

Acts of the Apostles
Luke, the beloved physician
Discussion Session 8
Chapters 23:11-25:22
Cultural Backgrounds Study Bible (pgs.)

Outline:

I. Home missions (Acts 1-12)

The witness to the Jews in Jerusalem, Judea, and Samaria.

Outstanding leader—Peter. Important city—Jerusalem.

II. Foreign missions (acts 13-28)

The witness to the Gentiles, to the “uttermost parts!” Outstanding leader—Paul.

Important cities—Antioch, Ephesus, and Rome.

Foreign Missions—

ACTS 13-28 Introduction to Paul’s Life

Birth:

A. Probably born about the same time as Jesus.

B. In Tarsus, capital of the province of Cilicia, in Asia Minor.

Family:

A. Jews from the tribe of Benjamin. (Saul may have been named for King Saul.)

B. Roman citizenship—Paul was free born. This citizenship meant he could never be crucified or scourged and could appeal to Rome for justice.

Education:

A. In Tarsus he would receive the benefits of Greek culture. Tarsus was a famous university town and commercial center.

B. At Jerusalem under Gamaliel, he received the finest Jewish training and became an outstanding Pharisee.

Conversion: -

On the road to Damascus about 36 AD.

Trips:

A. To Cyprus and Asia Minor.....First Journey

B. To Europe.....Second Journey

C. To Asia Minor and Europe (especially Ephesus)....Third Journey

D. To Rome.....Fourth Journey

Writings: -

Thirteen or fourteen important New Testament Epistles

Imprisonments:

A. Arrested and imprisoned in Jerusalem.

B. Held as prisoner in Caesarea for two years.

C. Taken to Rome where he remained in jail for two years.

D. Temporarily released. E. In the Roman inner prison, he died a martyr under Nero

Opening Prayer

Heavenly Father, what an amazing testimony we have in Saul the persecutor who became Paul the humble apostle and was used by You for Your greater praise and glory. Thank You that You are ready and willing to use all who have been sanctified by faith in the death and Resurrection of Christ and that no sin is too great that cannot be forgiven, except the sin of unbelief. Just as You used Paul in the furtherance of Your kingdom, I pray that You would use me in whatever way You will. Take my life, I pray, and let it be consecrated to You, through time and into eternity. This I pray in Jesus' name, AMEN.

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;”

(Acts 26:16)

II. Prisoner in Caesarea

1. What (Which) governor lived in Caesarea? _____ Governor

Felix _____

2. Who came to Felix in Caesarea to speak against Paul? (24:1) _____ High

Priest Ananias, with Tertullus _____

3. After Paul's words of defense before Felix what privileges were given him as a prisoner? _____ Felix told the centurion to give him some freedom, and permit his friends to take care of his needs. _____
4. After Paul spoke before Felix and his Jewish wife, Drusilla, why was Paul not released? ___ Felix became very afraid, said "that's enough, for now!! You may leave. When I find it convenient. I will send for you. He was hoping that Paul would offer a bribe, so he sent for him frequently and talked with him. _____
5. How long was Paul a prisoner before the new governor Festus came into office? (24:27) Paul was a prisoner for two years. _____
6. To please the Jews where did Festus offer to give Paul a trial? (25:9) _____ "Are you willing to go up to Jerusalem and stand trial before me there on these charges?" _____
7. Knowing a trial in Jerusalem would not bring him justice to whom did Paul appeal? (25:10-11) ___ Paul appealed to Festus in Caesarea to Jerusalem.
8. What did Festus think of Paul's innocence? (25:24-25) ___ He couldn't find anything wrong that he had done and sent him to Rome. _____

Closing Prayer:

Prayers of the People:

For anyone who is suffering from addiction, illness, COVID-19, RSV, those who are grieving the loss of a loved one during this Christmas Season, those who are struggling with rejection, depression, oppression, or imprisonment, the poor, those who are persecuted for any unjust reason, those who hunger, those who have died of natural or unnatural causes.

We pray that you guide our countries leaders to be moral, upright, and forth standing in their office, and that you guide them and any leaders in the path that is pleasing and just to all parties, minority, or majority.

We also offer thanks for the gifts that you have given, and those you have promised in the coming days.

