

Acts Chapter 26

1. Then Agrippa said to Paul, "You are permitted to speak for yourself." So Paul stretched out his hand and answered for himself:

A. Then Agrippa said to Paul,

1. said- Gr. *epo*

B. You are permitted to speak for yourself,

1. permitted- Gr. *epitrepo*- *to turn over, allow*

2. speak- Gr. *lego*

C. So Paul stretched out his hand and answered for himself

1. stretched out- Gr. *ekteino*- *to stretch out*

a. *This was the usual posture of orators or public speakers. The ancient statues are commonly made in this way, with the right hand extended. The dress of the ancients favored this. The long and loose robe, or outer garment, was fastened usually with a hook or clasp on the right shoulder, and thus left the arm at full liberty.* -Barnes

2. hand- Gr. *cheir*

3. answered- Gr. *apolegomai*- *to give a defense*

a. Paul was giving his defense here.

2. "I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews,

A. I think myself happy,

1. think- Gr. *hegeomai*- *to consider, deem*

2. happy- Gr. *makarios*- *happy, blessed, as a noun it can depict someone who receives divine favor*

a. Paul "thought himself" happy. We need to do the same. We need to think ourselves blessed! Our attitude is directly determined based on what we think on.

b. We need to consider how much divine favor has been given to us. This will change our attitude no matter what is happening to us.

B. King Agrippa,

C. because today I shall answer for myself before you concerning all the things of which I am accused by the Jews

1. today- Gr. *semeron*

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

3. **accused-** Gr. **egkaleo-** *to call out*

4. **Jews**

a. Again, Paul would not have been in this position if he had just gone to the Gentiles wherever he went instead of the Jews. He would not be in this situation if he had listened the Holy Spirit and not come to Jerusalem to minister to the Jews.

3. especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.

A. especially because you are expert in all customs and questions which have to do with the Jews

1. **expert-** Gr. **gnostes-** *a knower*

a. We need to be an expert in the Word of God. That means to be a **knower**.

b. *Paul rejoiced all the more since he knew that Agrippa, having been in charge of the government of the Temple for many years, was well versed regarding all the customs, the usages, as well as the questions, the theoretical discussions which were prevalent among Jews everywhere. Agrippa, like all the Idumeans since the time of Herod the Great, had been brought up in the Jewish faith, and for that reason had been given oversight of religious affairs in Jerusalem, although the city otherwise was under the Roman procurator. -Paul Kretzman*

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

3. **questions-** Gr. **zetema**

B. Therefore I beg you to hear me patiently

1. **beg-** Gr. **deomai-** *request*

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

3. **patiently-** Gr. **makrothumos-** *long suffering*

4. "My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know.

A. My manner of life from my youth,

1. **manner of life-** Gr. **biosis-** *manner of living and acting, way of life*

a. Paul was very zealous for the law in his early days. [Gal. 1:14](#)

2. **youth**- Gr. **neotes**

B. which was spent from the beginning among my own nation at Jerusalem,

1. **spent from the beginning**- Gr. **ginomai**- *began*

2. **nation**- Gr. **ethnos**

a. Paul's early education was under the teacher Gamaliel in Jerusalem. [Acts 22:3](#)

C. all the Jews know

1. **know**- Gr. **isemai**

a. Paul was well known as Saul before his conversion and as Paul after it.

5. They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee.

A. They knew me from the first,

1. **knew from the first**- Gr. **proginosko**- *to be acquainted with previously*

a. Paul was well known among religious circles in Jerusalem. That was why it was not safe to show his face there.

B. if they were willing to testify,

1. **willing**- Gr. **thelo**

2. **testify**- Gr. **martureo**

C. that according to the strictest sect of our religion I lived as a Pharisee

1. **strictest**- Gr. **akribestatos**- *exact, careful*

a. The Sadducees were pretty lax on their morals. They were the progressive liberal party of their day.

2. **sect**- Gr. **hairesis**- *strictly, a choice or option; hence, a religious sect, faction*

a. There were three main sects of Judaism- Pharisees, Sadducees, and Essenes

3. **religion**- Gr. **threskeia**- *religious worship*

4. **lived**- Gr. **zao**

5. **Pharisee**

a. *The Pharisees were the most numerous and wealthy sect of the Jews. They derived their name from the Hebrew word Pharash, which signifies to set apart, or to separate, because they separated themselves from the rest of their countrymen,*

and professedly devoted themselves to special strictness in religion. Their leading tenets were the following: that the world was governed by fate, or by a fixed decree of God; that the souls of men were immortal, and were either eternally happy or miserable beyond the grave; that the dead would be raised; that there were angels, good and bad; that God was under obligation to bestow special favor on the Jews; and that they were justified by their own conformity to the law. They were proud, haughty, self-righteous, and held the common people in great disrespect, [Joh 7:49](#). They sought the offices of the state, and affected great dignity. They were ostentatious in their religious worship, praying in the corners of the streets, and seeking publicity in the bestowment of alms. They sought principally external cleanliness, and dealt much in ceremonial ablutions and washing. -Barnes

6. And now I stand and am judged for the hope of the promise made by God to our fathers.

A. **stand**- Gr. **histemi**

B. **judged**- Gr. **krino**

1. Although this was not a formal trial, but an inquiry by Agrippa.

C. **hope**- Gr. **elpis**

D. **promise**- Gr. **epaggelia**

1. Paul is specifically speaking of the resurrection. This well accepted doctrine by most Jews was Paul's open door to preach Jesus' resurrection. He preached Jesus Christ was the Messiah.

