in Rome, about both the gospel of salvation and the gospel of the kingdom.

## **B. Paul's Final Resting Place**

(1) Like the Apostle Peter in II Peter...

(a) Paul's last will and testament!

1. Paul's second letter to Timothy was written from prison, right before he was executed, much like Peter wrote his final words from prison shortly before his death.

2. "For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, **knowing that shortly I must put off my tent**, just as our Lord Jesus Christ showed me.

Moreover **I will be careful to ensure that you always have a reminder of these things after my decease.**" II

Peter 1:12-15 NKJV

a) Both men knew the end was near.

b) Both men were martyred for their faith.

c) Both men penned, what we should consider, critical lessons and reminders of what we are called to do and who we are called to be!

(2) Paul's Final Days

- (a) Paul wrote this second letter to Timothy during his second imprisonment in Rome, shortly before his death. This was after the imprisonment we see in Acts 28.
1. He probably wrote it in AD 64–65, though some would place it as late as 67.
  2. In February of AD 58, they set sail for Rome and arrived at Rome in the spring of AD 58 after his third missionary journey.
  3. Paul remained in custody for 2 more years (Acts 28:30) which brings us up to AD 60 for the end of the book of Acts.
  4. After the Roman Imprisonment—Paul was apparently freed shortly after this time, as he predicted in his letter to the Philippians, which was written during his first Roman imprisonment.
  5. Paul affirms what we've seen already—going to Rome as a prisoner worked out for the best! (All things work for good, Romans 8:28.) He was willing to do whatever it takes to get to Rome.
    - a) *“But I want you to know, brethren, that the **things which happened to me have actually turned out for the furtherance of the gospel**, so that it has become evident to the whole palace guard, and to*

*all the rest, **that my chains are in Christ**; and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.”* Philippians 1:12-14 NKJV

6. And we see a hint that he knows that this particular time in chains will not lead to his final demise.
  - a) *“For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you. **And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith**, that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.”* Philippians 1:21-26 NKJV
7. References to this time in I Clement 5 and the Muratorian Fragment make it probable that he visited Spain. This is also the most likely time for the writing of I Timothy and Titus.

8. He then returned to Rome, where he was martyred between AD 64-67, in connection with the persecution of Nero (II Tim. 4:6).

a) *“For I am already being poured out as a drink offering, and **the time of my departure is at hand.**”*

II Timothy 4:6 NKJV

9. Paul’s body was buried two miles away from the place of his martyrdom, in the sepulchral area along the Ostiense Way, owned by a devout Christian woman named Lucina, which was part of a pre-existent burial place.

(3) Paul’s Final Words (Words to live by!)

(a) A Holy Calling! (**II Timothy 1:8-9**)

1. “Therefore **do not be ashamed of the testimony of our Lord**, nor of me His prisoner, but **share with me in the sufferings for the gospel** according to the **power of God**, who has saved us and **called us with a holy calling**, not according to our works, but **according to His own purpose and grace** which was given to us in Christ Jesus before time began,” II Timothy 1:8-9 NKJV

2. Do not be ashamed of your testimony in Christ!

a) Be willing to suffer for the gospel!

- b) Access the power of God to endure the pain!
- c) Always remember you have a holy calling!
- d) And that calling is according to His purpose and by His grace (not your own)!

(b) Make Disciples! (**II Timothy 2:1-7**)

1. “You therefore, my son, **be strong in the grace** that is in Christ Jesus. And **the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.** You therefore must **endure hardship as a good soldier** of Jesus Christ. **No one engaged in warfare entangles himself with the affairs of this life,** that he may **please him who enlisted him** as a soldier. And also if anyone competes in athletics, he is not crowned unless he **competes according to the rules.** The **hardworking farmer must be first to partake of the crops. Consider** what I say, and may the Lord give you **understanding** in all things.” II Timothy 2:1-7 NKJV
2. Never forget that your strength comes from God’s supernatural power (grace)!
  - a) Teach what you have learned (from me, Paul) to others.

- b) Be sure that you teach in such a way that they also can teach others what you are teaching them.
  - c) And then those whom they teach can do the same.
  - d) This is how disciples are made.
3. Consider the whole process like you are a soldier.
- a) Soldiers never go to battle believing things will be easy.
  - b) Soldiers don't get distracted with things that normal people have to deal with in everyday life. They stay focused on the fight.
  - c) And good soldiers don't look to satisfy anyone other than the commanding officer he is fighting under.
  - d) And like a champion athlete—to win, a soldier must follow the rules and what I just told you are the rules!
  - e) The good news is that you WILL get to experience the fruit of your commitment to the cause, if you consider yourself a soldier in battle and stick to the game plan.
  - f) Don't ignore this advice and if you are having a hard time with it, ask the Lord to help you grasp what I am saying.



(c) I'm reminding you; remind others! (**II Timothy 2:14-15**)

1. “**Remind them of these things**, charging them before the Lord **not to strive about words to no profit**, to the ruin of the hearers. **Be diligent to present yourself approved** to God, a worker **who does not need to be ashamed, rightly dividing the word of truth.**” II

Timothy 2:14-15 NKJV

2. Here are a few more tidbits:

- a) The stuff you are learning is not just for you.
- b) Do not waste your time arguing over insignificant things; this not only doesn't help, it hurts people.
- c) Your job is to first work on yourself.
- d) Make sure you are living in a way that is pleasing to God, not in a way that would embarrass yourself by your actions—and thus stain God's reputation.
- e) One way to ensure you can do that is to become an expert in God's word. Learn to, “Think in bible!”

(d) Excellent Character Traits (**II Timothy 2:24-26**)

1. “And a servant of the Lord must **not quarrel** but **be gentle** to all, **able to teach, patient**, in **humility correcting** those who are in opposition, if God perhaps will **grant them repentance**, so that they may

**know the truth**, and that they may **come to their senses and escape the snare of the devil**, having been taken captive by him to do his will.” II Timothy 2:24-26 NKJV

2. This is what should be evident in your life:

- a) Don't argue and bicker.
- b) Be gentle and kindhearted.
- c) Be a capable teacher.
- d) Be patient and humble.
- e) Be capable of correcting others because your life is an excellent example.

3. Good things will happen if your life looks like this.

This is how you preach the Gospel without talking. It's lifestyle evangelism. *“Preach the gospel and use words if necessary.”*

- a) People around you will repent of their ways.
- b) They will come to see the truth of the Gospel and they will want it.
- c) Where once they were slaves of the Devil and his ways, their eyes can be opened to truth and they can break free of the trap that leads to death.

