

44-Acts-Pt22-Transcript

the answer that question I'll answer the question you want answers I think I'm entitled you want and I thought the truth you can't handle the truth what if they answer that question I'll answer we're now in tax chapter 23 and people claim they want the truth but they really don't and they really can't handle it they have another agenda and here we see the Apostle Paul on trial and certainly leading up to his trial in Rome which is why Luke has written this second volume to help the awfulest understand everything that led to Paul being on trial in Rome but let's continue in chapter 23 and see how this desire for truth is really a farce and we're working with people who have really no desire for truth but actually have another agenda will begin in chapter 23 with first with a word of prayer Heavenly Father we thank you and praise you and ask Lord that you would bless our study once again which are so grateful to you Father that we can go through these scriptures and then come to a deeper and richer understanding and we certainly pray father that you'll bless our study tonight in Jesus name Amen we left off last time and I should mention for this study and I think for the rest of the book of Acts I'm going to switch to the new king james version i just find that there's a lot of action taking place in these are final chapters and the story moves very quickly and i think the the king james sometimes the language is just a bit clumsy i personally prefer the king james i find it a more accurate translation for most of the time but i think for the the type of narrative that we're getting into now

the new king james is preferable so that's what i'll be using now last time we cover chapter 22 when paul was defending himself and he started to explain to the Jewish brethren everything that he had been and it was when he mentioned that he was turning to the Gentiles that that's when they they actually really lost it and wanted to kill him for that and there's something that I should have brought out there so let's just quickly review that AXA 20 22 and in verse 21 when he says that this God spoke to him and said depart for I will send you far from here to the Gentile so he thought that he was suited to bring the gospel message to the Jews because no one better understands where they're coming from than Paul because he was such an enemy to the way but Christ and says said nope they're not going to listen to you you need to leave and I'm going to send you to the Gentiles and then in chapter 22 they listen to him up until this word they were very silent they were listening to him he was speaking to them in Hebrew they were listening very carefully until he said Gentiles and then they raised their voices and said away with such a fellow from the earth for he is not fit to live simply because he said he was going to go to the Gentiles that actually is an echo who'd certainly if the awfulest is reading this and he read volume first started with volume 1 he would immediately think of Christ and that's what Luke is doing here is showing the legitimacy of Paul's ministry and how it is really rooted in christ and we we call the study the acts of the Holy Spirit it's really the ass of Jesus Christ then we see everything that he did in volume 1 and then in

heaven he now has a body on earth and he continues to work through that body through the power of the Holy Spirit and so Theophilus is seeing that the way Paul is behaving the way he's carrying out his ministry is really the way Christ carried out his ministry when he was on earth if you remember in Luke 4 it says here he said to them he was reading the scripture and they wanted him to minister to them in Capernaum and he said to them you will surely say this proverb to me physician heal yourself in other words you're now in your own country or not with your own people do the miracles here so says you will surely say this proverb to me physician heal yourself whatever we have heard done in Capernaum do also here in your country so now you're in your own country do the miracles here then he said assuredly I say to you no prophet is accepted in his own country that they seem to have a problem if you if you come from them they were Buddhist to familiarity breeds contempt is the same and Christ is saying something similar here no prophet is accepted in his own country but I tell you truly many widows were in Israel in the days of Elijah when the heaven was shut up for three years and six months or three and a half years there was no rain there was a drought and there were many widows who suffered as a result right there in Israel and there was a Great Famine as a result throughout all the land but to none of those widows was Elijah sent except to Zarephath in the region of Sidon to a woman who was a widow so he was sent to a Gentile woman even though there were many widows in Israel who were suffering from this drought and from this famine and many lepers were in

