

BIBLE STUDY.

Acts 26:1-32;

Paul's defense before Agrippa.



26:1-32; – Paul's defence before Agrippa.



Acts 26:1; “Then Agrippa said to Paul, “You have permission to speak for yourself.” So Paul motioned with his hand and began his defence.”

26:1-32; – Paul’s defence before Agrippa.

26:1-5; – His life as a Hebrew.

26:6-8; – His belief in the real reason that he was being charged.

26:9-11; – His original persecution of Christianity.

26:12-18; – His vision of the risen Jesus on the Road to Damascus.

Acts 26:1; "Then Agrippa said to Paul, "You have permission to speak for yourself." So Paul motioned with his hand and began his defence."

Festus has turned over the investigation to **Agrippa** to conduct, for many of Paul's expressions are addressed **directly to Agrippa**, and when Agrippa rises, (Acts 26:30;) that signals the end of the proceedings.

The Greek behind "**stretched out his hand**" is not the same as in Acts 13:16; and 21:40; where the word signifies a gesture inviting silence and attention so he could speak.

The word here speaks of a hand raised in salutation, or in a gesture to emphasize his message.

Paul is preaching with power since it cannot be supposed that he expected by his speech to win his release from confinement; He is to be held in custody until his transfer to Rome could be arranged. (Acts 25:11;)

Acts 26:1; “Then Agrippa said to Paul, “You have permission to speak for yourself.” So Paul motioned with his hand and began his defence.”

As Paul says in his speech before King Agrippa, he is fortunate to have the king hear his story.

When **Festus cried out** that Paul’s much learning had made him insane, **Agrippa did not agree** because he knew that Paul was recounting actual events.

His family, the Herod’s, had a long relationship with leaders of the movement.

Acts 26:1; “Then Agrippa said to Paul, “You have permission to speak for yourself.” So Paul motioned with his hand and began his defence.”

They had **killed** the boy babies of Bethlehem, **beheaded** John the Baptizer, **sat in on** the trial of Jesus and **killed** James, the Apostle.

So **Herod Agrippa II** would have heard all these stories, as well as how his father died ignominiously when some kind of worms ate him alive in this very palace at Caesarea when he was struck by an angel. (Acts 12;)

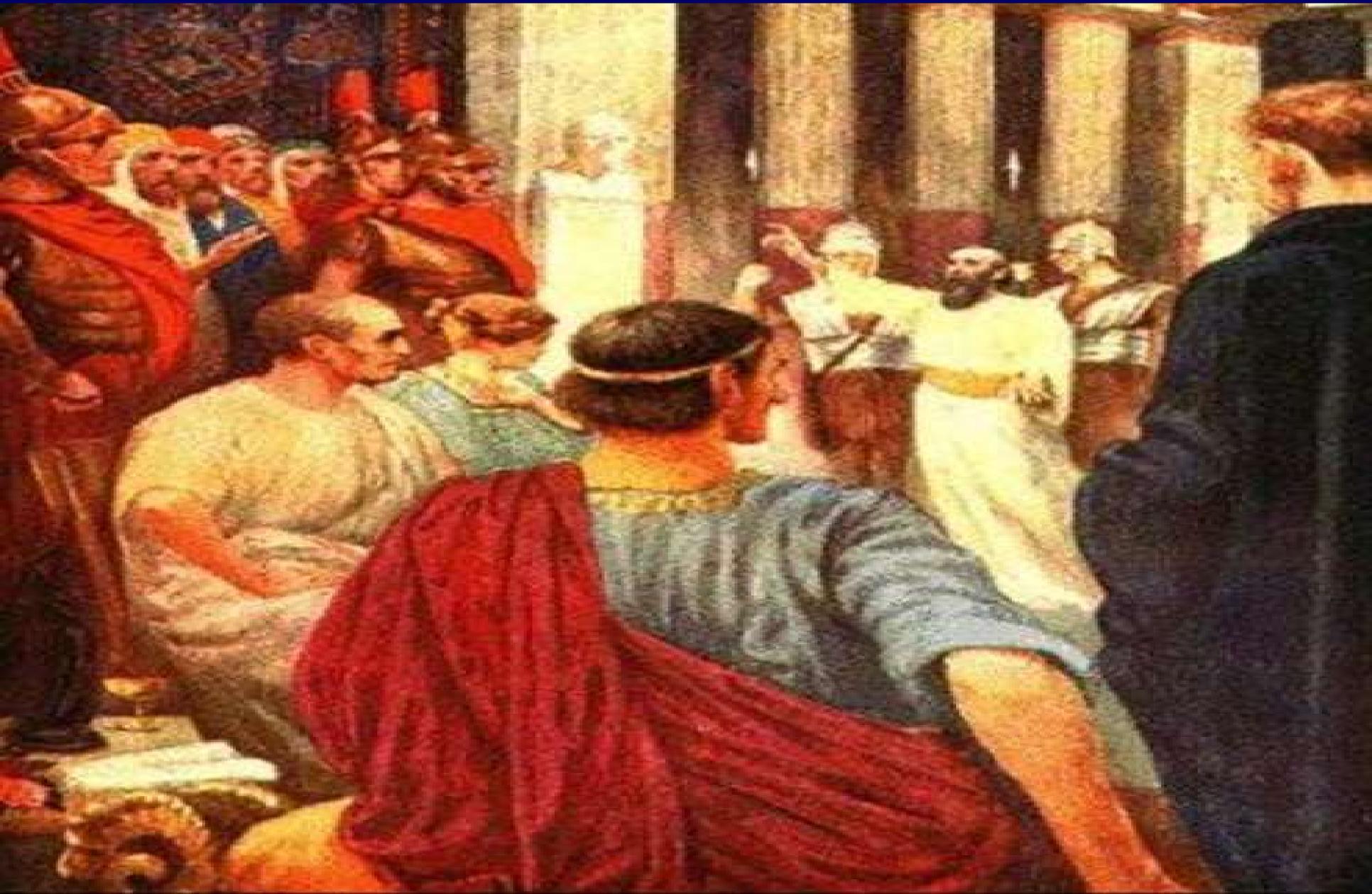
As Paul said, **these things were not done in a corner.**