(e) Warning! (**II Timothy 3:1-7**)

1. “But know this, that **in the last days** perilous times will come: For men will be **lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God**, having a **form of godliness** but denying its power. And from such people **turn away!** For of this sort are those who **creep into households** and make captives of gullible women loaded down with sins, led away by various lusts, **always learning and never able to come to the knowledge of the truth.**” II Timothy 3:1-7 NKJV
2. Look out for these things. Tough times are ahead and evil men will display even worse character.
  - a) They will care only about themselves.
  - b) They will be controlled by the desire for money.
  - c) They will brag about themselves constantly.
  - d) They will be filled with pride, believing they know more than God.
  - e) They will deny and blaspheme the existence of the one true God by creating a God in their own image.

- f) **Special Note:** *They will deny how mankind was created in God's image (man, woman, and child). By denying genders exist, and confusing sexual identity and same sex desires; by perverting and destroying the institution of marriage; and by murdering the unborn children as a sacrifice to the god of abortion, they are literally denying that the God of the Bible is real!*
- g) They will rebel against parents.
- h) They will be ungrateful.
- i) They will be impure.
- j) They will be hateful.
- k) They will hold bitter resentment in their hearts.
- l) They will be lying thieves.
- m) They will exercise no discipline whatsoever.
- n) They will be violent and ugly.
- o) They will display zero virtue.
- p) They will be loyal to no one.
- q) They will be incapable of being convinced of anything other than what they already believe.
- r) They will be greedy, petty, and stingy.
- s) They will chase everything that satisfies their own carnal flesh and avoid God at all cost!

3. And they will do all this, while claiming they are actually righteous, pleasing, and well-balanced in their approach to life.
  - a) And yet they don't have a clue about God's grace.
  - b) RUN FROM THESE TYPES!
  - c) If you don't, they will draw you into their sticky spider web of deception and lust and they will trap you in their iniquity.
  - d) These dead-men-walking are constantly seeking information about how to advance their own lives, but never come to the truth!
- (f) The Remedy for Evil (**II Timothy 3:10-12**)
  1. "But you have **carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions**, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And **out of them all the Lord delivered me**. Yes, and **all who desire to live godly in Christ Jesus will suffer persecution.**" II Timothy 3:10-12 NKJV
  2. Paul says, "This is the exact opposite of the men of evil character."
    - a) Follow carefully the things I've taught you!

- b) Observe my life and lifestyle and imitate it.
  - c) Notice how I have steadfastly pursued the purpose for which God called me.
  - d) See how my life was driven by my faith.
  - e) I was patient no matter how long things took.
  - f) I demonstrated love everywhere and at all times.
  - g) And I never gave up no matter how hard things got, or how much I was tortured for my beliefs.
  - h) Don't overlook how I always had the ultimate victory with God.
  - i) And it will be the same for everyone of you, if you live the same way!
- (g) The Word of God is Everything! (**II Timothy 3:16-17**)
1. "**All Scripture** is given by **inspiration** of God, and is profitable for **doctrine**, for **reproof**, for **correction**, for **instruction in righteousness**, that the man of God may be complete, **thoroughly equipped** for every good work." II Timothy 3:16-17 NKJV
  2. "Think in Bible!"
    - a) The Bible is without compromise, the very words of God. (Note to self: Paul is referring here ONLY to what existed at the time, the Old Testament.)

3. This is why we have the Word of God (the Old Testament):

- a) To know what God says about everything important.
- b) To be used as the basis to reprimand someone and alter their behavior.
- c) It contains the guidelines for what it means and what it looks like to live a life pleasing to the Lord.
- d) It has all you need to prepare you to do anything God asks of you.

(h) Be Ready! (**II Timothy 4:1-8**)

1. "I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: **Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.** For the time will come when they **will not endure sound doctrine**, but according to their **own desires**, because they have **itching ears**, they will heap up for themselves teachers; and they will turn their ears **away from the truth**, and be turned aside **to fables**. But you **be watchful** in all things, **endure afflictions**, **do the work of an evangelist, fulfill your ministry.**

For **I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith.** Finally, there is laid up for me the **crown of righteousness**, which the Lord, the righteous Judge, will give to me on that Day, and **not to me only** but also to all who have loved His appearing." II Timothy 4:1-8 NKJV

2. Preach the Word!

- a) Be prepared whether it is convenient or not.
- b) Reprimand and rebuke as necessary.
- c) Use plenty of encouragement.
- d) Do it all with absolute patience and by being an excellent teacher, using clear instruction.
- e) Be willing to be vaporized into a mist for God, as if your life is a cool glass of water being tossed into a blazing fire. *"I have reached this moment of my life; I am at the end of the road!"*
- f) And fight for the faith until your dying breath, like a sprinter straining for the tape.
- g) Pauls says, "Live like me; be willing to die like me; and you will have the same reward as me!"



(i) The whole reason for my call is this... **(II Timothy 4:17-18)**

1. “But the Lord stood with me and strengthened me, **so that the message might be preached fully through me**, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion. **And the Lord will deliver me from every evil work and preserve me** for His heavenly kingdom. To Him be glory forever and ever. Amen!” II Timothy 4:17-18 NKJV
2. God would use me to preach the entirety of His Word.
  - a) That is exactly why I have been kept alive by God until to this very moment!
  - b) And unlike I wrote to the Philippians from prison the last time I was in Rome, knowing I’d survive that ordeal, “***And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith,***” (Philippians 1:25 NKJV), this time in Rome will culminate in my last dying breath! “*The time of my departure is at hand.*” (II Timothy 4:6)
  - c) Paul was beheaded in Rome between AD 64-67, in connection with the persecution of Nero.

(4) Further Studies on the Second Letter to Timothy

(a) The final words of a bold man of great influence...

1. [Power, Love & a Sound Mind \(II Timothy 1:1-18\)](#)
2. [Disciples Making Disciples—PART I \(II Timothy 2:1-13\)](#)
3. [Disciples Making Disciples—PART II \(II Timothy 2:14-26\)](#)
4. [A Form of Godliness \(II Timothy 3:1-9\)](#)
5. [Inspiration & Profitability \(II Timothy 3:10-17\)](#)
6. [In Season and Out of Season \(II Timothy 4:1-22\)](#)

(5) Your Story? (**Matthew 10:16-22**)

(a) Will you stand before governors and kings?

1. “Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. **But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.** But when they deliver you up, **do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;** for it is not you who speak, but the Spirit of your Father who speaks in you. Now **brother will**

**deliver up brother** to death, and a father his child; and children will rise up against parents and cause them to be put to death. And **you will be hated** by all for My name's sake. But he who endures to the end will be saved." Matthew 10:16-22 NKJV

2. Are you willing to be vaporized into a mist for God, as if your life is a cool glass of water being tossed into a blazing fire?
  - a) Persecution is coming. Will testify before the leaders of the world or will you quit?
  - b) Will you let the Holy Spirit inspire your words in the moment you need to speak, or will you betray your Lord?
  - c) You will be betrayed by the closest people in your life, and hated. What will you do?
  - d) Will you become the influencer of influencers?