2. *If any Jew—from Abraham forward—had any hope for the fulfillment of any promise that God had made, it must be tied to a belief that he would be resurrected in some form at some time, or the whole concept of God's promises would be ludicrous. -Life Application*

E. **made**- Gr. **ginomai**- *to cause to be*

F. **fathers**- Gr. **pater**

a. The Jewish fathers had the testimony of Christ preached to them by type in the Law of Moses, but also by the OT prophets. [Act 24:14](#)

7. To this *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.

A. To this promise our twelve tribes,

1. **promise**- not in Greek- omit

2. **twelve tribes**- Gr. **dodekaphylon**- *the offshoot, race, clan of two plus ten*- 12 tribes

a. The promise of salvation was promised to the Jewish nation of Israel, but it also was for the whole world through the promise given to Abraham that in him and in His seed would all the nations of the earth be blessed. Jesus Christ was the seed of Abraham.

B. earnestly serving God night and day,

1. **earnestly**- Gr. **en ekteneia**- *in intensesness, intentness; intently, perseverance, earnestness*

2. **serving**- Gr. **latreuo**- *to be a servant, to serve, to render religious service and homage, worship*

3. **night**- Gr. **nux**

a. The Jewish day started with night and ended with the day at 6:00pm.

4. **day**- Gr. **hemera**

a. Paul did this by ministering the Word of God but also in prayers. [1 Thess. 3:10](#), [2 Tim. 1:3](#)

b. Paul served God by His spirit. [Rom. 1:9](#) We do that when we pray in tongues!

C. hope to attain,

1. **hope**- Gr. **elpis**- *confident expectation*

a. This does not mean Paul had a doubt of making the resurrection of the dead or being saved, but that he is confidently looking forward to it.

2. **attain**- Gr. **katantao**- *to arrive at*

D. For this hope's sake,

1. **hope's sake**- Gr. **elpis**

a. Of being part of the resurrection of the righteous.

E. King Agrippa,

F. I am accused by the Jews

1. **accused**- Gr. **egkaleo**- *to be called out*

a. Paul wisely made his case only about the resurrection of the dead, which caused the Jews to stand on shaky ground because most of them agreed with that doctrine. The Jews had

accused him of other things besides the resurrection of the dead, but Paul stuck to that point wisely.

8. Why should it be thought incredible by you that God raises the dead?

- A. **thought**- Gr. **krino**- *to judge, decide*
- B. **incredible**- Gr. **apistos**- *unbelievable, incredible*
- C. **raises**- Gr. **egeiro**
- D. **dead**- Gr. **nekros**

1. *The God who made billions of stars in the Milky Way Galaxy and millions of galaxies at least the size of the Milky Way spans the entire universe between His thumb and little finger ([Isa 40:12](#)). Our Father is big, gang! Yet He is the same God who made the atom—a miniature planetary system so small it takes one million bunched together to equal the thickness of a single strand of human hair. Now, do you think the God who made the vastness of the universe and the intricacies of the atom can raise the dead? It all depends on your view of God. Most of us do not doubt the power of God, but we doubt His willingness to intervene in our situations personally. - Courson*

9. "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth.

- A. **Indeed,**
- B. **I myself thought I must do many things contrary to the name of Jesus of Nazareth**

1. I myself

a. Paul is saying here that just like the Jews who are accusing him of crimes against the Jewish religion by preaching Christ and His resurrection, Paul too used to be against Jesus and had even much more greater animosity.

2. thought- Gr. **dokeo**- *to deem, consider, imagine, suppose, presume*

a. This is part of a religious person's thinking. They **suppose** and **presume** they are to do things for God. Things that God did not actually ask for. God never asked Paul to persecute Christ and his followers. He presumed that it was a good to do it. He thought God would be pleased by it, but He was not!

3. do- Gr. **prasso**- *to practice habitually*

a. Paul did not do this once, but made it his continuing mission until Christianity was stamped out. [Act 22:4](#); [Act 22:19](#)

4. name- Gr. onoma

a. A name speaks of that person. Here the person of Jesus Christ.

10. This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against *them*.

A. This I also did in Jerusalem,

1. **did-** Gr. **poieo**

2. **Jerusalem**

a. This shows that Paul was stationed in Jerusalem.

