SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Acts

Chapter Twenty-Five, Verses 1–27

I Appeal to Caesar — a new governor, an old plot, a prisoner's appeal, and a king who wants to hear the man himself

NASB 1995 | VERSE BY VERSE | THREE VOICES | WITH DIAGRAMS

A new governor arrives, the chief priests try their ambush again, and Paul — tired of being a favor traded between politicians — appeals to Caesar; then King Agrippa and Bernice come with great pomp to hear the prisoner whose whole case comes down to "a dead man, Jesus, whom Paul asserted to be alive." Read through three teachers — **David Guzik**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Acts 25:1–27

ambush · appeal · a dead man alive · pomp

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements from Festus's first week to the great hall in Caesarea

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"If, then, I am a wrongdoer and have committed anything worthy of death, I do not refuse to die; but if none of those things is true of which these men accuse me, no one can hand me over to them. I appeal to Caesar." — Acts 25:11

SECTION I · THE PASSAGE

Acts 25:1–27

I Appeal to Caesar — Two years in chains, a fresh trial in Caesarea, and the road to Rome opened by four words

† How to Read This Study

This study walks Acts 25 in 4 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word
C.H. SPURGEON · Metropolitan Tabernacle
MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED
God — His character & actions
Command / instruction
Key repeated word
Sin / warning
Promise / blessing
Time / place / contrast

KEY VERSE · ACTS 25:19

"but they simply had some points of disagreement with him about their own religion and about a dead man, Jesus, whom Paul asserted to be alive."

† Before the Passage

Acts 25 opens after a long silence. Paul was arrested in the temple (21:27–36), defended himself before the crowd and the Sanhedrin (22–23), was smuggled by night to Caesarea to escape forty sworn assassins (23:12–35), and stood trial before the governor Felix (24). Felix kept him two years, hoping for a bribe, and when he was replaced, "wishing to do the Jews a favor, Felix left Paul imprisoned" (24:27). Chapter 25 begins the moment his successor, Porcius Festus, arrives — about AD 59 or 60.

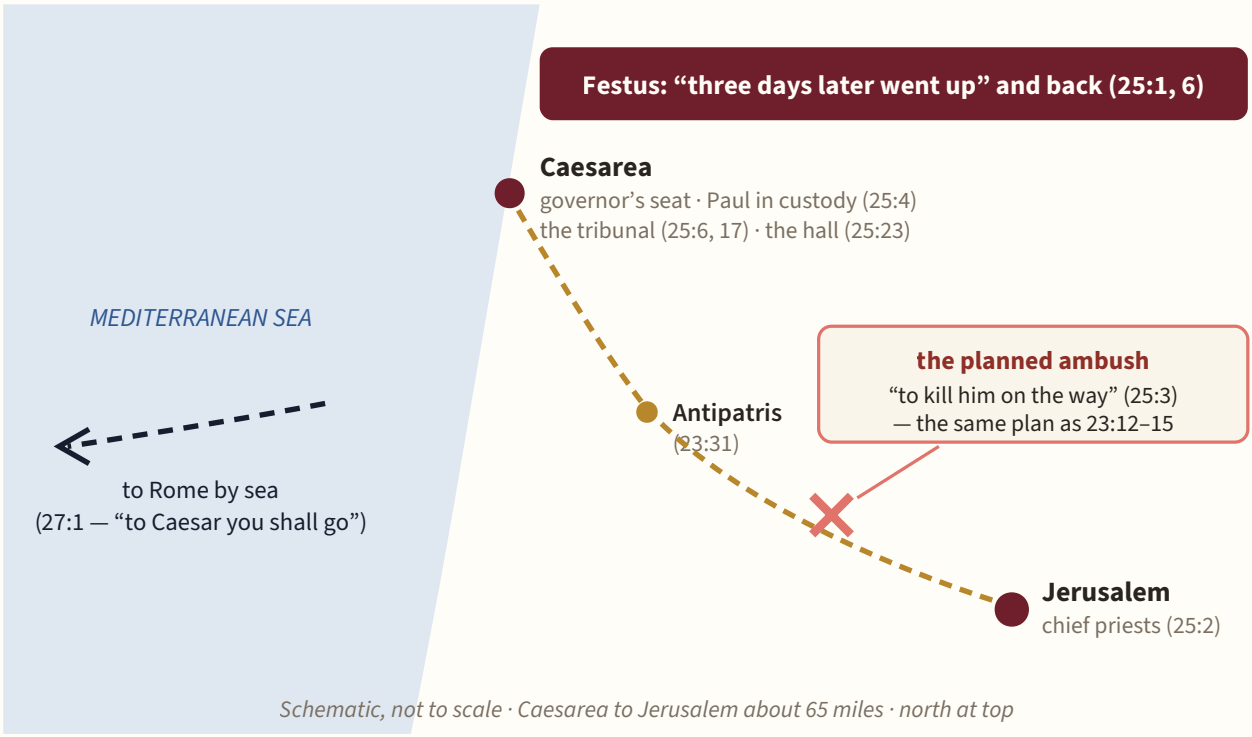
Festus had a better name than Felix. Guzik: "Felix was undoubtedly a bad man, but history tells us Festus was a basically good man." He moved fast — three days after landing he went up to Jerusalem (v. 1) — but he was new, and he needed the goodwill of the priests who ran the temple. The leaders' request was simple: bring Paul up to Jerusalem. Behind it was the plan that had failed two years before (23:12–15): kill him on the road. Henry: "See how restless a thing malice is."

