

WITNESSES

A STUDY IN THE BOOK OF ACTS

Illustrating the Missionary Journeys and Last Voyage
OF THE
APOSTLE PAUL.

Scales.
English Miles
0 50 100 150 200
Roman Miles
0 50 100 150 200
SYRTIS MAJOR
GULF OF SIDRA

ST PAUL'S JOURNEYS.

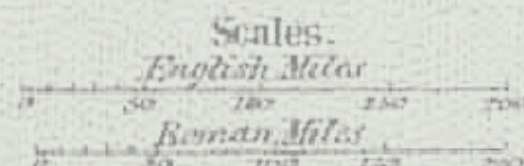
1. Antioch to Derbe, Derbe to Antioch
2. Antioch to Corinth, Corinth to Antioch
3. Antioch to Ephesus, Ephesus to Corinth and back
4. Ephesus to Corinth, Corinth to Jerusalem
5. Jerusalem to Rome

PAUL BEFORE ROYALTY

— Acts 25:13-26:32 —

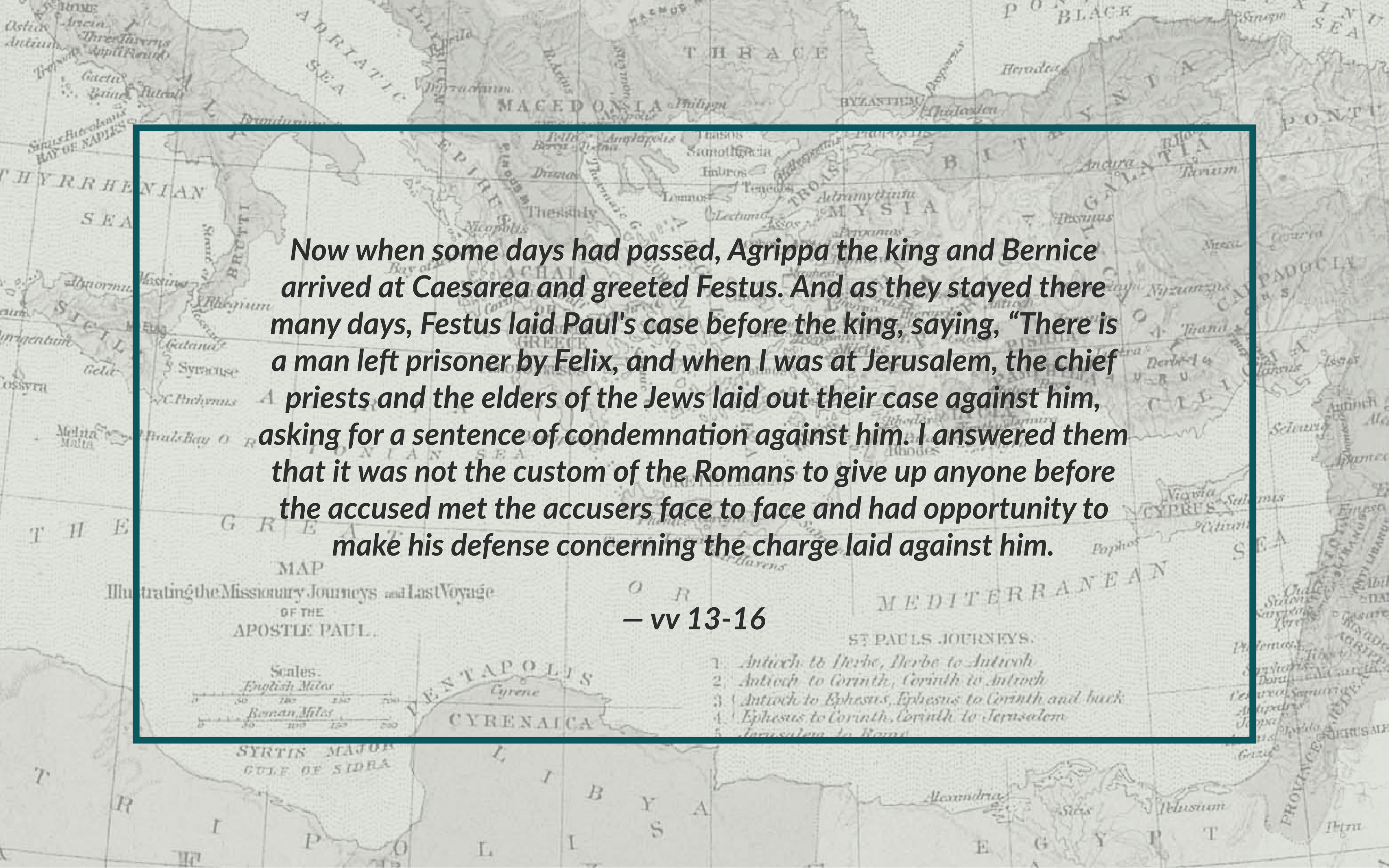
MAP

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APOSTLE PAUL.



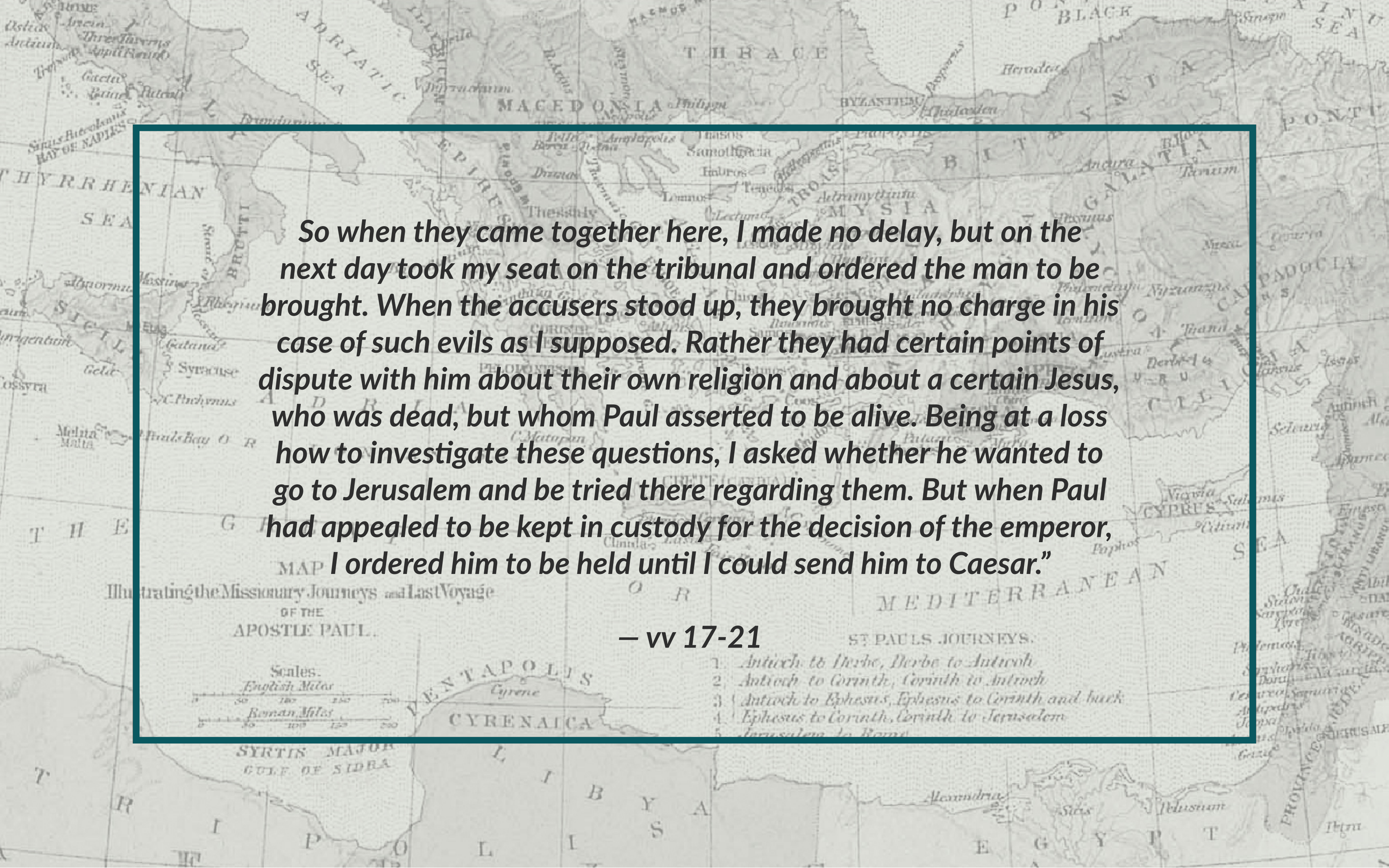
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Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus. And as they stayed there many days, Festus laid Paul's case before the king, saying, "There is a man left prisoner by Felix, and when I was at Jerusalem, the chief priests and the elders of the Jews laid out their case against him, asking for a sentence of condemnation against him. 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.

— vv 13-16

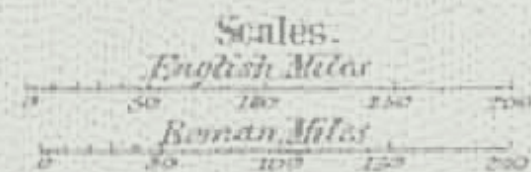


So when they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought. When the accusers stood up, they brought no charge in his case of such evils as I supposed. Rather they had certain points of dispute with him about their own religion and about a certain Jesus, who was dead, but whom Paul asserted to be alive. Being at a loss how to investigate these questions, I asked whether he wanted to go to Jerusalem and be tried there regarding them. 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.”

— vv 17-21

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

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**“he is a chosen instrument of mine to carry my name
before the Gentiles and kings and the children of Israel”**

— Acts 9:15

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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.