**26:1; “Then Agrippa said to Paul,
“You have permission to speak for yourself.”
So Paul motioned with his hand
and began his defence:”**

**2 “King Agrippa, I consider myself fortunate
to stand before you today as I make my defence
against all the accusations of the Jews,”**

**3 “and especially so because **you are well
acquainted with all the Jewish customs
and controversies.** Therefore,
I beg you to listen to me patiently.”**

Acts 26:1; "Then Agrippa said to Paul, "You have permission to speak for yourself." So Paul motioned with his hand and began his defence."



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Lenski in op. cit., p. 1020. says:-

**"Paul converted this great hall into a church,
and acted as a preacher."**

Paul is "preaching" to an auditorium full of people.

**This is the third account in Acts of Paul's
conversion, this one from Paul himself,
so it has more vivid details than do the other two.**

**Each account has some additional facts
as you would expect as Paul speaks to different audiences
and emphasises things that might be important to them.**

**When we put all the accounts together
Acts 9; 22; and 26; we get the fuller picture.**

Acts 26:1; “Then Agrippa said to Paul, “You have permission to speak for yourself.” So Paul motioned with his hand and began his defence.”

Paul has a long story to tell, so he asks his hearers to listen patiently until he finishes.

He will tell them his whole life story.

All Festus knew was that **Paul** preached about some Jew who was killed but that he claimed was alive and that he saw him in a vision.

Festus believed none of this and interrupted Paul to express his unbelief.

Agrippa believed Paul’s story. But he would not obey the gospel. He did not want to give up the worldly things he loved more than God.

Acts 26:2; “King Agrippa, I consider myself fortunate to stand before you today as I make my defence against all the accusations of the Jews.”

Paul is accused of **causing disturbances** among Jews wherever he goes; he is a **ringleader of the Christians**, a **profaner of the temple**, and one who **teaches men to ignore the Law** of Moses.
(See Acts 24:4-6; 25:8;)

Four times the phrase **"the Jews"** is repeated in verses 2-7; as though Paul is (on this occasion) separating himself from unbelieving countrymen.

It must be remembered that already in **Romans 9-11**, written several years before this, Paul has already indicated that **such a division did indeed exist between Christians and unbelieving Jews.**

Paul gives a truthful explanation of his feelings, and the reason for them; but he does not flatter the king whose character, Paul must have known Agrippa did not deserve praise.

He does tell how fortunate he feels it is to have opportunity to speak to one like Agrippa who had some understanding of all the intricacies of Jewish life and thought.

Paul was not apologizing for being wrong.
His statement was set forth intending to prove that he was right!

Paul is explaining his actions and motives so that **Festus** and **the others** could better understand why he acted as he did.

Acts 26:3; “and especially so because you are well acquainted with all the Jewish customs and controversies. Therefore, I beg you to listen to me patiently.”

Agrippa not only professed the Jewish religion, but also had been given certain administrative functions in connection with the temple and priesthood by the Roman government; he was an expert in the Jewish religion.

“**listen to me patiently.**” By this request, Paul is letting Agrippa know that this would be a rather lengthy presentation. It would need a bit of patience **to hear it to its conclusion.**

Some might find it hard to follow Paul's arguments, and could grow tired before the message was finished. But **Paul expected Agrippa to have no difficulty following the presentation.**

26:4; “The Jews all know the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in Jerusalem.”

5 “They have known me for a long time and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee,”

6 “And now it is because of my hope in what God has promised our fathers that I am on trial today.”

