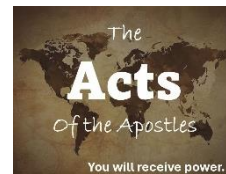




## Paul Stands Trial Before Festus Acts 25:1-25:27 (Lesson #33)



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Ten-point outline of Chapter 25:

- 1) After only three days following his arrival in the province, Festus goes to Jerusalem where he encounters Jewish leaders who urge him to summon Paul to Jerusalem (25:1-3).
- 2) Festus instead recommends that those who have charges against Paul should accompany him to Caesarea and there they can bring their charges against Paul (25:4-5).
- 3) The day following their arrival in Caesarea, Festus took his seat on the tribunal and the Jews present leveled many serious charges, none of which they could prove, against Paul (25:6-7).
- 4) Paul argued that he had not violated any laws (Jewish or Roman) (25:8).
- 5) Then Festus, because he wanted to do the Jews a favor, asked Paul if he would go to Jerusalem and there stand trial, at which point Paul declared that Festus knew he was innocent and he made a formal appeal to Caesar (25:9-11).
- 6) After conferring with his council, Festus informed Paul he would be sending him to Caesar (25:12).
- 7) After some days, King Agrippa II and Bernice arrived in Caesarea. Festus took this opportunity to share all that had happened with Paul and the Jewish leaders and his concern that he did not have any formal charges to make against Paul to the Emperor (25:13-21).
- 8) At this point King Agrippa II informed Festus, he would like to hear from Paul (25:22).
- 9) The next day, in a great show of pomp and grandeur, Paul was brought before Agrippa, Bernice, and other prominent men in Caesarea, where once again Festus reviewed all that had happened with Paul (25:23-27).
- 10) After Festus' opening statements, Agrippa gave permission for Paul to speak and Paul commenced his defense (26:10).

Today we meet three new players, Festus, King Agrippa II, and Bernice.

Let's start with Festus, his full name as mentioned at the end of last week's text was Porcius Festus. Not much is known about Festus, but overall history reports that he was fair and reasonable (unlike his predecessor Felix or the governor who would follow him Luceius Albinus).

It seems his reign was plagued by things Felix had done as well as things that King Agrippa II would do in Jerusalem related to the office of the high priest and a wall that Agrippa erected at the temple. During his reign hostility between Rome and the Jews rose sharply.

He died two years into his reign.

The next person we will meet in the text is Herod Agrippa II. He was born in 27AD, the son of Herod Agrippa I. He died childless around 93AD and would be the last ruler of the Herodian dynasty.

Keep in mind, his great-grandfather Herod the Great, in an attempt to kill Jesus as a baby, gave the order to execute the babies in Jerusalem. His grandfather (Aristobulus) was murdered by his great grandfather, while his great uncle Herod Antipas, was the ruler who executed John the Baptist, and later tried Jesus. It was his father Herod Agrippa I who killed James the apostle and had Peter locked up in prison, fully intending to execute him after the Passover celebration was over.

Herod Agrippa II came from a line of evil men.

He was also the brother of Drucilla, (Felix's wife from last week) and Bernice who we will talk about in a moment.

Herod Agrippa II was educated in the court of Emperor Claudius. His father died when he was 17 and due to his young age, Claudius decided to keep him in Rome.

At 21 years of age, (around 48AD) Herod Agrippa II was appointed as the King of Chalcis (a small province north of Israel), and it is the reason that Luke refers to him as King.

Later, Agrippa II gave up the kingdom of Chalcis, and Claudius appointed him over the territories that were previously governed by Phillip. He was also given authority over the Jewish temple and the ability to appoint the high priest. He created a lot of friction between the Jews and Rome by changing the high priest a number of times.

The last person we will meet in our text this morning is Agrippa II's other sister (not Drusilla) Bernice.

We do not know a lot about Bernice, but we do know she was married three times. After the death of her second husband, she lived with her brother Agrippa II. It is rumored that she had an incestuous relationship with him.

She then married a third time, but later moved back in with her brother, picking back up (as least according to the rumors) the incestuous relationship. She was in every way imaginable a true Herod.