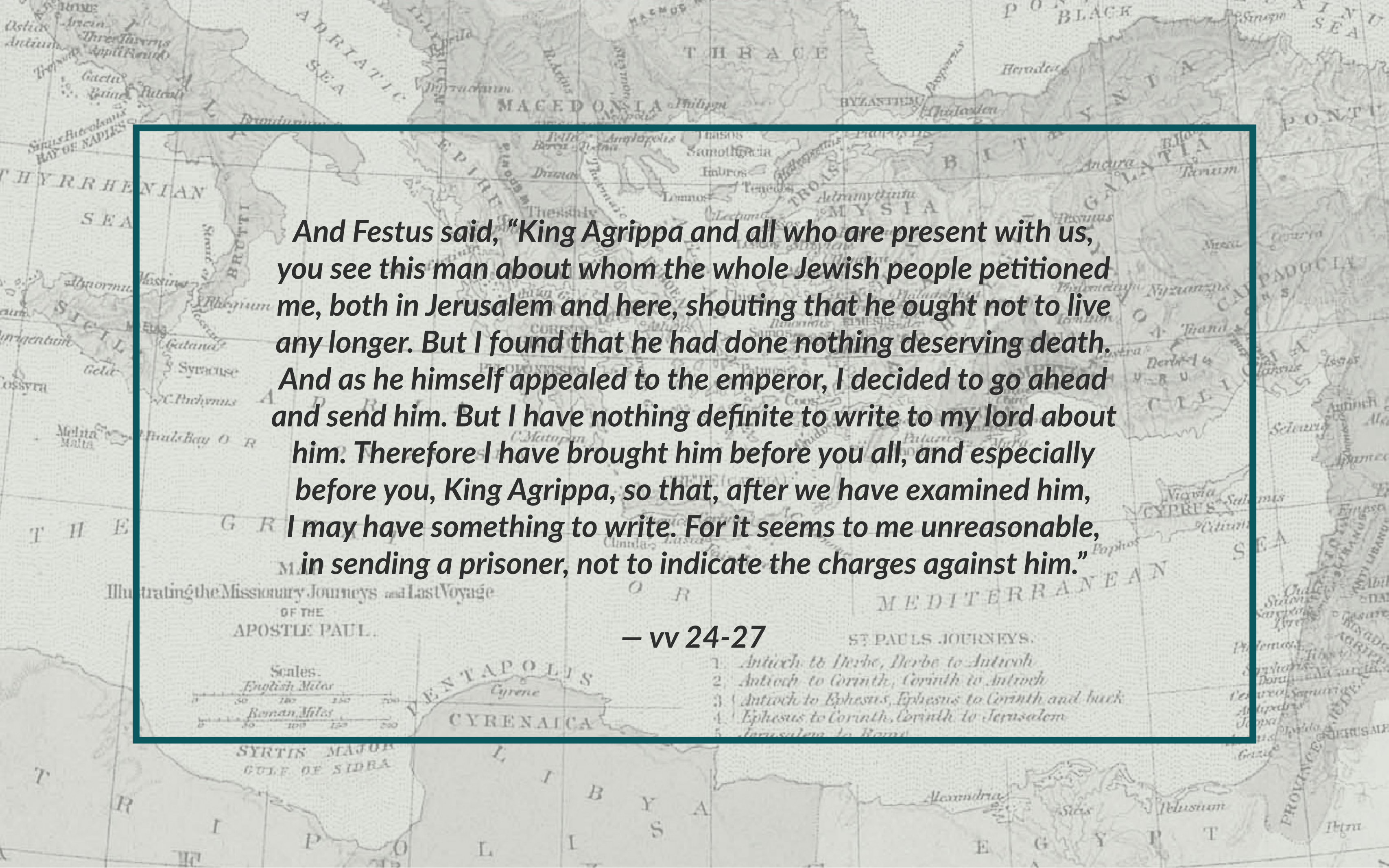
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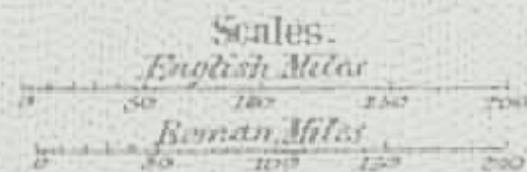
And Festus said, “King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. But I found that he had done nothing deserving death. And as he himself appealed to the emperor, I decided to go ahead and send him. 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. For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him.”

— vv 24-27

**So Agrippa said to Paul,
“You have permission to speak for yourself.”**

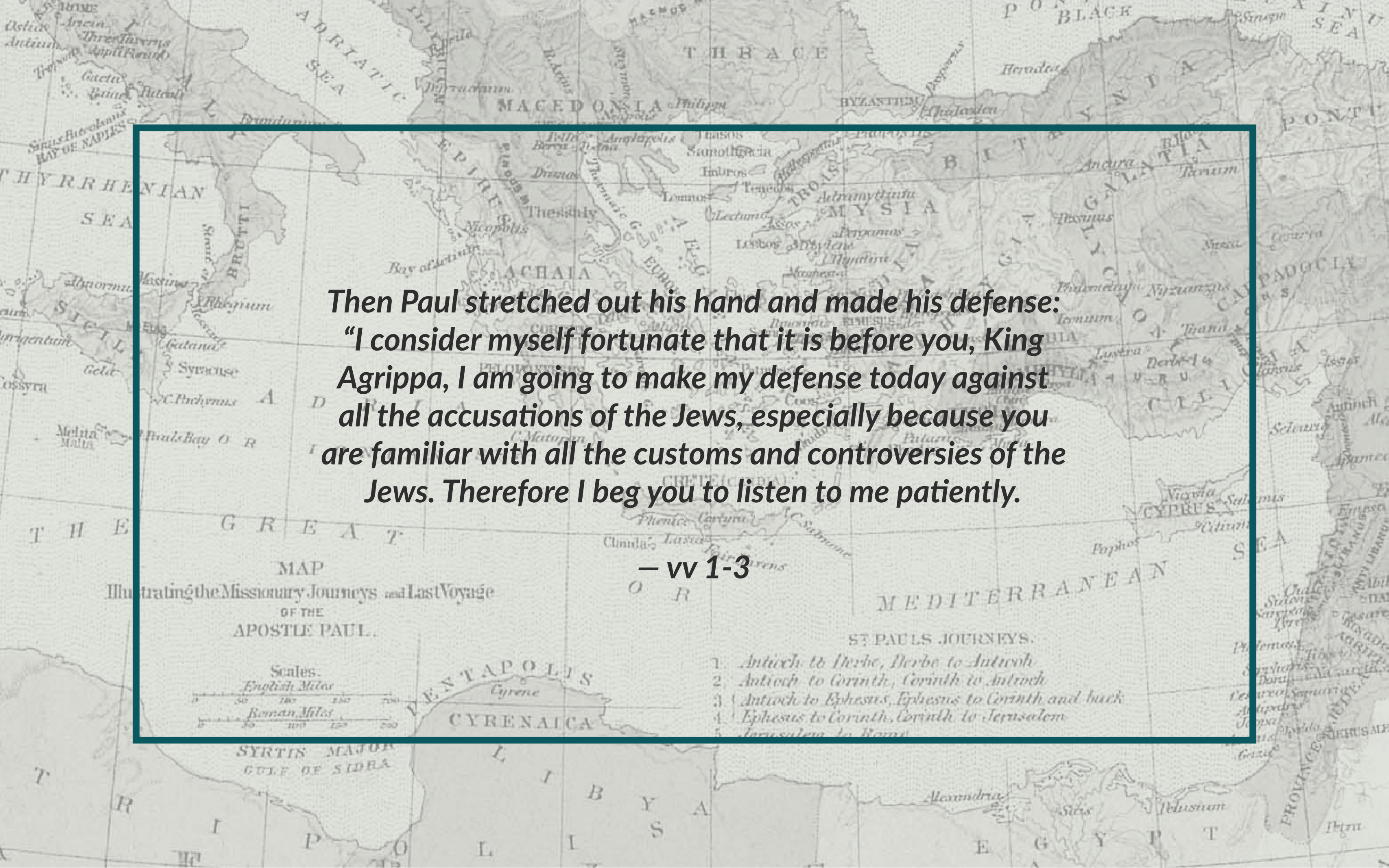
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Then Paul stretched out his hand and made his defense:
“I consider myself fortunate that it is before you, King
Agrippa, I am going to make my defense today against
all the accusations of the Jews, especially because you
are familiar with all the customs and controversies of the
Jews. Therefore I beg you to listen to me patiently.

— vv 1-3

Scales.