B. and many of the saints I shut up in prison,

1. **saints-** Gr. **hagios-** *set apart ones, holy ones*

a. Every Christian is holy. In Catholicism you have to die first and then be voted on to be a saint. The NT truth is that every believer is born again as a saint and are holy! Do you see yourself that way in the basement level of your heart? If you will renew your mind that you are holy because Jesus imparts His holiness to you, then it will make a big difference in your life!

2. **shut up-** Gr. **katakleio**

a. Paul said he shut them up in prison. He was the driving force of the early persecution of the Christians.

3. **prison-** Gr. **phulake**

C. having received authority from the chief priests,

1. **received-** **lambano**

2. **authority-** Gr. **exousia**

a. Paul received authority to bind and kill. God gives us authority to set people free and bring life by the gospel!

b. This was not by God's authority but merely man's.

3. **chief priests-** Gr. **archiereus**

D. and when they were put to death,

1. **put to death-** Gr. **anairo**

E. I cast my vote against them

1. **cast vote-** Gr. **kataphero psephos-** *to bring a pebble against*

- a. "I cast down my pebble" (a black one). The ancient Greeks used white pebbles for acquittal ([Rev. 2:17](#)), black ones for condemnation as here (the only two uses of the word in the N.T.). Paul's phrase (not found elsewhere) is more vivid than the usual *katapsēphizō* for voting. They literally cast the pebbles into the urn. Cf. *sumpsēphizō* in [Acts 19:19](#), *sugkatapsephizo* in [Acts 1:26](#). If Paul's language is taken literally here, he was a member of the Sanhedrin and so married when he led the persecution. That is quite possible, though he was not married when he wrote [1 Cor. 7:7-8](#), but a widower [or his wife left him when he was converted to Christianity]. -Robertson Word Pictures
- b. To be a member of the Sanhedrin you had to be at least 30 years old and married.

11. And I punished them often in every synagogue and compelled *them* to blaspheme; and being exceedingly enraged against them, I persecuted *them* even to foreign cities.

A. And I punished them often in every synagogue and compelled them to blaspheme,

1. punished- Gr. **timoreo-** *to be an avenger of honor*

a. Saul of Tarsus thought it was his responsibility to avenge the honor of God. He thought the Christians had besmirched God by saying Jesus was God. Religion is all about doing things for God that you assume is your responsibility. God did not ask Saul to avenge him. God is well able to avenge himself!

b. We need to learn this today. Many are besmirching Jesus today. It is not our responsibility to defend Jesus. We are to proclaim Jesus to all. It is not our job to defend His honor and try to punish those who speak against Him.

2. synagogue

3. compelled- Gr. **anagkazo-** *to force, drive to*

a. I believe this kind of pressure will come on the church in the coming days before Jesus returns. We must stay faithful to Christ by His empowering grace.

4. blaspheme- Gr. **blasphemeo-** *to speak injuriously, to villify*

a. *To blaspheme the name of Jesus by denying that he was the*

Messiah, and by admitting that he was an impostor. This was the object which they had in view in the persecution. It was not to make them blaspheme or reproach God, but to deny that Jesus was the Messiah, and to reproach him as a deceiver and an impostor. It is not necessarily implied in the expression, "and compelled them to blaspheme," that he succeeded in doing it, but that he endeavored to make them apostatize from the Christian religion and deny the Lord Jesus. -Barnes Commentary

B. and being exceedingly enraged against them,

1. **exceedingly enraged-** Gr. **emmainomai perissos-** *to be excessively furious towards*

a. Religious legalistic people are always mad. They are mad at everyone around them for not being perfect, but really if the truth be told they are really angry at themselves for not being perfect and failing God. If you are angry at yourself, you will in turn be angry at people. If you truly receive grace from God, then you will be gracious to others.

C. I persecuted them even to foreign cities

1. **persecuted-** Gr. **dioko-** *to hotly pursue*

2. **foreign cities-** Gr. **exo polis-** *outside cities*

a. These are cities outside of Jerusalem and Judea. I.e. Damascus in Syria

b. The leadership in Jerusalem took it upon themselves to rule over Judaism that had spread outside of Judea and Israel.

c. The Vatican in Rome and the Pope has taken upon themselves to rule over all of Christendom, in their mind, over the whole world. This is false and a major over-reach.

12. "While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests,

A. While thus occupied,

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

B. as I journeyed to Damascus with authority and commission from the chief priests

1. **journeyed-** Gr. **poreuomai**

2. **Damascus**

a. This implies that Saul had done a thorough job of suppressing Christianity in Jerusalem and Judea and now went on in his quest to stamp out the faith of Christ.

3. **authority-** Gr. **exousia-** *the right to use might, freedom to act*

a. This was not God's authority, but merely man's.

4. **commission-** Gr. **epitrope-** *a trust; a commission, permission*

a. This commission was not from God the Father or Jesus. Jesus gave us only one commission, which the Great Commission, which is the preach the gospel of grace to all the world! This gospel frees and gives life. Saul's commission bound and brought death.

5. **chief priests-** Gr. **archiereus**

a. This was from the authority of the high priests, not God. These men were out of the will of God and out of God's authority.

b. We need to make sure we are under God given authority, not self-imposed authority that is pressed upon us by people.

