

Acts Chapter 25

1. Now when Festus had come to the province, after three days he went up from Caesarea to Jerusalem.

A. Now when Festus had come to the province,

1. Festus- means *festive or joyous*

a. *The Jews hated Felix, and they wrote letters to Rome detailing their outrage over his brutality against them. As a result, Felix was replaced as governor by Porcius **Festus**. Festus learned from the mistakes of Felix. Three days after arriving in Caesarea, Festus headed to Jerusalem to meet with the Jewish leaders to establish some sort of working arrangement with the high priest and the Sanhedrin. **They petitioned him:** The Jewish leaders pressured Festus not for a concession or a favor. They wanted Festus to send Paul back to Jerusalem for trial. Their plan was to assassinate Paul on the way ([Act 23:15](#)). - Nelson's Commentary*

2. come- Gr. **epibaino**- to walk up or go up

a. Jerusalem was up in elevation from Caesarea.

3. province- Gr. **eparchia**- the region subject to a prefect

a. The province of Judea.

B. after three days he went up from Caesarea to Jerusalem

1. three days- Gr. **treis hemera**

2. Caesarea- means *severed*

a. Caesarea was the political center for the Roman province of Syria, of which Judea was a part.

3. Jerusalem

a. *The governors of Judea at this time usually resided at Caesarea; but as Jerusalem had been the former capital; as it was still the seat of the religious solemnities; as the Sanhedrin held its meetings there; and as the great, and rich, and learned men, and the priests resided there, it is evident that a full knowledge of the state of the province could be obtained only there. Festus, therefore, having entered upon the duties of his office, early went to Jerusalem to make himself acquainted with the affairs of the nation.*

- Barnes Commentary

2. Then the high priest and the chief men of the Jews informed him against Paul; and they petitioned him,

A. high priest- Gr. **archieus**

1. *The high priest at this time was Ismael, the son of Fabi. He had been promoted to that office by Agrippa (Josephus, Antiq., book 20, chapter 8, section 8). It is probable, however, that the person here intended was Ananias, who had been high priest, and who would retain the name. See the notes on [Act 23:2](#). Some mss. read “high priests” here in the plural number, and this reading is approved by Mill and Griesbach. There is, however, no improbability in supposing that the high priest Ismael might have been also as much enraged against Paul as the others. – Barnes Commentary*

B. chief men- Gr. **protos**

a. *‘The chief of the Jews’ is a general expression signifying the most eminent and influential men in the nation. Several of these would naturally have a seat in the Sanhedrim; but this ‘information against Paul,’ and request that he should be tried by a Jewish tribunal, evidently proceeded from a broader area among the people than would be covered were the reference confined to the supreme council of the Sanhedrim. - Popular NT Commentary*

C. informed- Gr. **emphanizo-** *to enlighten, to exhibit, to disclose*

D. petitioned- Gr. **parakaleo-** *to beseech, to intreat*

1. This is in the present tense in the Greek. They kept beseeching over and over. This shows the blood hungriness of these men. Paul could have avoided them by not going to Jerusalem in the first place. He could have sent the offering to Jerusalem in the hands and care of a delegation of trusted men.

3. asking a favor against him, that he would summon him to Jerusalem— while *they* lay in ambush along the road to kill him.

A. asking a favor against him,

1. **asking-** Gr. **aiteo**

2. **favor-** Gr. **charis-** *grace, favor*

a. They asked for grace and favor from Festus to kill the apostle of grace, and in doing so, they rejected the grace and favor that only came from God, through faith in Jesus Christ.

B. that he would summon him to Jerusalem

1. **summon-** Gr. **metapempo-** *to send after*

C. while they lay in ambush along to road to kill him

1. **lay in ambush-** Gr. **poieo enedra-** *to make a laying in wait to ambush*

- a. This would be their second attempt at their plan, which had previously failed. Of course, this was not mentioned to Festus.

2. **road-** Gr. **hodos**

- a. The road that led to Jerusalem.