***Vs 1 - Now three days after Festus had arrived in the province, he went up to Jerusalem from Caesarea.***

Nero has recalled Felix due to his poor leadership and numerous problems that had occurred under his jurisdiction and in Jerusalem.

Nero assigned Porcius Festus as the new Governor or Procurator of Judea. This marks the beginning of Festus procuratorship.

Festus arrived in the providence of Judea and he went up to Jerusalem from Caesarea. This shows how important Jerusalem was to the governor. He wasted no time before he went to Jerusalem.

He likely arrived in Caesarea, got some type of turnover, and then headed to Jerusalem.

***Vs 2-3 - And the chief priests and the principal men of the Jews laid out their case against Paul, and they urged him, 3 asking as a favor against Paul that he summon him to Jerusalem — because they were planning an ambush to kill him on the way.***

Upon Festus' arrival in Jerusalem, we are told that he met with the "chief priests" and the principal men of the Jews.

Chief Priests – They are likely the Sadducees who headed the 24 courses of the Levitical priesthood.

Principal men – The Greek word here means "leading men." This is likely the Pharisees who are part of the Sanhedrin, but we cannot be sure, for Luke does not say "the council."

Then this group: **laid out their case against Paul.**

**Let's pause for a second...**

Paul has been in prison in Caesarea for two years and the minute the new Roman Governor over Judea arrives in Jerusalem, these Jews are still stewing about Paul and immediately **laid out their case against him!**

You will **see this in a moment**, but it appears that **first they explained the case involving Paul to Festus** and asked that **Festus find Paul guilty of these alleged crimes and execute him.**

**CONSIDER:** This is a wicked conspiracy (ambush) that involves some of the most religious men in Israel at this time. What does this say about these men?

**CONSIDER:** Have you ever considered that Paul's house arrest for two years in Caesarea, was God providentially protecting Paul?

It seems, and you will see this play out, that **Festus did not go for that plan**, at which point it seems they pivoted and asked the new Governor of Judea to summon Paul to come to Jerusalem (**under the pretense of a trial here**) because they plan to ambush him on the way.

This is the exact same type of conspiracy we saw two years ago that resulted in Paul being shuttled off during the night, under the protection of 470 soldiers and 2 centurions. This is just another version of the conspiracy of the 40, that we read about in Acts 23.

**QUICK QUESTION:** Why do you think they were in such a hurry to kill Paul rather than to get justice?

As you think about their hatred for Paul, consider his love for them (Rom 9:1-3).

**Equally**, the only thing Paul has done was placed faith in Jesus Christ as the promised Messiah and they are bent on taking his life!

*Vs 4-5 - Festus replied that Paul was being kept at Caesarea and that he himself intended to go there shortly. 5 "So," said he, "let the men of authority among you go down with me, and if there is anything wrong about the man, let them bring charges against him."*

Festus replied that Paul is being currently held under house arrest in Caesarea, but he intends to go to Caesarea shortly. After all, that is where **his palace is located and the seat of the Roman government**.

Then Festus provides an alternative solution. Let **men of authority** (likely the Sanhedrin), go down with me to Caesarea, **there we will hold a new trial**, if there is **anything wrong** "about the man" let those who **have information bring charges against him**.

I suppose this is a good plan, but in all honesty this plan has been executed by Felix two years ago and no wrong was found in Paul.

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*Vs 6 - After he stayed among them not more than eight or ten days, he went down to Caesarea. And the next day he took his seat on the tribunal and ordered Paul to be brought.*

Festus stayed no more than a week and a half before he **headed back down to Caesarea**. The day after his arrival in Caesarea, **Festus took his seat on the tribunal** and ordered Paul to be brought forth.

Taking his seat on the Roman tribunal brought with it the legal formality of a Roman trial. Paul is now on trial before Festus.

Two years have elapsed since the last mistrial, and here, Festus orders Paul to be brought forth for a new trial.

*Vs 7 - When he had arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him that they could not prove.*

When Paul arrived, Luke records that the Jews that had come down from Jerusalem with Festus stood around Paul and they brought many and serious charges against Paul.

Imagine if they brought the Sanhedrin, this would be 71 Jewish leaders, 70 leaders plus the high priest and these men are all hurling false charges against Paul.