Acts 26:4; “The Jews all know the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in Jerusalem.”

**From the time Paul came to Jerusalem
as a rabbinical student,
Jewish people were acquainted with him.**

**Paul here stresses his Jewish heritage, and
notes especially that his training was at Jerusalem.**

**Paul is making reference to the time
when he first came up to Jerusalem
to study the Law and the traditions
of the elders with **Gamaliel** as **his teacher**.**

Acts 26:5; "They have known me for a long time and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee."

The Jewish people in Jerusalem and Judea have known Paul even during his days as a student, Paul says, "**I advanced beyond many** of my own age in the Jews' religion." (**Galatians 1:14;**)

The fact that he was early entrusted with a commission against Christians (chapter 9;) shows that he had distinguished himself in his earlier days, enough so people knew about him.

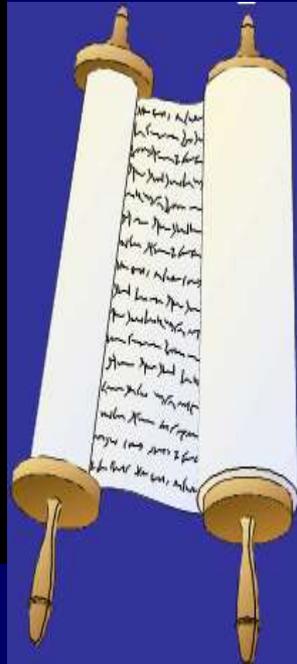
Paul has emphasized his training and his beliefs before his conversion in this opening part of his message.

He was a jealous adherent of all the tenets of faith taught in the Old Testament.

Acts 26:6; “And now it is because of my hope in what God has promised our fathers that I am on trial today.”

What were the Old Testament **promises** that Paul was referring to?

Gen 22:17-18; “I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, 18 and through your offspring **all nations** on earth will be blessed, . . .”

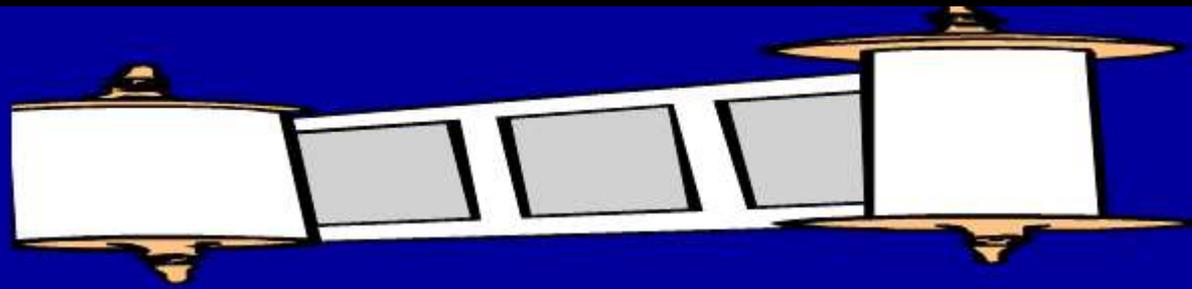


Acts 26:6; “And now it is because of my hope in what God has promised our fathers that I am on trial today.”

Isaiah 53:3; “He was despised and rejected by men, a man of sorrows, and familiar with suffering.
4 Surely he took up our infirmities and carried our sorrows, 5 But he was pierced for our transgressions, he was crushed for our iniquities;”

Psalms 16:9-10; “Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay.”

Quoted in Acts 2:25ff;



Acts 26:6; “And now it is because of my hope in what God has promised our fathers that I am on trial today.”

God’s promise to Abraham was not that His way would never change, but that a Messiah would come Who would bring a new law.

**Not just for the Jews
as the Old Law had been,
but a universal law for all nations.**

In this new way sins would be forgiven and eternal life would be given to all who obey the gospel.

**This was the hope of the Fathers
and the hope for which he was on trial.
Jesus was the fulfillment of that hope.**

Acts 26:7; “This is the promise our twelve tribes are hoping to see fulfilled as they earnestly serve God day and night. O king, it is because of this hope that the Jews are accusing me. .”

Paul uses the **"twelve tribes"** to designate the Jews of all the tribes, generation after generation, as hoping to see the fulfillment of that which God promised to the fathers.

Neither Paul nor any other New Testament writer can be found to support the fiction sometimes heard in our day that Britain and America are the "ten lost tribes of Israel."

The one **difference** between Paul and the **unbelieving Jews** is that **they still looked forward to the fulfillment of those promises,** whereas **Paul affirms the thing hoped for has already been realized by the person of Jesus.**

Acts 26:8; *“Why should any of you consider it incredible that God raises the dead?”*

If Jesus was raised from the dead,
then He is Who He claimed to be, the Son of God.

Had God ever raised the dead in the Old Testament?