Israel in the time of e ly shove the prophet and none of them were cleansed except Naaman the Syrian who is also a Gentile so all those in the synagogue when they heard these things and again it did that the word that really disturbs them is the fact that God has a ministry or has mercy on the Gentiles and and even be putting them before the the the nation of Israel so when they heard these things verse 28 of Luke 4 so all those in the synagogue when they heard these things they were filled with anger that just didn't sit well with them same thing that we saw with Paul and they rose up and thrust him out of the city so they physically thrust him out of the city treating him violently and they led him to the brow of a hill on which their city was built so it's overlooking a valley and there are there on this hill now and that they might throw him down over a cliff so you can imagine the kind of hatred that they had simply because he's reading the scriptures and he's interpreting the scriptures for them and showing them that this isn't new this is something that's right so they want him to do miracles in his own country but he's not going to and they said well you should you should do the miracles in your own country well Elijah was in his own country Elijah was in his own country but they didn't do the miracles there they went out and they did miracles to Gentiles and this just rubbed them the wrong way to the point where they were willing to kill or they wanted to kill Christ and so Theophilus is understanding now wow these people are Devils and even though they might be dressed up in religious garb the fact that they would fight against the Son of

God and want to kill him then it's no surprise that if they're gonna kill the son of god it's no surprise if they're gonna kill his servants and so Theophilus having read I think I think Theophilus viewing the ministry of Paul through the lens of volume 1 the Gospel according to Luke he would just see this very clearly he now he exceeds very clearly what Paul is up against and why his ministry is legitimate and how he should defend him so let's now go into Acts chapter 23 and we'll just pick up the story now in Acts chapter 23 verse 1 then Paul looking earnestly at the council said men and brethren I have lived in all good conscience before God until this day so Paul has been very earnest before before Christ he understood the law and he followed the law and so he had a clear conscience when he was struck down and realized that he was actually fighting against God he repented and continued to have a clear conscience he did what his conscience motivated him to do and kept a clear conscience and so he tells them i have lived with a good conscience before God until this day and the high priest and Ananias so when the high priest heard this commanded those who stood by him to strike him on the mouth how dare you say that you're opposing us and you're saying you're living in good conscience toward God that's impossible because we are the righteous people we are the people who represent God and your opposing me the high priest and you're saying you're living with a good conscience so he causes them to be struck on the mouth then Paul said to him

God will strike you you whitewashed wall
Wow so a whitewashed wall is something

that appears righteous it appears pure
but there's filth behind it it hasn't
been cleaned it's just a cover-up and so
Paul insults him by telling him very
clearly you are a whitewashed wall
you're pretending to be something that
you're not for you sit to judge me
according to the law and do you command
me to be struck contrary to the law in
other words there's nothing that I've
done that I'm guilty of and you
certainly haven't established my guilt
and yet you're going to strike me before
proving my guilt so I stand before you
an innocent man and you're striking me
and then you want to judge me according
to the law when you're breaking the law
you whitewashed wall and those who stood
by said do you revile God's high priest
the high priest is really standing in
the place of God for the the nation of
Israel for Judah and he's representing
God to Judah and you're going to revile
him then Paul said I didn't know
brethren that he was the high priest for
it is written you shall not speak evil
of a ruler of your people so Paul really
knows the law and he really follows the
law circumspectly and here he reviled
the high priest and you know he's been
away from from from the this area for
years he's been out doing his ministry
comes back he may not be aware of who
the high priest is perhaps the high
priest wasn't in his priestly garments
he wasn't dressed up to clearly identify
him as I breeze and he certainly wasn't
behaving as a high priest you know high
priests should be familiar with every
part point in the law and shouldn't be
striking an innocent man so perhaps with
the high priest actually behaved like I
priest then Paul would be able to
identify him but the way he was behaving

Paul must have just thought that he was just another one of these accusers so he apology apologizes and says he didn't he didn't know that he was the high priest but when Paul perceived that one part were Sadducees and the other Pharisee so now he's understanding the makeup of the audience here and realizing that they're split down the middle one or Sadducees the other Pharisees so there's a division here he cried out in the council men and brethren so he perceived that ok there's Pharisees and Sadducees I am a Pharisee the son of a Pharisee concerning the hope and the resurrection of the Dead I am being judged so here we know that the Pharisees were really lay people and they were very much of the people and very concerned with all of the texts the Torah as well as the prophets and the handy wisdom literature they fully embraced it and they were very circumspect regarding all the scriptures the Sadducees on the other hand were really representatives of the Roman government and they were really a political arm of the Roman government over Judah and they didn't care about the prophets and the writings they did they did give honor to the Torah but they were very secular so really anything spiritual anything that is in any way not the here and now they were not interested in and so they had no belief in the resurrection I don't even know if they believed in God that we certainly had no belief in angels anything supernatural they rejected there was all about the hearing now they were very wealthy people very powerful politically politically powerful people and and the Pharisees and the Sadducees for that reason did not get along and so

