

THE BOOK OF ACTS | GOD'S REVELATION OF TRANSITION

SESSION 78 | ACTS 26:24-27:8

ACTS 26:24-32 | PAUL BEFORE AGRIPPA: PART 3 - THE CONCLUSION

- *Note: verses 24-32 included on session 77 handout but not covered*
- Verses 24-25 –
 - Festus, with his Roman background and beliefs, proclaimed that Paul had gone mad. He blamed this on **much learning**, which can, if not engaged with purpose, lead to a mental disorder of sorts.
 - Paul, however, claimed to speak **words of truth and soberness**.
- Verse 26 –
 - To defend the legitimacy of his words, Paul suggests that **the king knoweth of these things** because they were **not done in a corner**.
 - That is, anyone of more than a passing knowledge of Judaism (such as Festus) would have known the issues surrounding Messianic teaching and the resurrection.
- Verse 27-28 –
 - Paul (putting Festus in his place), stated his assurance that Agrippa believed the Prophets. Agrippa went further than expected with his reply when he stated to Paul, **Almost thou persuadest me to be a Christian**.
 - It is interesting to note that though the Body of Christ (i.e.: the church) has accepted this title, it is only used three times in the Scripture, and all three times it is used in connection with Jewish believers in Messiah. Here Agrippa was *not* claiming that Paul had almost persuaded him to abandon Judaism and the Torah and adopt Christianity as we know it. Rather, Agrippa was almost persuaded that Jesus was the Jewish Messiah (the Christ).
 - To *persuade* is always a great method to get someone to change their mind. Paul was always persuading and attempting to persuade. Modern “Christianity” would do well to train ourselves in the art of persuasion (done with integrity).
- Verses 30-32 –
 - This passage says what we knew all along: that Paul **doeth nothing worthy of death or bonds**.
 - It also confirms what we have suspected: that there was far too much politics injected into the judicial system of Rome (sound familiar?) There is no indication that an announcement of innocence was made other than **between themselves**.
 - Furthermore, it is almost certain that Paul *could have been released* even with his appeal to Caesar. Rather, they seem to want to simply get rid of their political problem.

ACTS 27:1-8 | JOURNEY TO ROME: CAESAREA TO FAIR HAVENS

- Verse 1 –
 - The emphasis in this journey is clearly Paul. Luke must be included (by the use of the pronoun **we**).
 - The others are just **certain other prisoners**, left unnamed. **Julius** is mentioned, but nothing more is known of him than what is mentioned.

- Verse 2 –
 - The **ship of Adramyttium** was from this city, in modern day Turkey (today named Edremit). The city would be en-route to Rome.
 - In verse 2 we learn that **Aristarchus, A Macedonian** was with them. We first met Aristarchus in Acts 19:29 when he and Gaius were **Paul's companions in travel** and were in the theater in Ephesus where the uproar concerning Diana took place.
- Verse 3 –
 - Sidon is north of Caesarea, in modern day Lebanon. Julius' treatment of Paul reminds us of two things:
 - Paul was not being held as a common prisoner. He had been under "house arrest" for two years, in part for his own protection and in part because of the lack of political "spine" by Felix and Festus.
 - The word **courteously** is φιλανθρωπῶς [philantropos], from which we get *philantropy*. The Greek is literally "the love of mankind." Christians would do well to remember that common courtesy is not a "Christian" trait, it is a human trait. This makes "friendship evangelism" and other kindness ministries to be simply *humanitarian* if we do not specifically evangelize.
- Verse 4-6 –
 - For the purposes of this study we will not investigate leeward and windward sailing (though it is an interesting addition to Paul's trip to Rome).
 - The places named are simply for historical validity.
 - The city of **Myra** was later home to one of the world's most famous individuals: *Nicholas*, who was *Saint Nicholas* and became the basis of the mythical *Santa Claus*.
 - At Myra Paul was transferred to an Alexandrian ship.
- Verses 7-8 –
 - At **The fair havens** was a natural port, where Paul would spend some time, waiting for good sailing.