3. **kill-** Gr. **anaireo**

4. But Festus answered that Paul should be kept at Caesarea, and that he himself was going *there* shortly.

A. But Festus answered that Paul should be kept at Caesarea,

1. **answered-** Gr. **apokrinomai**
2. **kept-** Gr. **tereo**

- a. *It is probable, however, that he was apprised that Paul was a Roman citizen, and that his case could not come before the Jewish Sanhedrin, but must be heard by himself. As Caesarea was also at that time the residence of the Roman governor, and the place of holding the courts, and as Paul was lodged there safely, there did not appear to be any sufficient reason for removing him to Jerusalem for trial.*

– Barnes Commentary

B. and that he himself was going there shortly

1. **going-** Gr. **ekporeuomai-** *to travel out*
2. **shortly-** Gr. **en tachos-** *in speed*

5. "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."

A. Therefore,

B. he said,

1. **said-** Gr. **phemi**

C. let those who have authority among you go down with me and accuse this man,

1. **authority-** Gr. **dunatos-** *able*

a. Bengel suggests that the expression, 'which among you are able,' signifies 'those among you which are able to perform the journey.' It is better, however, to understand the meaning to be 'those among you which are invested with official authority.' This best reproduces the force of the Greek words *οἱ δυνατοί*. Festus, in his natural desire to gratify the influential persons of the nation over whom he was placed, never forgot that the accused was a Roman citizen.
- Popular NT Commentary

2. **go down**- Gr. **sugkatabaino**- *to walk or go down together*

a. Wherever you went from Jerusalem, it was down.

3. **accuse**- Gr. **kategoreo**

4. **man**- Gr. **aner**

D. to see if there is any fault in him

1. **see**- Gr. not in Greek- omit

2. **fault**- Gr. **atopas**- *out of place; inopportune, unsuitable, absurd; new, unusual, strange; in NT improper, amiss, wicked, noxious, harmful.*

a. There was nothing out of place about Paul except his being out of the will of God for coming to Jerusalem to minister to the Jews in the first place!

6. 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.

A. And when he had remained among them more than ten days,

1. **remained**- Gr. **diatribo**- *to wear away time, to spend time*

2. **ten days**- Gr. **deka hemera**

a. The oldest Greek manuscript texts read :
"not more than eight or ten days."

B. he went down to Caesarea,

1. **went down**- Gr. **katabaino**

a. Leaving Jerusalem in any direction would be heading down.

C. And the next day,

1. **next day**- Gr. **epaurion**

D. sitting on the judgment seat,

1. **sitting**- Gr. **kathizo**

2. judgment seat- Gr. bema

a. *This signified that this hearing was an official Roman trial.*

- MacArthur Study Bible

E. he commanded Paul to be brought

1. **commanded-** Gr. **keleuo**

2. **brought-** Gr. **ago**

7. 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,

A. When he had come,

1. **come-** Gr. **paraginomai-** *to become near*

B. the Jews who had come down from Jerusalem stood about and laid many serious complaints against Paul,

1. **come down-** Gr. **katabaino**

2. **stood about-** Gr. **periistemi**

a. Paul had his adversaries standing all around him, but God who was in the midst of Paul, was greater than them all.

[1 John 4:4](#)

b. This is true of you as well!

3. **laid-** Gr. **phero-** *carried or brought*

4. **serious complaints-** Gr. **barus aitiama-** *heavy charges and accusations*

a. This means they were worthy of maximum punishment, which was death.

C. which they could not prove

1. **prove-** Gr. **apodeiknumi-** *to declare, to show, to prove what kind of person anyone is, to prove by arguments, demonstrate*

a. The burden of proof lies with the prosecution. In this case, they could not prove any of their accusations against Paul.

b. This is not the first trial in which these Jews could not back up any of their accusations against Paul. This was Paul's third trial in which he has defended himself against these charges.

8. 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."

