

## **Acts 25:1-27**

January 11, 1977

Well, tonight people, chapter 25 of Acts. We closed with Porcius Festus in **Acts 24:27** and chapter 25 opens with Festus.

### **Acts 25:1**

“he ascended from Caesarea to Jerusalem” - you know, he went up; to go from Jerusalem to Caesarea, is to go down.

### **Acts 25:2**

“the high priest” - that is not right. It’s the chief priest.

Remember I explained to you that every person who was head of a course was a chief priest. That’s what we’re talking about here. There were 24 courses of priests. I’d like to say this too. I’ve often wondered and I think perhaps I’m right on this, that of the 24 courses each course had a chief priest but there was one chief over the top of the chiefs. And I believe that was what happened here.

“the chief of the Jews” - one of the top leaders

“besought him” - begged him; sort of put the pressure on him

### **Acts 25:3**

“favour” - to graciously consider this (against Paul) - that’s what he was after

“send for him to Jerusalem” - Paul was incarcerated in jail in Caesarea, some 60 miles away. This chief priest and a lot of the influential men bugged Festus, the governor, to ask him to send Paul to Jerusalem.

“laying wait in the way to kill him” - of course Festus didn’t know that

“laying wait” - making a plot, or “having made a plot”

“in” – along

They had tried to kill him two years before and now he’s in jail for two years, and they’re still trying to figure it out.

### **Acts 25:4**

“he himself would depart shortly *thither*” - in other words; he’s going to hasten toward Caesarea real soon

### **Acts 25:5**

“accuse this man, if there be any wickedness in him” – “if there be any wickedness in this man, accuse him” - in other words; if there’s any wickedness in this Paul, you guys go on down to Caesarea and you place your accusation.

**Acts 25:6**

“more than ten” – eight or ten

“judgment seat” - this is the *bēma*

**Acts 25:7**

“stood round about” - his accusers “stood around him,” like Paul was standing here and then the accusers stood round about

“and laid” - brought against him

“complaints” -charges

**Acts 25:8**

“Neither against the law of the Jews” - point one

“neither against the temple” - point two

“nor yet against Caesar [i.e. Rome]” - point three

“offended” – transgressed

“anything at all” – any thing

**Acts 25:9**

“pleasure” - favor.

Felix did the same thing. Remember Felix wanted to do the Jews a favor; so he turned him over to Festus’ regime. Now Festus wants to do them a favor.

I fully intended to show the Corps that production they recorded for me the other night about the Chilean ambassador who is so filled up with the politics of America that he is going to leave the United States and he’s been an ambassador of the United States to Chile. He’s now moving out of the United States; giving up his home country to move away from it. Did you see that? I filmed it for you. I’m gonna show it to you and show you some of the principles that are happening. What was the first half of that, Bob? That was what I wanted to see too. You remember? Answer, “It had to do with monitoring the money.” That’s it; that they snoop over all your checks in the bank. They know exactly what checks you’re writing, to whom, when and so forth. They can go into any bank and check up on you any time they want to. That was also it. I thought it would be good for you to see it sometime. Maybe when you aren’t so tired we’ll do it sometime.

“Wilt thou go up to Jerusalem, and there be judged of these things before me?” - Now how in the world is Paul going to be judged of Festus in Jerusalem, and get a fairer trial in Jerusalem than he would get in Caesarea in front of Festus? See, he’s trying to do the Jews a favor.

**Acts 25:10**

“stand” - am standing.

“at Caesar’s judgment seat” - In other words; “I’m here in Caesarea at Caesar’s judgment seat. This is the Roman law. I’m a Roman. I’m standing here where I ought to be judged. Not by those birds in Jerusalem.”

“To the Jews have I done no wrong as thou very well knowest” - because, in one of these chapters he had heard this and he knew it, Festus did.

#### **Acts 25:11**

“I appeal unto Caesar” - that was sort of something. One would have thought Paul wouldn’t have had to appeal to Caesar. First of all Felix knew Paul hadn’t done anything wrong, but he left him in jail for 2 years. Festus came along and Festus knew he’d done nothing wrong. Yet, in order to please people, they kept him locked up. They kept pushing him. They finally wanted to push him back to Jerusalem. I do not know if Festus knew about the plot against Paul, if he came back to Jerusalem.

Paul said, “Look, I’m not going back to Jerusalem. No man may deliver me unto them. I appeal unto Caesar.” This was a Roman citizen’s right; that he could appeal to the highest court in the land, if the need were there. That’s exactly what he did here. He appealed and said, “I want to go to Rome.”

#### **Acts 25:12**

“council” - that council is not the Sanhedrin. These are the cabinet members of the governor’s household: so to speak, the chief officers of the government. I believe Festus really wanted to send him back to Jerusalem. And after he conferred with his chief officers, he comes back with this reply:

“Hast thou appealed unto Caesar? Unto Caesar shalt thou go.” - In other words; that’s where he made the decision; “since you appealed to Caesar, now you’re gonna go see Caesar.” That means go to Rome.

#### **Acts 25:13**

“And” - Now

“salute” - pay their respects, because Festus had just come into office. And the protocol called for: that when King Agrippa was in the area, he’d stop by and welcome him into the office. I think I told you that Festus only ruled for 2 years; perhaps 60, 62 A.D

Perhaps Bullinger gives you information on Agrippa and Bernice, but this is Agrippa the II. His father was Agrippa the 1<sup>st</sup>, who died that untimely death in Caesarea; worms ate him up. His great grandfather was King Herod the 1<sup>st</sup>. This was the great Herod line that had such an influence at the birth of Christ, previous and following. King Agrippa II is the last of the children, and Bernice is his sister. Bernice was married to somebody else and then he died and then Bernice came to live with her brother. Then she married Vespasian’s son, Titus. I think she married Titus and she didn’t like the way he did things, so she left him and came back with her brother. According to Josephus, and the historical record, in either 99 or 100 A.D. Herod Agrippa II died in Rome. His sister, at some previous time before this, had been taken by the Emperor, or somebody in Rome, and the people were so mad about it that he never did get to marry her. But she was beauty.

