



**Paul Tells His Story
Paul Has Yet Another Daniel Moment
Acts 25:23-26:32**

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Do you know what a Daniel moment is? That is when events take place that you have no control over yet as a servant of Jesus Christ, the events help you to learn that the Lord has a reason for you to be where you are and now it is time to once again, to be who it is God has made you to be.

We all have them, each Daniel moment is a decision point where we are given the opportunity to stand for the Lord, or not. They start small and build up contingent upon our response.



Paul is still seeing these moments build because he has yet to meet Nero.

But right now, he is at the preliminary step. Paul is the reason for the entire official ceremonial meeting, one that comes complete with all the pomp possible in the Roman Empire short of the Emperor coming to town, to be put on display. In other words, think official state function and Paul is the focus and the invited speaker.

As we witnessed last time, Agrippa friend of Nero and ruler of a client nation near by, and his sister, Bernice, came to call and in a conversation with Festus spoke of Paul, "Then Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him."" (Acts 25:22, NASB 2020) So, it is now tomorrow.

Acts 25:23–27

"So, on the next day when **Agrippa and Bernice came amid great pomp and entered the auditorium, accompanied by the commanders and the prominent men of the city**, at the command of Festus, Paul was brought before them. **And Festus said, "King Agrippa, and all you gentlemen present with us, you see this man about whom all the people of the Jews appealed to me, both in Jerusalem and here, shouting that he ought not to live any longer. But I found that he had committed nothing deserving death; and since he himself appealed to the Emperor, I decided to send him. Yet, I have nothing definite about him to write to my lord. Therefore, I have brought him before you all and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write. For it seems absurd to me in sending a prisoner, not to indicate the charges against him as well."**" (NASB 2020)

Talk about an opportunity to share the gospel. Did Paul know, or was his first hint that something was going on is when he was told dress nice and taken to the green room? I doubt they had a green room. I do suspect he had advance knowledge of this, the Lord had told Ananias, the one who laid hands on him and baptized him in Damascus, all about it years earlier.

Acts 9:15–16

"But the Lord said to him, "**Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer in behalf of My name.**"" (NASB 2020)

Now here is Paul, fulfilling what he was told by Ananias he would do. And Paul will not change his message at all, he will once again simply tell his story. Not only to Festus, King Agrippa II and Bernice, but also to all of the various officials and strap hangers who are trying to impress Rome and show how loyal they are. There is a rather large audience of folks there and they are all dressed to impress. Paul, not so much.

Festus though is hopeful that he will get enough in the back and forth he expects to take place to be able to have something to write to Nero about as documentation of the appeal. At this point, there has been no crime committed, no crime charged, and he is wondering why Paul was even still in custody when he got there. And he still doesn't know.

But this is the Lord, making sure that others who normally may not hear the gospel, hear of what Jesus has done for one man and what he can do for you too.

By the way, this is not a trial. Not at all. "Agrippa had no authority to conduct a trial in Judaea, and in any case, since Paul had now appealed to Caesar, he could be subjected to no further trial until his appeal was heard in Rome. The inquiry was held in order that Agrippa might understand enough of Paul's case to help Festus frame his report. Festus alone was responsible for framing it, though he was free to



receive help from whatever source he chose." (Bruce 1988, 460) Festus though basically turned the proceedings over to Agrippa.

Paul will do nothing more than what the Lord asks us to be ready to do. Peter explained it this way.

1 Peter 3:15–16

"Instead, you must worship Christ as Lord of your life. **And if someone asks about your hope as a believer, always be ready to explain it. But do this in a gentle and respectful way.** Keep your conscience clear. Then if people speak against you, they will be ashamed when they see what a good life you live because you belong to Christ." (NLT)

Paul is once again telling his story, tailored to his audience.

Acts 26:1–8

"Now Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul extended his hand and proceeded to make his defense: "Regarding all the things of which I am accused by the Jews, King Agrippa, I consider myself fortunate that I am about to make my defense before you today, especially because you are an expert in all customs and questions among the Jews; therefore I beg you to listen to me patiently. So then, all Jews know my way of life since my youth, which from the beginning was spent among my own nation and in Jerusalem, since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion. **And now I am standing trial for the hope of the promise made by God to our fathers; the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. For this hope, O king, I am being accused by Jews. Why is it considered incredible among you people if God raises the dead?**" (NASB 2020)

Paul did not have to speak, this is not a formal hearing, but Paul wants to share Christ with all who are in the room. So, first he provides the obligatory salutation to the King, and then he begins to speak and all he is going to do is give his testimony. But right out of the box he wants Agrippa, who knows Judaism, why he is where he is, it is all about the resurrection.