## **Summary: BEFORE GOVERNORS**

### **1. Paul's Case Escalates in the Roman Judicial System**

#### **A. Felix: the first Governor to examine Paul!**

- (1) Let the trial continue! (**Acts 23:35**)
  - (a) Paul was not getting a fair trial in the Jewish Courts in Jerusalem (the Sanhedrin) so he is sent to Caesarea.

1. Paul is delivered safely to Caesarea (Acts 23:31-35).
  - a) The soldiers hand Paul over to Felix and he is carrying the letter from Claudius Lysias explaining his case.
  - b) Felix questions Paul about where he was born and when he realizes he is from Cilicia (the region of Paul's birth city of Tarsus), he determines to hear Paul's case.
  - c) He sends for Paul's accusers in Jerusalem to come to Caesarea to present their evidence.
  - d) Let the trial continue...

(2) Formal Accusation and Presentation of Evidence (**Acts 24:1-9**)

(a) The Great Suck Up!

1. The High Priest (Ananias) uses an eloquent public speaker to present the case against Paul...
  - a) Tertullus makes the legal accusation against Paul, but not before he panders to governor Felix.
  - b) We enjoy great peace and prosperity under your great leadership for Rome.
  - c) Your insight and discernment have made this a great place to live and a good time to be alive.

- d) You are honorable and worthy of our deepest respect and gratitude.
- e) And your attention is obviously extremely valuable, so let me get right to the point and not waste even one extra minute of your precious time.
  - 1) This makes me want to vomit! This professional orator makes it sound like the Jews are living the dream under Roman rule.
  - 2) Paul must be thinking, *“Is this what has become of Judaism? They will stoop so low that they would praise these pagans, just to eliminate someone who follows and promotes Y’shua. Let me get this straight; the Romans worship a pantheon of false gods and I am simply proclaiming that Y’shua is the long-awaited Messiah of the one true God, the God the Jews worship, and they would rather pander to a pagan leader than enter an honest discourse with someone from their own family, who happens to have some disagreements with them!”*

2. Tertullus Continues: I won't overstep by over-talking, nor abuse your kind consideration, so let me summarize the case.
- a) Paul is a type of disease to our people.
  - b) Paul causes constant conflict in both the Jewish and Gentile circles.
  - c) Paul is both the pioneer of spreading the heresy of the sect of the Nazarenes (the Christian sect of Judaism) and the kingpin of its doctrine.
  - d) He attempted to profane the temple but we arrested him to block his efforts.
  - e) We simply wanted to judge him according to Jewish law and put him to death.
  - f) Unfortunately, Claudius Lysias stepped in and stopped us and he was quite aggressive.
    - 1) This is laughable as they were already beating Paul when he stepped in to stop them.
    - 2) This is closer to the truth...*"But of course, we beat him before we even had a trial (see [Forgiven... yet Liable](#)), which is not permitted by our own laws, so we are just hypocrites, but I won't tell you that part! We only stopped because we got caught by a Roman*

*commander... “And when they saw the commander and the soldiers, they stopped beating Paul.” Acts 21:32*

- g) The commander insisted that those accusing Paul go to you to present their case.
  - 1) Again Tertullus commits the lie of omission: He completely skips over that Claudius Lysias sent Paul to Caesarea because a plot was uncovered by Paul’s nephew for these “law abiding Jews” to assassinate Paul.
  - 2) These same corrupt individuals, who now have their fancy spokesman, had requested Claudius Lysias to give them one more chance to interrogate Paul, when really they just had a plan to ambush his escorts and murder Paul along the way. (See [Great Purpose](#))
- h) You see Felix, when you consider all I’ve just said, you too will agree that he is guilty (even though I have not presented a shred of evidence.)
- i) And of course, all the Jewish hypocrites for whom he is speaking, stand there in agreement, willing to perjure themselves and commit fraud, just to get the verdict they want. Absolute hypocrisy!

(3) Paul's Defense Before Felix (**Acts 24:10-21**)

- (a) Paul is happy to speak for himself and answer to any accusations...
  - 1. Felix, they can't prove one word of what they accuse me, unless their contention is over my belief in the resurrection of the dead.
    - a) Felix opens the floor for Paul to speak.
    - b) Paul acknowledges the governor's long standing position and is happy to explain what happened in Jerusalem.
    - c) Think about what Tertullus just brought as evidence. He had nothing concrete; just a bunch of rhetoric!
    - d) None of my accusers can present any first hand evidence to prove they saw me causing any trouble anywhere in the city, not at the temple nor in any synagogue.
    - e) I do openly admit that I am a follower of what they call the sect of the Way.
    - f) But that does not prove I've violated even one law in the Torah.



- g) It simply means I still worship the same God they worship and still believe everything written in the Law and the Prophets.
- h) I still believe that everyone, no matter what their faith, will eventually resurrect from the dead to be judged, just as they believe.
  - 1) Paul had perceived the makeup of the room in Acts 23:6-10 during his inquisition (see [Great Purpose](#)). He used this to divide the Sanhedrin
  - 2) Some were Sadducees and some were Pharisees and Paul knew they had issues with each other over certain doctrines, and he used their differences to divide the room.
  - 3) Learn more about the differences between the Pharisees, Sadducees and Herodians in [Mic Drop](#).
  - 4) Paul identified himself as a Pharisee, coming from a lineage of a Pharisees.
  - 5) And then he inserted the knife, knowing one great contention between the two leading religious factions is about the resurrection of the dead.

- 6) Paul made known that he was being persecuted because he believed in the resurrection.
- 7) This deflected the attention away from him and the two groups started their predicted infighting over their doctrines on resurrection, angels and spirits.
- 8) Paul was a Pharisee and Pharisees believe in the resurrection.
- 9) The Pharisees in the council immediately moved for a verdict: *“This guy is clearly innocent. If he says a spirit or an angel spoke to him, who are we to refute that?”*
- i) Back to Paul’s testimony: And because I know that I too will be judged one day, I work hard to live with a clear conscience, both in how God and men view my life.
- j) And irregardless of what these lying accusers say, the following is what actually happened the last time I went to Jerusalem and why I am here now.
- k) I was going through a purification ritual in the temple, one that is common to our faith, and they know it. And I had not assembled any large crowd nor was I trying to start some uprising in the city.

- 1) This was the final phase of the Nazarite vow from Numbers 6 that Paul had taken in Acts 21, as instructed by James, to prove he was not teaching against circumcision or the law of Moses. (See [Forgiven... yet Liable](#))
- l) Had I been inciting a mob, why did they not immediately refer me to the Roman authorities instead of apprehending me themselves?
- m) It's because I wasn't and their problem was a conflict over Jewish law.
- n) And even with regard to that, they still had nothing they could indict me for, except that I kept claiming the resurrection, which most of them believe in anyway.
  - 1) They just don't believe in the resurrection of Y'shua of Nazareth.
  - 2) They had a problem with Him when He was alive and they had Him executed; they tried to hide the fact that He resurrected by bribing the Guards who stood watch over His tomb. They needed the guards to lie to Pilot (See [The Great Conspiracy](#)), so no one would find out He truly raised from the dead.