Caesarea Maritima was Rome's capital in Judea, a port city Herod the Great had built on the coast, with a governor's palace (the Praetorium of Herod, 23:35), a theater and a harbor. Jerusalem lay up in the hills, a two-

day journey. The guests in the second half of the chapter belong to Herod's family: Agrippa II, great-grandson of Herod the Great, ruled territories to the north and east and had charge of the temple and the high priesthood, and Bernice was his sister. Guzik: "Of this King Agrippa, his great-grandfather had tried to kill Jesus as a baby."

Underneath the courtroom drama runs a promise. In the barracks at Jerusalem, "the Lord stood at his side and said, "Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also"" (23:11). Years before, Jesus had told Ananias that Paul would carry His name "before the Gentiles and kings" (9:15). In Acts 25 a Roman governor sends him to Caesar and a Jewish king asks to hear him. God is keeping His word through the very people who are mishandling Paul's case.

FIGURE · CAESAREA AND JERUSALEM



Festus goes up to Jerusalem and back; the priests want Paul on that same road so they can kill him, and Paul's appeal sends him west across the sea instead.

I
MOVEMENT

ACTS 25:1–5

Three Days Later

A new governor in Jerusalem, and the old ambush offered again as a favor

[1] *Festus then, having arrived in the province, three days later went up to Jerusalem from Caesarea.* [2] *And the chief priests and the leading men of the Jews brought charges against Paul, and they were urging him,* [3] *requesting a concession against Paul, that he might have him brought to Jerusalem (at the same time, setting*

an ambush to kill him on the way). [4] *Festus then answered that Paul was being kept in custody at Caesarea and that he himself was about to leave shortly.* [5] *"Therefore," he said, "let the influential men among you go there with me, and if there is anything wrong about the man, let them prosecute him."*

ACTS 25:1–5

"But after two years had passed, Felix was succeeded by Porcius Festus, and wishing to do the Jews a favor, Felix left Paul imprisoned."

ACTS 24:27

"But on the night immediately following, the Lord stood at his side and said, "Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also.""

ACTS 23:11

ἐνέδρα

ENEDRA · "AMBUSH" · G1747

From *en* (in) and *hedra* (a seat): a "sitting in" — men sitting in wait. Luke gives the plan in a parenthesis (v. 3), as if the reader already knows it, and he does: two years earlier more than forty men had bound themselves under an oath to kill Paul on a road between Jerusalem and the barracks (23:12–15). Henry calls the plan "to way-lay him as he was brought up, and to murder him upon the road." Two years had not cooled the hatred; the chief priests were still sitting in wait.