2Kings 8:5; “Just as Gehazi was telling the king how **Elisha** had restored the dead to life, the woman whose son Elisha had brought back to life came to beg the king for her house and land...”

The Pharisees believed people could be raised from the dead. **They just didn't believe Jesus was.**

26:9; “I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth.”

10 “And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them.”

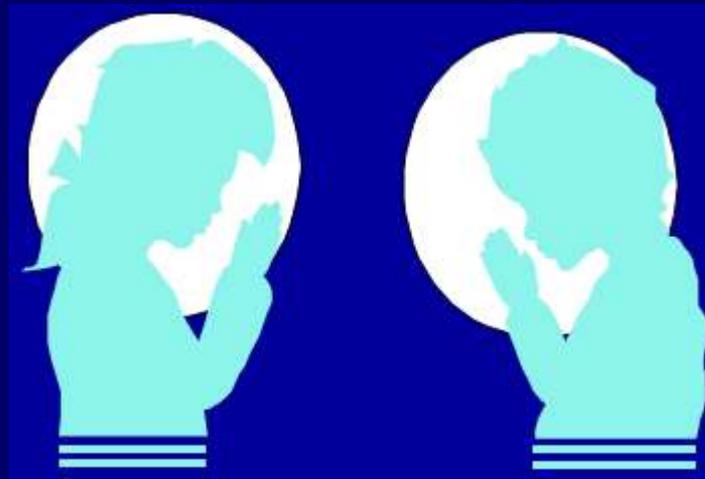
Paul had been in the same position as these Jews who were now seeking his life.

He learned that he couldn't oppose Jesus with impunity. Neither can they.

Acts 26:10; “And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them.”

The term **“Saint”** or **“Saints”** is used over **50 times** in the New Testament.

Phil 4:21-22; “Greet all the **saints** in Christ Jesus. The brothers who are with me send greetings. All the **saints** send you greetings, especially those who belong to Caesar's household.”



Acts 26:11; “Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.”

Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.

Paul admits he had an obsession to destroy all the followers of Jesus.

As he tells this, he probably remembers how the Jews from Antioch and Iconium followed him to Lystra, stoned him outside the city and left him for dead. (Acts 14:19-20;)

26:12; “On one of these journeys I was going to Damascus with the authority and commission of the chief priests.”

13 “About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, blazing around me and my companions.”

14 “We all fell to the ground, and I heard a voice saying to me in Aramaic, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.’”



Acts 26:14; “We all fell to the ground, and I heard a voice saying to me in Aramaic, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.’”

Some critics point out **what they think are discrepancies** among the three accounts of Paul’s conversion.

Newer translations clear up the misunderstanding.

The Greek word “**akouo,**” “**hear,**” when used with different cases of the noun object, can mean “**hear a noise and not understand it,**” or “**hear a voice and understand it.**”
(See Barnes’ Notes on Acts 9:7).

The men with Paul heard a noise only.
But Paul understood the words Jesus spoke.

Paul was the only one who saw Jesus in the vision and understood His words.

Acts 26:14; “We all fell to the ground, and I heard a voice saying to me in Aramaic, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.’”

For the first time we learn that **Jesus spoke** to Paul in **Aramaic**. This might explain why those who travelled with him did not understand the words.

Paul was probably travelling with a contingent of Roman soldiers because the road, like the Jericho road, often had robbers along it.

These soldiers would not understand Aramaic. They **all saw the light** and fell down, but got right back up. **Only Paul was blinded.**