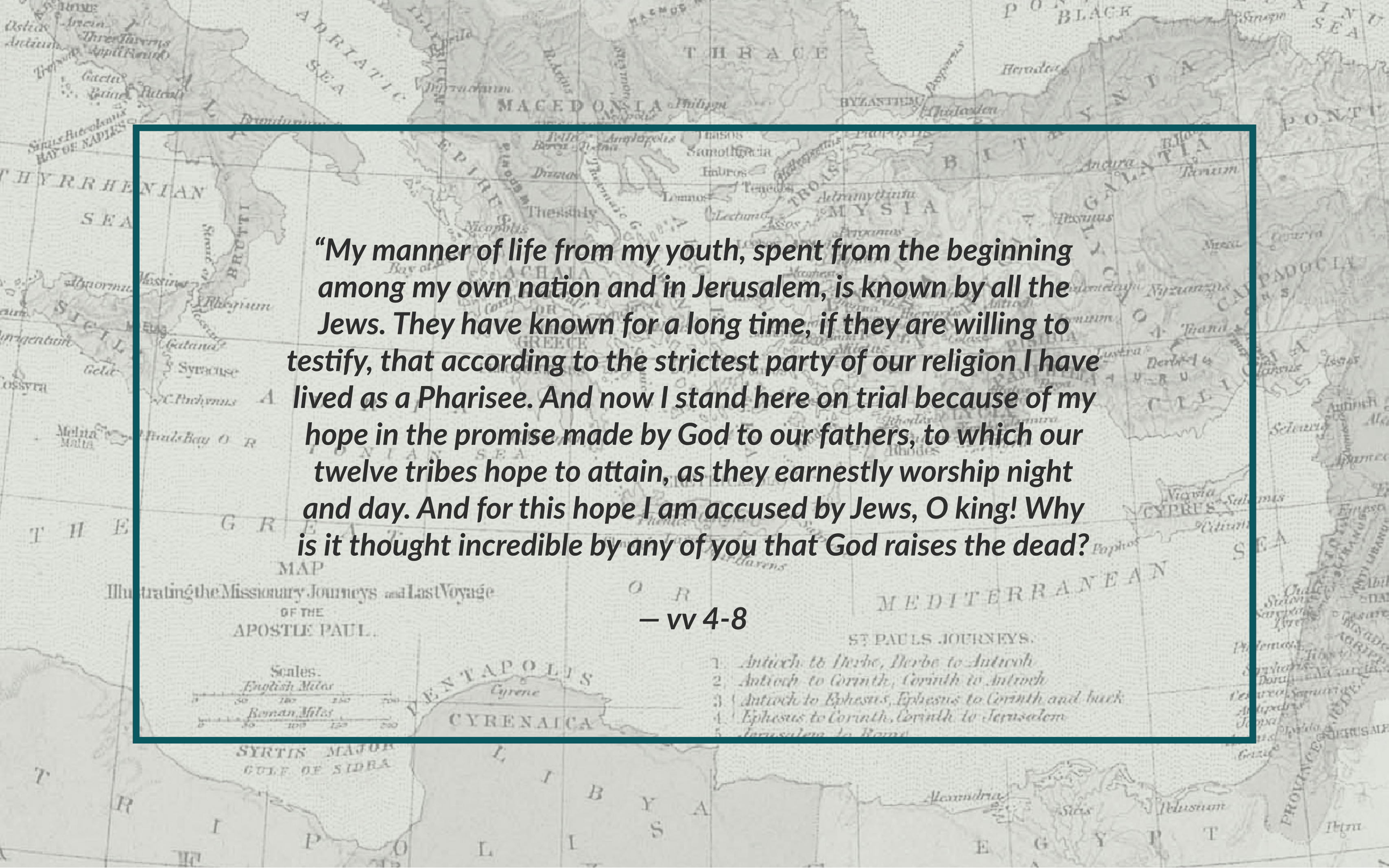
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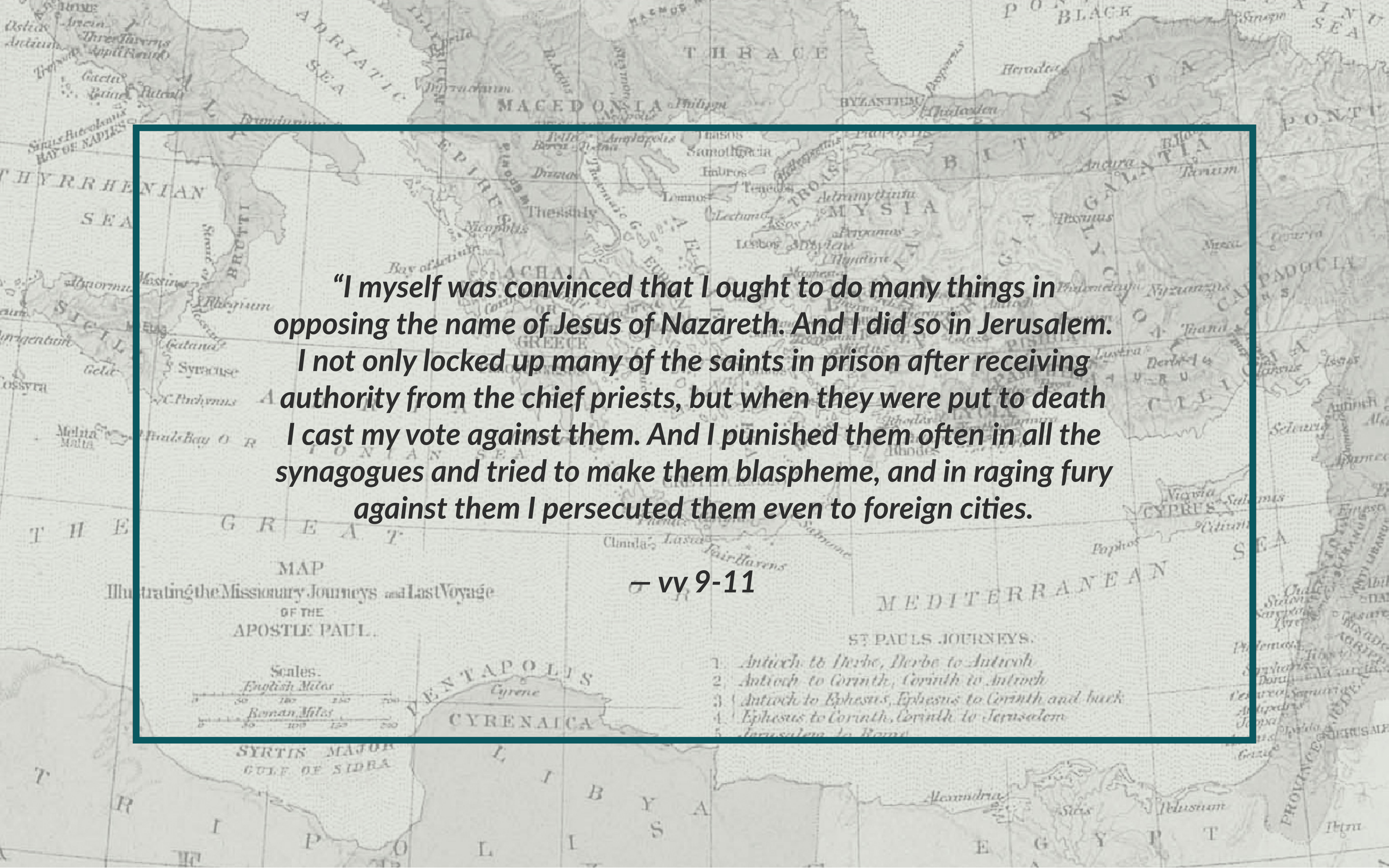


“My manner of life from my youth, spent from the beginning among my own nation and in Jerusalem, is known by all the Jews. They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. And now I stand here on trial because of my hope in the promise made by God to our fathers, to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! Why is it thought incredible by any of you that God raises the dead?”

— vv 4-8

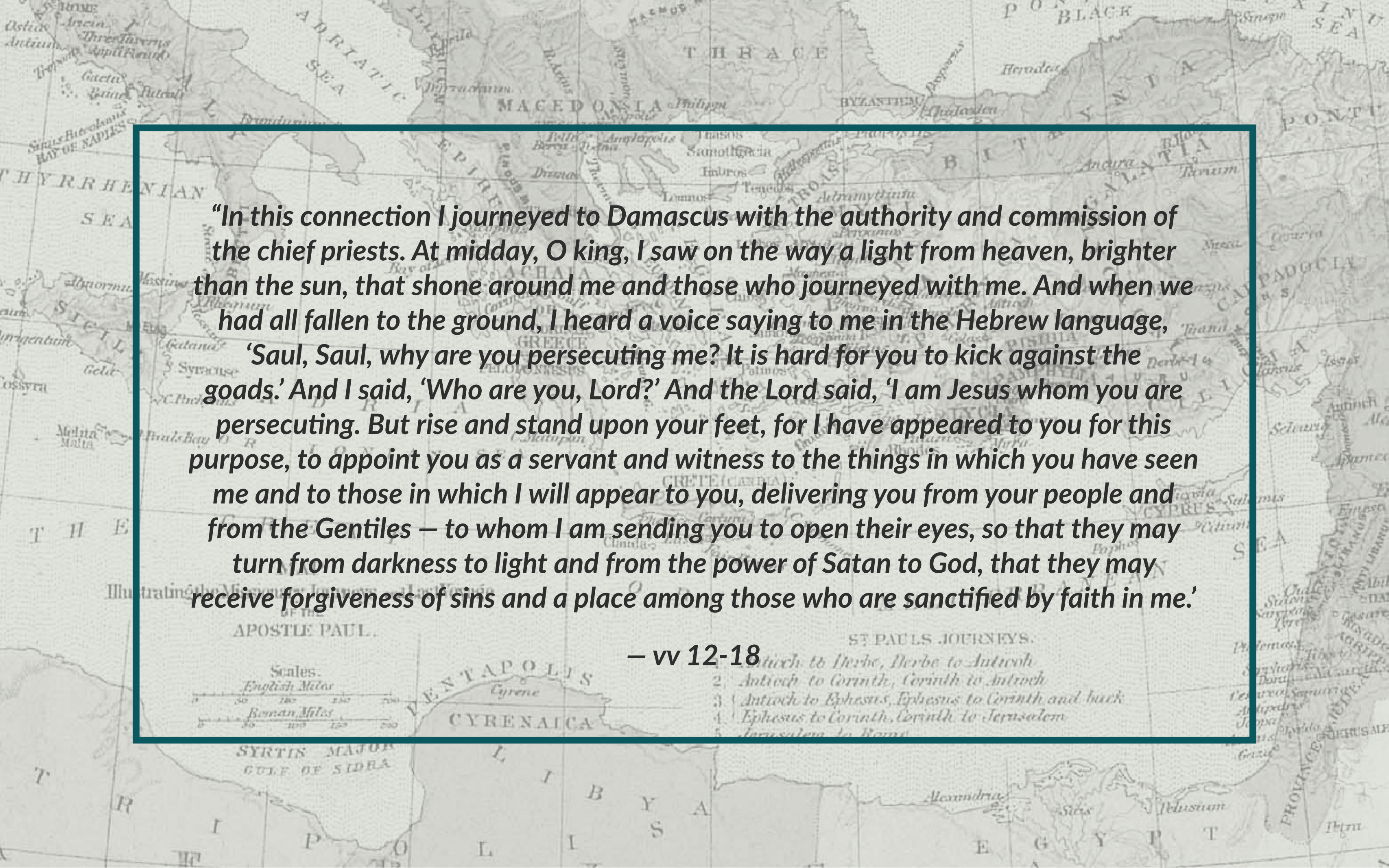
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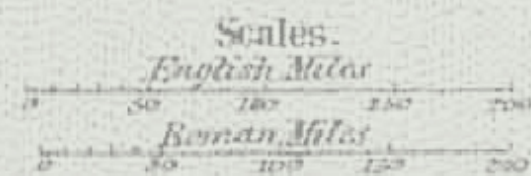
"I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.