A. while he answered for himself,

1. answered- Gr. *apologeomai*- *to give a reasoned defense*

B. Neither against the law of the Jews,

1. law- Gr. *nomos*

C. nor against the temple,

1. temple- Gr. *hieron*

D. nor against Caesar have I offended in anything at all

1. Caesar

2. offended- Gr. *hamartano*- *to sin*

a. The Jews had charged Paul in these three areas. They charged that he taught against the Law wherever he went. They said he had desecrated the temple by bringing a gentile into it. They also said that Paul preached about another, King- Jesus- instead of Caesar. [Act 21:28](#), [Acts 17:7](#)

9. 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?"

A. But Festus,

B. wanting to do the Jews a favor,

1. wanting- Gr. *thelo*

2. do- Gr. *poieo*

3. favor- Gr. *charis*

a. Since he had only recently begun his administration over the Jews, and they had revolted against the previous governor, Felix.

C. answered Paul and said,

1. answered- Gr. *apokrinomai*

2. said- Gr. *epo*

D. Are you willing to go up to Jerusalem and there be judged before me concerning these things?

1. willing- Gr. *thelo*

2. go up- Gr. *anabaino*

3. judged- Gr. *krino*

a. *Desirous of securing their favor, as he had just entered on his administration. Compare [Act 24:27](#). In this he evinced rather a desire of popularity than an inclination to do justice. Had he been disposed to do right at once, he would have*

immediately discharged Paul. Festus perceived that the case was one that did not come fairly within the jurisdiction of a Roman magistrate; that it pertained solely to the customs and questions among the Jews [Act 25:18-20](#); and he therefore proposed that the case should be tried before him at Jerusalem. It is remarkable, however, that he had such a sense of justice and law as not to suffer the case to go out of his own hands. He proposed still to hear the cause, but asked Paul whether he was willing that it should be tried at Jerusalem. As the question which he asked Paul was one on which he was at liberty to take his own course, and as Paul had no reason to expect that his going to Jerusalem would facilitate the cause of justice, it is not remarkable that he declined the offer, as perhaps Festus supposed he would.
- Barnes Commentary

10. **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.**

A. **So Paul said,**

1. **said-** Gr. **epo**

B. **I stand at Caesar's judgment seat,**

1. **stand-** Gr. **eimi histemi-** *I am and have been standing*

a. Paul is saying here, "No, I am standing here right now and have been on trial before you, being tried as a Roman in a Roman court, and I expect you to rule on my case right here and now!"

2. **judgment seat-** Gr. **bema**

C. **where I ought to be judged**

1. **judged-** Gr. **krino**

D. **To the Jews I have done no wrong,**

1. **no wrong-** Gr. **adikeo oudeis-** *to act unjustly in any one thing*

E. **as you very well know**

1. **know-** Gr. **epiginosko-** *to know fully*

a. *The force of the comparative should be preserved: "You know better than your question implies."*

- Vincent Word Studies

c. Festus knew better than to try this tactic, thinking Paul was ignorant of his rights. Paul would have nothing of it. It is good to know our natural and spiritual rights. We live both on earth and are seated in heavenly places. It is good to know your authority in both realms. If not, we get out of balance and cause ourselves harm.

11. 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."

A. For if I am an offender,

1. **offender-** Gr. *adikeo-* *be unjust*

B. or have committed anything deserving of death,

1. **committed-** Gr. *prasso-* *to practice, perform repeatedly*

2. **deserving-** Gr. *axios-* **worthy**

3. **death-** Gr. *thanatos*

a. Paul knew that if he had been sent to Jerusalem for trial, that it would have meant his certain death.

C. I do not object to dying,

1. **object-** Gr. *paraiteomai-* *to beg off, decline*

2. **dying-** Gr. *apothenesko*

D. but if there is nothing in these things of which these men accuse me,

1. **men-** Gr. *aner*

a. The Jews. He should not have been in Jerusalem at all.