13. at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

A. at midday,

1. **midday-** Gr. **mesos hemera**

B. O king,

1. **king-** Gr. **basileus**

a. There are three accounts of Paul's story about meeting Christ in the book of Acts. Paul used his testimony to open up sharing about Christ. We can do the same! No one can argue your own personal testimony and the power of Christ in your life.

C. along the road I saw a light from heaven,

1. **road-** Gr. **hodos**

2. **saw-** Gr. **eido**

3. **light-** Gr. **phos**

4. **heaven-** Gr. **ouranos**

D. brighter than the sun,

1. **brighter-** Gr. **huper lamprotes**

2. **sun-** Gr. **helios**

E. shining around me and those who journeyed with me

1. shining around- Gr. perilampo
2. journeyed- Gr. poreuomai

14. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, '**Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.**'

A. And when we all had fallen to the ground,

1. fallen- Gr. katapipto
 - a. All had fallen to the ground, not just Saul. Everyone realized something supernatural had happened.

2. ground- Gr. ge

B. I heard a voice speaking to me and saying in the Hebrew language,

1. heard- Gr. akouo
2. speaking- Gr. laleo
3. saying- Gr. lego
4. Hebrew- Gr. Hebrais
5. language- Gr. dialektos

- a. We get our English word "dialect" from this word.

C. Saul Saul

D. why are you persecuting me

1. persecuting- Gr. dioko

E. It is hard for you to kick against the goads

1. kick against- Gr. laktizo- *strike with the heel*

- a. *Paul had been kicking **against** the goad of his own conscience, but even more important, **against** the convicting voice of the Holy Spirit. He had never been able to forget the poise and grace with which Stephen had died. He had been fighting **against** God Himself. -Believer's Bible Commentary*

2. goads- Gr. kentron

- a. *The figure is from an ox, being driven on in his work. When restive or lazy, the driver pricks him, and in ignorance of the consequences, he kicks back, and so gets another wound. The words would imply that God had been guiding Saul towards the true light for some time before, and that this zeal for persecution was a resistance of the divine urging. -Cambridge Commentary*

15. **So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting.**

A. **So I said,**

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

B. **Who are you,**

C. **Lord-** Gr. **kurios**

1. Saul knew the voice speaking to him was divine.

D. **I am Jesus,**

1. The last name Saul wanted to hear in reply was the name of Jesus, but it was! I believe Saul already knew down in his heart, that the name that would come back was Jesus Christ.

E. **whom you are persecuting**

1. **persecuting-** Gr. **dioko**

a. Paul had been persecuting Christians, but notice Jesus said he had been persecuting Him! He is the head and we are His body. To do something to us is to do it to Christ!

16. **But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.**

A. **But rise and stand on your feet,**

1. **rise-** Gr. **anistemi**

2. **stand-** Gr. **histemi**

3. **feet-** Gr. **pous**

B. **for I have appeared to you for the purpose,**

1. **appeared-** Gr. **optanomai**

2. **purpose-** Gr. not in Greek- omit

C. **to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you**

1. **make-** Gr. **procheirizomai-** *to take into the hand, to make ready for use or action; to constitute*

2. **minister-** Gr. **hupertes-** *under-rower*

a. *An under-rower; that is, one who is under the guidance and authority of another; an assistant, or servant. So Paul was to act solely under the authority of Jesus Christ; and tug hard at the oar, in order to bring the vessel, through the tempestuous*

ocean, to the safe harbour. -Clarke Commentary

3. **witness**- Gr. **martus**

4. **seen**- Gr. **eido**

a. Saul saw the resurrected Lord Jesus. He would be a witness to His resurrection.

5. **reveal**- Gr. **optanomai**

a. There would be further revelations of Jesus to Paul. Jesus revealed the Pauline revelation of grace and the new covenant truth that belongs to the church. Paul would bear witness to those revelations which we have a record of in his epistles.

b. We are called to be minister and witness of what we have seen and what the Lord will show us. No matter how much you have learned of the Lord, there is more to be revealed. However, any and all revelation will be found in the Bible.

17. **I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you,**

A. I will deliver you from the Jewish people,

1. **deliver**- Gr. **exaireo**

2. **Jewish people**- Gr. **laos**- *covenant people*

a. The text says, "I will deliver you from the people". This is the covenant people of God- the Jews.

b. God had told Paul early on to get out of Jerusalem. He said this to deliver him from being killed. Many times Paul tried to minister to the Jews, and though he was beaten many times, God delivered him from being killed by the Jews many times.

B. as well as from the Gentiles,

1. **Gentiles**- Gr. **ethnos**

a. Paul was delivered a few times from the hands of the Gentiles but only because the Jews stirred them up. These are the Jews Paul would try to minister to before he turned to minister to the Gentiles. If He would have just gone straight to the Gentiles it would not have had to be delivered from the Gentiles.