— vv 9-11

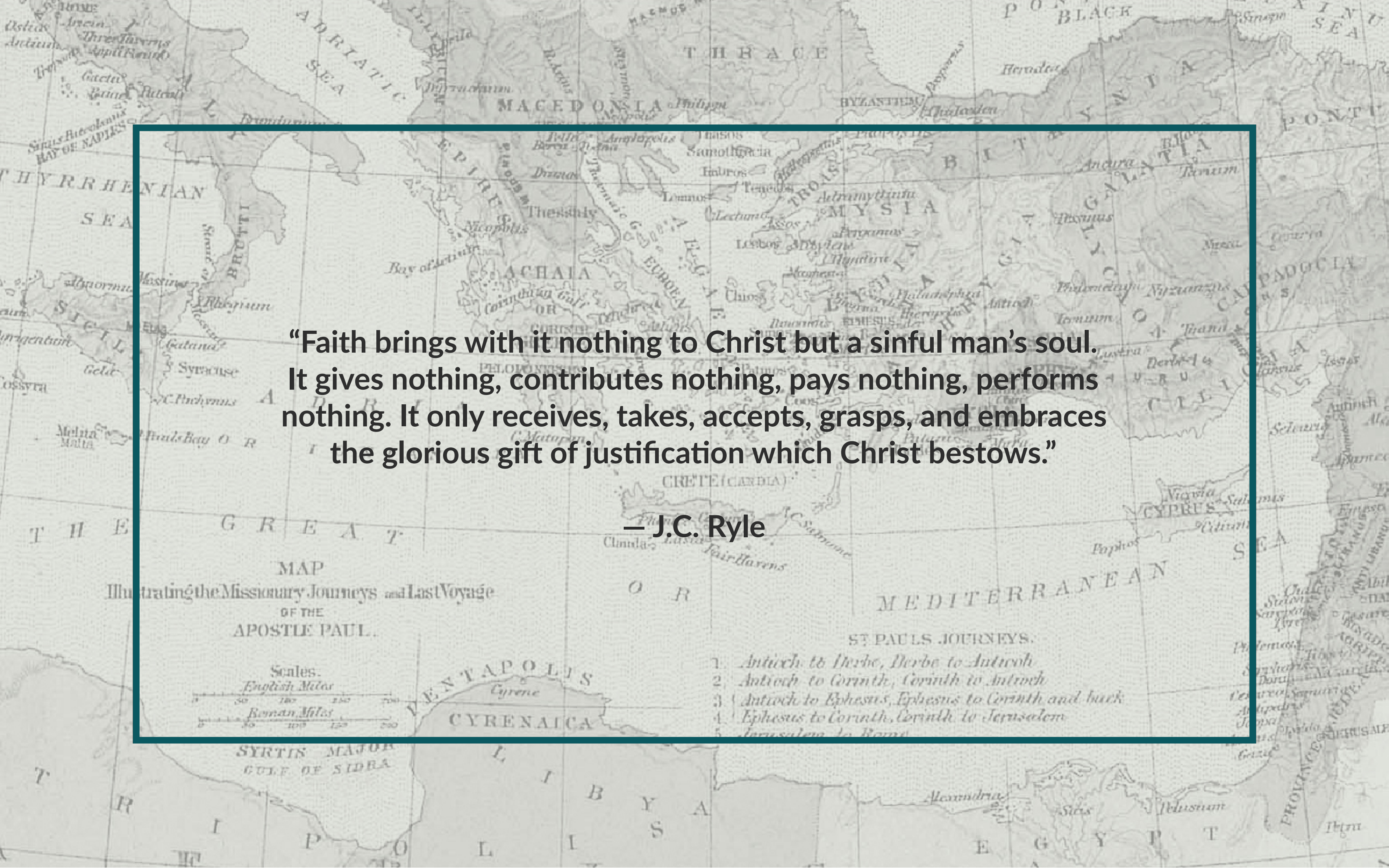


"In this connection I journeyed to Damascus with the authority and commission of the chief priests. At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, delivering you from your people and from the Gentiles — to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

— vv 12-18



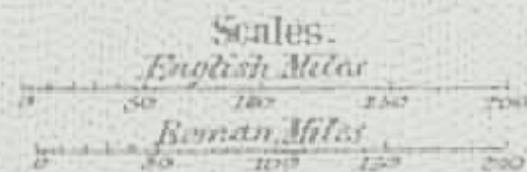
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“Faith brings with it nothing to Christ but a sinful man’s soul.
It gives nothing, contributes nothing, pays nothing, performs
nothing. It only receives, takes, accepts, grasps, and embraces
the glorious gift of justification which Christ bestows.”