Paul spotting that there's a split in the audience here he appeals to the Pharisees and says look I'm a Pharisee and I'm the son of a Pharisee and the reason I'm being tried here and being judged is simply because I believe in the resurrection of the Dead which all Pharisees believed in and when he had said this a dissension arose between the Pharisees and the Sadducees and the assembly was divided so Paul understood that this really would

I sort of raise indignation among the Pharisees for the Sadducees the Sadducees say there is no resurrection and no angel or spirit but the Pharisees confess both they believe in angels and they believe in the resurrection then there are rows a loud outcry and the scribes of the Pharisees party arose and protested saying we find no evil in this man so we have not seen anything evil in this man but if a spirit or an angel has spoken to him so again they believe in angels and spirit the spirit world so if an angel or a spirit or an angel or spoken to him let us not fight against God so it's possible that he has some knowledge that the rest of us don't have and if that's the case let us not fight against God let's just let this thing play out the Sadducees of course don't believe that it does that's even remotely possible because they don't believe in any spiritual dimension to life so he says here let us not fight against God now when there arose a great dissension this really caused a huge issue among this this mixed crowd the commander fearing lest Paul might be pulled to pieces so this is something that was very very serious and then the commander is concerned now that they're going to kill him fearing Les Paul be

pulled to pieces by them commanded the soldiers to go down and take him by force from among them and to bring him into the barracks so they had to go in there the soldier this is really serious this is a Roman citizen these people are going to kill him they need to go in and get him out so they force they forced their way in and they're able to pull him out and bring him to the barracks but the following night the Lord stood by him so so God now encourages Paul he real his life is on the line these people are just foaming at the mouth or seething they completely want to destroy him that's very obvious now God encourages him in the night be of good cheer Paul for as you have testified for me in Jerusalem so you've done that against incredible opposition in the same way you must also bear witness a trauma so now Paul knows firsthand from Christ himself that he's not going to die in Jerusalem and that he needs to bear witness of Christ as Messiah the Risen God in Rome so now he has this knowledge and when it was day some of the Jews banded together and bound themselves under an oath and we're going to we're going to learn in a bit that their search 40 of these men they bound themselves and an oath in Judaism is very serious you need to pause and consider before you swear an oath because once you swear it you have to fulfill it so they bound themselves from an oath with enough under an oath saying that they would neither eat nor drink until they have killed Paul so they've now found themselves under this oath the bill neither eat nor drink till they have killed Paul now there were more than 40 who had formed this conspiracy so so Paul now gets the message that

they're not going to kill you they're not going to be successful killing him in Jerusalem or at Capernaum where he is he's going to East Jerusalem he's going to go to Rome now these men 40 of them are binding themselves to a hunger strike I guess they think there's going to be a short work the next morning they'll kill him you have to take your oath very seriously so I don't know what happened to these 40 men if they just died of starvation or if they broke their oath and lost all their the respect of the community who knows but in any case they hate Paul these are evil man and Theophilus is reading this through the lens of the first volume seeing Christ's ministry and he's reading this and he understands these are these are the devil's people the devil's children these are very evil man they they have all the righteous garb you know the long beards and the gowns and the turbans and all of it they've got the heart of demons and so they want to kill Paul they came to the chief priests and elders and said we have bound ourselves under a great oath that we will eat nothing until we have killed Paul now you therefore together with the council suggest to the commander that he be brought down to you tomorrow as though you were going to make further inquiries concerning him but we are ready to kill him before he comes near you mean it's clear that there's no guilt here he has not been proven guilty he's an innocent man he's not proven guilty and yet they want to just destroy him so easy work here so you just pretend that you want to inquire him further get him down to us we'll take care of the rest so in Paul's sister's son so remember he grew up in