2. **accuse-** Gr. *kategoreo*

E. no one can deliver me to them

1. **deliver-** Gr. *charizomai-* *to grant as a favor*

a. Paul had read into what Festus was trying to do. He realized he was just trying to curry the favor of the Jews with his request to move Paul to be judged in Jerusalem. He also knew why the Jews had asked this: they wanted to kill him on the way.

F. I appeal to Caesar

1. **appeal-** Gr. *epikaleomai*

2. **Caesar**

- a. *I appeal to the man emperor, and carry my cause directly before him. By the Valerian, Porcian, and Sempronian laws, it had been enacted that if any magistrate should be about to beat, or to put to death any Roman citizen, the accused could appeal to the Roman people, and this appeal carried the cause to Rome. The law was so far changed under the emperors that the cause should be carried before the emperor instead of the people. Every citizen had the right of this appeal; and when it was made, the accused was sent to Rome for trial. Thus, Pliny Eph. 10, 97 says that those Christians who were accused, and who, being Roman citizens, appealed to Caesar, he sent to Rome to be tried. **The reason why Paul made this appeal was that he saw that justice would not be done him by the Roman governor. He had been tried by Felix, and justice had been denied him, and he was detained a prisoner in violation of law, to gratify the Jews; he had now been tried by Festus, and saw that he was pursuing the same course; and he resolved, therefore, to assert his rights, and remove the cause far from Jerusalem, and from the prejudiced people in that city, at once to Rome.** -Barnes Commentary*
- b. Both Paul's desire to visit Rome and the word of the Lord that he would appear and witness before Caesar would come to pass. [Acts 27:24](#)

12. **Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar? To Caesar you shall go!"**

A. **Then Festus,**

B. **when he had conferred with the council,**

1. **conferred-** Gr. **sullaleo-** *to speak with*

2. **council-** Gr. **sumboulion-** *a deliberative body*

- a. *With his associate judges, or with those who were his counselors in the administration of justice. They were made up of the chief persons, probably military as well as civil, who were about him, and who were his assistants in the administration of the affairs of the province.*

- Barnes Commentary

C. **answered-** Gr. **apokrinomai**

D. **You have appealed to Caesar**

1. **appealed-** Gr. **epikaleomai**

E. **To Caesar you shall go**

1. **go-** Gr. **poreuomai-** *to travel*

a. *He was willing in this way to rid himself of the trial, and of the vexation attending it. He did not dare to deliver him to the Jews in violation of the Roman laws, and he was not willing to do justice to Paul, and thus make himself unpopular with the Jews. He was, therefore, probably rejoiced at the opportunity of thus freeing himself from all the trouble in the case in a manner against which none could object. – Barnes Commentary*

13. **And after some days King Agrippa and Bernice came to Caesarea to greet Festus.**

A. **days-** Gr. **hemera**

B. **King Agrippa-** Agrippa means *wild-horse tamer*

1. *King Herod Agrippa II., son of Herod Agrippa I., who died so miserably at the Cæsarea festival, A.D. 44-45 (see chap. [Act 12:21-23](#)), and great-grandson of Herod the Great, was the last of that famous line of Idumean princes, vassals of Rome, who played so distinguished a part in the story of Israel during the last fifty years of the existence of the Jews as a separate nationality. This Agrippa II. was only seventeen years old when his father the king died in the sudden manner above described (Acts 12). The young prince was then at Rome, and was the intimate friend of the imperial family. Claudius, the emperor, had he not been dissuaded from his purpose by his freed men and counsellors, would have at once appointed him to the royal succession in Judæa; but it was urged that he was too young to guide the destinies of that stormy province. So Cuspius Fadus was sent out as Procurator instead; but in about four years, when the young Agrippa was twenty-one years old, Claudius bestowed on him the principality of Chalcis, just then vacant owing to the death of his uncle Herod, king of that territory. With Chalcis, Claudius entrusted the young Agrippa with the presidency of the Jerusalem temple,*