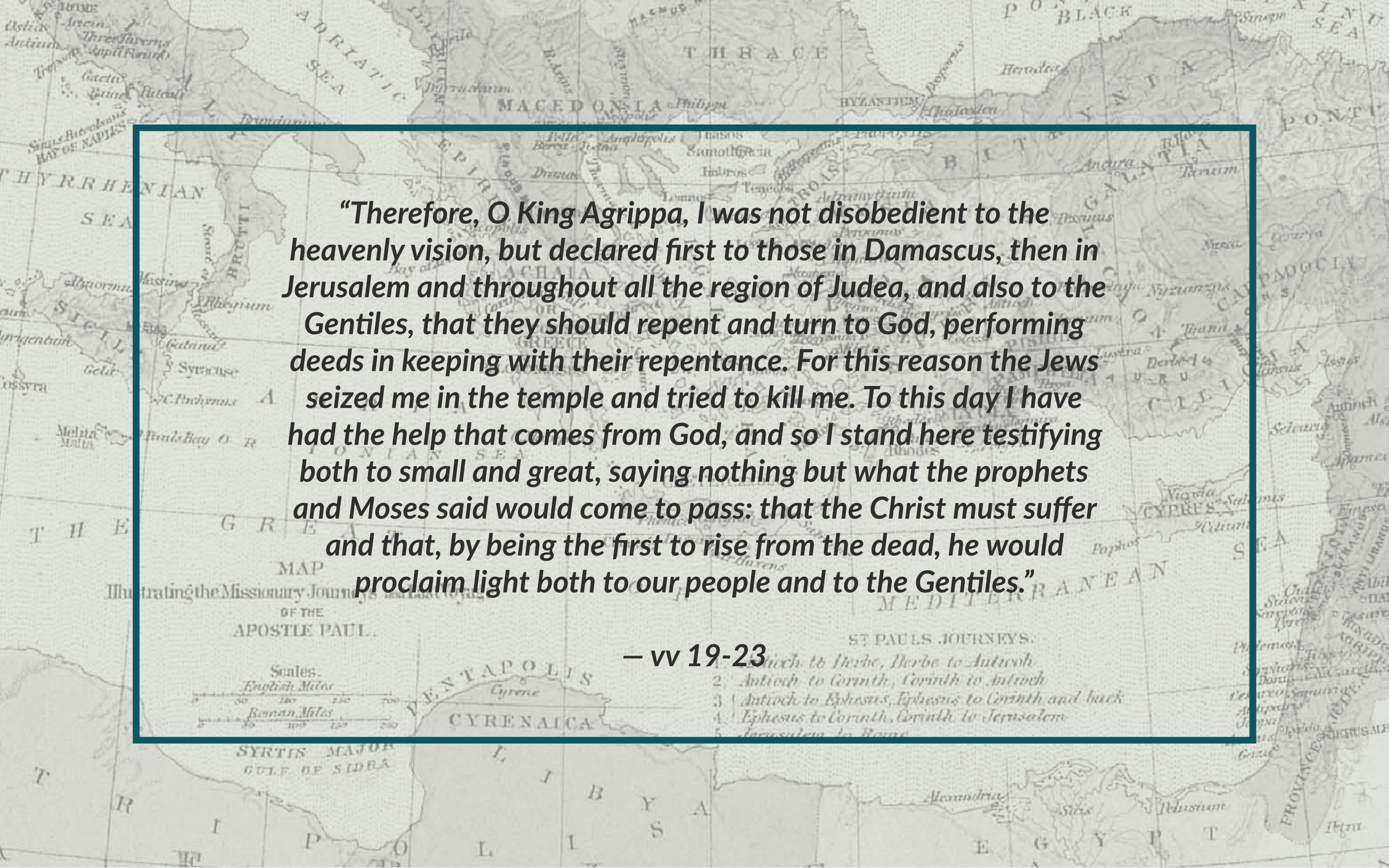
— J.C. Ryle

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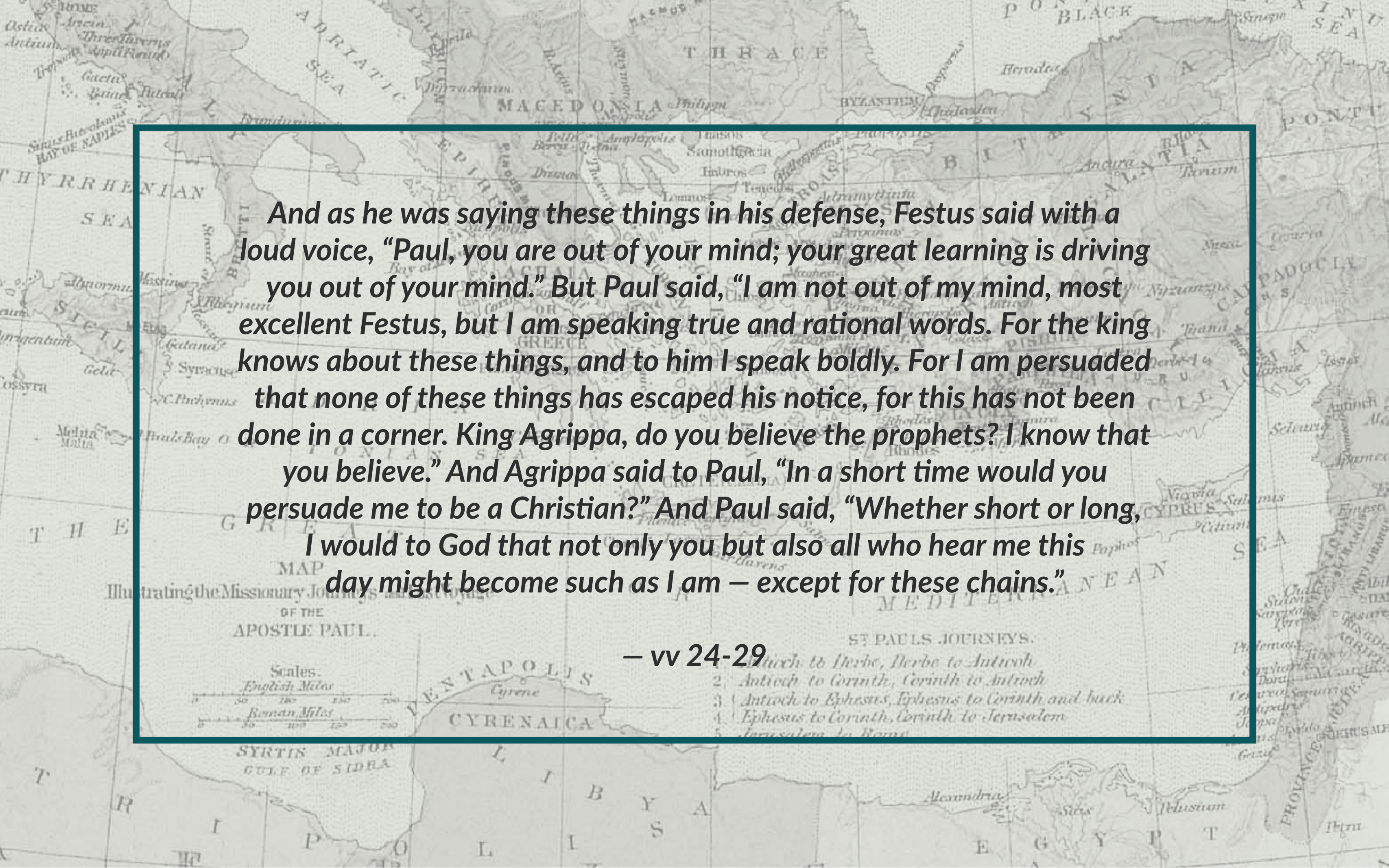
“Therefore, O King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance. For this reason the Jews seized me in the temple and tried to kill me. To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

— vv 19-23

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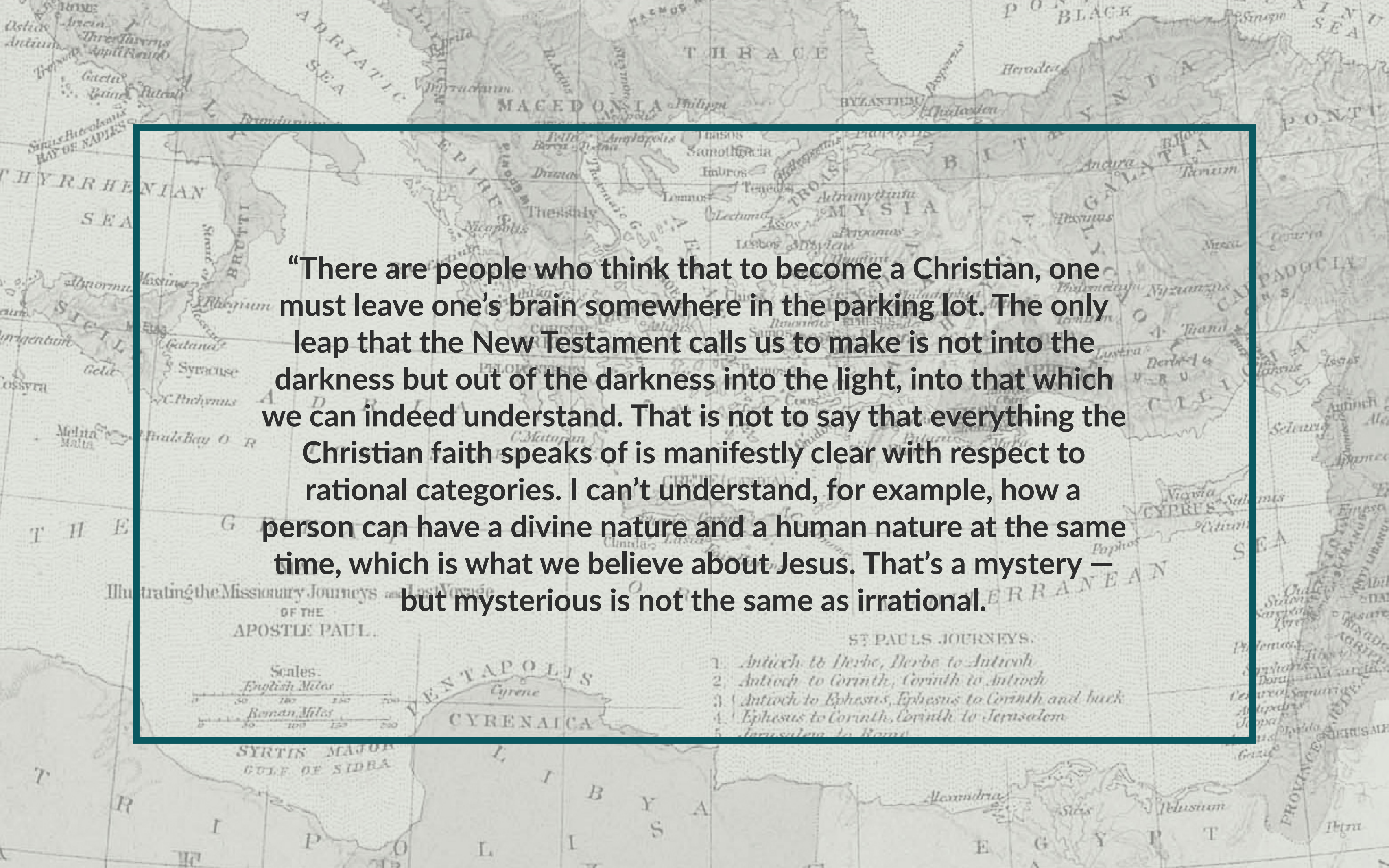
And as he was saying these things in his defense, Festus said with a loud voice, “Paul, you are out of your mind; your great learning is driving you out of your mind.” But Paul said, “I am not out of my mind, most excellent Festus, but I am speaking true and rational words. For the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner. King Agrippa, do you believe the prophets? I know that you believe.” And Agrippa said to Paul, “In a short time would you persuade me to be a Christian?” And Paul said, “Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am — except for these chains.”

— vv 24-29

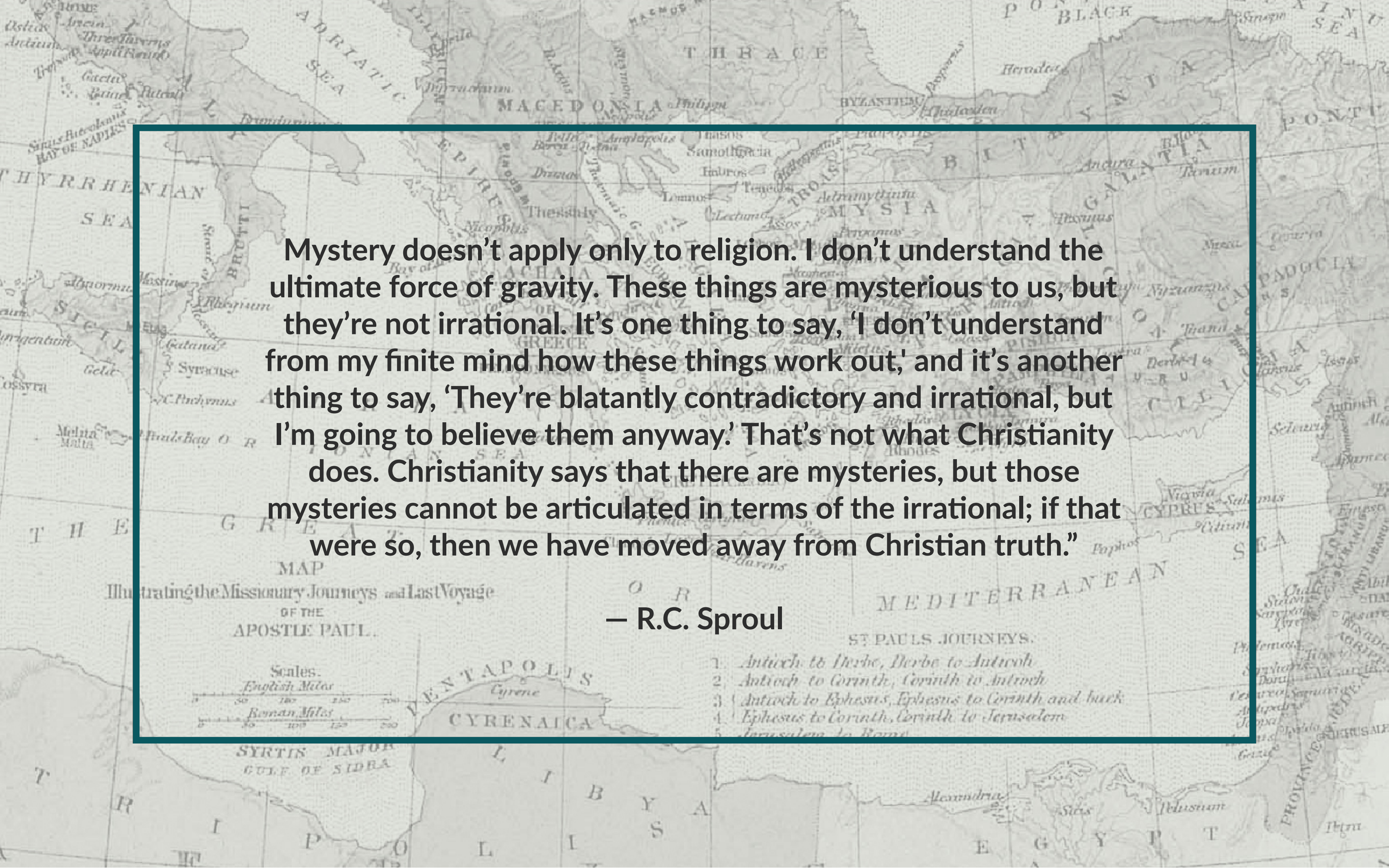
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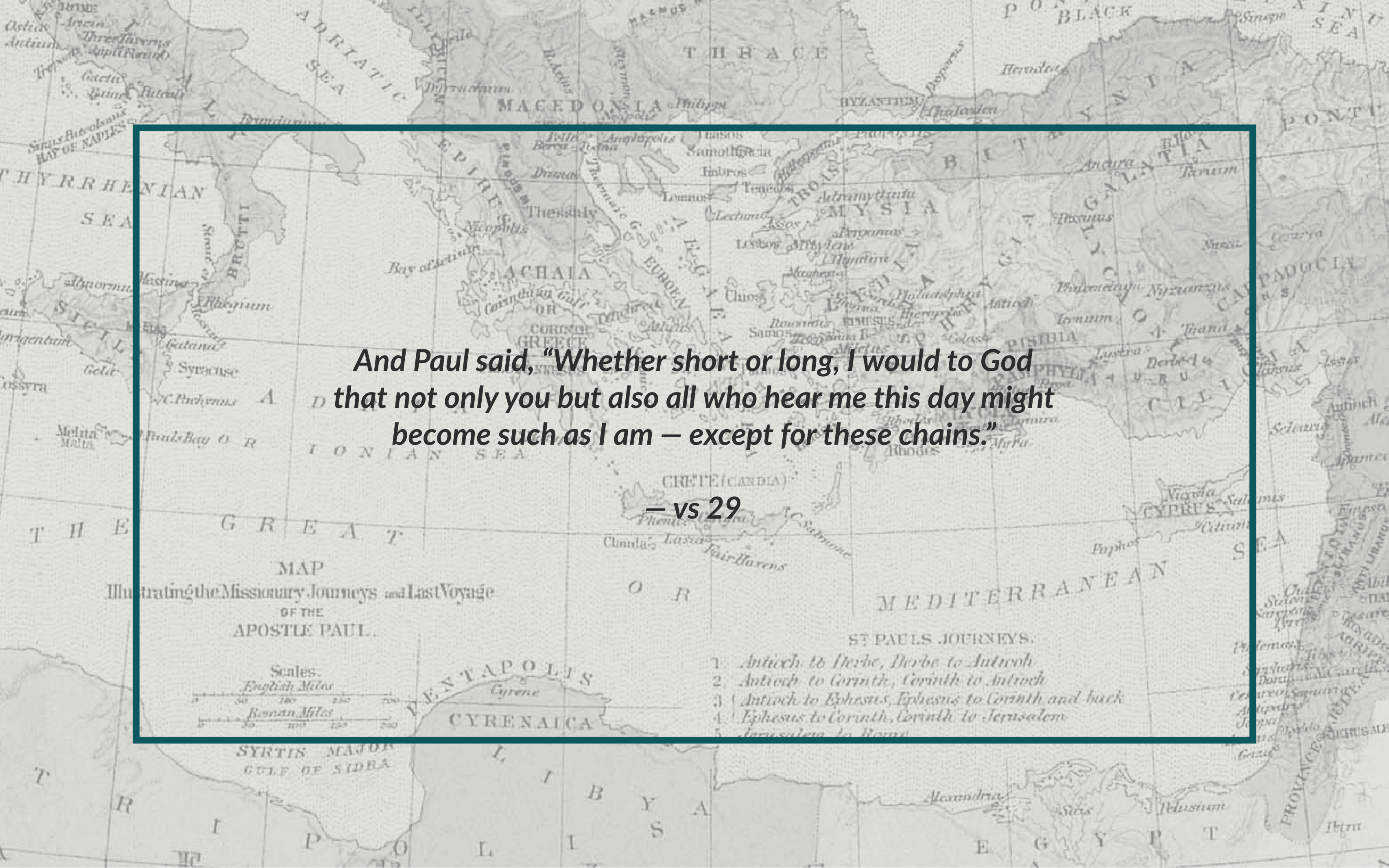