- 3) They continually had problems with Y'shua's disciples, while He was alive, and even more problems after His resurrection, and these same corrupt Jews brought them to trials as well (See Acts 4-7).
- 4) I was one of them for a while, until I had a radical encounter with Y'shua myself, after His resurrection.
- 5) Watch Paul's encounter in [Instant](#) and see here again as Paul summarizes his encounter to King Agrippa in Acts 26:12-18.
- 6) And now they have a problem with me! But I too have done nothing wrong.

(4) Felix Procrastinates (**Acts 24:22-27**)

(a) Felix adjourns to make a decision...

1. Felix speaks often with Paul over a two year period, until he is replaced as governor by Porcius Festus...

a) Now that Felix has a better understanding of what Paul believes, he adjourns and says he will render his decision after Claudius Lysias (who sent him to Felix in Caesarea) comes from Jerusalem.

b) Paul is kept incarcerated, but is granted freedom to be visited by his friends, who are permitted to

provide for his needs (as we see the Philippians did!).

- c) Felix brings Paul out to meet his Jewish wife Drusilla, so she can hear about Christ, but when Paul starts teaching about righteousness, self-control, and the coming judgment, Felix is freaked out and sends him back into lock down.
- d) He tells Paul he will call him back when it's more convenient.
  - a) It's never convenient to here the convicting truth!
- e) Felix does call him into meetings to chat quite often, but only does in hope that Paul would get the hint that he was open for a bribe, but Paul never bites!
- f) Two years go by and Felix leaves office.
- g) Porcius Festus succeeds him and Paul is still in custody.

## **B. Porcius Festus: the second Governor to examine Paul**

(1) Paul appears before Festus (**Acts 25:1-12**)

- (a) Festus will not have the final word: Paul appeals to Caesar.

1. In what may be the most scathing indictment against the corrupt Jewish Leadership of the day, Paul would rather go to Rome and sit before a pagan ruler to be judged, than go back to Jerusalem to sit before the corrupt Sanhedrin (the lying Jewish council)!
  - a) The new governor Festus visits Jerusalem.
  - b) The religious leaders in Jerusalem quickly tell Festus about Paul and move to have him brought back to Jerusalem.
  - c) They don't actually want to bring him back to Jerusalem for trial, but to attack his convoy along the way and kill him.
    - 1) They tried this before in a previous conspiracy to kill Paul in Acts 23:11-22. (See [Great Purpose](#))
  - d) Festus won't have it. He orders Paul to stay in Caesarea, and that when he returns, those who want him tried again can come bring their case against him in Caesarea and he will judge Paul's innocence or guilt.
  - e) When he gets back to Caesarea, he has Paul brought before the Roman judgment seat.

- f) The hypocritical non-believing Jews come in from Jerusalem to present their evidence.
- g) They make a bunch of serious accusations, but can prove none of them. Sound familiar?
- h) Paul simply restates his consistent testimony:  
*“Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.”* (See [Forgiven... yet Liable](#))
- i) Festus, as is typical of Roman authorities in that region, wishes to pacify the Jews to keep the peace.
- j) He asks Paul if he is willing to go back to Jerusalem to stand trial in the Jewish court and Paul is adamant with his response...
- k) *“No thank you! I am better off in the Roman Courts than the Jewish Courts.”* A scathing indictment!
- l) Right now my case is within the Roman legal system and as a Roman citizen I’ll keep it right there.
- m) Had I done something deserving of death according to Torah; I’d willingly accept my

- punishment. And we already know I've done nothing to violate Jewish law; they know it too.
- n) None of their accusations are true and they can obviously prove nothing.
  - o) And my rights under Roman law insure that you cannot send me back to Jerusalem against my wishes.
  - p) As a matter of fact, I will instead exercise my right to escalate this from Caesarea to Rome.
  - q) I now make a formal request to go before Caesar, as is my right.
  - r) Festus concludes that it is to Caesar he shall go!
    - 1) See [Great Purpose](#) for the line of progression of how and why Paul finally came to Rome.

**Summary:** BEFORE KINGS

## **2. Paul's Recounts His Entire Testimony**

### **A. A Roman Leader with a Jewish Heritage**

- (1) Paul appears before King Agrippa (**Acts 25:13-27**)
  - (a) Festus trots Paul out in front of the regional king.
    - 1. Festus already knows Paul is innocent, but he needs something to tell Caesar about Paul's charges when



he sends him to Rome. So, he explains the situation to Agrippa (Acts 25:13-21).

- a) King Agrippa and his wife Bernice arrive in Caesarea, probably to acknowledge Festus' appointment to replace Felix who was the long-standing governor.
  - 1) See (2) below: Who is King Herod Agrippa and the Herod line?
- b) Festus tells the king about Paul's case.
- c) Felix left this guy in prison here in Caesarea and the Jewish leadership let me know about it on my recent visit to Jerusalem. They wanted me to make a final ruling about him, being that Felix left the case open.
- d) They requested I have him sent to them in Jerusalem for execution.
- e) But of course, Roman law does not permit an execution without a man having the opportunity to face his accusers and rebut the charges.
- f) And although Felix had conducted a trial, it seems that he left the case open for me to decide, and as I had not personally witnessed the original case, I

was not about to just take their word and send Paul off to his death.

- g) So, I brought Paul in for questioning and let his accusers come to face him while I watched.
- h) They literally had nothing of substance and certainly did not even accuse him of breaking a single Roman law.
- i) Their claim was about violations inside their own religious system and about this guy named Y'shua, who was executed and whom Paul claimed to have resurrected.
- j) I was not adept at discerning such matters, so I told Paul I could move his case back to Jerusalem to be heard under Jewish law if he wished.
- k) It's completely ironic, but this guy wanted nothing to do with that; it seems he could not trust them to be honest at all!
- l) Instead, he said he'd rather go sit before the Caesar (Nero) and be judged by Rome. How crazy is that!
  - 1) Paul would testify before Kings!
  - 2) You will testify before Kings!
  - 3) A powerful and effective way to influence a culture—change the hearts of the leaders!

- 4) To influence people of influence!
  - m) I still have him in custody, ready to send him on to Rome, but I'm still working out what to tell Caesar about why I sent him. Agrippa, maybe you can help me formulate what to say.
2. Agrippa wants to hear Paul for himself and Festus introduces him and his case overview to the king (Acts 25:22-27).
- a) Agrippa wants to hear Paul's story for himself.
  - b) Agrippa and Bernice (\*who is actually his sister not his wife) arrive in Caesarea and appear in the main meeting house with a grandiose display of self-importance, alongside the *whose who* in Caesarea.
  - c) Festus has Paul brought in to stand before the king.
    - 1) Picture this large important gathering in which the visiting monarch is meant to be lavished with attention.
    - 2) Here comes Paul, trotted out and on full display!
    - 3) Paul has been held idle in custody for TWO YEARS. That had to be very frustrating!
    - 4) Now he has the attention of every "important" person in the city, plus the visiting king!