Although they did not have facts on their side, although they did not have eyewitnesses on their side, they did have the numbers.

I can picture in my mind, Festus on the tribunal, Paul in front of him, **and seventy-one angry Jews around him, in a half-circle hurling numerous and serious charges against him!**

The Greek word translated **serious** is **βαρύς (barus)**, it means **weighty, severe, or heavy** charges.

Yet they could not actually prove any of them. **They had the numbers, but they did not have the facts! So in place of the facts, they provided a barrage of serious charges against Paul.**

This seems very similar to what happened with Paul before Felix.

**Finally, just in passing notice this time they did not bring a lawyer to argue their case.**

**APPLICATION:** We should not be surprised when lost people bring false charges against the church or individual believers. Consider Joseph or Daniel. But never forget Jesus is our defense (Rom 8:33-34).

**John MacArthur** summed it up this way: *“Two years had passed since Paul’s trial before Felix, but they still had no witnesses, no evidence, and therefore no case.”*

***Vs 8 - Paul argued in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense."***

Just like when Paul was before Felix, Paul provided his own defense.

Let’s follow Paul’s **three main points:**

- 1) I have **not broken Jewish law**. I have not committed any offense against Jewish law.
- 2) I have **not committed any offenses against the temple**. This was actually the only charge made during the first trial, although it was not based on facts.
- 3) I have **not broken any Roman laws**. I have not committed any offenses against Caesarea. This would have included rebellion, sedition or stirring up riots.

**NOTICE:** Paul continues, in spite of being falsely imprisoned for two years, to respond calmly, respectfully, and relies on the facts.

**APPLICATION:** When wrongly charged, we should follow Paul’s example.

**Festus is on the horns of the same dilemma that impaled Felix.**

***Vs 9 - But Festus, wishing to do the Jews a favor, said to Paul, "Do you wish to go up to Jerusalem and there be tried on these charges before me?"***

Then Luke tells us that Festus, wanted to **do the Jews a favor**, he wanted to **score some political points with the Jews**. So, Festus said to Paul: ***"Do you wish to go up to Jerusalem and there be tried on these charges before me?"***

At this point in the text, I wish I could read Festus’ mind! Is he asking Paul this to see what he will say, is he asking this because he really wanted to try him in Jerusalem? Is this in any way nefarious?

But let’s be honest and you will actually see it in a second. Festus at this point knows that Paul is not guilty of breaking any laws, Festus knows that Paul is innocent.

Festus had heard his case, what did location matter?

I do wonder was Festus thinking we will **go to Jerusalem and I will turn him over to the Sanhedrin**, let them judge Paul, and I will **wash my hands** (like Pontious Pilate did some 25 years earlier with Jesus) of this whole matter? **We do not know.**

For reasons that we can only guess, Festus asked Paul; do you want to go to Jerusalem and be tried on these charges? Keep in mind, these are the charges that Luke said could not be proven!

Now before we read the next verse, I wish I could read Paul's mind.

**If you were Paul, knowing all that you know, what would you be thinking? What would you say? How would you answer this inquiry?**

*Vs 10 - But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried. To the Jews I have done no wrong, as you yourself know very well.*

The Luke records for us Paul's response.

Paul said, I imagine very calmly, **I am before a Roman tribunal; I am before ultimately Caesar's tribunal.** This is **where I should be tried**, for I am a Roman citizen, and I have done no wrong to the Jews.

**As you yourself know.** This seems to be directed at Festus.

**THAT IS BOLD!**

I can picture in my mind, he looks at Festus and declares, I am standing where I should be standing, and I am innocent of all charges, and **YOU (FESTUS) know this VERY WELL.**

The Greek word for **know** is **ἐπιγινώσκω (epiginosko)**, it means to know something through study and research, it means something that is learned after a review of the facts.

**You well (καλλίον) (kallion), know (ἐπιγινώσκω) (epiginosko)** that I am innocent!

**This was a rebuke and a call to integrity.** Unfortunately, Festus did not answer that call!

Before we read the next verse, I am going to slide on Paul's sandals and tell you what I would be thinking at this point.

