

Paul's 4th Missionary Journey

- >Paul's plan for a 4th Missionary Journey – to Rome and then to Spain (Acts 19:21; Romans 15:24)

- >Return to Jerusalem with many warnings

- >Missionary journey of a different kind . . .
 - Defense before the Jews outside the Temple (22:1-21)

 - Defense before the Sanhedrin (23:1-10)

 - Defense before Felix (24:1-21)

 - Defense before Festus (25:7-11)

 - Defense before Agrippa (26:1-29)

 - Message to the Jews in Rome (28:25-28)

Paul Appeals to Caesar Acts 25---26

I. Paul's Defense Before Governor Festus

25:1-12

II. Events Leading Up to Paul's Defense Before King Agrippa

25:13---26:1

III. Paul's Defense Before King Agrippa

26:2---32

I. Paul's Defense Before Festus 25:1-12

A. Assassination Attempt :1-5

--Festus settles in :1

--Paul's Opponents :2-3

Petition---

Motive---

--Festus in Charge :4-5

B. Festus on the Judgment Seat :6-12

---the judge sits, the prisoner is brought in :6

--- unproven accusations are presented :7

---Paul defends himself: thrice innocent :8

---the appeal to Caesar :9-12

Charges against Paul---Acts 25:7-8

Wrong committed . . .

--against the law	heresy
--against the temple	sacrilege
--against Caesar (gov't)	treason

Compare the charges against the Lord Jesus Christ:

--heresy: He had violated the law by not keeping the Sabbath correctly

--sacrilege: He had prophesied the destruction of the temple

--treason: He had declared Himself to be a King, thus setting Himself against Caesar

II. Events Leading Up to Paul's Defense Before King Agrippa 25:13---26:1

A. Agrippa meets Festus in Caesarea :13

B. The Quandary of Festus :14-21

--reviewing the situation with Agrippa

--(*the unfinished explanation*)

C. Agrippa's desire to hear Paul :22

D. The apostle meets the King :23-27

--Commencement w/ Pomp & Circumstance

--military commanders

--prominent citizens of Caesarea

--Governor of the district

--King and "Queen"

ENTER THE PRISONER!

--Formal introduction

--Festus finishes his speech from yesterday

III. Paul's Defense Before King Agrippa

26:2---32

(Note the three-point outline, with introduction and conclusion!)

Paul's introduction :2-3

A. Paul's Pre-conversion life :4-11

- Jews know my strict Pharisaical lifestyle
- Now judged for the hope of resurrection
- Enraged against the "name of Jesus"

B. Paul's Conversion :12-18

C . Paul's Post-conversion life :19-23

--Obedience

--Declaring truth about

--Turning from sin

--Turning to God

--Producing good works

“For these reasons the Jews seized me in the temple and tried to kill me.” v. 21

'This brings us up to the present day, as with God's help I stand here witnessing to small and great the truths of Scripture: that the Messiah would suffer (die) and rise from the dead, and would proclaim light both to Jews and Gentiles.'

(vv. 22-23, paraphrased)

*****v. 24 Festus loudly interrupts Paul's defense*****

Paul's Conclusion :25-29

--He addresses Festus :25

--He interacts with Agrippa :26-29

Postlude—The King dismisses the meeting :30-32

Why did Paul appeal to Caesar, rather than go up to Jerusalem to be re-judged by Festus there?

Acts 25:9

“With the wisdom God had given him, Paul understood the situation well and knew that the only way he could hope to get his case resolved fairly was to exercise his right as a Roman citizen to appeal from local jurisdiction to the court of Caesar in Rome.”

James M. Boice

“When Paul saw that Festus was anxious to make concessions to the Jews he feared that his trial would no longer be conducted impartially; therefore he appealed to Caesar.”

Charles C. Ryrie

“. . . when the governor seemed inclined to send him back to Jerusalem, he knew he would receive no justice there. . . Thus, Paul took advantage of his right as a Roman citizen, and insisted on his right to be tried under Roman jurisdiction.”

Donald G. Barnhouse

“But with Felix's recall and Festus's apparent readiness to make concessions to Paul's accusers, a potentially dangerous situation was developing for Paul; hence, his momentous decision.”

F.F. Bruce

Re: Paul before Agrippa & Bernice, with all the pomp (25:23ff)-

“Perhaps they looked upon him with pity as they saw the chain. But more pity must have filled the heart of the great servant of Christ as he saw the poor lost souls bedecked with the miserable tinsel of earth.”

A.C. Gaebelien

Repentance

Repentance means changing one's mind, so that one's views, values, goals, and ways are changed, and one's whole life is lived differently. Mind and judgment, will and affections, behavior and lifestyle, motives and plans: all are involved. Repenting means starting to live a new life.

The call to repent was the fundamental summons in the preaching of John the Baptist, Jesus, the Twelve, Peter at Pentecost, Paul to the Gentiles, and Christ, both before and after His glorification. It was part of Jesus' summary of the gospel that was to be taken to all the world. It corresponds to the constant summons of the OT prophets to Israel to return to the God from Whom they had strayed. Repentance is always set forth as the path to remission of sins and restoration to God's favor, while impenitence is the road to ruin.

Faith and repentance are themselves fruits of regeneration. But as a practical matter, repentance is inseparable from faith. Turning towards Christ in faith is impossible without turning away from sin in repentance.

Feelings of remorse, self-reproach, and sorrow for sin generated by fear of punishment, without any wish or resolve to forsake sinning should not be confused with repentance. David expresses true repentance in Ps. 51, having in his heart the serious purpose of sinning no more, and of living a righteous life.

(Modified and taken mostly from the Geneva Study Bible, p. 1756)

The term “Christian(s)” in the New Testament

Acts 11:26

And the disciples were first called Christians in Antioch.

Acts 26:28

Then Agrippa said to Paul, “You almost persuade me to become a Christian.”

I Peter 4:16

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. (*“name”*)