Paul's accusers knew that from his youth, he had lived the strict life of a Pharisee, the Pharisee sect being the strictest and demanding of all the religious sects of the Jews. Some grew up with him. As a Pharisee, Paul had, in common with all the other Pharisees, believed in the hope of Israel (the promise made unto the Jewish fathers of the coming of a Messiah-Savior-Deliverer) and in the resurrection of the dead. (Gingrich 2002, 75)

Paul is speaking to his audience, as always. He is aware who is in the room and adapts what he says to those who are there. This is the third time in Acts we get his story, but this time it is for a gentile audience. But knowing he is talking to the keeper of the Temple, he does point out that he is a pharisee meaning, professional law keeper and Agrippa would know that.

Paul had outlined to the church in Corinth what he has exhibited for us here in Acts and what he is now doing before Agrippa.

1 Corinthians 9:20–23

"To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. **I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.**" (ESV)



“The Apostle Paul wanted to stress the fact that no man was ever more firmly convinced that Judaism was God’s final word to mankind than Saul of Tarsus was. He believed in it with all his heart. He lived it. He was not simply a Jew by profession.” (Ironside 1943, 603) Implying as well that those who are accusing him are only that by profession. He wants Agrippa to know that is how he lived prior to coming to Christ. He was an intense observant pharisee.

The resurrection was important to the pharisees, and he begins his conversation introducing himself with that as a question to Agrippa. He picks up explaining how he came to be saved.

Acts 26:9–11

“So I thought to myself that I had to act in strong opposition to the name of Jesus of Nazareth. And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, after receiving authority from the chief priests, but I also cast my vote against them when they were being put to death. And as I punished them often in all the synagogues, I tried to force them to blaspheme; and since I was extremely enraged at them, I kept pursuing them even to foreign cities.” (NASB 2020)

Paul is finding common ground with Agrippa, he is not condemning him for his family history of killing Christians, he points out that he was all about doing the same thing as well in the past.

Before coming to Christ, Paul was not just persecuting Christians, he was in favor of having them killed. We knew about his approval of Stephen, but Paul is implying there were many more he was responsible for. He was thorough in his persecution of Christians even obtaining authority from the Temple leadership to travel and find Christians elsewhere. Once captured, he would go as far as trying to force them to blaspheme there in the synagogue.

The verb form in the Greek here though implies he tried but was not successful at having anyone actually blaspheme.

Acts 26:11

“And as I punished them often in all the synagogues, **I tried to force them to blaspheme**; and since I was extremely enraged at them, I kept pursuing them even to foreign cities.” (NASB 2020)

This is new information. Paul admits why he did this, and it was not for political gain of any kind whatsoever, it was rage, anger inside of him of course, at the time, under the control of Satan. It had nothing to do with justice, it was rage. And by calling them saints, it means he now recognizes he was acting against God.

This attempt to get Christians to recant and turn against Christ has never ended. It continues today and many times under compulsion of the state to conform to what the state wants or else. In a few states in this nation, loss of livelihood and litigated out of existence: but in other nations, loss of life. There is a recognition of those who do follow Jesus will not give in. Pliny pointed out that true Christians will never recant. In his letter to the Emperor Trajan, he states the following.

“Those who denied they were, or had ever been, Christians, who repeated after me an invocation to the Gods, and offered adoration, with wine and frankincense, to your image, which I had ordered to be brought for that purpose, together with those of the Gods, and who finally cursed Christ—**none of which acts, it is said, those who are really Christians can be forced into performing**—these I thought it proper to discharge.” (Pliny the Younger 1931, 403)

Are there some in the audience who fully identify with Paul at this point? Absolutely. Some of the officials in the room governed via oppression or were involved in that. But the interesting point here is this, the



Roman government never officially gave local leaders the power to execute anyone, yet Paul says he was involved in that activity in the past. Dr. Keener points out this.

The very leadership that now accuses Paul, after he has quit acting criminally, acted criminally along with him. One rhetorical device was for a defendant or a politician to implicate his audience; its members shared in the decision for which he was now assigned responsibility. But it was far more common to reverse charges against one's accusers; Paul here implies that the chief priests approved of and sponsored these illegal acts. The implication may also be that if they now oppose Paul, it is because he has departed from such unethical activity whereas they continue in it (cf. 23:14–15; 25:3; and, more ambiguously but possibly as part of the court record, 23:30). (Keener 2015, 3506)

What is clear from what Paul is saying, he was a bitter enemy of Jesus Christ prior to their meeting on the road to Damascus.