We thank you for the gift of the birth of Jesus, for the salvation of all humankind, that our works be pleasing and right in your eyes.

Heavenly Father, what an amazing, life-changing experience it was for Paul to be confronted on the road to Damascus by Jesus, Himself. Lord, I am so thankful that You can and will save anyone who humbly turns to you for forgiveness of sins and life everlasting. Thank You for this insight into Paul's life, from being the most zealot of persecutors of the "followers of the Way" to being the greatest missionary for the gospel of grace. Use me, Lord, in whatever way You choose, to further Your gospel in my corner of the world. In Jesus' name, AMEN.

The Lord's Prayer

Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come, Thy Will be done, On earth as it is in Heaven. Give us this day, our daily bread, And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For Thine is the Kingdom, they power, and the glory now and forever.

Amen.

"And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."

(Acts 22:8)

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“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;”

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Discussion Notes:

Today, we delve into a passage from the Book of Acts, specifically Acts 23:11-25:22, a portion of scripture that illuminates the trials and triumphs of the apostle Paul. In this remarkable section, we witness divine guidance, political intrigue, and the unwavering commitment of a man dedicated to spreading the message of Christianity.

Introduction:

Let us commence by reflecting on Acts 23:11, where the Lord stands by Paul and reassures him of a divine plan. "Take courage!" the Lord declares, reminding us that even in the face of adversity, there is a higher purpose at play. This divine reassurance becomes a cornerstone for Paul as he encounters numerous challenges on his journey.

The following night the Lord stood near Paul and said, "Take Courage!" As you have testified about me in Jerusalem, so you must also testify in Rome.

The words "Take courage!" are the translation of one single Greek word: tharseo, "to have courage." The KJV renders it: "be of good cheer." The same word is used in the verse: "In this world you will have trouble. But take heart! I have overcome the world," and in several instances where Jesus performs a healing. To the woman who had been bleeding for twelve years, for instance, Jesus said: "Take heart, daughter, your faith has healed you." Paul would need the assurance of his Lord's approval and commission in the years to come. He had earlier expressed the hope of being able to go to Rome. In writing to the Romans, he said: "God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you in my prayers at all times; and I pray that now at last by God's will, the way may be opened for me to come to you." It would, however, take several years of imprisonment and an almost fatal shipwreck before the apostle set foot in Rome. Christ's words: "Take courage" must have been a constant encouragement for him, a light in the darkness of his circumstances.

Facing Threats:

Luke's description of the plot against Paul's life is one of the most detailed sections in the whole Book of Acts. The oath taken by the forty men who planned to assassinate Paul shows the fanaticisms (of being excessive, irrational or zealous) of Paul's enemies. They invoked a curse upon themselves if they failed. The Greek word used is anathematize which

means to curse or condemn, which is the same word Paul uses in his Epistle to the Galatians: “But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!” The word anathematize has found its way into the English language. Peter used the same word, invoking a curse upon himself when he denied Christ. We read in Mark’s Gospel: “He began to call down curses on himself, and he swore to them, ‘I don’t know this man you’re talking about.’ ”

This passage shows how deeply the hatred against Paul and the Gospel he represented was rooted. It was the same hatred that accounts for Jesus’ crucifixion. Our Lord’s verdict about them was: “You belong to your father, the devil, and you want to carry out your father’s desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him.”⁴⁶⁹ The opposition against the Gospel is, ultimately, demonic.

Jesus’ critics have adamantly resisted His teachings. In part, this has hinged on their claims to be the children of Abraham (John 8:33). Jesus responded by pointing out that “true sons” behave as their father did. Since Abraham believed God, and these men do not, they are not part of Abraham’s spiritual family. Instead, they are the children of some other father. Their conduct was marked by violence (John 5:18), deception (John 7:21-24), and hypocrisy. They rejected the message for Christ because they simply did not want to hear it (John 8:43). They even insulted Jesus’ family by insinuating that He is an illegitimate child—a “son of fornication” (John 8:41)

Its also important to note that Jesus by no means states that these hateful enemies, are in fact, the spiritual children of the devil either. He refers to murder, resistance to they truth and lies—all of which are part of His earlier criticism of these men, This is not a soft, timid response on the part of Jesus. This is an open, overt rebuke delivered against religious leaders who are leading other to hell (Matthew 23:15). Contrary to the caricature of Jesus as a fragile mystic, passages such as these prove His ability to present righteous strength.