χάρις

CHARIS · "CONCESSION, FAVOR" · G5485

Verse 3 says the leaders requested "a concession" (*charin*) against Paul; verse 9 says Festus wished "to do the Jews a favor" (*charin*); and 24:27 used the same words of Felix. It is the New Testament's great word for *grace*. Here it has sunk to its lowest sense — a political favor, a man's life traded for goodwill. The irony runs through the chapter: the prisoner carries the message of God's free grace, and the rulers keep trying to spend him as a favor.

DAVID GUZIK · Enduring Word

Guzik sets Festus against his predecessor: "Felix was undoubtedly a bad man, but history tells us Festus was a basically good man." The new governor moved quickly, and the leaders moved just as quickly to exploit him. Their request for a change of venue was a cover for murder, because "The religious leaders knew that Paul would be acquitted in any fair trial." Guzik does not soften it: "If your religion makes you a liar and a murderer, there is something wrong with your religion." Festus kept the case in Caesarea, and Guzik reads that refusal as God's quiet protection of His servant.

MATTHEW HENRY · Commentary on the Whole Bible

Henry marvels at the persistence of hatred. Two years had passed, a new governor had come, and the first business the chief priests brought him was Paul: "See how restless a thing malice is." Their plan was "to way-lay him as he was brought up, and to murder him upon the road," and Henry names such schemes plainly: "These inhuman hellish methods." He also gives Festus his due — he would hear the case, but in Caesarea, where Roman law and not a mob would decide it.

II
MOVEMENT

ACTS 25:6–12

I Appeal to Caesar

Many charges, no proof, a governor's favor — and a citizen's right

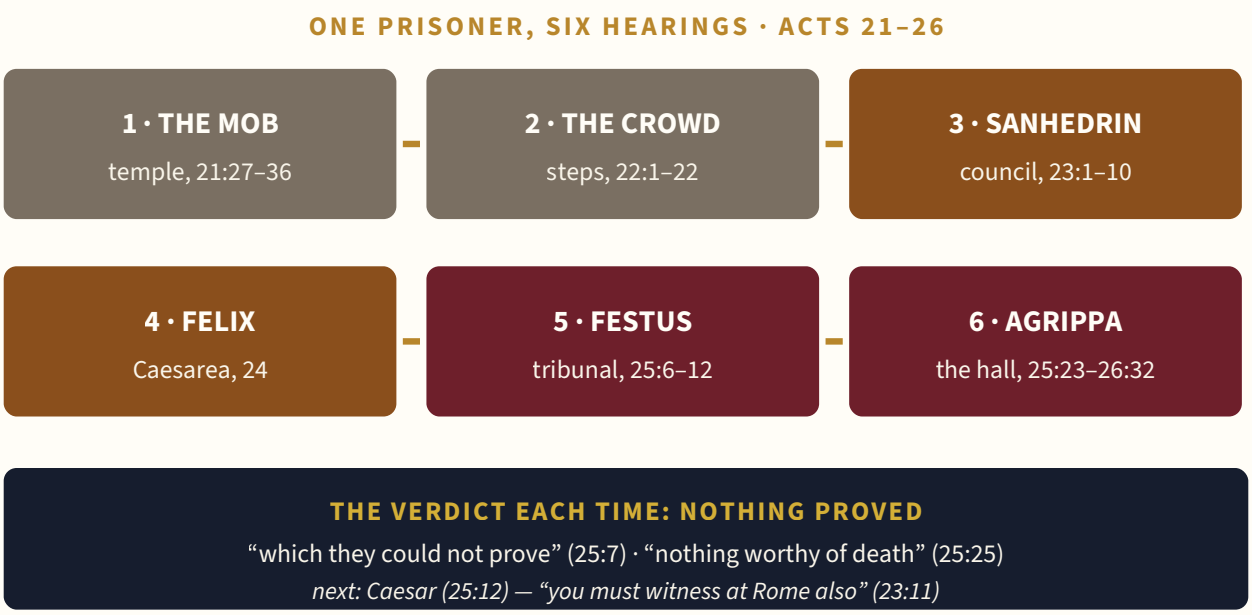
6 *After he had spent not more than eight or ten days among them, he went down to Caesarea, and on the next day*
he took his seat on the tribunal and ordered Paul to be brought. 7 *After Paul arrived, the Jews who had come*
down from Jerusalem stood around him, bringing many and serious charges against him which they could
not prove, 8 *while Paul said in his own defense, "I have committed no offense either against the Law of the*
Jews or against the temple or against Caesar." 9 *But Festus, wishing to do the Jews a favor, answered Paul*
and said, "Are you willing to go up to Jerusalem and stand trial before me on these charges?" 10 *But Paul said,*
"I am standing before Caesar's tribunal, where I ought to be tried. I have done no wrong to the Jews, as
you also very well know. 11 *"If, then, I am a wrongdoer and have committed anything worthy of death, I do*
not refuse to die; but if none of those things is true of which these men accuse me, no one can hand me over to
them. I appeal to Caesar." 12 *Then when Festus had conferred with his council, he answered, "You have*
appealed to Caesar, to Caesar you shall go."