Jerusalem and so his family is here is his sister's son his nephew he heard of this ambush and is just again God encouraged him that you're not going to die here and so God just orchestrated it that his nephew heard overheard this ambush he went and entered the barracks and he told Paul then Paul called one of the century ins to him and said take this young man to the commander for he has something to tell him so he took him and brought him to the commander and said Paul the prisoner called me to him and asked me to bring this young man to you he has something to say to you then the commander took him by the hand and went aside and asked him privately what is it that you have to tell me and he said the Jews have agreed to ask that you bring Paul down to the council tomorrow as though they were going to inquire more fully about him but do not yield to them for more than forty of them lie in wait for him men who have bound themselves by an oath that they will neither eat nor drink until they have killed him and now they are ready waiting for the promise from you so the commander let the young men depart and commanded him tell no one what you have revealed that you have revealed these things to me and he called two Centurions so centurian each one has a hundred soldiers under him he called two of them prepared two hundred soldiers 70 horsemen and 200 spare men to go to says areia at the third hour of the night so they are this is a big deal this is a Roman citizen that these people are going to kill and there is no way they're going to kill him under the commander's watch so he just assembled this massive army 200 soldiers 70 horsemen 200 spearmen all to transport

Paul from Jerusalem to says areia in the third hour of the night so say around 9pm something like that and so they're all these Jews are going to be waiting for him in the morning thinking that he's going to spend the night there he's not he's being whisked away and provided mounts to set Paul on and bring him safely to Felix the governor so the governor's in says areia he's got to get Paul there he wrote a letter in the following manner Claudius Lysias to the most excellent governor Felix greetings this man was seized by the Jews and was about to be killed by them coming with the troops I rescued him so I just did what was right here at Roman citizen I'm sending him to you having learned that he was a Roman so that's a good you know brown brownie points there and when I wanted to know the reason they accused him I brought him before their counsel I found out that he was accused concerning questions of their law not Roman law but their law but had nothing charged against him deserving of death or chains so so these Jews cannot just kill a Roman citizen like this and when it was told me that the Jews lay in wait for the man i sent him immediately tier and also commanded his accusers to state before you the charges against him farewell so that seems like a very reasonable thing for this man to do realizing he's dealing with Roman citizen he's not sure of the guilt or innocence but he needs certainly doesn't seem to be guilty of anything worthy of death so he's not going to allow them to kill him he sends him to the governor and he's going to send the accusers to the governor as well and let the governor decide and certainly just you know make

it very clear that he saved the man's life a Roman citizen then the soldiers as they were commanded they took Paul and brought him by night to end and to Petrus the next day they left the horsemen to go on with him and return to the barracks and when they came to says areia and had delivered the letter to the governor they also presented Paul to him and when the governor had read it he asked what province he was from and when he understood that he was from Cilicia he said I will hear you when your accusers also have come and he commanded him to be kept in Herod's pretoria so I think that seems very fair so he's got this letter he realizes this man is in big trouble there are accusers against him he's going to listen to Paul but he wants he wants everybody present so I'm gonna listen to you I'm gonna listen to your accusers as well so he keeps him overnight in the barracks now after five days and a nice the high priest came down with the elders so so now the high priest makes it and so he's come to accuse Paul and a certain orator and that that word orator made a certain orator name to trulia's is actually the word rat or where we get the word rhetoric so I guess that's why they translated orator you can see it's really an advocate it's a lawyer so they so they've brought so the high priest has come and they've come with a skilled retro Titian a skilled orator a skilled lawyer who can really lay the charges out against Paul they're not kidding so they realize this is high stakes now it's gone to the governor they can't afford to miss so they bring so it's not just the high priest now he's coming with this this advocate this or this lawyer named to tell us who's who's a

