

We find Festus has replaced Felix after Shaul had been neglected for over two years. History records that Felix was a taker of bribes who had an expectation that Shaul would make a settlement to him.

Acts 25:1 Now when Festus had come into the province, after three days he ascended from Caesarea to Yahrushalayim. 2 Then the Kohen HaGadol and the leaders of the Yahudim informed him against Shaul, and begged him, 3 Asking a favor from him, that he would send him to Yahrushalayim, laying wait in the way to kill him. 4 But Festus answered, that Shaul should be kept at Caesarea, and that he himself would depart there shortly. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

The Jews still after two years have an insatiable appetite for Shaul's death, still hoping to get him to travel upon the road to Jerusalem - a sure fire plot for his death. Attacking a Roman detachment would bring stern reprisals.

6 And when he had stayed among them more than ten days, he went down to Caesarea; and the next day sitting on the mishpat seat commanded Shaul to be brought out. 7 And when he had come, the unbelieving Yahudim who came down from Yahrushalayim stood around, and laid many and grievous complaints against Shaul, which they could not prove.

Festus is a true Roman judge and speaks clearly of "alleged" charges, "if the man has done anything wrong." A true judge makes no assumptions. In other words they will have to prove their accusations in a court of law!

Let's look at the three categories of charges; **the first two** are Jewish in nature and so would be discounted in a Roman court. **FIRST:** they said Shaul acted, "against the Jewish law," as in 18:13, 21:21, 28, 23:29.

Shaul already said he believed, "everything that is in accordance with law."

Gallio already declared in 18:14 that this accusation had absolutely nothing to do with Roman law.

SECOND: they charged that he had desecrated the temple in 21:28 and 24:6. Shaul disproved that in 24:12 with NO DISTURBANCES and when they found him in the temple he was ritually pure.

THIRD: and this was substantial in Roman courts, he had committed sedition against Caesar. They claimed Shaul was causing riots throughout the empire and that this constituted sedition.

The plotters use a formulae of four in an attempt to tar and feather Shaul, and this formulae is being used today against anyone who questions scientism and public mandates, BTW's the key is to live in the private. Public mandates are for public servants, not for private religious men and women.

Formulae of 4 used to accuse and abuse:

1. acting against law
2. desecrating the Capitol (I mean, temple)
3. Being impure... "deplorables"
4. committing sedition

8 When he answered for himself he said, Neither against the Torah of the Yahudim, neither against the Beit HaMikdash, nor yet against Caesar, have I offended in any thing at all.

This is Shaul's official court testimony, why would we believe testimony from a Sunday pulpit 2000 years later that would contradict Shaul's own testimony before the most consummate legal system of the know world? It makes no sense! This is official court testimony before Roman jurisprudence.

9 But Festus, willing to do the unbelieving Yahudim a favor, answered Shaul, and said, Will you go up to Yahrushalayim, and there be judged of these things before me?

The idea of a Roman judge presiding over a Jewish trial is quite difficult to contemplate. This is not to Shaul's liking - the deck is stacked and he knows it... he appeals to Caesar.

Shaul is not too high minded to call upon his rights because he can see the sands are shifting **where political expediency too often wins over individual rights.**

So he calls on all his rights as a Roman Citizen and demands to be tried "*before Caesar's court*" and not surrendered to so-called Jewish justice.

What we must do is this:

First we relinquish our life to יהוה through Yahusha, then we press into the Ruach and relinquish our life to the path the Ruach has for us.

When we have relinquished our life to יהוה we are assured He has another plan for us...and with that we have SHALOM in all circumstances.

SHAUL relinquished his life to Yahusha on the road to Damascus so here he is quite content to relinquish his life to Caesar, fully willing to face Roman justice in this instance.

10 Then said Shaul, I stand at Caesar's mishpat seat, where I ought to be judged: to the Yahudim have I done no wrong, as you very well know. 11 For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things of which these accuse me, no man may deliver me to them. I appeal to Caesar. 12 Then Festus, when he had conferred with the Sanhedrin, answered, Have you appealed to Kaiser? To Kaiser shall you go.

The lesson for us in all this; the necessity of readiness to face very difficult and complex issues.

13 And after certain days Melech Agrippa and Bernice came to Caesarea to greet Festus. 14 And when they had been there many days, Festus declared Shaul's cause to the melech, saying, There is a certain man left in prison by Felix:

15 About whom, when I was at Yahrushalayim, the chief Kohanim and the zechanim of the Yahudim informed me, desiring to have mishpat against him. 16 To whom I answered, It is not the manner of the Romayim to deliver any man to die, before the one accused has an opportunity to answer the accusers face to face, and have a chance to answer for himself concerning the crime laid against him.

17 Therefore, when they were come here, without any delay on the next day I sat on the mishpat seat, and commanded the man to be brought out.

18 Against whom when the accusers stood up, they brought none of the accusations about such things as I thought: 19 But had certain issues against him about their own worship, and about someone named gauvh, who was dead, whom Shaul affirmed to be alive. 20 And because I was uncertain about these matters, I asked him whether he would go to Yahrushalayim, and there be judged on these matters.

The blessed hope of the resurrection casts out all fear, all anxiety and truly should be at the forefront of all of our minds in these last days.

21 But when Shaul had appealed to be kept for a hearing before Augustus, I commanded him to be kept until I might send him to Kaiser. 22 Then Agrippa said to Festus, I would also like to hear the man myself. Tomorrow, he said, you shall hear him. 23 And the next day, when Agrippa had come,

and Bernice, with great show, and had entered into the place of hearing, with the commanders, and important men of the city, at Festus's commandment Shaul was brought out.

This is no inconsequential audience here and testifies to the significant impact the resurrection of Yahusha has had historically and politically.

24 And Festus said, Melech Agrippa, and all men who are here present with us, you see this man, about whom all the multitude of the Yahudim have dealt with me, both at Yahrushalayim, and also here, screaming that he should not live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him. 26 Of whom I have no certain charges to write to my master. Therefore I have brought him out before you, and especially before you, O melech Agrippa, so that, after your examination, I might have something to charge him with. 27 For it seems to me unreasonable to send a prisoner, and not signify the crimes brought against him.

The conclusion:

- Don't give into fear
- If you can't articulate your rights you have none
- Shaul works through the legal system to get the remedy
- You can patiently prolong the process through appeal and appeal until יהוה concludes the matter NOT man
- v.27 "for it seems unreasonable to send a prisoner" we must have the patience of the saints to allow justice to be administered according to fairness as contrasted with the strictly formulated rules of procedure that exist for controversy.

Shaul realizes by exercising patience and long-suffering even whilst in chains he will have an alternative to the harsh rules of Rabbinic law and Roman law made available to him.

Shaul seeks relief under יהוה's guidance, which is always present - the spirit and habit of fairness, justness, and right dealing it was present in Caesarea and Rome and is present today and it looks upon that as done which ought to have been done!

Know this... יהוה is with His people where the final acts against the Saints will be executed exactly as they ought to have been; not as the world might have executed them.