ACTS 25:6–12

"for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil."

ROMANS 13:4

FIGURE · ONE PRISONER, SIX HEARINGS



Read the boxes in order: every court Paul faced from the temple riot to King Agrippa found nothing it could prove, and the last step is Caesar.

βῆμα

BĒMA · "TRIBUNAL, JUDGMENT SEAT" · G968

A raised platform, a step up; then the seat a magistrate sat on to give judgment. It appears three times in this chapter (vv. 6, 10, 17). Paul says, "I am standing before Caesar's tribunal, where I ought to be tried" (v. 10) — the governor's seat stood for the emperor's. Paul uses the same word for a higher court: "we must all appear before the judgment seat (*bēma*) of Christ" (2 Corinthians 5:10). He could face Festus calmly because he already knew whose bench he would finally stand before.

ἐπικαλέομαι

EPIKALEOMAI · "I APPEAL" · G1941

To call upon, to call on someone for help. A Roman citizen could "call upon" Caesar and have his case taken out of a provincial court; "I appeal to Caesar" (v. 11) was the legal formula. The same verb runs through Acts and Romans for calling on God: "everyone who calls on the name of the Lord will be saved" (Acts 2:21; Romans 10:13). Paul calls on Caesar for justice in this world because he had long since called on the Lord for salvation. The word comes five times in Acts 25–26 (25:11, 12, 21, 25; 26:32).

DAVID GUZIK · Enduring Word

Guzik notes that the accusers brought "many and serious charges" and proved none, and that Festus was still willing to try Paul again in Jerusalem. "Paul saw through the plot against his life." He did not walk into it: "Rightly and wisely, Paul wanted to avoid martyrdom if he could." Guzik adds a vivid line — "He wasn't afraid to face the lions, but he didn't want to put his head in a lion's mouth if he could avoid it." He cites Calvin (via Hughes): "God, who has appointed courts of law, also gives his people liberty to use them lawfully." The Caesar was Nero, early in his reign, before he turned on the Christians.

MATTHEW HENRY · Commentary on the Whole Bible

Henry is not impressed with Festus. He was quick — "Expedition in administering justice is very commendable, provided more haste be not made than good speed" — but "Festus, like Felix, is not so just to him as he should have been, for he does not release him." Paul, knowing that a trial in Jerusalem meant death, refused it, claimed his rights as a Roman citizen and spoke the words that took his case out of the Jews' reach: "I appeal unto Cæsar."