skilled retirin and retro Tish ins at
this time were very in demand they were
skilled they could make anybody believe
anything basically they were skilled in
the art of persuasion and that's what
they did and if you hired them they
would teach you how to persuade anybody
of any
so they really had their reputation
around their ability to persuade anybody
about anything and so this is a
particular skilled one named Totalus to
a turtle us who is going to present the
case against Paul and when he was called
upon her Tullus began his accusation so
this is it took them five days to get
there they probably had to really lay
everything out to to tell us and so he
can now explain it to the governor
saying seeing that you through you we
enjoy great peace and prosperity is
being brought to this nation by your
foresight so good read or addition you
know always butter them up for us
flatter them get them on you give them
feeling good so that whatever follows
they're more likely to accept it so you
you're just a wonderful person and we
enjoy great piece from you and you know
we're enjoying prosperity because of
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 that this 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 so Felix has heard one version of the story from Lysias and now he's getting this other version of the story so look for Melissa's version of the story these guys just wanted to kill this Roman citizen and he had to rescue them now from Tertullian's version of the story Lysias is the culprit that you know he was a he's a he's a plague and just a dissenter and they wanted to take care of him but Lysias intervened and interfered the the commander Lysias came by and we great violence took him out of our hands you can imagine the force of these two hundred soldiers and footmen horsemen and the force that they had to come in 470 people to rescue Paul and it says here commanding his accusers to come to you by examining him yourself you may ascertain all these things of which we accuse him so we have the truth here and you just need to examine him and you'll see that our version of the story is the correct version whatever Lysias may have told you and the Jews also assented maintaining that all that these things were self so all the Jews that are there they all agree yet Tertullian says outline this case very clearly then Paul after the governor had nodded to him to speak he answered and he says this in as much as I know that you have been for many years a judge of this nation I do the more cheerfully answer for myself so I'm happy to answer for myself because I know that you're an informed judge you have you've tried these kind of cases before you understand something of the Jewish law because you may ascertain that it is no more than 12 days since I went up to Jerusalem to worship and they neither found me in the temple disputing with anyone nor inciting the crowd so if

what they're saying is true how is it that when I came 12 days ago I wasn't creating any dispute with anybody I wasn't in the temple debating with anybody I wasn't inciting a crowd there's nothing that I just came to fulfill my obligations as a Jew in the temple and I am following that the Jewish customs and laws so he says here and they neither found me in the temple disputing with anyone nor inciting the crowd either in the synagogue or in the city nor can they prove the things of which they now accuse me but this I confess to you this is what I did that according to the way and that's what Christianity was called at the time the way that Jesus Christ is the way the truth and the life and so they were following the way which they call a sect according to the way so I worship the God of my father's I'm worshiping the god of my father's believing all things which are written in the law and in the prophets and you know I find this an amazing statement by the Apostle Paul and I think that many of the traditional Christians who believe that Paul came to do away with the law and people who accused Paul of having pauline theology which is the opposite of Christ theology this is crazy here Paul is on trial for his life and in anything he says that is to be found untrue he's instantly put to death and so he's defending himself and what does he say here says it makes it very clear that here's what I confess to you here's what I've done according to the way which they call a sect that's how I worship the God of my father's believing everything that is written in the law and in the prophets I haven't thrown the law away I haven't thrown the prophets away in fact I embrace it fully

and I believe everything that's there 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 so there's going to be a resurrection of the just but there's also going to be a resurrection of the unjust and I know this and I'm doing all I can to be in the resurrection of the just this being so I myself always strive to have a conscience without offense toward God and man so this this notion that you know Pauline theology throughout the law do whatever you want just believe in Christ and that's it that doesn't come from the Apostle Paul the Apostle Paul is very clear that he realizes there is going to be a resurrection and in that resurrection people are going to be judged according to the law and so he's very aware of the the law and the prophets and he follows it with a clear that's Pauline theology now after many years again Paul is teaching repentance but when you repent and you believe in God you don't just go back and do whatever you like so he's very clear now after many years I came to bring arms and offerings to my nation so remember he knew that there was going to be a famine in Jerusalem and so he was out there collecting charity from the Gentile churches to bring it to Jerusalem and so that's what he was doing so after many years I came to bring arms and offerings to my nation in the midst of which some Jews from Asia found me purified in the temple and this really echoes again Christ saying a prophet is not without honor except in his own nation his own country and again where he cried out to Jerusalem you know he sent prophets to Jerusalem they

killed them all and holy men and here's a holy man in Jerusalem actually it's Ezria now but they want to just the Jews are coming to Caesarea to destroy him so his own people it's just absolutely amazing but these people are under Roman oppression and they're looking for a savior and the Messiah has come it didn't comment it on the terms and conditions that they were looking for but he has come to save them from Roman oppression they put him to death Paul continues they with the Messiah's work they want to put him to death as well so here we go so he says now after many years I came to bring arms 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 so he was going all through Asia preaching the gospel looks like it's he was trying to get to Jerusalem for Pentecost looks like these others were coming to Jerusalem for Pentecost as well and so these Jews from Asia they found him they recognized him they saw him purifying himself he had taken a vow and he was with the other four men completing that vow and purifying themselves in the temple neither with a mob nor with tumult was just going about his worship peacefully that's what he came to