That’s Bernice. Josephus said that they had illicit sexual relations. I think it was Josephus who

said that. But she was quite a gal. Anyway, Agrippa II and Bernice were sister and brother and they came to Caesarea to salute, or to pay their respects, you know, the court, the protocol, to Festus, who was the new governor of the province.

#### **Acts 25:14**

“many days” - means 3, 4 or 5

“Festus declared Paul’s cause unto the King.” - I think the reason he did this is because King Agrippa was a confessing Judaist by religion. In other words; the Herod group all were Jews so to speak, as far as religion is concerned. Perhaps Festus thought he knew a lot more about the Jewish religion than he did. But on the other hand, I think Festus was looking for a way to get rid of Paul, and get it from a higher authority; keep his own skirts clean. I don’t know for sure. But it’s interesting that he would discuss the case, not discuss the case with Herod Agrippa II, but that he would bring Paul forth to appear before Herod, which he does.

“in bonds” – in jail

#### **Acts 25:15**

“desiring” - the word “desiring” is way too weak. It’s asking; asking almost in the sense of demanding. “Look, we’ve slipped you so much money under the table, or we’ve done this and so forth to you, now therefore....”

“desiring *to have* judgment against him” - asking that he be condemned to death - is the text. Condemned to death, that’s what they were asking for.

“judgment” is the word “condemnation” - that he be condemned, or condemnation against him to death. In other words; what the Jews asked for is that: either Festus condemn him to death, or that Festus send him from Caesarea to Jerusalem. One of those two things is what they were asking for.

#### **Acts 25:16**

“manner” – custom

“to die” – delete

“license” - permission

“crime” - accusation

Festus was not nearly as cruel as Felix was. At least Festus had a little respect for Roman law. This is straight Roman law in **verse 16**.

#### **Acts 25:17**

“judgment seat” - the *bēma*

“the man” - that’s Paul; the one

#### **Acts 25:18**

“none accusation” – no charge

“as I supposed” - He was expecting them to really have something concrete for him to put his teeth into, to make the decision of condemnation, but they didn’t have it.

### **Acts 25:19**

“superstition” - That’s really something. They couldn’t accuse him of anything except, certain questions against him of their own superstition. I’m sure Festus never said “superstition” because Herod Agrippa II was a Jew, and if Festus would have said, “of your superstition,” that just wouldn’t have been nice protocol. He said, “of their own religion.”

“one Jesus” - a certain Jesus – it doesn’t say “one Jesus”; a certain Jesus. There were many Jesuses, you know that. The word “Jesus” means “savior.” Anybody who saved anybody at anytime was a “Jesus.” So there were many Jesuses.

“whom Paul affirmed to be alive” - up until this point Agrippa could go right along. Because being Jewish in background, naturally he’d be informed about the Messianic promises and that a Messiah was coming, he could understand. But when he hit this about this Jesus fellow, Jesus man, who was dead, whom Paul affirms to be alive, now we’re into a new thought with Agrippa.

### **Acts 25:20**

“I doubted of such manner of questions” - I was doubtful how to inquire of

Now Festus should have known the cards were stacked, and he did. But he’s trying to do the Jews a favor. That’s exactly it. Man will do so many stupid things just to get other men to favor him.

### **Acts 25:21**

“reserved” – kept

“hearing” - examination

“Augustus” - that’s the emperor. The man’s name was not Augustus, but because of the greatness of the Roman empire the Caesars were referred to as Augustuses or as Caesars. Nero’s the emperor at this time. When Paul heads to Rome, who he will appeal to is Nero. Can you imagine appealing to go to Caesar? Well, he wouldn’t have any less chance than he would with Festus, that’s for sure. Boy, how this whole thing keeps building.

### **Acts 25:22**

Why Agrippa wanted to personally see Paul, I have no idea. Maybe curiosity, maybe because he claimed that the messiah had come, and therefore died and resurrected, I don’t know. But old King Agrippa had something up his sleeve.

### **Acts 25:23**

“and on the morrow” – therefore on the morrow

“the place of hearing,” - the place where the examination was to take place. They would have these raised daises that they’d sit on and they’d all come in with their fancy garb on; their

doctor's degree robes. It was a real gala affair. The king was all dressed up with the crown, the queen in her "duflangees." It was real neat.

After they were all in, Paul was brought in, handcuffed to a soldier.

**Acts 25:24**

"have dealt with me" - have complained about

"crying" - they didn't cry, they just yelled (or cried out), "Kill him, kill him, he ought to be killed."

"not to live any longer" - they wanted, really, to have him executed

**Acts 25:25**

"Augustus" – i.e. Caesar

**Acts 25:26**

"my lord" - How would the Trinitarian boys like to handle that one? Here Caesar is called "lord." That's right. Whenever a governor sent a prisoner to Caesar, he had to send with him, you know: "Why have you indicted him? What are the accusations against him?" Festus had nothing to write, because everything they accused Paul of was of their own religion, and Rome wasn't interested in a religion. Only if a Jewish religious leader would go against Rome leadership politically, then they would object. So he had nothing to write. And I believe that's one more reason why he wanted to sit with Agrippa; to see what Agrippa the king would come up with, which would carry even more weight than his, that he could put in a little letter and send to Nero.

**Acts 25:27**

"crimes" – charges

It just wasn't done. (Not to send the charges with him.)