III
MOVEMENT

ACTS 25:13–22

A Dead Man Whom Paul Asserted to Be Alive

Festus lays the case before King Agrippa — and cannot make sense of it

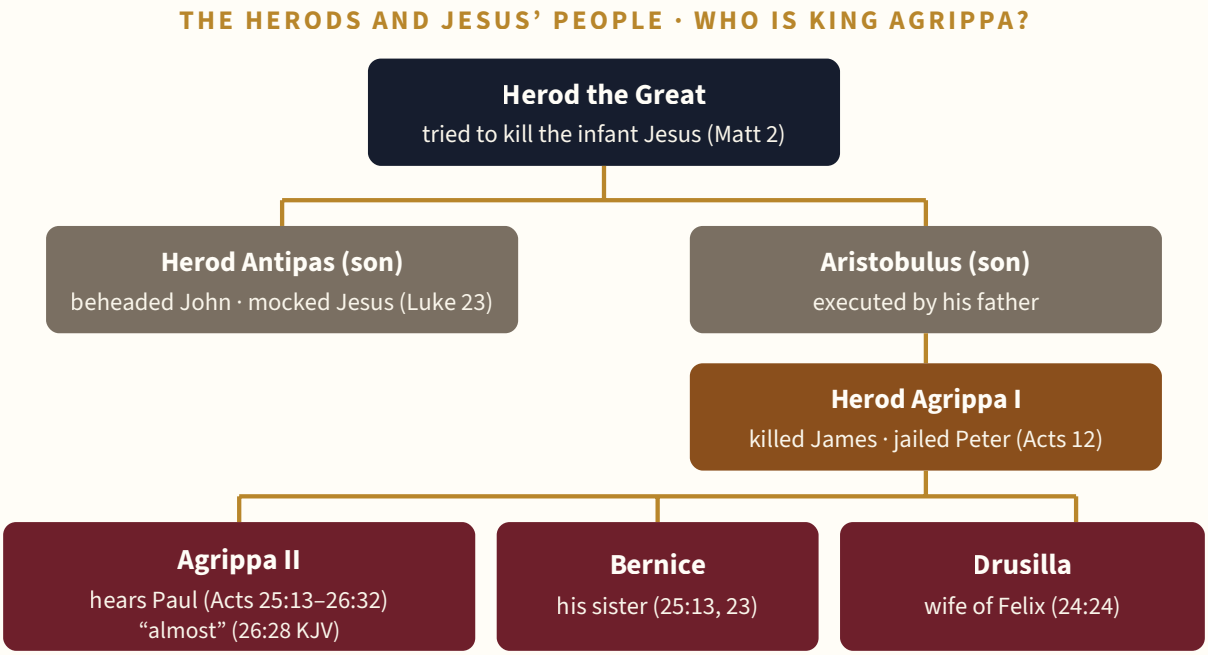
13 *Now when several days had elapsed, King Agrippa and Bernice arrived at Caesarea and paid their respects to*
Festus. 14 *While they were spending many days there, Festus laid Paul's case before the king, saying, "There is a*
man who was left as a prisoner by Felix; 15 *and when I was at Jerusalem, the chief priests and the elders of the*
Jews brought charges against him, asking for a sentence of condemnation against him. 16 *"I answered them*
that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to
face and has an opportunity to make his defense against the charges. 17 *"So after they had assembled here, I*
did not delay, but on the next day took my seat on the tribunal and ordered the man to be brought before me.
18 *"When the accusers stood up, they began bringing charges against him not of such crimes as I was*
expecting, 19 *but they simply had some points of disagreement with him about their own religion and about*
a dead man, Jesus, whom Paul asserted to be alive. 20 *"Being at a loss how to investigate such matters, I*
asked whether he was willing to go to Jerusalem and there stand trial on these matters. 21 *"But when Paul*
appealed to be held in custody for the Emperor's decision, I ordered him to be kept in custody until I send him to
Caesar." 22 *Then Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said,*
"you shall hear him."

ACTS 25:13–22

"But now Christ has been raised from the dead, the first fruits of those who are asleep."

1 CORINTHIANS 15:20

FIGURE · THE HERODS AND JESUS' PEOPLE



Simplified — only the members named in the Gospels and Acts are shown.

King Agrippa came from a family that had opposed Jesus and His followers for three generations — and Paul offered him the same Christ.

δεισιδαιμονία

DEISIDAIMONIA · "RELIGION" · G1175

Literally "fear of the divine powers." Only here in the New Testament; the related adjective is Paul's word for the Athenians, "very religious" (17:22). It can be respectful ("religion") or sneering ("superstition," as the KJV has it). Festus is speaking to a Jewish king, so he chooses a word that will not offend — but he plainly thinks the whole quarrel is a matter of private belief. To him the question of a man risen from the dead belonged in the same box as dietary laws.