Luke does not gives us any details about Paul’s family or explain how his nephew learned of the plot. In all probability, Paul’s father had moved from Tarsus to Jerusalem with the whole family. It does not appear that his family had ostracized Paul when he converted to Christianity, otherwise the nephew would not have informed Paul about the plot against

his life. The way the commander treats Paul's nephew, taking him by the hand, would make us believe that he was merely a child. The Greek word translated "young man" is *neanias*, which may denote a youth of any age up to about forty. The same word is used of Paul at whose feet the killers deposited their cloaks when they stoned Stephen and of Eutychus who fell out of the window when Paul preached at Troas. It seems more likely, however, that a child could overhear the plotting of a murder than an adult. Grown-ups tend to underestimate children and their comprehension of adult secrets.

Moving forward, Acts 23:12-15 reveals a sinister plot against Paul's life. A group of Jews takes a solemn oath to kill him, highlighting the intense opposition early Christians faced. However, we witness divine intervention once again, as Paul's nephew discovers the plot and informs the Roman commander. This episode underscores the tension and danger inherent in spreading the Christian message in a hostile environment.

Legal Battles:

The commander took the report seriously enough to decide to ship Paul out under heavy guard to Caesarea the same evening. A sentry of 470 soldiers protected Paul as he left Jerusalem, never to return. This section bears a reference from Psalm 82:1-7.

Psalm 82

A psalm of Asaph.

¹ God presides in the great assembly;
he renders judgment among the "gods":

² "How long will you^[a] defend the unjust
and show partiality to the wicked?"^[b]

³ Defend the weak and the fatherless;
uphold the cause of the poor and the oppressed.

⁴ Rescue the weak and the needy;
deliver them from the hand of the wicked.

⁵“The ‘gods’ know nothing, they understand nothing.
They walk about in darkness;
all the foundations of the earth are shaken.

⁶“I said, ‘You are “gods”;
you are all sons of the Most High.’

⁷But you will die like mere mortals;
you will fall like every other ruler.”

The psalm seems to invite this holistic view based on its consistent poetical use of sounds and wordplay and by a carefully ordered structure:

A God stands and judges in the assembly of the gods (verse 1)

B The gods are confronted over their injustice (verses 2-4)

C The chaos left by the gods is described (verse 5)

B’ The gods are confronted with their mortality (verses 6-7)

A’ God is asked to rise in the assembly and judge the earth (verse 8)³

The structural coherence of the poem’s final form encourages us to draw several themes together in a developing portrait of God’s desire for a just world.

First, the psalm asserts **the supreme authority of God** over every supernatural power. A major interpretive crux of Psalm 82 has been the identity of “the gods” in verse 1b, a literal translation from the Hebrew *’elohim*. This word, of course, can be taken in the singular (“God”) as in the first line of the psalm or in the plural (“gods”) as in the second line of the psalm. Over 2,000 years of biblical interpretation have witnessed at least four major understandings of the term:

- a) Rabbinic interpretation tended to see the “gods” as the Israelite community that received the law at Sinai. This evokes Jesus’ allusion to “those to whom the word of God came” in John 10:35.⁴
- b) From patristic times, the “gods” were thought to be human judges, based on possible readings of Exodus 21:6 and 22:8.⁵
- c) The Old Testament occasionally uses the term, “sons of God” to refer to angelic beings (Genesis 6:4; Job 1:6), some of whom appear to rule as princes over nations (Daniel 10:13, 20-21).⁶
- d) Closely related to the angelic interpretation is one based on ancient Near Eastern mythology — namely that “gods” refers to an assembly of

divine beings ruled over by God, who is supreme creator and sovereign. These divine beings were appointed by God to be responsible for the just rule of the nations, as in Deuteronomy 32:8, “When the Most High apportioned the nations, when he divided humankind, he fixed the boundaries of the peoples according to the number of the gods.”

While this view may be the most difficult for traditional congregations to grasp, it seems to be the view that best interprets the psalm in its original context and one that exalts the lordship of Israel’s God more than other views.