jerusalem to do they ought to have been here before you to object if they had anything against me so if there was an issue 12 days ago they should have been the first ones to come to you know I shouldn't it be here first and then they're coming afterward or else let those who are here themselves say if they have 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 so that's what caused the tumult earlier when they when they did the Sadducees and the Pharisees were gathered but when Felix heard these things having more accurate knowledge of the way so so he had some understanding of what of Judaism as well as the way he adjourned the proceedings and said when lysias the commander comes down I will make a decision on your case so first he wanted to hear what the accusers had to say he wanted to hear what Paul had to say and now he's saying he wants to hear what lysias has to say as well 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 so you can sort of see an empathy that the felix has towards Paulie has some understanding of the way and so Paul has to stay in custody but he wants him to have freedom and then let the Brethren visit him and if they need to bring food or anything for him don't don't forbid it so Paul now is he's only still in custody but he has some level of Liberty here and after some days when Felix came with his wife Drusilla who was a Jewish a Jew who is Jewish he said he sent for Paul and heard him concerning the faith in Christ so now he wants to hear about this faith that he has in Christ now as he reasoned so Paul is now telling him what it means to follow the way now as he reasoned about righteousness self-control and the judgment to come Felix was afraid and answered um go away for now when I have a convenient time I will call for you so so Felix was interested but really not that interested because Paul is just really

just authentic here and saying this is what this means and this is what's going to happen to evil people and this was going to happen to people who can't control their appetites and and and so Felix is hearing this and probably his his conscience is starting to torture him so he sends Paul away meanwhile and you can get a sense here of his character as well he also hoped that money would be given to him by Paul that he might release him in other words he was open to being bribed and probably while he's talking to Paul he's probably dropping all these hints that you know for a little bit of money or if your friends could help you you know because I'm really making sure that your friends can have access to you so you know if you talk to them and you do a little round up and gather some money here and you know maybe for a few thousand dollars I would be able to help you out and so Paul does not respond to this temptation to bribery so he was hoping that he'd be bribed by Paul so he could release him therefore he sent for him more often and conversed with him and again dropping hints and let him know there's a way out here but after two years so Paul has been in prison now for two years porcius Festus succeeded Phillips aw he licks so felix has now come to the end of his term and now Festus takes over and Felix wanting to do the Jews a favor left Paul bound so I suppose he could have made a decision he could have released Paul but now he's going to be mingling with the Jews and Paul wasn't gonna be giving him any money so he makes sure that he does a favor to the Jews so that he's in good standing with them and now Festus now takes over

now when so it's two years now that Paul has been under arrest here now when Festus had come to the province after three days he went up from says ariya to Jerusalem then the high priest of the chief man of the Jews informed him against Paul and they petitioned him so you can still you can see the level of hatred here so first of all it took you know 470 men to transport Paul away from Jerusalem up to Caesarea now it's been two years you would think that you know get over and move on get on with your life now two years later they are still filled with this intense hatred toward Paul and they're now petitioning the new governor against Paul they positioned him asking a favor against Paul that he would summon him to Jerusalem while they lay in ambush along the road to kill him so again another plot I don't know what happened to the other 40 or so men that were on a hunger strike until they killed him but it's been two years now so I'm not sure what happened to them but now this thing bring him to Jerusalem and before he even gets to Jerusalem we're going to ambush him and kill him but Festus answered that Paul should be kept it says areia and that he himself was going back there shortly so he's not willing to bring him to Jerusalem he should be kept it says ariya therefore he said let those who have authority among you go down with me and accused this man to see if there is any fault in him so the trial will take place in says ariya you have something against him come with me to Caesaria will do the trial there and when he had remained among them more than ten days he then went down to Caesaria and the next day sitting on the judgment seat he commanded Paul to be brought to him so