Paul makes it clear that he “had an inveterate hatred of Jesus Christ and of the gospel. He tells how he wasted the church in Jerusalem and how he shut up many of the saints in prison. This is one reason he could endure two years of prison and such abuse from the religious leaders. He had been one of them. He knew exactly how they felt.” (McGee 1997, 627)

At this point, many in the audience identify with Paul. Now he relates what Jesus did for him.

Acts 26:12–18

“While so engaged, as I was journeying 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, shining around me and those who were journeying with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, ‘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 get up and stand on your feet; for this purpose I have appeared to you, to appoint you as a servant and a witness not only to the things in which you have seen Me, but also to the things in which I will appear to you, rescuing you from the Jewish 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 an inheritance among those who have been sanctified by faith in Me.’” (NASB 2020)

Jesus stopped him dead in his tracks. The hunter and killer of Christians had a vision on the road to Damascus, and that vision changed everything in Paul’s life and would send him on a new direction.

In the middle of the day, at the brightest time of day, Paul sees a light brighter than anything he has ever seen before. It is the glory of God and then comes a voice from heaven speaking in Hebrew. Paul heard Jesus speak and do so in Hebrew, that is new information as well.

We are already familiar with the first phrase, why are you persecuting me, but what is “it is hard to kick against the goads?” This is a Greek metaphorical term not commonly used in Judea at all, but Paul would know what it meant, so Jesus used it. But remember who the audience is so now we hear it for the first time.

The sharp goad carried in the ploughman’s hand, against which the oxen kick on being pricked. The metaphor, though not found in Jewish writings, was common in Greek and Roman writings. Thus, Euripides (“Bacchae,” 791): “Being enraged, I would kick against the goads, a mortal against a god.” (Vincent 1887, 588)



What Jesus said to him, using this metaphor, “It is hard for you to fight God.” Not only is it hard, but it also never ends well. Just ask Belshazzar about that one (Daniel 5).

His audience of gentiles would totally understand what Paul had just said. He was confronted by God, who he was fighting against and Paul, being an observant Jew, immediately recognized what was going on and lying there on his face asked, “Who are You, Lord.” He was expecting to hear YAHWEH or the Angel of the Lord and be further confirmed in what he was doing, but that last phrase ended that idea rather abruptly.

There are many today who have even more information than Paul did, and they still totally reject the one that they are actively fighting against.

Paul was told; he was talking with the resurrected Jesus Christ who is appearing to him with all of the Glory due Him as God. And it was also here that, per Paul’s testimony, that Jesus told him He would be the one who would rescue Paul from the Jewish people as well as from the gentiles. And at this point in his life, he could seriously testify to that being a fulfilled prophecy from the Lord. But this is also Paul receiving his commission direct from God.

Acts 26:16–18

“But get up and stand on your feet; for this purpose I have appeared to you, to appoint you as a servant and a witness not only to the things in which you have seen Me, but also to the things in which I will appear to you, rescuing you from the Jewish 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 an inheritance among those who have been sanctified by faith in Me.” (NASB 2020)

This is not an unknown commission to those who would have a Jewish background. And his commission is ours.

“Paul relates the terms in which the Lord commissioned him to be his witness and messenger—terms which recall those in which Jeremiah and Ezekiel received their prophetic commissions in earlier days. The commission itself echoes the commission of the Servant of the Lord in Isa. 42:1–7, and very properly so, for **the commission of Paul and of all Christian witnesses is the perpetuation of the Servant’s commission**, as has been made very plain already in Acts (cf. 13:47). As the Servant was to open the eyes of the blind and turn their darkness into light, so Paul was summoned to continue this healing ministry.” (Bruce 1988, 466–467)

As followers of Jesus, we are privileged to present the Good News of Jesus Christ to the world around us because only He, Jesus Christ, the Suffering Servant God of Isaiah 42, can deliver us.

Isaiah 42:6–7

“I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.” (ESV)

How do we do that? How does Paul do that?