Second, the psalm’s **ultimate subject matter** is “the weak and the orphan . . . the lowly and the destitute . . . and the needy” (verses 3-4), who in all likelihood are the ones suffering from a lack of knowledge and understanding (verse 5).⁷ Their suffering is at the heart of the psalm and of the God whose judgment is invoked by verse 8. God’s indignation is compounded because the unjust administration of the “gods” has directly benefitted “the wicked,” who serve as the human tormentors of the sufferers delivered into their hands (verses 2 & 4).

The cosmic implications of injustice are great, given the shaking of the earth’s foundations. As Brent Strawn writes, “In this highly artful and poetic way, the poem unites heaven and earth showing how what is done in heaven’s highest realms affects earth’s lowliest denizens.”⁸

Third, uniting the message of points one and two, the **psalm’s theology reaches forward into the biblical drama**, as New Testament authors recognized Jesus as the rightful Lord, the Son of God himself who will ultimately judge all matters. In spite of the complicated exegesis of John 10’s use of Psalm 82, there is no question that Jesus considers himself God’s Son who “is doing the works of [his] Father” (John 10:37).

The ministry of the Incarnate Lord is God’s complete and final answer to the challenge of verse 8, that God would respond to injustice among the inhabitants of his creation by himself rising to enact justice on behalf of victims of the wicked. Our belief that “in Christ God was reconciling the world to himself” (2 Corinthians 5:19) is the good news we proclaim; his are the good works we perform.

The foot soldiers went along as far as Antipatris and the remaining cavalry took him to the governor’s residence. The Greek word translated

“spearmen” is dexiolabous. This word has puzzled scholars over the centuries since it is nowhere else found in the New Testament or in Greek literature. It contains a reference to the right hand and the throwing of an object. So Paul left Jerusalem under the double protection of Jesus’ promise that he was to give his testimony in Rome and the Roman military safeguard.

Claudius Lysias’ letter to Felix is an interesting sample of Roman diplomacy. We are not told how Luke knew the text; Felix may have read it to Paul upon his arrival. It seems unlikely that the commander of the Jerusalem garrison let Paul read it, since he had taken some liberty with the truth in stating that he had rescued Paul from the Jewish mob because he knew him to be a Roman citizen. Paul may have chuckled when he heard the content of the letter.

We can hardly blame the Romans for not understanding the issues that divided the Jewish community to the point that they were willing to kill each other for it. They must have concluded that the Hebrew “Shalom” was different from the “Pax Romana.” The most logical part of Claudius Lysias’ measure was that he sent Paul’s accusers to the governor’s palace to state their case there.

Felix’ question as to the place of Paul’s origin was appropriate since a Roman prisoner had the right to stand trial in his own province. Evidently, Cilicia fell under the governor’s jurisdiction. Felix’s record of government in history has not gone down favorably.

Apparently, Paul was not present when the case against him came to court and the governor was informed of the charges against him. We read that he was called from prison when the formal accusations were presented. The Sanhedrin had engaged a certain Tertullus as their prosecutor. He was probably a Roman who was versed in Roman law and could present the case in Latin before the governor. He may have been a convert to Judaism since he refers to the Mosaic Law as “our law.” However, the words “and wanted to judge him according to our law,” which we find in some translations, do not appear in the best manuscripts.

Luke states that the Jewish delegation arrived after five days, and Paul refers to his arrival in Jerusalem twelve days before. Since Paul spent

almost a whole week in the rite of purification, the members of the Sanhedrin did not lose much time in appearing in Caesarea.

After an outstanding introduction, Tertullus comes in and accuses Paul of causing the riots in several places. Luke tells us that the Jews who opposed Paul's preaching were the ones who caused or started the riots. Tertullus calls Paul *loimos*, which translates to "a pest." We may suppose that this information provided more fuel for the fire, than Luke actually shares.

Paul is also called: "a ringleader of the Nazarene sect." This was, obviously, a derogatory designation of the followers of Jesus of Nazareth. It is difficult to trace the meaning of the word Nazarene. There may have been a play on words in Hebrew. According to Matthew's Gospel, when Jesus settled in Nazareth, we read: "And he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: 'He will be called a Nazarene.'" ⁴⁷² Isaiah uses the Hebrew word *netser* in the verse: "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit." *Netser* is related to *naziyr*, "separate," denoted a Nazarite.