now Paul is commanded to be brought to him and 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 so again they don't care about the truth they just want to kill this man they just want to put an end to destroy him the same hatred that they had for Christ the devil is working in these same people or are working in these people is the same devil working in these people so there are all kinds of complaints and accusations against Paul with his no proof 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 so that's just wonderful Paul is in a position where you can say I've done absolutely nothing wrong I haven't broken the Jewish law I haven't broken any of the customs of the temple and I haven't broken any Roman laws but Festus wanting to do the Jews a favor so somehow the Jews have this sway where the governor needs to lead them and rule over them in a way where they get along it's a kind of give and take and so here he wants to do them a favor he answered Paul and said are you willing to go up to Jerusalem and there be judged before me concerning these things in other words wink wink nudge nudge Jews I'll send him to Jerusalem and then you can carry out your plan there and you know don't say I didn't do you any favors so Paul very wise now and again he had a Christ speak to him and encourage him that he would not be killed in Jerusalem that at the same way he bore witness for Christ in Jerusalem Christ now wants him to bear witness in Rome and so now Theophilus is reading this and coming to

understand how it is that Paul comes to Rome to be tried so Paul said I stand at Caesars judgement seat where I ought to be judged so I'm a Roman citizen I I'm going to pull my Roman card my my Roman citizenship card and I want to be judged by Caesar I have to have that right and i'm going to ask for that so so rather than subject myself to to these jews who are just really eager to kill me he's saying I don't want that I standard judge at Caesars judgment seat or I ought to be judged to the Jews I've done no wrong as you very well know for if I am offender if I am an offender or I've committed anything deserving of death I don't object to dying I'm willing to die if I've earned the death penalty I don't object but if there is nothing in these things of which these men accuse me no one can deliver me to them not even you Festus so so don't try to send me to Jerusalem I'm unwilling to go no one can force me to go there so I'm going to appeal to Caesar and so we just continue here I appeal to Caesar then Festus when he had conferred with the council answered you have appealed to Caesar to Caesar you shall go okay so he just had to kind of confer with his counsel and see what to do here does he force him to go to Jerusalem that's not going to end well for Festus when a Roman citizen says he wants to go to Caesar and so now in a sense he's going to the supreme court and after some days King Agrippa and Bernice came to Surya 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 above 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 Romans to deliver any man to destruction before the accused meets the accusers face to face and has opportunity to answer for himself according to the charges 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 things that I thought would be worthy of the death penalty 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 that's again Paul's whole whole thrust was the death burial and the resurrection of Christ but that's how he is the Messiah to Israel and because I was uncertain of such questions I asked whether he was willing to go to Jerusalem and there be judged according to these matters and that's again a fair a fair assessment that if these if these are religious matters why not go to the religious center and and be judged there so that's that's what he had asked you want to go to Jerusalem to be judged there concerning these matters but when Paul appealed to be reserved for the decision of Augustus I commanded him to be kept until I can send him to Caesar then Agrippa said to Festus I also would like to hear the man myself so so the King now wants to hear this this is the King over Judah under the Roman Authority tomorrow he said you shall hear him so the King now wants to hear this so the next day when Agrippa and Bernice had come with great pomp so this is now the king and Bernice they entered the

auditorium with the commanders and the prominent men of the city at festa system and 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 bay-buh that Jerusalem and here in says areia crying out that he was not fit to live any longer but when I have 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 again another opportunity now for for Paul to be sentenced to death if the King so so if saw fit 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 and I think so that's the end of chapter 25 I think what I'll do is I'll in there and then we'll pick up the story next week in chapter 26 we're now it's up to King Agrippa to see how does he judge this matter with the Apostle Paul so hopefully you're just really seeing the story flow where now Luke is really picking up the pace and really now helping Theophilus to fully understand how it is that Paul is now on trial or it's about to be on trial in Rome and so he's able to now prepare his defense for Paul so I think what we'll do next week we'll pick it up in chapter 26 and we'll actually see how Paul gets transported to wrong and then how his trial how he then gets treated once he's in Rome so thanks again for joining us tonight and if you're able to join us on the chat

look forward to chatting with you there
and if not look forward to seeing you
again next week god bless and remember
that Jesus Christ is Lord