Matthew 28:19–20

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (ESV)



Paul understood “this Servant God will deliver the people of earth from that theological darkness in which they are bound by their own self-idolatry. Insisting on making reality a mirror of ourselves, we have plunged ourselves into darkness. Not being self-originating, we nevertheless try to explain the origins of things in terms of ourselves. Not being self-existent, we try to explain the end of all things in terms of ourselves. The result is predictable: existence is an endless cycle that comes from nowhere and goes nowhere.” (Oswalt 1998, 118)

Acts 26:19–23

“For that reason, King Agrippa, I did not prove disobedient to the heavenly vision, but continually proclaimed to those in Damascus first, and in Jerusalem, and then all the region of Judea, and even to the Gentiles, that they are to repent and turn to God, performing deeds consistent with repentance. For these reasons some Jews seized me in the temple and tried to murder me. So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place, as to whether the Christ was to suffer, and whether, as first from the resurrection of the dead, He would proclaim light both to the Jewish people and to the Gentiles.” (NASB 2020)

Paul clearly states that it is because he has remained faithful to that vision he received from God in obedience, that he has been arrested. He is no longer fighting against God, that would be foolish, he is instead obedient to what it is God has revealed to him.

“Paul’s behavior is described in terms a Roman would understand. When one receives a heavenly vision, it is imperative that the person obey. Two examples suffice. First, Livy 2.36 and Plutarch, Caius Marcius Coriolanus 24, tell of one Titus Latinius, quiet and modest, free from superstitious fears and vain pretensions, who had a vision of Jupiter appearing to him, bidding him to tell the Senate a certain message. After having the vision, Titus gave it no thought at first. After he had seen it a second and third time and still neglected it, he suffered the loss of an excellent son by death and became suddenly palsied himself. He was then brought to the Senate on a litter. No sooner had he told his message than he felt the strength return to his body. He rose up and walked away without aid. Second, in the Scriptores Historiae Augustae, “Hadrian” 25, a woman was warned in a dream to convey a message to Hadrian. When she did not, she became blind. A second time she was told what to do and say. When she did it, she recovered her sight. In Mediterranean antiquity, it is proper piety to obey a heavenly vision. This Paul did.” (Talbert 2005, 208)

Paul has tailored his story, which we have heard before, to his audience with nuances they would understand but a Jew would not. And he has now explained his obedience to the vision clearly in a manner that Roman gentiles would understand.

Then he turns to the real issue, the resurrection of Jesus Christ from the dead. And it is for that reason the Jewish leadership in the Temple seized him in the Temple and Paul makes it clear, “tried to murder me.” Festus would not understand that, but Agrippa would.

Agrippa II, who had pagan friends and knew well the mounting animosity of Judean Jewry against Gentiles, would understand Paul all too well, and it is to him that Paul directs these words. One ancient defense was that one acted by necessity; this could take the form of having to obey a god. In fact, he is obeying the God and he has described this in terms both men could understand. Oh, and he has added to their thinking, the Jewish leadership tried to murder him. (Keener, The IVP Bible Background Commentary: New Testament 2014, 408)

Thanks to God helping him, he now stands where he is, giving this message to a large group of officials who he would never normally have the opportunity to even talk to much less have the unfettered ability to share the gospel with.



As Paul continues, he is still talking to Agrippa, and brings in the Prophets and Moses all saying that what took place involving the Messiah was prophesied. The death, burial and resurrection of Jesus was an event that took place to benefit the entire planet.

And it is at this moment that Festus, the Roman governor, allows the fight going on in his heart to speak out publicly.

What Festus says is still being said today. Those of us who have heard the truth about Jesus Christ and have said yes to Him, are out of our minds. How dare we believe that God loves us enough to resolve that aching in our spirit that only Jesus can resolve and all we have to do is believe it.

There must be more. There has to be things we must do in order to be made worthy of this, or to prove we are worthy of this. There is no way God would do this and then proclaim light to the entire world.

But the reality is the opposite of what most of the world believes today. Jesus was quite clear.

John 3:13–21

"No one has ascended into heaven except the one who descended from heaven—the Son of Man. Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life. For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. For God did not send his Son into the world to condemn the world, but that the world should be saved through him. The one who believes in him is not condemned. **The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God.** Now this is the basis for judging: that the light has come into the world and people loved the darkness rather than the light, because their deeds were evil. For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed. But the one who practices the truth comes to the light, so that it may be plainly evident that his deeds have been done in God."

(NET 2nd ed.)

This is a breathtaking word about a God who shatters fantasies about God in light of the revealed God—the crucified, dead, buried, and risen Jewish Messiah, Jesus. Paul has said this before and he will say it again, and it will define his sound and ours. To be Christian is to be defined by this shattering sound that brings joy and ridicule. (Jennings 2017, 230)

The truth is not hard to understand, but again, most of the world for thousands of years has reacted just as Festus did.