The charge of desecrating the temple was the only one that would stick in court provided it could be proven. Since only Paul, and no accompanying foreigner, was seized in the precincts of the temple, the accusation was invalid. But the Jews had the right to execute people who trespassed in the temple area, however not without due process. And murder on the spot, which was what they Jews endeavored with Paul, was illegal, to say the least. Had Claudius Lysias not intervened, Paul would have been killed by the mob. The brief sentence: "The Jews joined in the accusation, asserting that these things were true" is probably a condensation of several testimonies given by the high priest Ananias and others.

In his way of conducting the procedure, the governor gives an impression of arrogance and of an inflated sense of his superiority. Paul is given permission to speak by a simple nod of his Excellency's head. The apostle does not lose time in flattering introductions, although his opening statement gives the governor credit for his ability to investigate the case. Although Paul denies the truth of the charges against him, he is obviously not concerned about his personal defense. His focus is on the presentation of the truth of the Gospel before a man who is lost in sin and who is in dire need of salvation for his soul. Under the guise of a defense, Paul

emphasizes before the governor that he himself will one day have to stand before the judgment seat of God to give an account of his life. In saying: “I strive always to keep my conscience clear before God and man,” Paul appeals indirectly to the governor’s conscience, forcing him to take a closer look at his own life.

At the same time, the apostle reminds those who have come from Jerusalem to accuse him, that they have a common ground of belief with him in the resurrection of the dead. **The inference is that Christianity is the logical conclusion of Judaism.** Although we do not read this, the repetition of Paul’s proclamation before the Sanhedrin: “It is concerning the resurrection of the dead that I am on trial before you today” may have caused the same sense of disunity among those present in Felix’ court as it had in the courtroom of the Sanhedrin in Jerusalem.

Verse 22 of Chapter 24 makes the intriguing statement: “Then Felix, who was well acquainted with the Way, adjourned the proceedings.” The Greek text seems to be ambiguous and scholars, over the centuries, have been divided as to its meaning. The Interlinear Transliterated Bible reads: “[And] he deferred them... Felix heard these things, more perfect having knowledge of that way...” Robertson’s Word Pictures in the New Testament asks the question: “More accurately than what? Than the Sanhedrin supposed he had ‘concerning the Way’ ... How Felix had gained this knowledge of Christianity is not stated. Philip the Evangelist lived here in Caesarea and there was a church also. Drusilla was a Jewess and may have told him something. Besides, it is wholly possible that Felix knew of the decision of Gallio in Corinth that Christianity was a religio licita as a form of Judaism. As a Roman official he knew perfectly well that the Sanhedrin with the help of Tertullus had failed utterly to make out a case against Paul. He could have released Paul and probably would have done so but for fear of offending the Jews whose ruler he was and the hope that Paul ... might offer him bribes for his liberty.”

Paul is kept in prison, but with relaxation of restrictions. The governor was, evidently, of the opinion that Paul was not guilty of any crime against the Roman government. Paul’s testimony during the trial must have made an impression on Felix because he received Paul several times in private

audience to hear more about the Gospel message about Jesus Christ. His wife, Drusilla, was present at least at one of these occasions.

In these verses, Felix appears to us as a man with a tortured conscience. Every time Paul came close to making personal application of the Gospel of salvation to the governor's life, he became afraid and sent Paul away. What would make a Roman governor covet a bribe from an underpaid evangelist, who also happened to be in prison, is beyond the scope of our understanding. As is often demonstrated in the history of the martyrs of the church, real poverty and lack of liberty is found on the side of the judges, while the accused exude a spirit of liberty and riches in Christ.

Thus Paul languished for two years in a Roman prison because of the whim of a governor, but also because he was, as he called himself, "a prisoner of Christ Jesus."⁴⁷³ This relationship with Jesus and his conviction that what happened to him was not a coincidence or whim of fate but a divinely ordered circumstance, changed the dungeon to a place of worship. When Felix is replaced by the emperor, he uses Paul as a bargaining chip with the Jews to protect himself against subsequent accusations before the emperor's court. He left behind a trail of plunder and oppression and he hoped that leaving Paul in prison would wipe his slate clean with the Jewish leaders.