- d) Festus introduces Paul: King Agrippa and all you important people... This is Paul. All the important Jews in Jerusalem told me that Felix had this guy in custody and he should be executed and now they are here to see to it that I agree with their findings. And I want the king to hear about it too!
- 1) Festus, the new governor, goes out of his way to introduce Paul to the whole gathering.
  - 2) Talk about the powerful strategy God is using to allow Paul to witness to and influence the most important people in the city and beyond!
  - 3) This has the potential to go way beyond Caesarea as [\\*King Agrippa II](#) has influence over regions throughout Judea!
  - 4) It's time "Influence the Influencers!"
- e) Festus continues... I looked into it and found out that Felix already determined the guy was innocent and DID NOT deserve to be executed, but that he had already appealed to have his case heard in Rome. So, I am obligated to send him, but not before I heard the facts for myself, and now I want the king to hear him before I ship him off to sit before \*Augustus.

- 1) \*Emperor (Augustus was actually the emperor from 27 BC to AD 14 and it is now approximately AD 59/60.)
  - 2) The term “Augustus” had become synonymous with “emperor” but the actual emperor at the time of Paul’s appeal was Nero, a complete madman!
    - f) Festus continues... I don’t know quite how to word the indictment I must send along with him to Nero, so I want you all to hear his story, especially King Agrippa.
    - g) Think about it. It would be ridiculous for me to send him to the supreme ruler in Rome with no context about the charges he has appealed to be heard by Emperor’s Court.
    - h) Hopefully, after you all hear his version of the story, you can help me craft a summary in writing.
- (2) \*Who is King Herod Agrippa and the Herod line?
- (a) King Herod Agrippa
    1. King Agrippa was Herod Agrippa II (AD 27) son of Herod Agrippa I (see Acts 12:1). He ruled over parts of Palestine from AD 53 until his death.

2. His sister Bernice was widowed when her second husband, Herod King of Chalcis, died in AD 48. From then she lived with her brother.
3. In an attempt to quiet rumors of an incestuous relationship between them, she resolved to marry Polemo of Cilicia, but she soon left him and returned to Herod Agrippa II.
4. Their incestuous relationship became the gossip of Rome according to the Jewish historian Josephus.
5. The visit from Agrippa and Bernice gave Festus the opportunity to get some internal Jewish advice. The Herods descend from a line of Jewish ancestors.
6. Herod Agrippa II was a trusted adviser because he was known to be very loyal to Rome, again according to Josephus.

(b) The Herod Line

1. [Herod the Great](#) (born c. 74 BC, ruled 37–4 BC or 1 BC), client king of Judea who expanded the Second Temple in Jerusalem and in the New Testament orders the Massacre of the Innocents
2. [Aristobulus IV](#) [*Son of Herod the Great*] (31–7 BC) was a prince of Judea from the Herodian dynasty, and was married to his cousin, Berenice, daughter of

Costobarus and Salome I. He was the son of Herod the Great and his second wife, Mariamne I, the last of the Hasmoneans, and was thus a descendant of the Hasmonean Dynasty.

3. [Herod Archelaus](#) [*Son of Herod the Great*] (23 BC–c. AD 18, ruled 4 BC–AD 6), ethnarch of Samaria, Judea, and Idumea. (ethnarch: political leadership over a common [ethnic group](#) or homogeneous kingdom.)
4. [Herod Antipas](#) [*Son of Herod the Great*] (born 21 BC, ruled 4 BC–AD 39), tetrarch of Galilee and Peraea and in the New Testament orders the death of John the Baptist and mocks Jesus
5. [Philip the Tetrarch](#) or Herod Philip II [*Son of Herod the Great*], (born c. 20 BC, ruled 4 BC–AD 34), tetrarch of Iturea, Trachonitis, and Batanaea
6. [Herod II](#) or Herod Philip I (c. 27 BC–33 AD), father of the Salome in Mark 6:21-29, did not rule over any territory
7. [Herod Agrippa I](#) [*Grandson of Herod the Great*] (born c. 11 BC, ruled AD 41–44), client king of Judaea, called “King Herod” or “Herod” in Acts 12.

8. **Herod of Chalcis** [*first husband of Bernice, Agrippa II's sister*] (died AD 48), also known as Herod II or Herod V, king of Chalcis (r. AD 41–48)
9. **Herod Agrippa II** [*Great Grandson of Herod the Great*] (born AD 27, ruled 48–c. 92), ruled Chalcis and described in Acts of the Apostles as “King Agrippa” before whom Paul the Apostle defended himself.

**B. Paul starts from the beginning...**

- (1) Testimony in the presence of King Agrippa and all the most influential people of the Caesarea. **(Acts 26:1-11)**
  - (a) Paul happily begins his defense to the charges against him, starting with his younger days.
    1. King Agrippa (Herod Agrippa II) officially gives Paul the floor to speak for himself.
      - a) In dramatic fashion Paul takes authority over the entire auditorium.
        - 1) It is both subtle and powerful, as King Agrippa, maybe even unknowingly, has in the moment done a transfer of authority to Paul.
        - 2) Even today, this is the exact purpose of an introduction of an unknown entity by a known and respected entity.



- 3) A well-respected authority, in this case the king, introduces and by inference endorses a complete stranger, thus conferring all respect due to himself onto the one to whom he has released the podium.
- b) Paul immediately seizes the moment. Picture him holding one hand high out in front of him over those listening, as if he is commanding the audience's attention and respect.
- c) I am thrilled to be here and a big thank-you to King Agrippa for giving me this opportunity to tell you my story (which you will now believe because I've been endorsed by the king).
- d) And then the flattery, the obligatory but true acknowledgment of the known entity. "King Agrippa, you are an expert in what I'm about to say!"
  - 1) You've witnessed this a thousand times following an introduction.
  - 2) Before I begin, can we give a hand to our gracious host? He's the best; he's the absolute authority; the honor and respect you have for him is well-deserved.

- 3) And since that is totally legit, then the authority he just transferred me is also legit!
  - 4) And if he's an expert, and he's now deferred to me to speak, I must be a greater expert!
- e) An expert in Jewish customs
- 1) King Agrippa (Herod Agrippa II) comes from the long line of Herods, who were Jewish and he therefore would have had a somewhat knowledgeable perspective on the things for which Paul is being accused.
- f) Paul asks for his audience to be patient. He wants to start from the beginning.
- g) From my earliest days I was formally trained according to the strictest sect of our religion—a Pharisee.
- h) If you were to bring in the people who knew me then, they'd all testify to this truth.
- i) What you would quickly come to recognize is this: I am literally being charged with crimes for believing and preaching the very things Jews have hoped for since our forefathers' days.