C. to whom I send you

1. **send**- Gr. **apostello**- *to send as an apostle, messenger*

a. Notice who God specifically said he was being sent to? The

Jews? NO, **the Gentiles!** However, he would end up going to the Jews.

18. to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

A. to open their eyes,

1. **open-** Gr. **anoigo**

2. **eyes-** Gr. **ophthalmos**

a. Eyes must be opened in order to see the light. If not, all is darkness.

b. When we hear by revelation the words of the book [the Bible] our eyes are opened by the Holy Spirit. [Isa 29:18](#)

B. in order to turn them from darkness to light,

1. **turn-** Gr. **epistrepho**

2. **darkness-** Gr. **skotos**

3. **light-** Gr. **phos**

C. and from the power of Satan to God,

1. **power-** Gr. **exousia-** *authority*

a. This should be translated as authority not power.

b. Satan has power, but has no authority over a believer.

2. **Satan-** Gr. **satanas**

a. Little was known about Satan in the Old Testament by the average person.

b. The god of this world is Satan. He has blinded humanity, but through what Jesus did his authority is broken so the light of the gospel can shine into people's hearts. [2Co 4:4-6](#)

D. that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.

1. **receive-** Gr. **lambano**

2. **forgiveness-** Gr. **aphesis-** *a releasing*

a. Forgiveness is a releasing from the old life of guilt and condemnation. We are released unto an inheritance from our Father. Many are struggling with being forgiven and have not moved on into their inheritance. Knowing you are forgiven of your sins is mandatory before you can lay hold of your inheritance by faith and confidence because guilt will hinder

your faith.

3. **sins**- Gr. **hamartia**

4. **inheritance**- Gr. **kleros**- *a lot, portion*

5. **sanctified**- Gr. **hagiazō**- *to separate from profane things and dedicate to God, purified*

6. **faith**- Gr. **pistis**

a. Faith in Jesus will sanctify you, not your work of will power in changing yourself.

19. **"Therefore, King Agrippa, I was not disobedient to the heavenly vision,**

A. **Therefore,**

B. **King Agrippa,**

C. **I was not disobedient to the heavenly vision**

1. **disobedient**- Gr. **apeithes**

a. Paul believed the vision he had received and acted on it. How about you? Have you been obedient to the heavenly vision and calling God has given to you?

b. If you don't know if you have had one, then you need your eyes opened like Saul of Tarsus' eyes were opened. Ask, and it will be given to you in Jesus' name!

c. Many have received a heavenly vision but they are doing nothing with it. God will not give you a vision and not then give you the first step of walking it out.

2. **heavenly vision**- Gr. **ouranios optasia**

a. We can have a heavenly vision, but there are other sources of vision- earthly and demonic. Some are being led by just natural vision of their own making. Others are being led by a vision the enemy has given them. How do you know your vision is heavenly or not? It will be in line with the Word of God and the nature of God as seen in the New Covenant. It will be for the purpose of glorifying Jesus and furthering His kingdom, not your own.

20. **but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do works befitting repentance.**

A. **but declared first to those in Damascus and in Jerusalem,**

1. **declared-** Gr. **apaggello**

2. **Damascus**

a. This ministry took place after Paul's conversion. He was almost killed and escaped by night by being let down in a basket outside the city walls. He then went into Arabia to be taught of the Lord for three years. He would then return to Damascus.

3. **Jerusalem**

a. This ministry did not go well and the disciples put Paul on a ship and shipped him home to Tarsus.

B. and throughout all the region of Judea,

1. **region-** Gr. **chora**

2. **Judea**

a. This ministry is not recorded in scripture. This probably took place as he was leaving Jerusalem to head to Tarsus. Judea is the region around Jerusalem.

C. and then to the Gentiles,

1. **Gentiles-** Gr. **ethnos**

a. This ministry was in Antioch and on his missionary journeys.

D. that they should repent,

1. **repent-** Gr. **metanoeo-** *to change the mind*

a. Repentance starts in the mind not the actions. One must change the way they think or believe in order to have lasting change.

E. turn to God,

1. **turn-** Gr. **epistrepho**

a. There is a turning away from lies to the truth.

2. Turning involves a choice that is made by a person. God will not turn anyone.

F. and do works befitting repentance

1. **works-** Gr. **ergon**

a. This is the works of faith, not works of the law or legalism.

b. Faith without works is dead. [James 2:20, 26](#)

2. **befitting-** Gr. **axios-** *equal to, congruous*

3. **repentance-** Gr. **metanoia-** *a changing of the mind*

a. People can say they have repented and have not. People can cry a river and empty a Kleenex box with their snot and not

have repented! True repentance will be seen in a change of behavior.

b. *Repentance is changing one's mind. Regeneration is changing one's heart. Redemption is changing one's state—trading the kingdom of darkness and death for the kingdom of light and life.* - Courson Commentary

21. For these reasons the Jews seized me in the temple and tried to kill me.

A. **reasons-** Gr. **heneka touton-** *on account of these*

B. **Jews**

1. Who? The Jews. Why were they incensed? Because Paul had stirred them up by trying to minister to the Jews everywhere he went.