and the power of appointing at his pleasure the high priest. This was in A.D. 49, the eighth year of his (Claudius') reign. Later on, the emperor added to his friend's dominions the tetrarchy of Philip and Lysanias (see [Luk 3:1](#)), and conferred on him the coveted title of king. Agrippa II., then a powerful subject monarch, fixed his residence at Cæsarea Philippi, which he enlarged greatly and beautified, and subsequently called it, in honour of the reigning emperor, Neronias. Nero, on his accession, had also shown much favour to the young Jewish sovereign, and had added to his dominions the city of Tiberias and part of Galilee. Justice has hardly been done to this 'last of the Herods.' He had a difficult part to play in the stormy times which preceded the great catastrophe. He owed everything to Rome, and the reigning imperial family, and naturally was strongly attached to the Empire which had adopted him, and that family which seemed never weary of showing him kindness and consideration. This, should surely be taken into account when his Roman tastes and leanings are unfavourably criticised. Josephus writes much of him, and generally in a hostile spirit; for instance, he relates how, during the procuratorship of this very Festus, he had a long and serious quarrel with the Jews about his palace at Jerusalem. They alleged he had built it so high as to overlook the temple and sanctuary. The majority of the Jews, indeed, seemed to have looked upon him, though wrongfully, as a kind of spy set over them by the hated imperial government. But all through the bloody, terrible war which ended in the total collapse and ruin of the Jewish nationality, King Agrippa seems to have acted well and nobly, endeavouring constantly to act the part of a mediator between the Jews, bent on their own destruction, and the haughty Roman claims; at times even, in his longing to bring about a peace, he risked his life. He died at an advanced age, having survived the fall of the city and the destruction of his nation a great many years, apparently in the third year of the Emperor Trajan, A.D. 99. - Popular NT Commentary

C. Bernice- means victorious

- 1. She was sister of Agrippa. She had been married to Herod, king of Chalcis, her own uncle by her father's side. After his death she proposed to Polemon, king of Pontus and part of Cilicia, that if he*

would become circumcised she would marry him. He complied, but she did not continue long with him. After she left him she returned to her brother Agrippa, with whom she lived in a manner such as to excite scandal. Josephus directly charges her with incest with her brother Agrippa. – Barnes Commentary

2. Titus Vespasian [the general overseeing the overthrow of Jerusalem in 70 A.D.] fell in love with her, and would have made her empress, had he not been prevented by the clamor of the Romans.

D. **came**- Gr. **katantao**- *to arrive*

E. **greet**- Gr. **aspazomai**- *to embrace*

14. 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,

A. When they had been there many days,

1. **days**- Gr. **hemera**

- a. Again, another trial has come and gone, and nothing is happening with Paul's case. He had appealed to Caesar but he is still there many days later. It appears Festus is still hoping that Paul will pay him off so he can be set free.

B. Festus laid Paul's case before the king,

1. **laid**- Gr. **anatithemai**- *to set forth*

2. **case**- Gr. **kata**- *things*

- a. After several years Paul's case became a cold case!

3. **king**- Gr. **basileus**

C. saying- Gr. **lego**

D. There is a certain man left a prisnor by Felix

1. **man**- Gr. **aner**

2. **left a prisoner**- Gr. **kataleipo desmios**

- a. Paul was a left-over from Felix, and no, he was still held prisoner, by Festus.

15. about whom the chief priests and the elders of the Jews informed me, when I was in Jerusalem, asking for a judgment against him.

A. about whom the chief priests and the elders of the Jews informed me,

1. **chief priests**- Gr. **archiereus**

2. **elders**- Gr. **presbuteros**- *mature ones*

3. **informed-** Gr. **emphanizo-** *to enlighten, bring to light*

B. **when I was in Jerusalem,**

C. **asking for a judgment against him**

1. **asking-** Gr. **aiteo**

a. Often, when a new boss comes in, those who did not get what they wanted under the old boss will see a fresh opportunity to get what they wanted. The Jews saw in Festus a new opportunity to get at Paul and kill him.