- j) Our people have served God night and day for generations, waiting for the arrival of very thing I say has arrived.
- k) The issue, King Agrippa, is not that I believe and teach anything that is heretical, but rather that I am being accused by the Jews of teaching something they do believe in, namely that God raises the dead, but they just don't like that I am saying it all happened though this guy named Jesus of Nazareth.
- l) And trust me, I understand their resistance. I was the worst resister of all, before I realized it was all true!
- m) Before I came to believe that everything we were looking for as Jews was fulfilled in Jesus of Nazareth, I was the official persecutor of those who believed.
  - 1) I put them in prison!
  - 2) I put them to death!
  - 3) I voted against them whenever there was a trial!
  - 4) I punished them in every synagogue!
  - 5) I insisted they recant their testimony in Jesus.

- 6) I was so angry that I chased them down to persecute them in every far off city in which I could find them.
- 7) Trust me, I know better than anyone how they feel about me—I was one of them!

(2) Paul Recounts His Conversion (**Acts 26:12-18**)

(a) Paul explains what happened that shifted him from persecutor to follower...

1. Paul's compelling testimony from his road to Damascus experience and how it all led to this very moment...
  - a) While this whole mission to destroy believers in Y'shua was in full swing, I was blasted with the truth directly from Y'shua Himself.
  - b) King Agrippa, I was traveling to Damascus on the main road, when I was knocked to the ground by a blinding light.
  - c) There were others with me who saw the light too, but what I heard next was just for me.
  - d) Y'shua Himself spoke (I asked who He was) and He asked me why I was persecuting HIM. Him? He saw my persecution of His followers as if I was persecuting Him!

- e) I believed He was the long-awaited Messiah in that very moment and was giving marching orders.
- f) From then on, I was to be His minister and witness to the world of Jews and Gentiles.
- g) I was to open their eyes, to turn them from darkness to light, and from being influenced by Satan to being influenced by God.
- h) It is through faith in Y'shua that all men can be forgiven and have an eternal inheritance.
  - 1) So you see, the one I was persecuting turned out to be the very one I'd been looking for my whole life.
  - 2) Many Jews came to believe that too. And then myriads of Gentiles also.
  - 3) But it was the Jews, who did not believe, who became more and more obstinate and angry and aggressive toward those who did believe.
  - 4) And it made them even more angry to hear Y'shua was for the Gentiles as well, and that I was the chief messenger to bring that message to them.
  - 5) And over the recent years these unbelievers have turned their aggression toward me.

6) And that is why I am here today!

(3) Paul's Post-Conversion Life (**Acts 26:19-23**)

(a) Paul tells Agrippa what his life in ministry looked like from that moment of conversion onward...

1. Paul's tell Agrippa that he has done nothing other than teach exactly what Moses and the prophets said would come...

a) You see King Agrippa, I took the calling seriously and jumped right in.

b) Instead of persecuting Christians when I arrived in Damascus, I preached that Y'shua was indeed the Christ and how all must repent through Him.

c) And then I did the same in Jerusalem, throughout Judea, and then to the Gentiles.

d) That is precisely why I was apprehended in the temple and why they wanted to kill me.

1) You see, it's absurd as I have done nothing other than say I have found what we've all been looking for.

e) Thank God I have been preserved alive until now, (even though I've faced many severe hardships and traumas).

- f) I have had the opportunity to witness both to the common man and to great leaders (and even a king like yourself).
- g) And the common denominator in all my teaching is this, I confirm only what Moses and the prophets said would happen.
- h) The Messiah we are waiting for would be persecuted and die, would raise from the grave, and would be a light to both Jews and Gentiles.
  - 1) That is who Y'shua is!
  - 2) That is what I am teaching!
  - 3) And that is why I am being persecuted!

**C. The Verdict: This man is doing nothing wrong!**

(1) Response to Paul's Defense (**Acts 26:24-32**)

- (a) Firsts Festus responds, then Agrippa weighs in...
  - 1. Agrippa is nearly converted to Christianity, but is nevertheless convinced that Paul is innocent!
    - a) First Festus weighs in; he's a complete newbie.
    - b) He calls Paul a madman.
    - c) Paul politely rebuts his assertion by first complimenting him (calls him noble Festus), and then asserts that he is speaking truth and reason.

- d) Then Paul draws Festus' attention to the very king he brought in to help with the situation.
- e) He makes a declarative statement as if the king is well aware that all Paul just said is true.
- f) This stuff is not that mysterious; anyone who believes the prophets can easily recognize that what I'm is saying about Y'shua is true.
- g) King Agrippa, I know you believe the prophets!
- h) Agrippa responds by saying he is just about persuaded to become a Christian.
  - 1) We all know that NO ONE can be persuaded to become a Christian.
  - 2) That can only happen by the gift of grace through faith (Ephesians 2:8-9).
  - 3) But the seed was planted: "***I have laid the foundation, and another builds on it.***"
- i) Paul then shows his sincere heart. I wish everyone hearing my testimony today would be converted to Christ. I pray they could all have what I have, minus the persecution.
- j) The king, governor and their entourage retreat to a private space and discuss what they just heard.



- k) The Verdict: *“This man is doing nothing deserving of death or chains.”*
- l) Agrippa tells Festus they could have just freed Paul had he not appealed to Caesar.
- m) So off he goes to Rome!

**Summary:** BE READY

### **3. Be ready, whether it is convenient or not...**

#### **A. Paul’s Journey to Rome**

(1) Starting soon after he was called... (See [Great Purpose](#) for **more details** on the line of progression of how and why Paul finally came to Rome.)

(a) Paul was informed, by Ananias via prophecy from the Lord, **to whom** he would go and **how much** it would cost! (Acts 9:15-16)

1. You will go to the Gentiles and to kings (hint: Agrippa and Caesar).

(b) Paul had planted in his heart to get to Rome somehow! (Romans 1:7-15)

1. Whatever it takes and whenever I’m permitted, I am getting to Rome!

(c) Paul is headed to Jerusalem (to end his 3rd Missionary Journey)! (Acts 20:22-26)

1. I am going to Jerusalem no matter what.
  2. I am not 100% certain what awaits me, but I know this... the Holy Spirit says it involves arrests and persecution.
  3. None if it phases me! My physical life means nothing to me!
- (d) For sure Jerusalem is not the last stop! (Acts 23:11)
1. How does Paul know? More prophecy!
  2. The Lord told him he would testify in Rome just like he did in Jerusalem.
- (e) Paul was arrested in Jerusalem as prophesied, but it does not end there!
1. He appeals his case to Caesar in Rome. Paul wanted to eventually get to Rome by any means possible, and so off to Rome he is sent. (Acts 25:10-11)
  2. He might have been set free if he had not appealed to Caesar. (Acts 26:32)
- (f) Paul arrives in Rome (Acts 28:16)
1. Paul is placed under house arrest—certainly better than a prison cell!
- (g) Paul finally gets to testify in Rome! (Acts 28:17-20)

1. God used all the persecution and suffering to fulfill Paul's desire and great purpose! *"I will be chained, suffer, and preach in Rome!"*
- (h) The Jews in Rome want to hear what Paul has to say...  
(Acts 28:21-24)
  1. Paul preaches about the kingdom and convinces many, by using the Law of Moses and the Prophets, that Y'shua is the Messiah.
- (i) Two years under house arrest...(Acts 28:30-31)
  1. Persecution and chains leads to a dream come true!
  2. Paul was able to preach for two years in Rome, about both the gospel of salvation and the gospel of the kingdom.