C. **seized-** Gr. **sullambano-** *to take together*

1. This word speak of a number of people taking place in the action.

D. **temple-** Gr. **hieron**

1. Where? The Temple. Where was this temple? In Jerusalem. What was Paul doing in Jerusalem in the temple? God had already told him to flee the temple and Jerusalem earlier because his testimony would not be accepted there. [Acts 22:18](#) What had changed? Nothing!

2. Sometimes we do the same thing. If the Lord says no to something we think if some time passes that His answer will change to a yes.

E. **tried-** Gr. **peirao-** *to attempt*

F. **kill-** Gr. **diacheirizomai-** *to lay violent hands upon*

22. Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come—

A. **Therefore,**

B. **having obtained help from God,**

1. **obtained help-** Gr. **tugchano epikouria-** *to obtain one who assists, a helper, especially in war, a military ally*

a. When the enemy or people wage war against us, if we are trusting God, He will come to our aid and fight for us. God will be our military ally! He is all you need! If God is for us, who can be against us! [Rom. 8:31](#)

b. Notice that God even protected and fought for Paul even

when he got off the assigned path for him by trying to minister the Jews. We sometimes can be the source of our problem, but if we will look to the Lord, He will come and help us. This is grace!

C. to this day I stand,

1. **day-** Gr. **hemera**

2. **stand-** Gr. **histemi**

a. He was standing in chains at this point because of his stubborn insistence on reaching the Jews. God was still there for him however.

D. witnessing both to small and great,

1. **witnessing-** Gr. **martureo**

2. **small-** Gr. **mikros**

a. These are people of low degree in the natural.

b. We must be willing to minister to all, and not seek or curry the favor of certain people in which we may obtain wealth or position from them.

c. Jesus ministered to the multitudes but also to the despised Samaritan woman at the well.

d. The evangelist Philip ministered a multitude but also to one Ethiopian eunuch in the desert.

e. You will be tested on how you treat those who seem to be small in this life. If you will treat those who appear to be small with love and care, you will be trusted to minister to those who appear to be great.

3. **great-** Gr. **megas**

a. These are those of significance and of high rank in the eyes of other people. These were the rich and influential.

b. There is no difference between people in the eyes of God. He sees them all in need of redemption but of great value to Him.

E. saying no other things than those which the prophets and Moses said would come

1. **saying-** Gr. **lego**

2. **prophets-** Gr. **prophetes**

a. The prophets spoke of Christ. [Luk 24:27](#)

3. **Moses**

a. The Law shadowed and spoke of Christ. [Luk 24:44](#)

4. **said-** Gr. **laleo**

5. **come-** Gr. **ginomai**

23. that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles."

A. that the Christ would suffer,

1. **suffer-** Gr. **pathetos-** *to experience pain*

a. These sufferings were from the garden of Gethsemane to the cross.

b. [Psalms 22, 69, Isaiah 53, Dan 9:24-26, Zec 12:10; Zec 13:7](#)

B. that he would be the first to rise from the dead,

1. **first-** Gr. **protos**

a. A number of people were raised from the dead before Jesus was. However, they were merely raised from the dead, not resurrected from the dead. Resurrection is different than being raised from the dead. Jesus was resurrected with a glorified body that will never die again. Those merely raised from the dead were still in their same body and they died again.

b. Jesus is the first to be resurrected out from among the dead. When Jesus comes back we will also be resurrected with glorified bodies like Jesus.

c. Jesus in resurrection is called the first fruits from dead [fallen asleep]. [1 Cor. 15:20](#)

2. **rise-** Gr. **ek anastasis-** **to resurrect out**

a. This should read- resurrected. He was not merely raised from the dead like others before Him.

3. **dead-** Gr. **nekros**

C. and would proclaim light to the Jewish people and to the Gentiles

1. **proclaim-** Gr. **kataggello**

a. [Psa 96:3](#)

2. **light-** Gr. **phos**

a. [Isa 42:6, Isa 9:2](#)

3. **Jewish people-** Gr. **laos**

a. This ministry belonged to Peter and the other 11 apostles of Jesus earthly ministry.

b. The gospel ministry started to the Jews in Jerusalem and

Judea. It later spread to the Gentiles in Samaria and the uttermost parts of the earth. [Acts 1:8](#)

4. **Gentiles-** Gr. **ethnos**

a. This ministry was given to Paul and his associates.