2. **judgment against-** Gr. **dike kata-** *justice against*

a. They requested that Festus hand over Paul to them without a proper Roman trial. Of course, Festus rejected that.

16. **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.'**

A. **To them I answered,**

1. **answered-** Gr. **apokrimomai**

B. **It is not the custom of the Romans to deliver any man to destruction before the accused meets the accusers face to face,**

1. **custom-** Gr. **ethos-** *a custom, usage, habit, an institute, rite*

a. *He here states the reasons which he gave the Jews for not delivering Paul into their hands. In [Act 25:4-5](#), we have an account of the fact that he would not accede to the requests of the Jews; and he here states that the reason of his refusal was that it was contrary to the Roman law. Appian, in his Roman History, says, "It is not their custom to condemn men before they are heard." Philo (DePraesi. Rom.) says the same thing. In Tacitus (History, ii.) it is said, "A defendant is not to be prohibited from adducing all things by which his innocence may be established." It was for this that the equity of the Roman jurisprudence was celebrated throughout the world. – Barnes Commentary*

2. **deliver-** Gr. **charizomai-** *to give as a gift*

a. Doing something that is against the law as a favor for someone is a perversion of justice. The Romans believed in justice, especially for its citizens.

3. **man**- Gr. **anthropos**- *mankind, this is male or female*

4. **destruction**- Gr. **apoleia**

5. **accused**- Gr. **kategoreo**

6. **meets**- Gr. **echo**- *have*

7. **accusers**- Gr. **kategoros**

8. **face to face**- Gr. **kata prosopon**

a. Paul had already had several face-to-face meetings with his accusers!

C. and has opportunity to answer for himself concerning the charge against him

1. **opportunity**- Gr. **lambano topos**- *to receive place*

a. Paul had been given this opportunity several times to give his defense before his accusers, but justice had not been done towards him.

2. **answer**- Gr. **apologeia**- *to give a defense*

3. **charge**- Gr. **egklema**- *an accusation, charge, crimination*

17. 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.

A. Therefore when they had come together,

1. **come together**- Gr. **sunerchomai**

B. without any delay,

1. **delay**- Gr. **anabole**- *a putting or throwing off*

a. After this there has been nothing but delay!

C. the next day I sat on the judgment seat and commanded the man to brought in

1. **next day**- Gr. **hexes**

2. **sat**- Gr. **kathizo**

3. **judgment seat**- Gr. **bema**

4. **commanded**- Gr. **keleuo**

5. **man**- Gr. **aner**

6. **brought in**- Gr. **ago**

18. When the accusers stood up, they brought no accusation against him of such things as I supposed,

A. When the accusers stood up,

1. **accusers**- Gr. **kategoros**

2. **stood up**- Gr. **histemi**

B. they brought no accusation against him of such things as I supposed

1. **brought**- Gr. **epiphero**- *to bring up*

2. **accusation**- Gr. **aitia**

3. **supposed**- Gr. **huponoeo**- *to privately think, conjecture, surmise*

a. *No charge as I expected of a breach of the peace; of a violation of the Roman law; of atrocious crime. It was natural that Festus should suppose that they would accuse Paul of some such offence. He had been arraigned before Felix; had been two years in custody; and the Jews were exceedingly violent against him. All this, Festus would presume, must have arisen from some flagrant and open violation of the laws. – Barnes Commentary*

19. but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.

A. but had some questions against him about their own religion and about a certain Jesus,

1. **questions**- Gr. **zetema**- *a search, debate*

2. **religion**- Gr. **deisidomonía**- *fear of the gods; in a bad sense, superstition; a form of religious belief*

a. *This word properly denotes “the worship or fear of demons”; but it was applied by the Greeks and Romans to the worship of their gods. – Barnes Commentary*

b. *The Jews had made the Word of God into their religion. It was not intended to be so by God.*

B. who had died,

1. **died**- Gr. **thnesko**

C. whom Paul affirmed to be alive

1. **affirmed**- Gr. **phasko**- *to affirm, allege, portend or profess*

2. **alive**- Gr. **zao**

20. 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.