## **B. Paul's Final Resting Place**

- (1) Like the Apostle Peter in II Peter...
  - (a) Paul's last will and testament!
    1. Paul's second letter to Timothy was written from prison, right before he was executed, much like Peter wrote his final words from prison shortly before his death (II Peter 1:12-15).
      - a) Both men knew the end was near.
      - b) Both men were martyred for their faith.

- c) Both men penned, what we should consider, critical lessons and reminders of what we are called to do and who we are called to be!

## (2) Paul's Final Days

- (a) Paul wrote this second letter to Timothy during his second imprisonment in Rome, shortly before his death. This was after the imprisonment we see in Acts 28.
  1. He probably wrote it in AD 64–65, though some would place it as late as 67.
  2. In February of AD 58, they set sail for Rome and arrived at Rome in the spring of AD 58 after his third missionary journey.
  3. Paul remained in custody for 2 more years (Acts 28:30) which brings us up to AD 60 for the end of the book of Acts.
  4. After the Roman Imprisonment—Paul was apparently freed shortly after this time, as he predicted in his letter to the Philippians, which was written during his first Roman imprisonment.
  5. Paul affirms what we've seen already—going to Rome as a prisoner worked out for the best! (All things work for good, Romans 8:28.) He was willing to do whatever it takes to get to Rome.

6. And we see a hint in Philippians that he knows that this particular time in chains will not lead to his final demise.
7. References to this time in I Clement 5 and the Muratorian Fragment make it probable that he visited Spain. This is also the most likely time for the writing of I Timothy and Titus.
8. He then returned to Rome, where he was martyred between AD 64-67, in connection with the persecution of Nero (II Tim. 4:6).
9. Paul's body was buried two miles away from the place of his martyrdom, in the sepulchral area along the Ostiense Way, owned by a devout Christian woman named Lucina, which was part of a pre-existent burial place.

(3) Paul's Final Words (Words to live by!)

(a) A Holy Calling! (**II Timothy 1:8-9**)

1. Do not be ashamed of your testimony in Christ!
  - a) Be willing to suffer for the gospel!
  - b) Access the power of God to endure the pain!
  - c) Always remember you have a holy calling!
  - d) And that calling is according to His purpose and by His grace (not your own)!

(b) Make Disciples! (**II Timothy 2:1-7**)

1. Never forget that your strength comes from God's supernatural power (grace)!
  - a) Teach what you have learned (from me, Paul) to others.
  - b) Be sure that you teach in such a way that they also can teach others what you are teaching them.
  - c) And then those whom they teach can do the same.
  - d) This is how disciples are made.
2. Consider the whole process like you are a soldier.
  - a) Soldiers never go to battle believing things will be easy.
  - b) Soldiers don't get distracted with things that normal people have to deal with in everyday life. They stay focused on the fight.
  - c) And good soldiers don't look to satisfy anyone other than the commanding officer he is fighting under.
  - d) And like a champion athlete—to win, a soldier must follow the rules and what I just told you are the rules!
  - e) The good news is that you WILL get to experience the fruit of your commitment to the cause, if you

consider yourself a soldier in battle and stick to the game plan.

- f) Don't ignore this advice and if you are having a hard time with it, ask the Lord to help you grasp what I am saying.

(c) I'm reminding you; remind others! (**II Timothy 2:14-15**)

1. Here are a few more tidbits:

- a) The stuff you are learning is not just for you.
- b) Do not waste your time arguing over insignificant things; this not only doesn't help, it hurts people.
- c) Your job is to first work on yourself.
- d) Make sure you are living in a way that is pleasing to God, not in a way that would embarrass yourself by your actions—and thus stain God's reputation.
- e) One way to ensure you can do that is to become an expert in God's word. Learn to, "Think in bible!"

(d) Excellent Character Traits (**II Timothy 2:24-26**)

1. This is what should be evident in your life:

- a) Don't argue and bicker.
- b) Be gentle and kindhearted.
- c) Be a capable teacher.
- d) Be patient and humble.

- e) Be capable of correcting others because your life is an excellent example.
2. Good things will happen if your life looks like this. This is how you preach the Gospel without talking. It's lifestyle evangelism. *"Preach the gospel and use words if necessary."*
- a) People around you will repent of their ways.
  - b) They will come to see the truth of the Gospel and they will want it.
  - c) Where once they were slaves of the Devil and his ways, their eyes can be opened to truth and they can break free of the trap that leads to death.
- (e) Warning! (**II Timothy 3:1-7**)
1. Look out for these things. Tough times are ahead and evil men will display even worse character.
- a) They will care only about themselves.
  - b) They will be controlled by the desire for money.
  - c) They will brag about themselves constantly.
  - d) They will be filled with pride, believing they know more than God.
  - e) They will deny and blaspheme the existence of the one true God by creating a God in their own image.



- f) **Special Note:** *They will deny how mankind was created in God's image (man, woman, and child). By denying genders exist, and confusing sexual identity and same sex desires; by perverting and destroying the institution of marriage; and by murdering the unborn children as a sacrifice to the god of abortion, they are literally denying that the God of the Bible is real!*
- g) They will rebel against parents.
- h) They will be ungrateful.
- i) They will be impure.
- j) They will be hateful.
- k) They will hold bitter resentment in their hearts.
- l) They will be lying thieves.
- m) They will exercise no discipline whatsoever.
- n) They will be violent and ugly.
- o) They will display zero virtue.
- p) They will be loyal to no one.
- q) They will be incapable of being convinced of anything other than what they already believe.
- r) They will be greedy, petty, and stingy.
- s) They will chase everything that satisfies their own carnal flesh and avoid God at all cost!