“There are people who think that to become a Christian, one must leave one’s brain somewhere in the parking lot. The only leap that the New Testament calls us to make is not into the darkness but out of the darkness into the light, into that which we can indeed understand. That is not to say that everything the Christian faith speaks of is manifestly clear with respect to rational categories. I can’t understand, for example, how a person can have a divine nature and a human nature at the same time, which is what we believe about Jesus. That’s a mystery — but mysterious is not the same as irrational.



Mystery doesn't apply only to religion. I don't understand the ultimate force of gravity. These things are mysterious to us, but they're not irrational. It's one thing to say, 'I don't understand from my finite mind how these things work out,' and it's another thing to say, 'They're blatantly contradictory and irrational, but I'm going to believe them anyway.' That's not what Christianity does. Christianity says that there are mysteries, but those mysteries cannot be articulated in terms of the irrational; if that were so, then we have moved away from Christian truth."

— R.C. Sproul



And Paul said, “Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am — except for these chains.”

— vs 29

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Then the king rose, and the governor and Bernice and those who were sitting with them. And when they had withdrawn, they said to one another, “This man is doing nothing to deserve death or imprisonment.” And Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”

— vv 30-32

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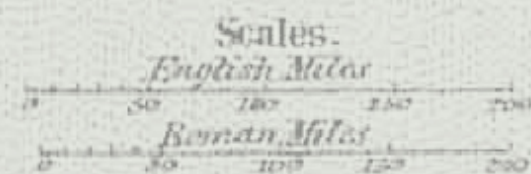
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HEAPING WORDS OF ENCOURAGEMENT

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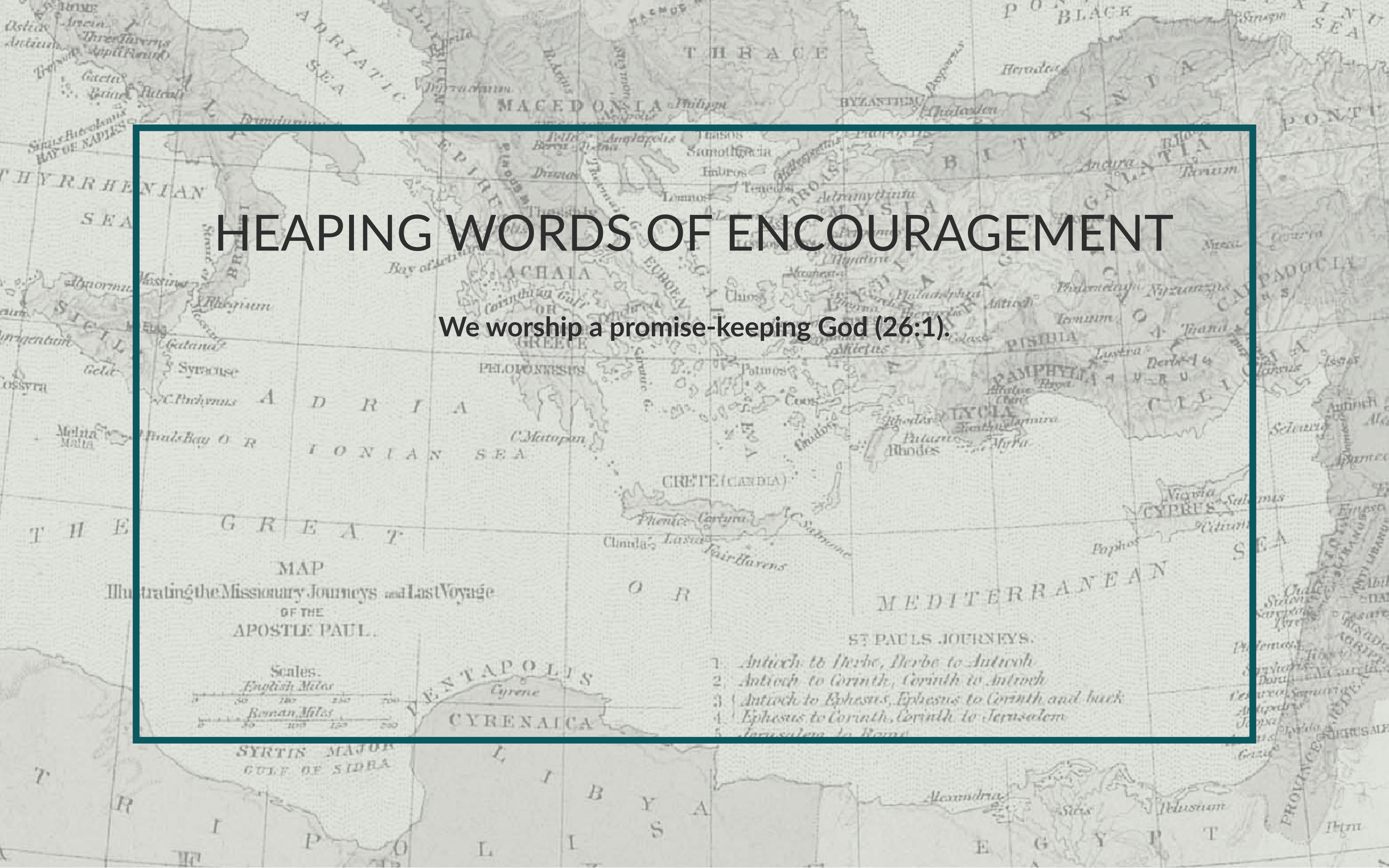