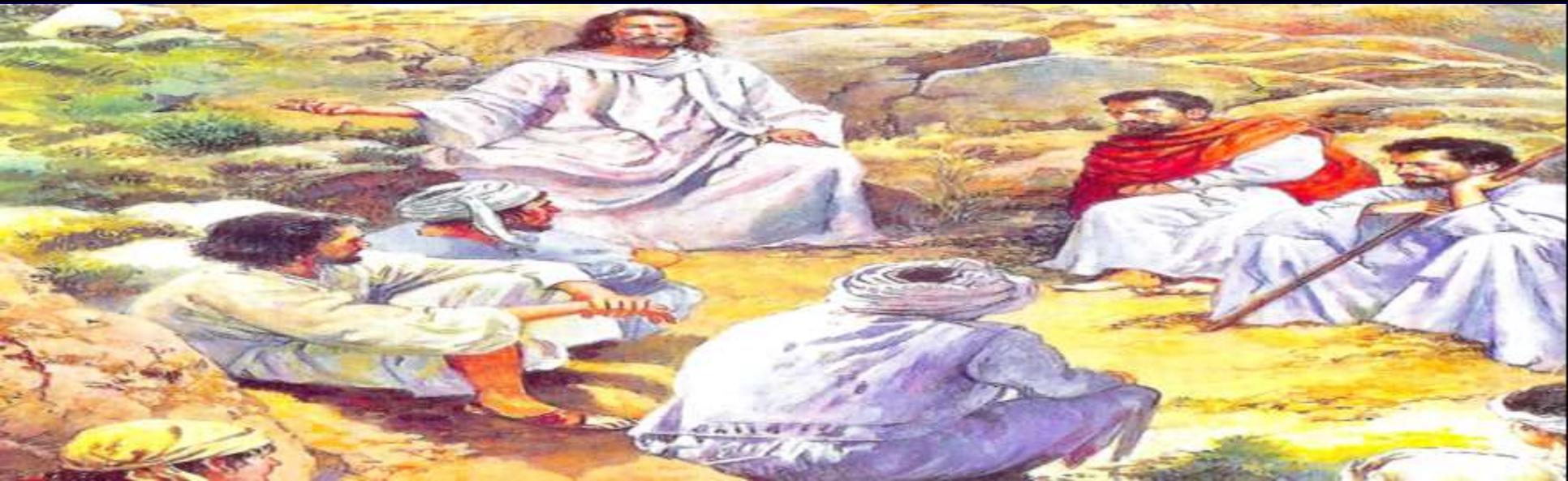
Saul is Blinded by the Light

Acts 26:15-16; “Then I asked, 'Who are you, Lord?' 'I am Jesus, whom you are persecuting,' the Lord replied. But get up and stand on your feet, for I have appeared to you for this reason: to appoint you as my servant and as witness of this vision in which you have seen me, and of others in which I shall appear to you.”

Jesus asked Saul why he was persecuting Him.

Any time we hurt one of Jesus’ disciples, we are hurting Jesus and any time we are good to one of His, we are being good to Jesus.

This principle is taught in Matthew 25:31-46;



Acts 26:15-16; “Then I asked, 'Who are you, Lord?' 'I am Jesus, whom you are persecuting,' the Lord replied. But get up and stand on your feet, for I have appeared to you for this reason: to appoint you as my servant and as witness of this vision in which you have seen me, and of others in which I shall appear to you.”

Jesus was going to give Paul a special job to do.
Some Reasons for the Lord appearing to Paul:

- To make him a servant** an apostle of Christ.
- To make him a witness** of the things he had seen.
- To make him a witness of Jesus** to the Gentiles.

Paul would bear testimony to his experiences with Jesus on this road and throughout his life.

Jesus would appear to him many times and probably spent as much time with him in Arabia and elsewhere as He had with the other Apostles in Palestine. (Galatians 1:17-18;)



Nabataeans

Susiana
Babylonia
Elymais
Characene

Arachosia

Egypt

Persis

Gedrosia

Patalene

Minaeans
Sabaeans

Himyarites

Arabian Sea



Blind Saul is led into the city.

26:17; “I will rescue you from your own people and from the Gentiles. I am sending you to them,”
18 “to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.”

This is Paul’s mission statement, his life’s work. Jesus protected Paul until his life’s work was done.



Acts 26:19; “So then, King Agrippa, I was not disobedient to the vision from heaven.”

“So then.” Points back to everything from **verse 12.**

Since the proof of Jesus being the Messiah, of His resurrection, and of His calling me to the work of an apostle, was so unmistakably plain,

Paul says he deemed it **his duty** to become involved without delay in spreading the news that Jesus was Messiah after all.

The language **“heavenly vision”** would convey to Agrippa the idea that **the commission to Paul had come from God Himself.**

(Compare Luke 1:22; and 2 Corinthians 12:1;)

The Greek word **“vision”** carries the idea that there was an objectivity to the thing seen.

Acts 26:19; "So then, King Agrippa, I was not disobedient to the vision from heaven."

The **Sadducees** would have **scoffed** at the story of **Christ's appearance to Paul**; but **King Agrippa**, a Pharisee in his sympathies, would respect it

Agrippa would also respect Paul's emphasis on obedience. Literally the Greek says **"I did not become disobedient."**

This language is significant for its bearing on the relation of God's grace and man's freedom.

Paul may have been a **"vessel of election,"** (Acts 9:15;) **marked out beforehand** for the ministry to the Gentiles, and even **constrained by the love of Christ**, (2 Cor 5:14;) **but there was the possibility of disobedience.**

Acts 26:19; “So then, King Agrippa, I was not disobedient to the vision from heaven.”

Paul could have become disobedient!

Grace is not irresistible!

There was an act of will involved in passing **from** his previous state of **rebellion to** that of **obedience.**

"From the time that he heard the words 'I am Jesus whom you are persecuting,' Paul knew but one Master."

“For him henceforth to receive a commandment from that Master was to set about obeying it.”

(Bruce, op. cit., p. 492.)

20 “First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.”

**Paul had little choice but to obey the heavenly vision.
He immediately began preaching in Damascus.
Then he came to Judea and began preaching there. We know the rest.**



Acts 26:20; “First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.”