ζάω

ZAŌ · "TO BE ALIVE" · G2198

Festus says Paul "asserted" Jesus "to be alive" (*zēn*, present infinitive: to be living now). Not "was raised once," but is alive. Festus has, without meaning to, summed up the gospel in a sentence: a man died, "a dead man, Jesus," and Paul kept insisting that He lives. Spurgeon preached a whole sermon on the line: "We do not preach to you a dead Christ but one who is able to save to the uttermost, seeing He ever lives."

DAVID GUZIK · Enduring Word

Guzik introduces the royal guests. Agrippa II came from a family that had fought Jesus' people for generations — "Of this King Agrippa, his great-grandfather had tried to kill Jesus as a baby" — and he held authority over the temple and the high priesthood. "Bernice was Agrippa's sister," and their closeness was the subject of rumor. Festus describes the case vaguely, "a certain Jesus," which shows how little the powerful knew of Him. Yet "It's hard to believe that Festus knew that Paul preached that Jesus died, without also hearing about how Jesus died." Guzik quotes Spurgeon: "Brethren, this is why we must keep on preaching Jesus Christ, because he is still so little known."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Jesus Affirmed To Be Alive" (No. 2016, 1 April 1888) begins with Festus's careless summary: "Jesus is evidently nothing to Festus and Festus does not imagine that Jesus is very much to King Agrippa." "He mentions the name as belonging to some obscure individual of whom he knew nothing and cared less." Spurgeon draws three lessons: true preaching is full of Jesus; it affirms the resurrection as plain history — Paul "dealt with the resurrection as common-sense persons deal with any other fact of history"; and it affirms that Jesus is alive now. "Jesus is the pattern, the proof, the pledge, the earnest, the guarantee of the resurrection of all the rest."

MATTHEW HENRY · Commentary on the Whole Bible

Henry notes that Festus, to his credit, upheld a fair rule — the accused must meet his accusers face to face — and admitted that "they brought no accusations of such things as I supposed." But he is grieved by how the governor speaks: "See how slightly this Roman speaks of Christ." The dispute, Festus says, was about "one Jesus that was dead, whom Paul affirmed to be alive" — and Henry sees that everything hangs on exactly that question. Of the royal pair he is blunt: "Such lewd people were the great people generally in those times!"

IV
MOVEMENT

ACTS 25:23–27

Amid Great Pomp

The great hall fills with rank — and the man in chains is the one who matters

> 23 *So, on the next day when Agrippa came together with Bernice 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*
> *in.* 24 *Festus said, "King Agrippa, and all you gentlemen here present with us, you see this man about whom all*
> *the people of the Jews appealed to me, both at Jerusalem and here, loudly declaring that he ought not to live*
> *any longer.* 25 *"But I found that he had committed nothing worthy of death; and since he himself appealed*
> *to the Emperor, I decided to send him.* 26 *"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.* 27 *"For it seems absurd to me in sending a prisoner, not to indicate also*
> *the charges against him."*
>
> ACTS 25:23–27

φαντασία

PHANTASIA · "POMP" · G5325

Only here in the New Testament: a show, a display, the parade of rank — the root of our words *fantasy* and *phantom*. Agrippa and Bernice came "amid great pomp" (v. 23), with the commanders and the city's leading men. Henry, reading the old sense, writes: "Note, Great pomp is but great fancy." Luke lets the word hang in the air; the show will be forgotten, and the prisoner's words will be read in every language on earth.

κύριος

KYRIOS · "LORD" · G2962

Festus has "nothing definite" (*asphales*, G804, "certain, safe") to write "to my lord" (v. 26) — the emperor, whom verses 21 and 25 call *Sebastos* (G4575), "the Revered One," the Greek for "Augustus." Within a century Christians such as Polycarp would die rather than call Caesar "Lord." In the same hall Paul is about to tell of the voice that said, "I am Jesus" — the One he had already called "Lord" on the Damascus road (26:15).