If Festus is unwilling to bring justice in Caesarea, **then he will be even less likely to bring justice in Jerusalem.**

Also, Paul likely suspected that as the Jews had planned to ambush him. When he was in Jerusalem, he learned of a plan to ambush him on the short trip from the Antonio Fortress to a meeting with the Sanhedrin. It was now much more likely that the Jews would attempt an ambush on the much longer trip from Caesarea to Jerusalem.

*Vs 11 - If then I am a wrongdoer and have committed anything for which I deserve to die, I do not seek to escape death. But if there is nothing to their charges against me, no one can give me up to them. I appeal to Caesar."*

With all of this likely in mind, Paul makes **three big declarations.**

**FIRST, if I am a wrongdoer**, and have committed anything that desires death, I am ready to die, I am not running from that.

**SECOND, if these charges are all trumped up**, and there is actually nothing to them, then **NO ONE can give me up to them (including Festus).**

**THIRD, therefore, I appeal to stand before Caesar!**

**Fruchtenbaum writes:** “Under Roman law, a Roman citizen who felt he was not receiving fair treatment in a Roman court could appeal to Caesar himself. An appeal to Caesar could be made either before or after a sentence and would always guarantee a further investigation.”

Because Paul was a Roman citizen, he had the choice of moving the trial to Jerusalem. Further, because Paul was a Roman citizen, he had the **ability to appeal his case to Caesar.**

Because Festus had failed to render a “**innocent**” verdict but instead brought up the discussion of **shifting the venue**, Paul likely suspected **Festus was unlikely to ever render an innocent verdict!**

Paul’s appeal immediately took this out of the hands of Festus.

Why would Paul appeal to Caesar. We cannot be sure, but I believe the **three main reasons:**

- 1) Paul likely suspected the Jews would probably try to kill him on the trip.
- 2) Paul likely thought that Festus would never render an innocent verdict in Jerusalem.
- 3) Paul knew he was going to Rome.

At this time Nero was Caesar. By all accounts, the first five years of his reign, he was recognized as a good and fair ruler. He would ultimately become a hater of Christians.

Also, never forget what the Lord Jesus had told Paul!

**LESSON:** God’s Sovereignty Over Human Affairs

Despite the political maneuvering and legal delays, Paul’s journey is clearly under God’s control. His appeal to Caesar fulfills God’s earlier promise that Paul would testify in Rome (Ac 23:11).

**APPLICATION:** Trust that God is at work behind the scenes, even in complex or unjust situations. When you cannot see His hand, trust His heart.

**Remember** (Rom 8:28).

**LESSON:** The function of government in the life of a believer

**APPLICATION:** God is the one who ordained government and as believers we have the right to use the legal system. Paul’s appeal is a submission to the governing system at that time (Rom 13:1-2).

***Vs 12 - Then Festus, when he had conferred with his council, answered, "To Caesar you have appealed; to Caesar you shall go."***

Then Festus called an emergency meeting and conferred with his council, his own political advisors.

After conferring with his council, Festus responded to Paul: ***You have made your appeal to Caesar, to Caesar you shall go.***

Here is the problem. Festus knows that Paul has not broken any Roman laws; so what is he going to write to Nero?

**His own indecision and his own unethical conduct has trapped him!**

**But**, here Paul had provided a **possible off-ramp**. He could **pacify the Jews**, by **not declaring Paul innocent**, yet **not have to completely violate his conscience by finding him guilty**.

For Felix this probably seemed like a **win-win**.

**There is one thorny little problem** that will need to be worked through. Felix has been on the job for a week, and he is sending a prisoner who has appealed to Caesar, but he has **no idea what the charges are!**

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***Vs 13 - Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus.***

After some days, it appears that Agrippa II and Bernice came to pay their respects to the new governor.

They find him immediately wrestling with his little thorny problem. Paul has **appealed to Caesar**, but Festus has not taken any concrete steps to make it happen.

We are not sure what brought Agrippa and Bernice to Caesarea, maybe Bernice wanted to see her brother. We simply do not know.

***Vs 14-15 - And as they stayed there many days, Festus laid Paul's case before the king, saying, "There is a man left prisoner by Felix, 15 and when I was at Jerusalem, the chief priests and the elders of the Jews laid out their case against him, asking for a sentence of condemnation against him.***

Luke records that Agrippa and Bernice stayed in Caesarea for many days.