Paul emphasized the fact that his labours had been in obedience to the divine commission from the risen Lord.

Acts 9:19ff; tell of his labour in Damascus.

Acts 9:28-29; Speak of his first visit to Jerusalem after his conversion, and his preaching there.

The verb "**kept declaring**" is in the tense which speaks of a long-continued activity.

We have no record of Paul's preaching in Judea.

The language of **Acts 11:29**; suggests that such an opportunity may have arisen when Paul and Barnabas carried up to Jerusalem the alms from the Christians at Antioch.

Acts 26:20; “First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.”

This brief summary of Paul's work would suggest to Agrippa that he began with his own people, and then went to the Gentiles.

Three states of a man's spiritual life are here noted: repentance for past sins; turning to God (which is probably a reference to baptism, cf. Acts 3:19);

Then performing deeds appropriate to the repentance they profess (one of the elements in the progressive sanctification of the Christian life).

Acts 26:20; “First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.”

**Paul had undertaken extensive missionary travels?
Because Jesus had commanded him to do this.**

Paul could do no more than obey the Lord's command, since **he had evidence** that **the Lord was Messiah and deity, the fulfillment of Israel's hopes.**

Acts 26:21; "That is why the Jews seized me in the temple courts and tried to kill me."

Paul here tells Agrippa why
he was arrested in the first place.

Several things may be included in "**for this reason.**"

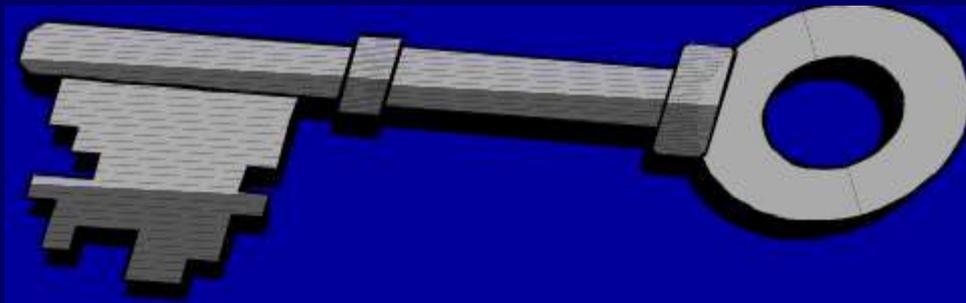
Because he preached the Gospel,
rather than conformity to the Law, may be one;
Because he delivered the message
to the Gentiles, may be another.

Several attempts were made on Paul's life; one when he was first seized, (Acts 21:31ff;) and again when he stood before the Sanhedrin. (Acts 23:10;)

Now Agrippa has learned why the Jews mobbed Paul and nearly executed him on the spot in the temple. Involved is Paul's belief that Jesus is the Messiah, and the Saviour of all men, Gentiles as well as Jews.

Acts 26:22; “But I have had God's help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen.”

Why does Paul say that **he had God's help to this very day** if he had been in prison and in chains for the last two years.?





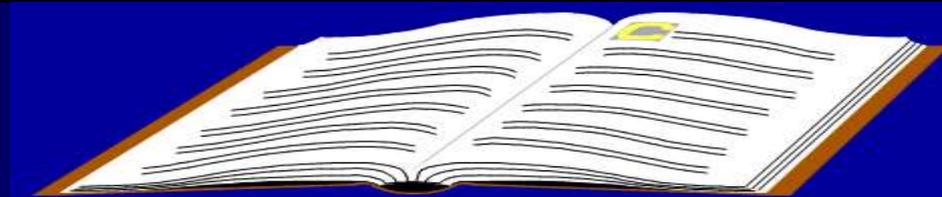
Acts 26:22; *“But I have had God's help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen.”*

2Tim 3:12; “In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted,”

Phil 1:12-14; “what has happened to me has really **served to advance the gospel.**

As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ.”

14 **“Because of my chains,** most of the brothers in the Lord have been encouraged to speak the word of God more courageously & fearlessly.”



Acts 26:23; “that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”

Remember what Paul said in 1 Cor 15:1-6; “Now let me remind you, brothers, of what the Gospel really is, for it has not changed, it is the same Good News I preached to you before. You welcomed it then and still do now, for your faith is squarely built upon this wonderful message;”

“it is this Good News that saves you if you still firmly believe it, unless of course you never really believed it in the first place. 3. I passed on to you right from the first what had been told to me, that Christ died for our sins just as the Scriptures said he would,”

4. “and that he was buried, and that three days afterwards he arose from the grave just as the prophets foretold.”

Acts 26:23; “that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”

The Jews then and now reject a Messiah who suffered and died at the hands of men.

They also believe that their Messiah will be a ruler of the nation of Israel and restore it to a greatness even greater than the kingdom of David and Solomon.

They believe that Israel, ruled by their Messiah, would convert all the nations and make proselyte Jews out of them.