Acts 26:24–29

"While Paul was stating these things in his defense, Festus said in a loud voice, **"Paul, you are out of your mind! Your great learning is driving you insane."** But Paul said, "I am not insane, most excellent Festus; on the contrary, I am speaking out with truthful and rational words. **For the king knows about these matters, and I also speak to him with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner. King Agrippa, do you believe the Prophets? I know that you believe."** Agrippa replied to Paul, **"In a short time you are going to persuade me to make a Christian of myself."** And Paul said, "I would wish to God that even in a short or long time not only you, but also all who hear me this day would become such as I myself am, except for these chains." (NASB 2020)

Festus has responded as the world responds to the word of God today, from the lies and myths propagated by Satan. Without the Holy Spirit there to add to what it is Paul is saying, this all sounds fanciful and too good to be true. It can't be real. But once illuminated by the Holy Spirit, those of us who



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have come to Christ realize it is all too true and there is no way we can continue to let this go by unanswered. As a result, we believe.

This has nothing to do with Paul's amazing rhetoric, he is speaking through the power of the Holy Spirit and his words are guided by God Himself.

Festus has opted to remain in the imaginary world of the flesh and has actually vocalized what many, out of politeness, will not say. On the internet, those who reject Jesus are less than polite and that seems to be something we see taking place around us today as lawlessness increases in these last days.

Notice Paul, he realizes now that Festus has rejected what the Spirit has been saying to him, so he turns to Agrippa.

As you and I share Christ with others, there are indeed those times that we are talking to someone where the Holy Spirit makes it clear that from this point on, to continue the discussion with this person is a waste of time. Paul knows that about Festus thanks to his outburst.

As Paul turns towards Agrippa, we are now witnesses to the convicting work of the Holy Spirit at work. Paul knows it and if only Festus had kept his official Roman mouth shut, there might have been a different outcome. Festus, making his proclamation of Paul's insanity, was reflecting Satan trying to do something to distract Agrippa who is obviously listening closely.

Agrippa is a Roman, not as sold out as Festus, but when he hears the outburst, it strikes just as hard as a crying child during an invitation to come to Jesus.

I find it incredible that when it is decision time in a meeting, and the Holy Spirit is moving, children, who have slept the entire time, suddenly wake up and cry right at that moment. Yes, Satan is indeed at work. For us, it might be a train going by or a group of motorcycles, but the goal is the same, distract those who are thinking about taking action on what the Spirit is saying and put it off for another day.

Paul turns to Agrippa, but the damage has been done.

Acts 26:28

"Agrippa replied to Paul, "In a short time you are going to persuade me to make a Christian of myself.'" (NASB 2020)

"By asking this king about his belief in the prophets, he is asking him, do you believe that God has spoken and yet speaks? Once again a king during a time of occupation and forced assimilation is being asked the perennial question: Is there a word from the Lord? And once again the answer will not be given because this king cannot face the question. His response to Paul was cunning in that he understood what Paul was doing—drawing him so deeply into the story of Israel that he would be compelled to encounter the true storyteller of Israel, Jesus." (Jennings 2017, 231-232)

The statement that Agrippa just made, will be something he will be reminded of, at the Great White Throne judgment. He cannot say, "I did not know" although he might try. At that point, exhibit one hits the big screen and boom, his moment of rejection is played back for him.

What has just taken place is tragic. Almost a believer but not quite. There is no such thing as almost when it comes to salvation. You are either in, or you are out. You have either believed, or you haven't.



For you and me, and for Agrippa, it is serious simple, you either have Jesus, or you don't. Our world really dislikes the idea of no middle ground. But when it comes to Jesus, there really is no middle ground. Jesus made it clear to His disciples.

John 14:6

“Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.” (NASB 2020)

We hear and see the heart of Paul who is reflecting the heart of God.

Acts 26:29–32

“And Paul said, “I would wish to God that even in a short or long time not only you, but also all who hear me this day would become such as I myself am, except for these chains.” The king stood up and the governor and Bernice, and those who were sitting with them, and when they had gone out, they began talking to one another, saying, “This man is not doing anything deserving death or imprisonment.” And Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”” (NASB 2020)

So much for what could have been. So much for almost saved, the moment is gone and whether or not there was another one, we do not know. Festus would be dead within two years.

Agrippa would continue to rule remaining loyal to Rome during the rebellion of Jerusalem in 66-70 AD and he died in 100 AD.

We do not know if any of the others who were in the room at that time followed Jesus or not either. What we do know though is this, saying yes has eternal consequences, and so does saying no.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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