During this time, Festus laid out Paul's case before Agrippa.

This is not surprising. Festus is the new governor, he is still learning the ropes, and here is King Agrippa, who has a lot more experience, so Festus seeks Agrippa's advice. Agrippa had the reputation as being an expert on all matters concerning the Jews.

Festus explains to Agrippa, that there is this man who Felix locked up, although he was never actually charged with anything. Felix just simply left him locked up.

Then Festus explains that when he went to Jerusalem, the chief priests and the elders laid out a case against this man, and they asked for a **sentence of condemnation**.

They asked, after Paul's case had been laid out, that the new governor (Festus) simply execute Paul!

***Vs 16-17 - I answered them that it was not the custom of the Romans to give up anyone before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him. 17 So when they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought.***

Here we see Festus' response to the Jews, ***it was not the custom of the Romans to give up anyone before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him.***

At which time, he provided the Jews the option of going with him to Caesarea and laying out the charges to Paul's face,

Then they (these Jewish leaders) came with Festus to Caesarea, so Festus did not delay, but he took his seat on the tribunal and ordered Paul to be brought in so that he could stand trial before Festus.

***Vs 18 - When the accusers stood up, they brought no charge in his case of such evils as I supposed. 19 Rather they had certain points of dispute with him about their own religion and about a certain Jesus, who was dead, but whom Paul asserted to be alive.***

Festus continues on with his explanation of what has occurred with Paul. Namely, when the accusers, stood up and started leveling their charges, it was nothing like Festus was expecting.

Instead, the charges were all about points of dispute between Paul and their own religion and matters over a **certain man named Jesus**, who was dead, but Paul asserted Him to be alive.

It appears that Festus had no knowledge of who Jesus was or what had happened with him.

This all seemed strange to him. He really appears to be at a loss as to what to do.

**The points of dispute about religion were likely about the resurrection.** The issue with Jesus is that He was alive.

Here again, even from the all the charges being hurled at Paul, even Festus, who is not providing a good model of a just judge, sees the real issue here seems to be about Jesus being alive. About the resurrection of Jesus!

It also shows that although Festus really knew nothing about Jesus, Paul had wasted no time declaring that **Jesus was alive!**

As I have told you a couple of times, for Paul, **the resurrection of Jesus is inseparably linked to our resurrection** and it is the **crown jewel of the Christian faith**.

Because Jesus rose from the grave, we can rest assured that believers will one day rise from the grave! (I Cor 15:12-20; I Cor 15:21-23; Rom 8:11).

***Vs 20 - Being at a loss how to investigate these questions, I asked whether he wanted to go to Jerusalem and be tried there regarding them.***

Here Festus is like dead level honest. I have no idea how to even look into these issues.

It was at this point; Festus tells Agrippa that he asked Paul whether he wanted to go to Jerusalem and be tried there.

One wonders, if Agrippa II wondered; why did you ask him that?

What we do not know for sure is if Festus would have provided an honest trial or if he was in any way compromised or conflicted.

***Vs 21 - But when Paul had appealed to be kept in custody for the decision of the emperor, I ordered him to be held until I could send him to Caesar."***

Then Festus tells Agrippa, that once Paul had appealed, he was kept in custody for the decision to come from the Emperor.

The Greek translated emperor is: **σεβαστός (sebastos)**, it means **venerable** or **worthy of reverence**.

**Bock writes:** The Greek term "is the official Greek equivalent of the Latin Augustis (worthy to be worshipped). It use for the emperor dates back to Octavian in 27 BC" and by the way a title that Nero took for himself.

Therefore, Festus says, I have been holding him until I could send him to Caesar. This is another title **which started with Octavius**.

At least as Festus speaks with Agrippa, and we cannot be sure how Luke learned about this, it appears that Festus was really trying to resolve this in an honest and ethical way.

I do wonder about what Luke said in verse nine, namely: ***"But Festus, wishing to do the Jews a favor, said to Paul, "Do you wish to go up to Jerusalem and there be tried on these charges before me?"***



Was Festus concerned with justice or concerned with doing the Jews a favor? We may never know for sure what the real motivating factors were.