2. And they will do all this, while claiming they are actually righteous, pleasing, and well-balanced in their approach to life.
  - a) And yet they don't have a clue about God's grace.
  - b) RUN FROM THESE TYPES!
  - c) If you don't, they will draw you into their sticky spider web of deception and lust and they will trap you in their iniquity.
  - d) These dead-men-walking are constantly seeking information about how to advance their own lives, but never come to the truth!
- (f) The Remedy for Evil (**II Timothy 3:10-12**)
  1. Paul says, "This is the exact opposite of the men of evil character."
    - a) Follow carefully the things I've taught you!
    - b) Observe my life and lifestyle and imitate it.
    - c) Notice how I have steadfastly pursued the purpose for which God called me.
    - d) See how my life was driven by my faith.
    - e) I was patient no matter how long things took.
    - f) I demonstrated love everywhere and at all times.
    - g) And I never gave up no matter how hard things got, or how much I was tortured for my beliefs.

- h) Don't overlook how I always had the ultimate victory with God.
  - i) And it will be the same for everyone of you, if you live the same way!
- (g) The Word of God is Everything! (**II Timothy 3:16-17**)
- 1. "Think in Bible!"
    - a) The Bible is without compromise, the very words of God. (Note to self: Paul is referring here ONLY to what existed at the time, the Old Testament.)
  - 2. This is why we have the Word of God (the Old Testament):
    - a) To know what God says about everything important.
    - b) To be used as the basis to reprimand someone and alter their behavior.
    - c) It contains the guidelines for what it means and what it looks like to live a life pleasing to the Lord.
    - d) It has all you need to prepare you to do anything God asks of you.
- (h) Be Ready! (**II Timothy 4:1-8**)
- 1. Preach the Word!
    - a) Be prepared whether it is convenient or not.
    - b) Reprimand and rebuke as necessary.

- c) Use plenty of encouragement.
  - d) Do it all with absolute patience and by being an excellent teacher, using clear instruction.
  - e) Be willing to be vaporized into a mist for God, as if your life is a cool glass of water being tossed into a blazing fire. *“I have reached this moment of my life; I am at the end of the road!”*
  - f) And fight for the faith until your dying breath, like a sprinter straining for the tape.
  - g) Pauls says, “Live like me; be willing to die like me; and you will have the same reward as me!”
- (i) The whole reason for my call... **(II Timothy 4:17-18)**
1. God would use me to preach the entirety of His Word.
    - a) That is exactly why I have been kept alive by God until to this very moment!
    - b) And unlike I wrote to the Philippians from prison the last time I was in Rome, knowing I’d survive that ordeal, this time in Rome will culminate in my last dying breath! *“The time of my departure is at hand.”* (II Timothy 4:6)
    - c) Paul was beheaded in Rome between AD 64-67, in connection with the persecution of Nero.

(4) Further Studies on the Second Letter to Timothy

(a) The final words of a bold man of great influence...

1. [Power, Love & a Sound Mind \(II Timothy 1:1-18\)](#)
2. [Disciples Making Disciples—PART I \(II Timothy 2:1-13\)](#)
3. [Disciples Making Disciples—PART II \(II Timothy 2:14-26\)](#)
4. [A Form of Godliness \(II Timothy 3:1-9\)](#)
5. [Inspiration & Profitability \(II Timothy 3:10-17\)](#)
6. [In Season and Out of Season \(II Timothy 4:1-22\)](#)

(5) Your Story? (**Matthew 10:16-22**)

(a) Will you stand before governors and kings?

1. Are you willing to be vaporized into a mist for God, as if your life is a cool glass of water being tossed into a blazing fire?
  - a) Persecution is coming. Will testify before the leaders of the world or will you quit?
  - b) Will you let the Holy Spirit inspire your words in the moment you need to speak, or will you betray your Lord?
  - c) You will be betrayed by the closest people in your life, and hated. What will you do?
  - d) Will you become the influencer of influencers?

## QUESTIONS & DISCUSSION

### **1. What does Ananias the high priest do to present his case against Paul in Acts 24:1-9?**

- A. What is disturbing about the approach taken from the outset?
- B. Is he completely honest about recounting the events? Why or why not?

### **2. Paul is happy to speak for himself and answer to any accusations in Acts 24:10-21.**

- A. What is the premise of Paul's main defense?

### **3. Felix adjourns to make a decision in Acts 24:22-27.**

- A. What is his excuse for delaying his verdict?
- B. Why does Felix bring Paul back in to speak to his wife?
- C. What does Paul say to them and how does Felix respond?
- D. Why does Felix bring Paul back in to talk time and again?
- E. A new governor takes over for Felix and Paul is left in custody. How long?

### **4. Festus stops in Jerusalem before heading to Caesarea in Acts 25:1-12.**

- A. Who approaches him and what is their request?
- B. What is their motive and what does Festus decide to do?
- C. What is Paul's main defense when he is questioned again?
- D. How does Paul respond when asked if he'd rather stand trial in Jerusalem than Caesarea?

- E. Why is Paul's response so bizarre and what does it say about what Paul thinks of the Sanhedrin in first century?

**5. Festus trots Paul out in front of the regional king in Acts 25:13-27 because he wants the king to hear his case.**

- A. First Festus explains the entire situation to King Agrippa. Write a short narrative detailing Festus' explanation.
- B. Agrippa agrees to hear the case in the main auditorium and Paul is brought in the next day. What is peculiar about the audience? What might God be doing?
- C. With what does Festus hope Agrippa can help?

**6. Paul begins his defense to Agrippa in Acts 26:1-11.**

- A. Considering the audience, what has taken place when Agrippa hands over the podium to Paul to speak freely?
- B. What does Paul do immediately to display himself as the authority? (Hint: it's not his words!)
- C. After that, what does Paul do to endear himself to the entire audience as well as Agrippa?
- D. Lay out the bullet points of Paul's defense.

**7. In Acts 26:12-18 Paul recounts his conversion and in Acts 26:19-23 he describes his post conversion ministry.**

- A. What in his ministry assignment at his conversion, and in his ministry itself afterwards, was the main trigger for his accusers?

- B. Explain what Paul means by, “I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come.”

**8. What is Agrippa’s verdict in Acts 26:24-32?**

- A. First Festus weighs in, but his opinion is quickly negated by one quick rebuttal. What is that?
- B. What almost happens to Agrippa?
- C. Why can’t Agrippa simply free Paul after the verdict?

**9. What does II Peter and II Timothy have in common?**

- A. Hint: they were both written from a prison cell and see II Peter 1:12-15 and II Timothy 4:6
- B. When Paul was in prison in Rome the first time, he was confident that he would not die there. Why? (Hint: Philippians 1:21-26)
- C. He wrote his second letter to Timothy when he was imprisoned in Rome for the second time. What is different this time? (Hint: II Timothy 4:1-8)

**10. Recognize the gravity of the circumstances, as Paul is writing to Timothy one last time, and use the following excerpts to formulate your personal Christian Constitution.**

- A. II Timothy 1:8-9; 2:1-7, 14-15, 24-26; 3:1-7, 10-12, 16-17; 4:1-8, 17-18

**11. How is Paul’s entire testimony proof of Matthew 10:16-22?**