A. And because I was uncertain of such questions,

1. **uncertain**- Gr. **aporeo**- *having no way to move forward*

- a. This is covering himself. The real reason he asked if Paul would go to Jerusalem was to grant the Jews a favor and get on their good side.

2. **questions-** Gr. **zetesis**

B. I asked whether he was willing to go to Jerusalem and there be judged concerning these matters

1. **asked-** Gr. **lego-** *to say*
2. **willing-** Gr. **boulomai**
3. **judged-** Gr. **krino**
4. **matters-** Gr. **touton-** *these things*

21. 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."

A. But when Paul appealed to be reserved for the decision of Augustus,

1. **appealed-** Gr. **epikaleomai-** *to call upon*
2. **reserved-** Gr. **tereo-** *kept*
3. **decision-** Gr. **diagnosis-** *in a legal sense, examination, opinion, decision*

1. We get our English **diagnosis** from this Greek word.
2. We need to do this in our everyday lives. Some people want to pass judgment on us. They make a diagnosis about us and our condition. We need to appeal to God's judgment and His diagnosis of us and our situation.
3. Refuse to be judged by men. Let your case be kept for the revelation of God's opinion of you. Let God defend you! Do not try to defend yourself. Hold yourself for His defense of you, which will be favorable! Why does it really matter what anyone thinks of you? Someone judging you is a very light thing. 1 Cor. 4:3 It only matters what God says about you, as well as His decision and diagnosis.

4. **Augustus-** means *venerable*

- a. *Augustus and Caesar were used as terms of office: each meant the Roman emperor. At that time, this emperor was Nero.* -Family NT Commentary

B. I commanded him to be kept till I could send him to Caesar

1. **commanded-** Gr. **keleuo**
2. **kept-** Gr. **tereo**

3. **send-** Gr. **pempo**

4. **Ceasar**

a. *It was usual for a Roman emperor to be called Caesar, from Julius Caesar, the first of them, also to be called Augustus, from Octavius Augustus, the second emperor.*

- Gill Commentary

22. **Then Agrippa said to Festus, "I also would like to hear the man myself."
"Tomorrow," he said, "you shall hear him."**

A. **Then Agrippa said to Festus,**

1. **said-** Gr. **epo**

B. **I also would like to hear the man myself**

1. **would-** Gr. **boulomai-** *to resolve*

a. It was Agrippa's idea to listen to Paul. Festus did not ask him to. Festus was no doubt glad to hear that Agrippa wanted to hear the case so he could get advice on what to say to Caesar about why he was sending Paul to him. At this point, he really did not have much to say.

2. **hear-** Gr. **akouo**

3. **man-** Gr. **aner**

C. **Tomorrow-** Gr. **aurion**

D. **he said, you shall hear him**

1. **hear-** Gr. **akouo**

23. **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.**

A. **So the next day,**

1. **next day-** Gr. **epaurion**

B. **when Agrippa and Bernice had come with great pomp,**

1. **come-** Gr. **erchomai**

2. **great pomp-** Gr. **polus phantasia-** *much show, showy appearance, display, pomp*

B. **and had entered the auditorium with the commanders and the prominent men of the city,**

entered- Gr. **eiserchomai**

1. **auditorium**- Gr. **akroaterion**- *The court-room, or the place where the judges heard and tried causes.*
2. **commanders**- Gr. **chiliarchos**
3. **prominent men**- Gr. **kata exoche aner**- *outstanding men, important or prominent*
4. **city**- Gr. **polis**

D. at Festus' command Paul was brought in

1. **command**- Gr. **keleuo**
2. **brought in**- Gr. **ago**- *to be lead or escorted*

24. 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.