24. **Now as he thus made his defense, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!"**

A. **Now as he thus made his defense,**

1. **made his defense-** Gr. **apologomai**

B. **Festus said with a loud voice,**

1. **loud-** Gr. **megas-** *great*

2. **voice-** Gr. **phone**

C. **Paul,**

D. **you are beside yourself**

1. **beside yourself-** Gr. **mainomai-** *to be mad, to rave, used intrans. of persons who speak and act in such a way that they appear to others as being out of their mind or senses*

a. Paul speaking of the resurrection of the dead seemed to be preposterous to Festus and that Paul had lost his mind.

b. The message of the cross and resurrection is foolishness to those who are perishing. [1Co 1:18](#)

E. **much learning is driving you mad**

1. **learning-** Gr. **gramma-** *letters, i.e. learning*

2. **driving-** Gr. **peritrepo-** *to turn around*

3. **mad-** Gr. **mania**

a. We get maniac from this word!

b. We should become maniacs for studying the Word of God!

c. *The apostle was a man of much learning, both Jewish, Greek, and Roman; and Festus perceived him to be of great reading by his making mention of Moses, and the prophets, writings which he knew nothing at all of. And as this sometimes is the case, that much reading, and hard study, do cause men to be beside themselves, he thought it was Paul's case. -Gill Commentary*

25. **But he said, "I am not mad, most noble Festus, but speak the words of truth and reason.**

A. **But he said,**

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

B. I am not mad,

1. **mad**- Gr. **mainomai**- *to be mad, to rave, used intrans. of persons who speak and act in such a way that they appear to others as being out of their mind or senses*

C. most noble Festus,

1. **noble**- Gr. **kratistos**- *strongest, mightiest*

a. Paul spoke to this ruler with respect even though he was just insulted by him. [1Pe 2:17](#)

D. but speak the words of truth and reason

1. **speak**- Gr. **apophtheggomai**- *speech that belongs to dignified or elevated discourse*

a. This is a rare Greek word which means “elevated discourse”. It is interesting that this word is used of speaking in tongues!

[Acts 2:4](#)- utterance- **apophtheggomai**

2. **words**- Gr. **rhema**- *the spoken word*

3. **truth**- Gr. **aletheia**

4. **reason**- Gr. **sophrosune**- *soundness of mind*

26. For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner.

A. For the king,

1. **king**- Gr. **basileus**

a. This king had a Jewish heritage. His ancestry had converted to Judaism.

B. before whom I also speak freely,

1. **speak freely**- Gr. **laleo parrhesiazomai**

a. Because of the knowledge he possessed of what Paul was speaking about.

C. knows these things

1. **knows**- Gr. **epistamai**- *to understand*

D. for I am convinced that none of these things escapes his attention,

1. **convinced**- Gr. **peitho**- *to be persuaded*

2. **escapes attention**- Gr. **lanthano**

a. *The Jewish king [Agrippa] sitting on that throne, before whom I am now telling out my wondrous story, he knows*

whether what I have been quoting from the Hebrews' sacred books is to be found there or no. He can tell you if my words relate merely a wild dream of my own, for he knows what has been the people's hope for many a long century—yes, the king, if he will, may tell you too how this central figure of my narrative is no mere phantom I have raised. -Popular NT Commentary

E. since this thing was not done in a corner

1. done- Gr. **prasso-** practiced

a. The preaching, miracles, passion, death, and resurrection of Jesus Christ, were most public and notorious; and of them Agrippa could not be ignorant. Clarke Commentary

b. [Joh 18:20](#)

2. corner- Gr. **gonia**

a. The ministry of Jesus was, public, his miracles were done openly, his suffering the death of the cross under Pontius Pilate was generally known, and his resurrection from the dead was a well attested fact, and the ministration of his Gospel to Jews and Gentiles was notorious. -Gill Commentary

27. King Agrippa, do you believe the prophets? I know that you do believe."

A. King Agrippa,

B. do you believe the prophets

1. believe- Gr. **pisteuo**

a. That is a true evangelist. He preaches the gospel and calls for those who believe the message to act. Paul is pulling in the net.

b. Notice, Festus was the one who spoke to Paul, but Paul is now speaking to King Agrippa because he knows he is the one that is nearer to accepting the message than Festus.

2. prophets- Gr. **prophetes**

C. I know you do believe

1. believe- Gr. **pisteuo**

a. He no doubt believed in the prophets, but he might not have yet believed the message Paul was preaching from them.

28. Then Agrippa said to Paul, "You almost persuade me to become a

Christian."

A. Then Agrippa said to Paul,

1. said- Gr. **phemi**

B. You almost persuade me to become a Christian

1. almost- Gr. **en oligos-** *in little*

a. It is unclear if in little means in a "little time" or in a "little words". I think it would be good to translate this: "in little exhortation".

b. How many people are suffering in hell today that almost believed upon Christ? They were close but never did. With salvation "almost" is as far as a million miles away when you die!

c. People's almost is actually their denial and no to the gospel. You either say yes or no. There is no in between ground. There is no in between heaven and hell. There is no purgatory in between heaven and hell for those who almost believed upon Christ.

2. persuade- Gr. **peitho**

a. The root word for pistis [faith] is peitho [persuade]. Faith means that you are persuaded. Agrippa was saying here that he almost believed. Almost believing is not believing.