But the Bible clearly teaches that the Messiah would suffer, die and be resurrected, then set up a spiritual kingdom that includes all nations.

It began Pentecost Day, Acts 2.



26:24; “At this point Festus interrupted Paul's defence. “You are out of your mind, Paul!” he shouted. **“Your great learning is driving you insane.”**”

25 “I am not insane, most excellent Festus,”
Paul replied.

“What I am saying is true and reasonable.”

26 “The king is familiar with these things,
and I can speak freely to him. I am convinced
that none of this has escaped his notice,
because it was not done in a corner.”

27 “King Agrippa, do you believe the prophets?
I know you do.”



Acts 26:24; "At this point Festus interrupted Paul's defence. "You are out of your mind, Paul!" he shouted. **"Your great learning is driving you insane."**

Festus broke in and interrupted Paul's defence.

Up to this point, Paul has shown to Agrippa and the others why he and the unbelieving Jews differed.

They looked for a Messiah yet to come; Paul (because of several lines of evidence) looked upon **Jesus as the Messiah** who had already come and **fulfilled God's promises to Israel.**

He cried out loud enough to interrupt while another was preaching. As Paul's defence stretches to some length, just as he had suggested to Agrippa that it would.
(Acts 26:3;)

Acts 26:24; "At this point Festus interrupted Paul's defence. "You are out of your mind, Paul!" he shouted. **"Your great learning is driving you insane."**

Festus finds himself increasingly **unable** to follow the course of the argument. **With arrogance typical of ignorance**, he concluded that if it made no sense to him, it simply made no sense!

His interruption was ill-timed and ill-mannered, and the reader of this account (even after he has gained a respect for this man who earned a good reputation for himself as he tried to correct the corruption and abuses inherited from previous governors) tends to lose his respect for the man, and even to feel sorry for him!

Paul's enthusiasm (**in Festus' opinion**) has overcome his better judgment. **Festus** had earlier described Jesus simply "as one who was dead,"
("Acts 25:10;)



Acts 26:26; “The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner.”

Festus did not have the knowledge about these things that Agrippa did.

Almost everything Paul had said went against everything he had been taught.

Like many today, he believed that once dead, always dead. None but the most naïve of the Pagans really believed the myths of the mystery religions.

But Paul knew that Agrippa knew the prophecies and believed them. So, why did he not become a Christian?

*Acts 26:28; "Then Agrippa said to Paul,
"Do you think that in such a short time you can persuade me to be a Christian?"*

The reason a person who believes the Bible will not obey God to be saved is that he does not want to change his lifestyle and give up the worldly things he loves more than God.

He loves the praise of men more than the praise of God.

An example of this was the wealthy young ruler mentioned in **Luke 18:18-23;**

The love of his wealth kept him from obeying Jesus.

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Acts 26:28; *“Then Agrippa said to Paul,
“Do you think that in such a short time you can persuade me to be a Christian?”*

Another example is mentioned in **John 12:42-43;**

**“Yet at the same time many
even among the leaders believed in him.”**

**“But because of the Pharisees they would
not confess their faith for fear they would
be put out of the synagogue; for they loved
praise from men more than praise from God.”**

**I think **this explains why Agrippa
rejected the gospel.****



**Acts 26:28; “Then Agrippa said to Paul,
“Do you think that in such a short time you can persuade me to be a Christian?”**

**Paul said in 1 Corinthians 1:26;
“not many Christians are wise in the ways
of the world and not many are of noble birth.”**

**James says, (James 2:5;)
“Listen, my dear brothers: Has not God chosen
those who are poor in the eyes of the world
to be rich in faith and to inherit the kingdom
he promised those who love him?”**

Acts 26:29; "Paul replied, "Short time or long-I pray God that not only you but all who are listening to me today may become what I am, except for these chains."

**Ever the evangelist,
Paul makes the personal appeal with love.**

**The gospel expressed with
sincere love for souls is most persuasive.**

**We may become what Paul was
in the sense that our sins are forgiven
and we possess eternal life.
(1 John 5:13;)**

Acts 26:30-31; “The king rose, and with him the governor and Bernice and those sitting with them. They left the room, and while talking with one another, they said, “This man is not doing anything that deserves death or imprisonment.”

32 “Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”

This was **Paul's way**, directed by Jesus, of getting a free ride to Rome. **Remember**, Jesus had told him he must go to Rome.



*Acts 26:32; ““Agrippa said to Festus,
“This man could have been set free if he had not appealed to Caesar.”*

**Everything is working out just as Jesus planned it.
Paul is going to Rome to preach the gospel there
and to be an encouragement to the Christians
facing persecution in the capital of the Empire.**

**He has written many of his letters, including
his letter to the Romans as he languished
in Herod’s palace for the two years he was there.**



Acts 26:32; ““Agrippa said to Festus,
“This man could have been set free if he had not appealed to Caesar.”