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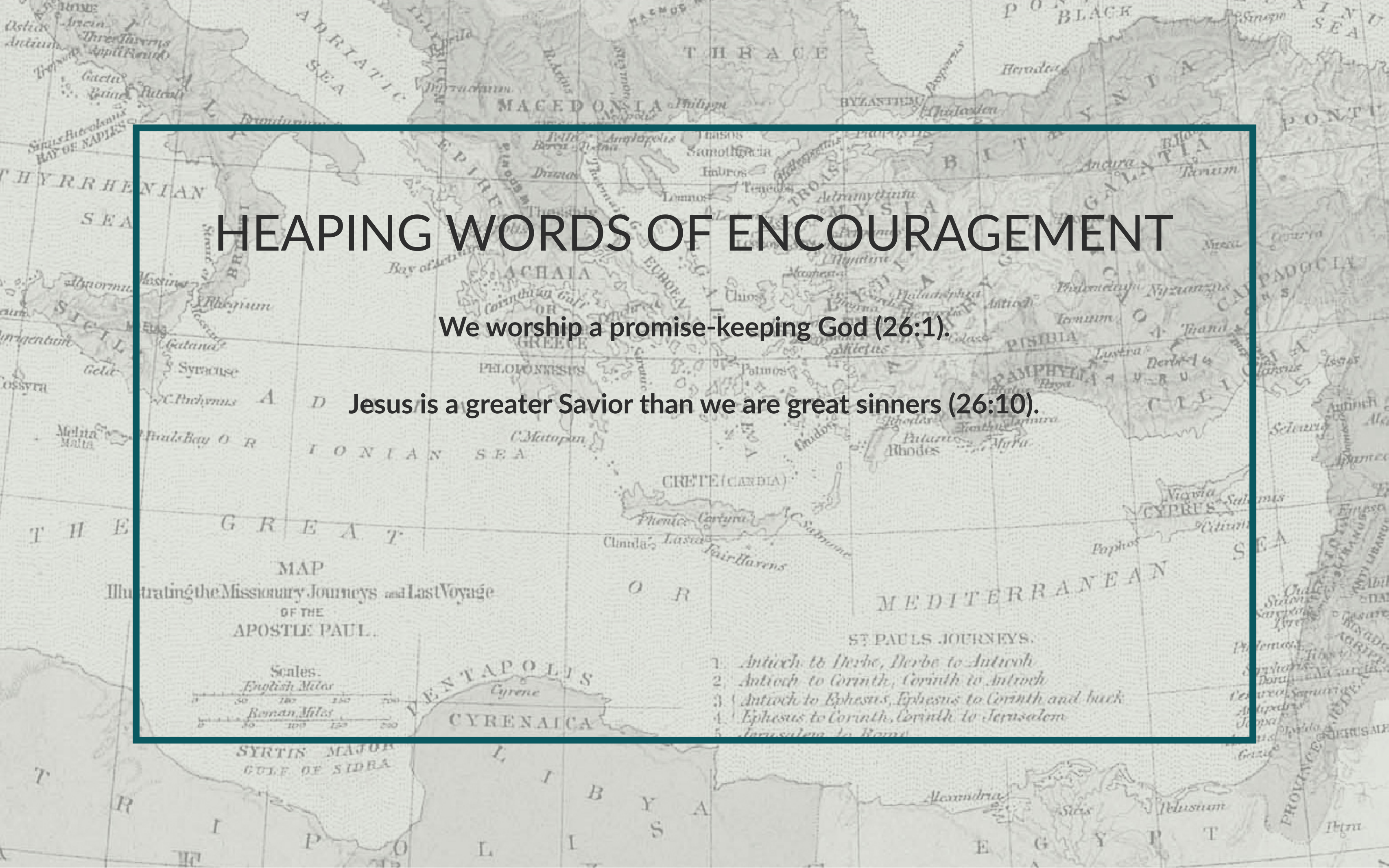
We worship a promise-keeping God (26:1).



HEAPING WORDS OF ENCOURAGEMENT

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Jesus is a greater Savior than we are great sinners (26:10).



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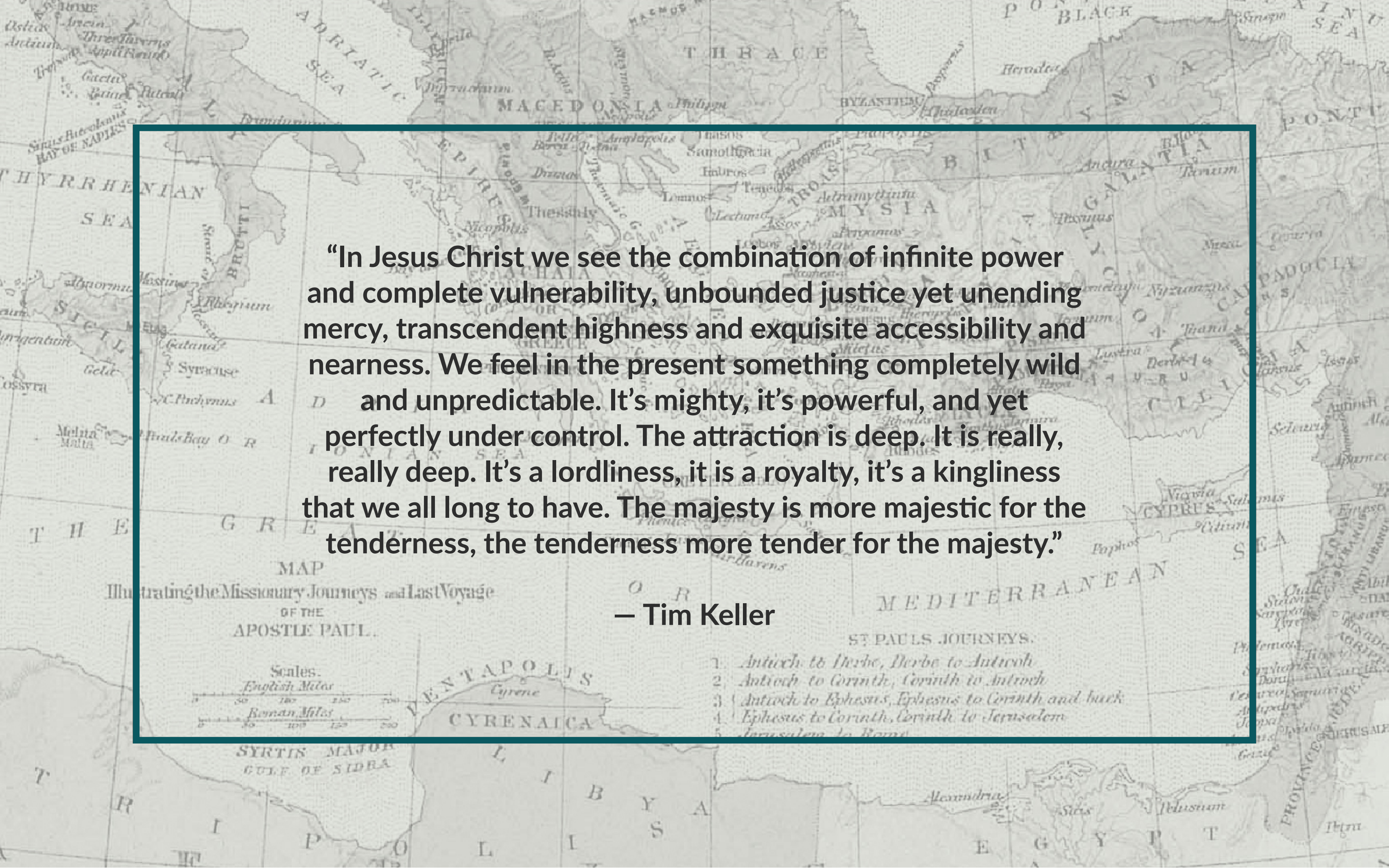
We serve a King of sovereign might and humble condescension (26:14).

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“In Jesus Christ we see the combination of infinite power and complete vulnerability, unbounded justice yet unending mercy, transcendent highness and exquisite accessibility and nearness. We feel in the present something completely wild and unpredictable. It’s mighty, it’s powerful, and yet perfectly under control. The attraction is deep. It is really, really deep. It’s a lordliness, it is a royalty, it’s a kingliness that we all long to have. The majesty is more majestic for the tenderness, the tenderness more tender for the majesty.”

— Tim Keller

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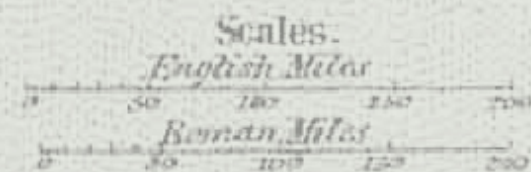
We worship a promise-keeping God (26:1).

Jesus is a greater Savior than we are great sinners (26:10).

We serve a King of sovereign might and humble condescension (26:14).

We've been given eyes to see and savor this glorious Savior and King (26:18).

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We've been given eyes to see and savor this glorious Savior and King (26:18).

We've been called out of darkness into His marvelous light (26:18).

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HEAPING WORDS OF ENCOURAGEMENT

We've been delivered from the power of Satan to the kingdom of Christ (26:18).