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

Then King Agrippa said to Festus: ***"I would like to hear the man myself."***

The prisoner Paul is now about to be provided the opportunity to not only speak to the new, most powerful man in the area, (Festus) but another one of the prominent leaders in this area (Agrippa II).

This has all come about from Paul's false arrest.

**APPLICATION:** Is Rom 8:28 really true?

Then Festus simply responds... **You will hear him!**

**Here is the goodness of God,** Paul had declared Jesus on the temple mount to the Jews, Paul had declared Jesus to the Sanhedrin and Lysias, Paul had declared the gospel to Felix, Paul had declared the gospel to Festus, and now he is provided the opportunity to declare the gospel to King Agrippa II.

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***Vs 23 - So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then, at the command of Festus, Paul was brought in.***

Then on the next day, Agrippa and his sister (again who was rumored to also be his lover) came to hear Paul's defense.

Agrippa and his sister (Bernice) came with great pomp and circumstance, they entered the audience hall, escorted by the military tribunes and other prominent men of the city.

This was not just a hearing, this was a show, **this was a spectacle!**

But it is more than that, this is the sovereign God, putting his man on a very large stage, with some of the most prominent and powerful men in the area at that time, who are about to hear a clear **presentation of the gospel!**

But, from a human perspective this was quite a show!

Once they had gotten all settled into place. Festus commanded Paul to be brought in.

***Vs 24-27 And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. 25 But I found that he had done nothing deserving death. And as he himself appealed to the emperor, I decided to go ahead and send him. 26 But I have nothing definite to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write. 27 For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him.***

The Festus likely stood up and announced what breaks into **six main declarations:**

- 1) Vs 24 – **the salutation.** King Agrippa and all present; this is the man whom, notice his choice of words **“the whole Jewish people petitioned me, both in Jerusalem and here, shouting that he should die, he should not live.”**

- a. It is amazing, the hatred that the Jews have for Paul.
  - b. He has been out of pocket for two years, but their hatred for him is as fresh as that day when they tried to kill him on the temple mount.
  - c. It almost seems like the whole unbelieving Jewish world is set against Paul.
- 2) Vs 25 – **the determination**. I have listened to them, I have interviewed him, and I have found nothing deserving death.
  - a. Honestly this was the conclusion that Lysias sent to Felix two years ago.
  - b. This was the decision Felix came to.
  - c. This is telling, here Festus openly admits to Agrippa II that Paul is innocence.
- 3) Vs 25 – **the resolution**. Because he appealed to Caesar, I decided to send him. The truth is it would have been dangerous for Festus not to send him.
- 4) Vs 26 – **the predicament**. But I have nothing to write, I have no charges to forward to the emperor.
  - a. I feel kind of foolish sending someone to Caesar with no explanation of why he is being sent!
- 5) Vs 26 – **the hope**. Therefore, I am bringing him out before **all of you**, especially you king Agrippa, that you may **examine** him and we can come up with something for me to write about the prisoner.
  - a. Agrippa II may be the main audience, but the plural form of you is used in the Greek and Festus is hoping someone in the group can help **codify the charges** against Paul.
  - b. The Greek word translated **examine** is *ἀνάκρισις (anakrasis)*. It is another hapax legomenon, and according to Fruchtenbaum it is a legal term that means a **preliminary investigation**.
  - c. Festus is hoping that by examining Paul, this group together can come up with a legitimate charge.
  - d. The true purpose of this hearing was not to prove Paul's guilt or innocence, but instead to get Festus out of his predicament with Paul!
- 6) Vs 27 – **the concern**. For it seems unreasonable to send a prisoner to the most powerful man on the planet and not send some charges.
  - a. Festus is a brand-new governor, and he is sending a prisoner who has appealed to Caesar, and he does not even know what charges to write.
  - b. This would be hilarious were it not so sad.
  - c. Also, Festus is corrupting justice.

**26:1 So Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:**

Then Agrippa looked at Paul and said: You have permission to speak.

Then Paul, stretched out his hand and commenced his defense.

We have to leave it here for now, as Paul will provide a lengthy testimony to Agrippa II.

That is where we will pick back up, Lord willing, next week.

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