While Paul was two years at Caesarea, **Luke did his research** for his gospel and his history of the church up to the time he joined Paul’s company at Troas.

He is Paul’s constant companion in Caesarea and at Rome.

We don’t know why he ends his history with Paul under guard in Rome. It is possible that he died right after the last thing he recorded in Acts.

It is thought that **Paul did appear before Caesar, was released for a time, imprisoned again and beheaded** on orders from Nero.



A LIVING SACRIFICE.

By Ellis Jones.

Rom 12:1; “Therefore, I urge you, brothers, in view of God's mercy, to **offer your bodies as living sacrifices**, holy and pleasing to God, this is your spiritual act of worship.”

2 “Do not conform any longer to the pattern of this world, but **be transformed by the renewing of your mind**. Then you will be able to test and approve what God's will is-his good, pleasing and perfect will.”

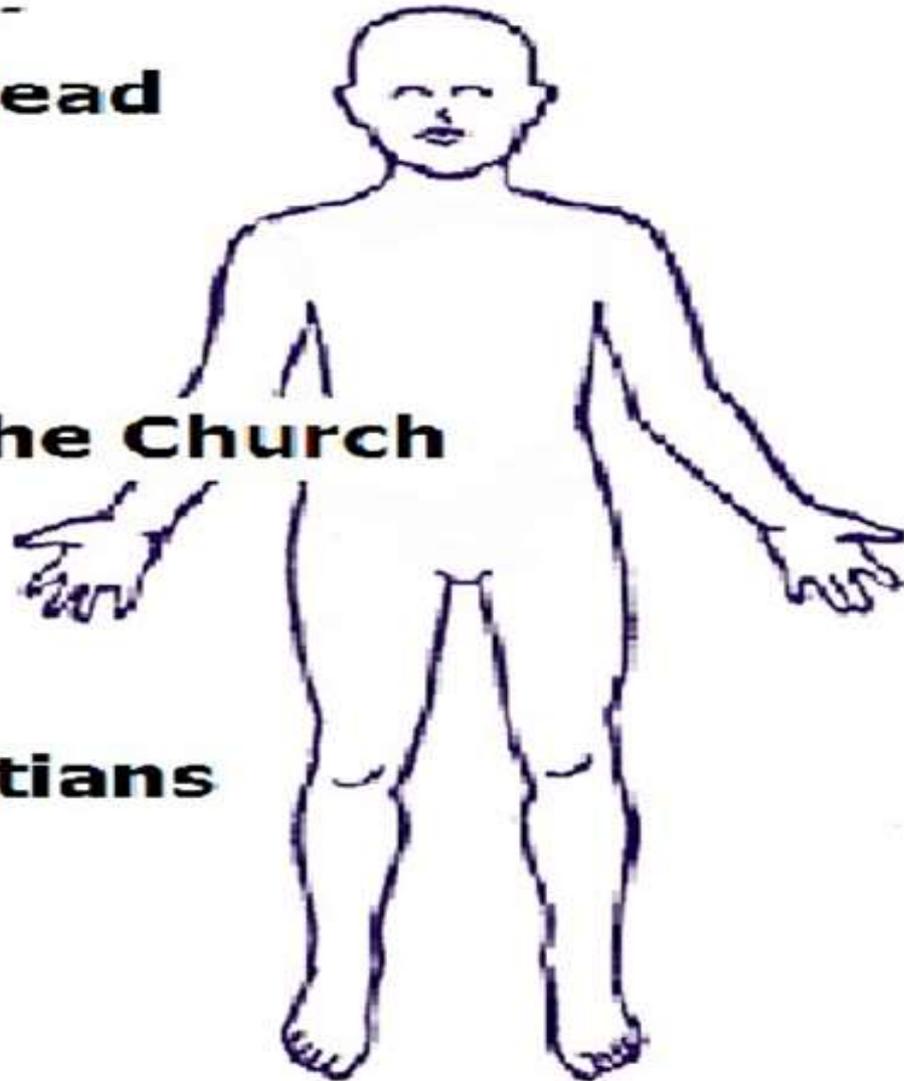
A LIVING SACRIFICE.

The One Body

Christ the Head

The Body - The Church

Members -
Individual Christians



**Jesus' body died,
The last dead sacrifice.
He paid for our redemption,
A high and painful price.**

**He now owns our bodies;
We serve Him gratefully.
If we keep them holy,
We'll live eternally.**



**Unselfishly we serve Him,
By serving others here,
Laying down our lives for Him,
In love, faith, hope and cheer.**

**By a living sacrifice,
We worship Him today.
Proving that His will is good,
We show the world His Way.**





**Acts 26:1-32;
Paul's defence before Agrippa.**

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**Next in the series:- Acts 27:1-44;
Paul begins his journey to Rome.**