

# Acts 25

## Paul's Trial Before Festus

### A. Paul appeals to Caesar to avoid a plot against his life.

#### 1. (1-3) When Felix is replaced, Paul's Jewish accusers decide to re-try the case against Paul.

---

*(1) Now when Festus had come to the province, after three days he went up from Caesarea to Jerusalem. (2) Then the high priest and the chief men of the Jews informed him against Paul; and they petitioned him, (3) asking a favor against him, that he would summon him to Jerusalem; while they lay in ambush along the road to kill him.*

---

Acts 24 ended with the \_\_\_\_\_ - from the governorship of Antonius Felix to that of Porcius Festus. Felix was undoubtedly a \_\_\_\_\_ man, but history tells us Festus was a basically \_\_\_\_\_ man. He governed well, despite all the problems left him by Felix.

The statement, "after three days he went up from Caesarea to Jerusalem" hints at the good and \_\_\_\_\_ leadership of Festus.

Though it had been \_\_\_\_\_ years, the case of Paul was still important to the religious leaders.

We can see that Paul's generous imprisonment in Caesarea was actually a providential provision of \_\_\_\_\_ custody against the murderous intentions of the religious leaders.

The religious leaders knew that Paul would be \_\_\_\_\_ in any fair trial.

We see a growth of \_\_\_\_\_.

#### 2. (4-6a) Festus refuses to put Paul on trial again in Jerusalem.

---

*(4) But Festus answered that Paul should be kept at Caesarea, and that he himself was going there shortly. (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." (6a) And when he had remained among them more than ten days, he went down to Caesarea.*

---

We don't know if Festus \_\_\_\_\_ the intentions of the Jewish leaders or not.

Festus was willing to put Paul on trial \_\_\_\_\_, to resolve the matter. Yet he insisted that it would happen in Caesarea, not in Jerusalem.

### **3. (6b-8) Festus re-opens the trial in Caesarea.**

---

*(6b) And the next day, sitting on the judgment seat, he commanded Paul to be brought. (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, (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."*

---

Once again Paul was on trial before a \_\_\_\_\_ ruler, accused by religious leaders.

As before, the religious leaders made accusations \_\_\_\_\_ evidence against Paul.

Many in the Bible were the target of \_\_\_\_\_ accusations (such as Joseph and Daniel).

### **4. (9-12) Paul appeals his case to Caesar.**

---

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

---

Though he was a good man, Festus also understood that it was important for him to have and keep a good relationship with the \_\_\_\_\_ people of his province.

Paul's standing as a Roman citizen apparently prevented Festus from \_\_\_\_\_ the trial to be moved to Jerusalem, so he asked Paul about this.

If he did know, then he knowingly asked Paul to walk into an \_\_\_\_\_ and be murdered.

Paul saw through the \_\_\_\_\_ against his life. Therefore, he demanded to stand trial before Caesar.

Rightly and wisely, Paul wanted to \_\_\_\_\_ martyrdom if he could.

He was convinced that the \_\_\_\_\_ was on his side and that he could win in a fair trial.

It was the \_\_\_\_\_ of every Roman citizen to have his case heard by Caesar himself, after initial trials and appeals failed to reach a satisfactory decision.

Paul appealed specifically to Caesar \_\_\_\_\_, who was later an notorious enemy of Christians.

## **B. Paul's hearing before King Agrippa.**

### **1. (13-14a) Herod Agrippa and Bernice visit Caesarea.**

---

*(13) And after some days King Agrippa and Bernice came to Caesarea to greet Festus. (14a) When they had been there many days, Festus laid Paul's case before the king,*

---

Agrippa was known as an \_\_\_\_\_ in Jewish customs and religious matters.

Now Paul stood before the \_\_\_\_\_ in line of the Herods, Herod Agrippa.

Bernice was Agrippa's \_\_\_\_\_.

Festus, new to his post and perhaps unfamiliar with Jewish traditions and customs, seemed to be somewhat \_\_\_\_\_ by Paul's case.

The case was probably confusing to Festus because of the lack of \_\_\_\_\_ evidence.

This appearance before King Agrippa was really a \_\_\_\_\_, and not a *trial*; Agrippa did not have jurisdiction in the matter.

### **2. (14b-22) Festus explains the case involving Paul to the visiting King Agrippa.**

---

*(14b) Saying: "There is a certain man left a prisoner by Felix, (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. (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.' (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. (18) When the accusers stood up, they brought no accusation against him of such things as I supposed, (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. (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. (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." (22) Then Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him."*

---

The religious leaders hoped that Festus would decide against Paul \_\_\_\_\_ ever hearing Paul's defense.

Festus was surprised, thinking that their accusations against Paul were \_\_\_\_\_.

The words "a certain Jesus" show that Festus didn't know \_\_\_\_\_ about Jesus.

The limited knowledge Festus \_\_\_\_\_ have regarding Paul's preaching shows that in his preaching, Paul emphasized the death and resurrection of Jesus.

By implication, it also shows that Paul emphasized *the* \_\_\_\_\_.

Agrippa's curiosity meant that Paul would have \_\_\_\_\_ opportunity to speak God's truth to a Gentile ruler.

### **3. (23) Paul the prisoner is brought before Agrippa, Bernice, and Festus.**

---

*(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.*

---

This was more than a hearing of evidence; it was an \_\_\_\_\_.

All the pomp and pageantry was meant to communicate who was \_\_\_\_\_, and who wasn't important.

Most everyone present – excepting, possibly, the Apostle Paul – was \_\_\_\_\_ in their estimation of who was important and who was not.

### **4. (24-27) Festus makes an opening statement at the hearing of Paul before Agrippa.**

---

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

---

They clearly state that Festus understood that Paul was \_\_\_\_\_.

Festus wanted to use this trial to to have something to write to prepare an official \_\_\_\_\_ for Paul's upcoming trial before Caesar.

Paul was so innocent that Festus could not actually \_\_\_\_\_ or specify the charges against him.