A. And Festus said,

1. **said**- Gr. **epo**

B. King Agrippa and all the men who are here present with us,

1. **men**- Gr. **aner**
2. **present**- Gr. **sumparemi**- *to be at hand together*

C. you see this man about whom the whole assembly of the Jews petitioned me,

1. **man**- Gr. **touton**- *this one*
2. **whole assembly**- Gr. **pas plethos**- *all the large number*
3. **petitioned me**- Gr. **entugchano**- *to intreat, to intercede*

D. both at Jerusalem and here,

1. This shows their repeated attempts on Paul's life and their great animosity towards Paul. Paul had no chance of going to Jerusalem and not getting this response. This is why the Spirit kept trying to get Paul to stop going.

E. crying out that he was not fit to live any longer

1. **crying out**- Gr. **epiboao**
2. **fit to live**- Gr. **dei me zoa**- *must not live*

25. 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.

A. But when I found that he had committed nothing deserving of death,

1. **found**- Gr. **heurisko**

2. **committed**- Gr. **prasso**- *to practice*

a. This word refers to the practice of an action on a regular basis as opposed to a one-time action.

3. **deserving**- Gr. **axios**- *worthy*

4. **death**- Gr. **thanatos**

B. and that he himself had appealed to Augustus,

1. **appealed**- Gr. **epikaleomai**- *to call upon*

C. I decided to send him

1. **decided**- Gr. **krino**- *to decide or judge*

2. **send**- Gr. **pempo**

26. **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.**

A. I have nothing certain to write to my lord concerning him

1. **certain**- Gr. **asphales tis**- *sure thing*

2. **write**- Gr. **grapho**

a. When a lower ruler sent a prisoner up to a higher official, they had to explain why they were doing so in clear writing. They had to justify it adequately and clearly.

3. **lord**- Gr. **kurios**

a. *To the emperor - to Caesar. This name Lord the Emperors Augustus and Tiberius had rejected, and would not suffer it to be applied to them. Suetonius (Life of Augustus, v. 53) says "the appellation of Lord he always abhorred as abominable and execrable." See also Suetonius' Life of Tiberius, v. 27. The emperors that succeeded them, however, admitted the title, and suffered themselves to be called by this name. Nothing would be more satisfactory to Nero, the reigning emperor, than this title. - Barnes Commentary*

B. Therefore I have brought him out before you,

1. **brought**- Gr. **proago**

a. Festus claims credit for bringing Paul before Agrippa, but Agrippa first stated that he wanted to hear from Paul himself.

C. and especially before you,

D. King Agrippa,

1. This fulfills the word of God to Paul that he would stand before kings and give witness to Christ. [Acts 9:15](#)

E. so that after examination has taken place I may have something to write

1. **examination-** Gr. **anakrisis-** *investigation*
2. **taken place-** Gr. not in Greek- omit
3. **write-** Gr. **grapo**

a. Festus has already examined Paul. Here, he is handing his job over to Agrippa. Instead of himself writing to Caesar, he wants to have Agrippa send a message himself to Nero, so that the pressure is off of him.

27. For it seems to me unreasonable to send a prisoner and not to specify the charges against him."

A. seems- Gr. **dokeo**

B. unreasonable- Gr. **alogos-** *illogical*

1. *Festus felt that he was placed in an embarrassing situation. He was about to send a prisoner to Rome who had been tried by himself, and who had appealed from his jurisdiction, and yet he was ignorant of the charges against him, and of the nature of his offences, if any had been committed. When prisoners were thus sent to Rome to be tried before the emperor, it would be proper that the charges should be all specified, and the evidence stated by which they were supported, Yet Festus could do neither, and it is not wonderful that he felt himself perplexed and embarrassed, and that he was glad to avail himself of the desire which Agrippa had expressed to hear Paul, that he might be able to specify the charges against him. – Barnes Commentary*

C. send- Gr. **pempo**

D. prisoner- Gr. **desmios**

E. charges- Gr. **aitia-** *charge of crime, accusation*