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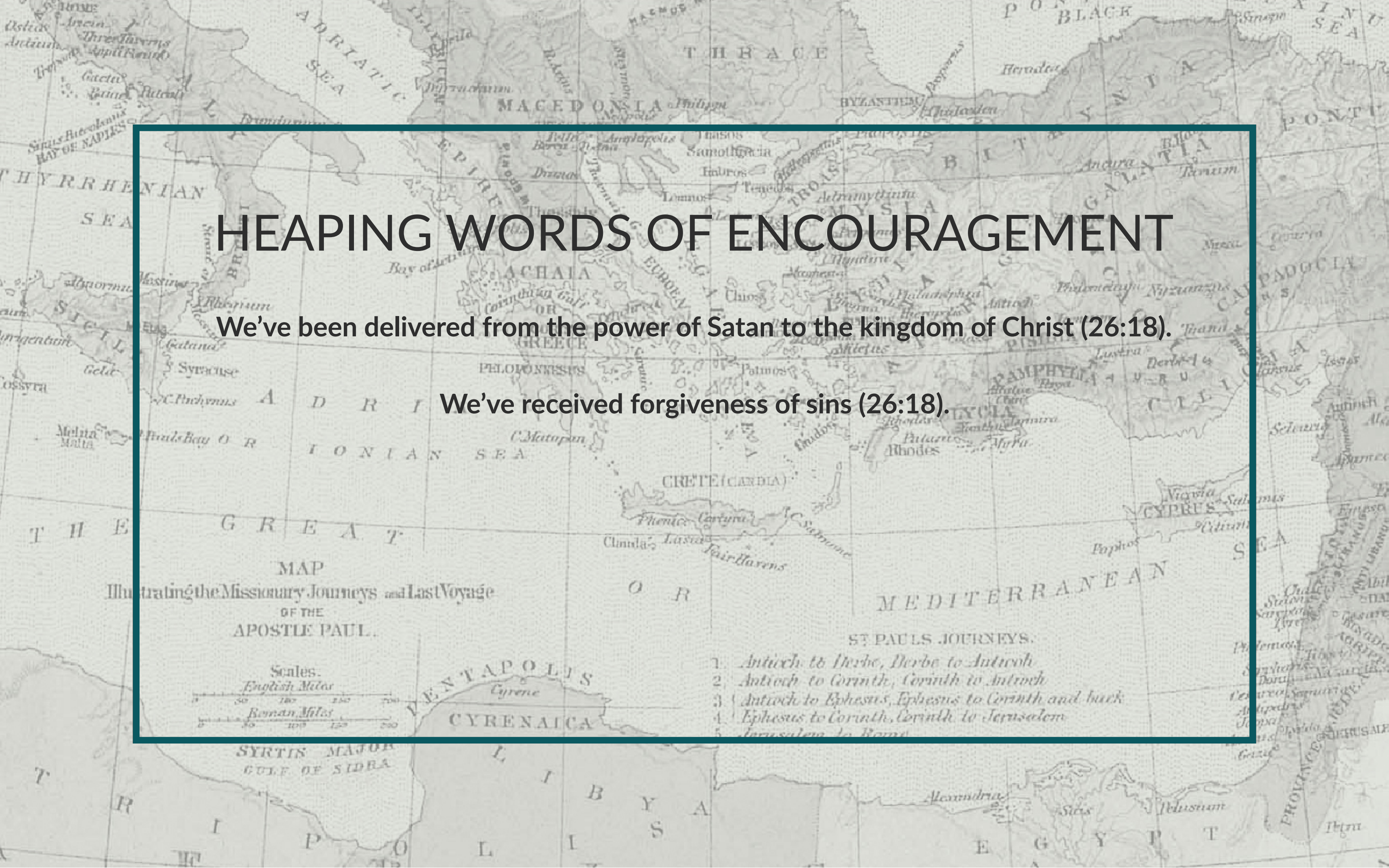
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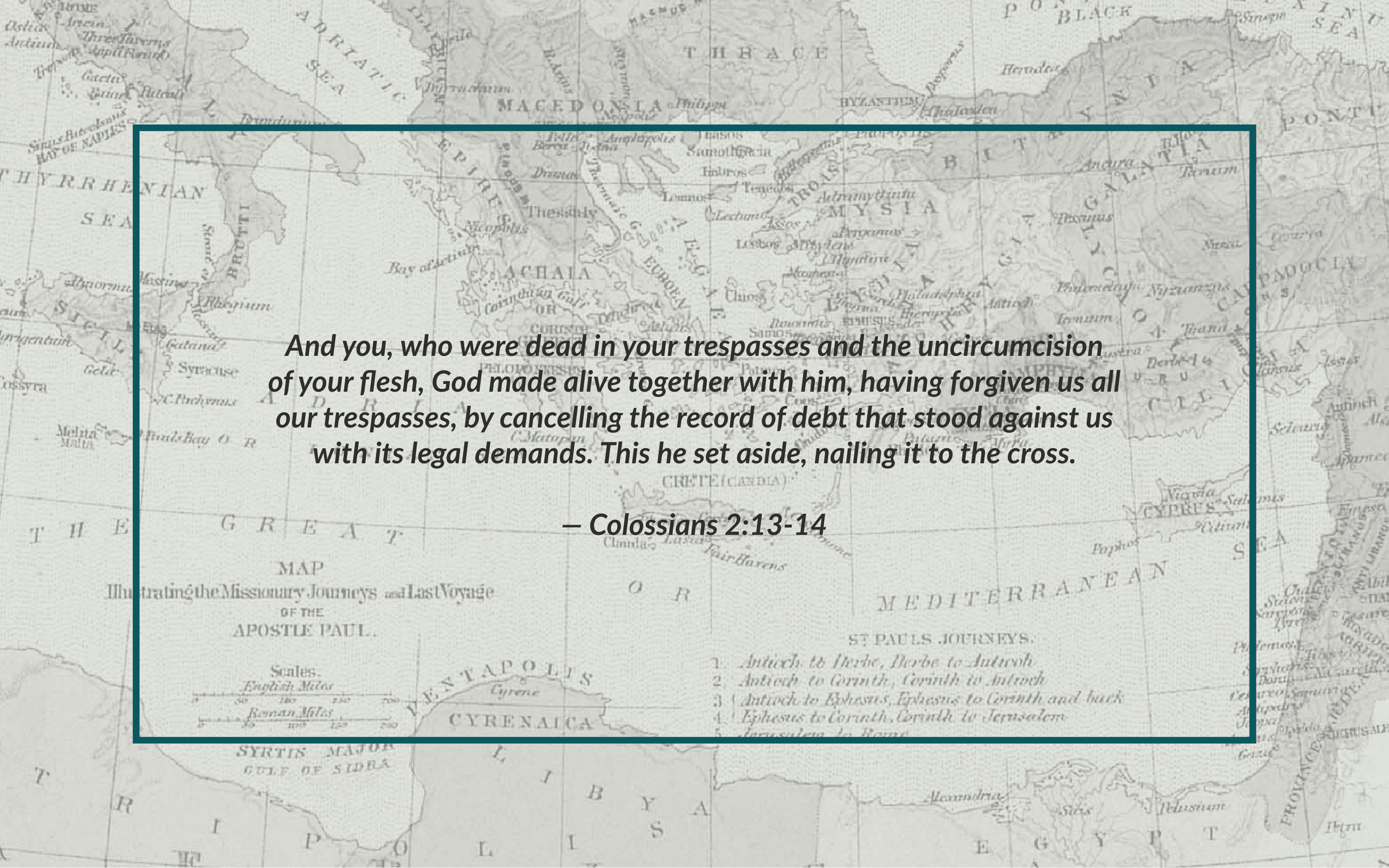
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We've been delivered from the power of Satan to the kingdom of Christ (26:18).

We've received forgiveness of sins (26:18).





And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by cancelling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

— Colossians 2:13-14

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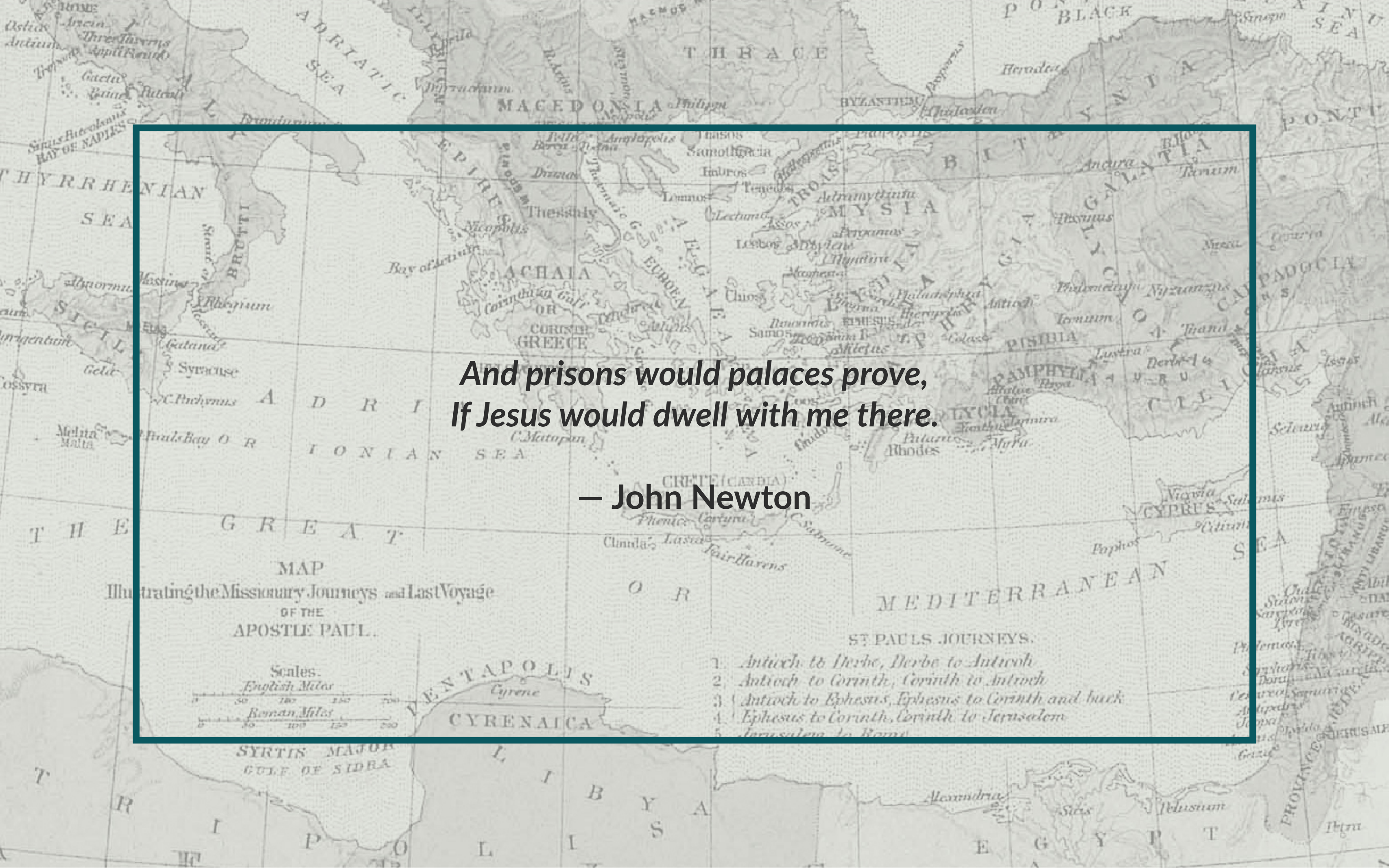
We have a place among the saints in the everlasting presence of the King (26:18).

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**And prisons would palaces prove,
If Jesus would dwell with me there.**

— John Newton

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We've been delivered from the power of Satan to the kingdom of Christ (26:18).

We've received forgiveness of sins (26:18).

We have a place among the saints in the everlasting presence of the King (26:18).

We believe in the truest and most rational fairy tale the world has ever known (26:25).

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We've received forgiveness of sins (26:18).

We have a place among the saints in the everlasting presence of the King (26:18).

We believe in the truest and most rational fairy tale the world has ever known (26:25).

The Holy Spirit is happy to embolden us to tell this great story of redemption (26:26).

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