Acts 24 places Paul before Felix, the Roman governor. The accusations against him are presented by Tertullus, a skilled orator. Paul defends himself, emphasizing his innocence and his commitment to the God of his fathers. This legal confrontation offers insights into the challenges faced by early Christians within a complex legal and political landscape.

The Appeal to Caesar:

Porcius Festus replaced Felix as governor. History has, generally, judged Festus' brief rule more favorably than that of his predecessor. He ruled for only two years and died while still in office. From the way he took up office, we get the impression that he was efficient and impartial. Immediately upon his arrival he visited Jerusalem to acquaint himself with the religious climate of the area of his jurisdiction. In the three days he spent in Caesarea and before going to Jerusalem, he must have familiarized

himself with Paul's case. We presume that the reason for his refusal to the Jewish leaders to have Paul go up to Jerusalem to stand trial was because he had read up on his

case and knew about the previous conspiracy to assassinate Paul. We do read, however, that Festus was inclined to do the Jews a favor.

Upon his return to Caesarea, Festus lost no time to begin Paul's trial. Luke spares us the details of the accusation brought by the Jews and Paul's defense, which must have been the same as in Felix' court. Paul's appeal to the Roman emperor, which could not legally be refused, virtually means the end of the court case.

Acts 25 unfolds with Paul standing before Festus, Felix's successor. Recognizing the lack of evidence against him, Paul, a Roman citizen, exercises his right to appeal to Caesar. This decision sets in motion his journey to Rome, fulfilling the divine revelation given earlier. Paul's strategic use of his legal rights underscores the importance of navigating the legal system to protect one's mission.

Key Lessons:

As we reflect on this passage, several key lessons emerge. Firstly, we witness the importance of divine reassurance in the face of adversity. The Lord's words to Paul echo down the centuries, encouraging us to take courage in our own challenges.

Secondly, the passage sheds light on the political and legal struggles faced by early Christians. Paul's trials demonstrate the complexities of navigating a legal system that was neither inherently supportive nor overtly hostile to the Christian message.

Finally, Paul's unwavering commitment to his mission, coupled with his strategic use of legal rights, teaches us about perseverance and utilizing available resources to further our purpose.

Conclusion:

In conclusion, Acts 23:11-25:22 is a powerful narrative that invites us to reflect on our own journeys. It challenges us to find courage in the face of adversity, navigate complex environments with wisdom, and, above all, to trust in a higher purpose that guides our path. As we explore the life of Paul through this passage, may we draw inspiration for our own journeys, fortified by the assurance that, like Paul, we too are part of a divine plan.

Closing Prayer:

Prayers of the People:

For anyone who is suffering from addiction, illness, COVID-19, RSV, those who are grieving the loss of a loved one during this Christmas Season, those who are struggling with rejection, depression, oppression, or imprisonment, the poor, those who are persecuted for any unjust reason, those who hunger, those who have died of natural or unnatural causes.

We pray that you guide our countries leaders to be moral, upright, and forth standing in their office, and that you guide them and any leaders in the path that is pleasing and just to all parties, minority, or majority.

We also offer thanks for the gifts that you have given, and those you have promised in the coming days.

We thank you for the gift of the birth of Jesus, for the salvation of all humankind, that our works be pleasing and right in your eyes.

Heavenly Father, what an amazing, life-changing experience it was for Paul to be confronted on the road to Damascus by Jesus, Himself. Lord, I am so thankful that You can and will save anyone who humbly turns to you for forgiveness of sins and life everlasting. Thank You for this insight into Paul's life, from being the most zealot of persecutors of the "followers of the Way" to being the greatest missionary for the gospel of grace. Use me, Lord, in whatever way You choose, to further Your gospel in my corner of the world. In Jesus' name, AMEN.

The Lord's Prayer

Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come, Thy Will be done, On earth as it is in Heaven. Give us this day, our daily bread, And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For Thine is the Kingdom, they power, and the glory now and forever.

Amen.

“And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.”

(Acts 22:8)