3. become- Gr. **ginomai**

a. No one is born a Christian. You have to **become** a Christian by choosing to believe upon Christ and receive Him.

b. Just because you are born in a Christian home to Christian parents does not make you a Christian. God has no grandchildren, just children.

c. I often hear the term "born again Christian". That is like saying the same thing twice! There are no other kind of Christian! To be a Christian you must be born again. You **become** a Christian by being born again.

4. Christian- Gr. **christianos-** *Christ follower*

29. And Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains."

A. And Paul said,

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

B. I would to God that not only you,

1. **would-** Gr. **euchomai an-** *to pray or wish*

a. This is a class four condition in Greek which means "*a wish that probably won't be fulfilled*". I myself wish that all people will accept Christ and be born again, but we know from scripture that will not happen.

b. This was the prayer of Paul for all people.

C. but also all who hear me today,

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

a. Faith comes by hearing and hearing by the Word of God.

2. **today-** Gr. **semeron**

a. We are given today to accept Christ. This is the day of salvation. [2 Cor. 6:2](#) If you have not accepted Christ, tomorrow has not been promised to you. You have today as a gift. What you will do, do today. We call it the present because that is what it is, it is a present.

D. might become both almost and altogether such as I am,

1. **become-** Gr. **ginomai**

a. Again, you must **become** a Christian. No one is born a Christian. You must be born again to become a Christian.

2. **almost and altogether-** Gr. **en oligos kai en polus-** *in little or in much*

a. Paul is saying that he wished that Agrippa and all those hearing him would become a Christian by a little or much exhortation.

3. **such as I am**

a. Can each of us say truthfully that we wished for the quality of our Christian life be given to everyone in the world because it is that good? Is your Christian life of such a quality that you would be willing to export it to the entire world and still have a good conscience if they all received it? Paul did! He was saying here that he wished for everyone to experience the Christian experience that he had except for the chains on his hands and feet.

b. If we were a bound prisoner could we still say that our Christian experience is something we would wish upon every

human being on the planet. Would we have joy, peace, and the other fruits of the Spirit overflowing in our lives like Paul? If we walk in the Spirit the answer is yes! **No matter what is happening to you does not dictate what happens in you!**

E. except for these chains

1. chains- Gr. desmon

a. God takes no pleasure in our painful circumstances that we are in. He did not send them and He desires to bring us out of them.

30. When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them;

A. When he had said these things,

1. said- Gr. epo

B. the king stood up,

1. king- Gr. basileus

a. Agrippa

2. stood up- Gr. anistemi

a. This means that Agrippa bailed out and refused to make a decision for Christ. He had heard enough and decided to end the conversation.

C. as well as the governor and Bernice and those who sat with them

1. governor- Gr. hegemon

a. Festus

2. Bernice

a. Instead of standing up and receiving Christ and leaving with Him, Agrippa stood up and left with Bernice. Bernice will not be there to save him when he stands before the Lord on the day of Judgment. Neither will there be any person on this earth that you love or have put your trust in standing with you on that great day. On that day it is imperative that you stand there with Christ!

3. sat- Gr. sugkathemai

a. Notice all those with Agrippa followed his example. He rejected Christ and so did all those with him. We have a great influence with those around us. We don't live in a vacuum alone. Our life impacts others. Are you influencing others

towards God or away from Him? There is no middle ground.

31. and when they had gone aside, they talked among themselves, saying, "This man is doing nothing deserving of death or chains."

A. and when they had gone aside,

1. gone aside- Gr. **anachoreo**

a. When you fail to receive Christ, you will always "go aside". Jesus was the Way, but Agrippa just declined the way and turned aside from the way.

B. they talked among themselves,

1. talked- Gr. **laleo**

2. among themselves

a. This is what happens when people turn aside from hearing the message and counsel of the Lord. People turn aside and consult with other people to reassure them in their unbelief. This makes them feel better that others are on their side and agree with them. However, on the day of judgment none of those people will be standing with you. They will be standing alone before the Lord as well.

C. saying- Gr. **lego**

D. This man is doing nothing deserving of death or chains

1. man- Gr. **aner**

2. doing- Gr. **prasso-** *to practice as a habit of life*

a. We should practice our faith in Christ daily. Do people know you are a believer because your faith in Christ is demonstrated as a habit of your daily life.

3. deserving- Gr. **axios-** *equal to, equated to, worthy*

4. death- Gr. **thanatos**

a. Paul's faith equated to life!

5. chains- Gr. **desmon**

32. Then Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

A. Then Agrippa said to Festus,

1. said- Gr. **epo**

B. This man might have been set free if he had not appealed to Caesar

1. man- Gr. **aner**

2. **might-** Gr. **dunamai-** *to be able or possible, could have*
 - a. Notice Agrippa said Paul could have been set free, not he would have been set free. Paul had already been through a number of trials concerning his case with no progress. He felt his best alternative was to go right to the top and have his case tried before Caesar. That would settle it once and for all.
3. **set free-** Gr. **apoluo**
4. **appealed-** Gr. **epikaleomai**
5. **Caesar**
 - a. When we accept Christ as our Savior, we are set free when we appeal our case the highest ruler there is- God the Father!