DAVID GUZIK · Enduring Word

Guzik pictures the scene: "All the pomp and pageantry was meant to communicate who was important, and who wasn't important." By that measure Paul was nobody, but "Paul had an authority and a dignity greater than any of the important people at this hearing." He quotes F.F. Bruce: "All these very important people would have been greatly surprised" at how later generations would remember them. Festus's speech, Guzik observes, is a confession of Paul's innocence: "Paul was so innocent that Festus could not actually describe or specify the charges against him."

MATTHEW HENRY · Commentary on the Whole Bible

Henry treats the entrance as a lesson in vanity: "Note, Great pomp is but great fancy." The great people came to be seen; the prisoner came to bear witness, and he had the better dignity. Festus's difficulty was real — "He could not as yet write any thing certain concerning Paul" — because there was nothing to write: the Jews cried that Paul "ought not to live any longer," and Festus himself had found nothing worthy of death. Henry sees the injustice plainly: the governor admits innocence and still sends the man on in chains.

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

Kings and governors, a judgment seat, and a risen Lord

> *"But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. It will lead to an opportunity for your testimony."*
>
> LUKE 21:12–13

> *"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;"*
>
> ACTS 9:15

> *"Now after these things were finished, Paul purposed in the Spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I must also see Rome.""*
>
> ACTS 19:21

> *"Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God."*
>
> ROMANS 13:1

> *"For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad."*
>
> 2 CORINTHIANS 5:10

> *"but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;"*
>
> 1 PETER 3:15

> *"But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth."*
>
> 2 TIMOTHY 4:17

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon closes "Jesus Affirmed To Be Alive" by turning Festus's phrase into an invitation: "Paul affirmed that He was alive—believe Paul's affirmation and speak to the living Jesus." And to preachers: "Your Gospel is a golden frame, let Jesus be the portrait which is hung up in it."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Three teachers on this chapter (no Sproul sermon text on Acts 25 could be sourced). Guzik walks the history and the legal moves; Spurgeon fastens on one phrase — a dead man whom Paul said was alive; Henry watches the hearts of priests, governor and king. They agree that Paul's appeal was right and that the real question in the courtroom was the resurrection of Jesus.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The plot revived	Festus basically good; leaders knew Paul would be acquitted in any fair trial.	— (no Sproul text sourced)	— (no Spurgeon sermon on these verses sourced here)	How restless a thing malice is; inhuman, hellish methods.
II · The appeal	Paul saw the plot; avoid martyrdom if you can; courts may be used lawfully.	— (no Sproul text sourced)	— (no Spurgeon sermon on these verses sourced here)	Quick but not just — Festus would not release him; "I appeal unto Cæsar."
III · The question of Jesus	Agrippa's family history; "a certain Jesus" — still so little known.	— (no Sproul text sourced)	Jesus was nothing to Festus; true preaching affirms He lives.	How slightly this Roman speaks of Christ; all hangs on that question.
IV · The great hall	Pomp says who is important; Paul had the greater dignity.	— (no Sproul text sourced)	— (no Spurgeon sermon on these verses sourced here)	Great pomp is but great fancy; nothing certain to write.

ACTS 25:1–27 · A COMPARATIVE READING

† Key Insights to Carry

- **Malice waits two years.** Henry: "See how restless a thing malice is." The chief priests' first request of the new governor was the old ambush (25:3; 23:12–15). HENRY
- **Grace sunk to a favor.** *Charis*, the word for God's grace, describes the "concession" the priests asked (v3) and the "favor" Festus wanted to do them (v9; 24:27). Paul's life was a bargaining chip. THE GREEK
- **Innocent, and still in chains.** "Charges" comes seven times in this chapter, and not once is anything proved (vv7, 18, 25). Festus admits it and sends him on anyway. THE TEXT
- **Use the law; don't court the lion.** Guzik: "He wasn't afraid to face the lions, but he didn't want to put his head in a lion's mouth if he could avoid it." Calvin: God "gives his people liberty to use them lawfully." GUZIK
- **He called on Caesar because he had called on the Lord.** *Epikaleomai* is the appeal to Caesar (v11) and the calling on the name of the Lord (Acts 2:21; Rom 10:13). THE GREEK
- **A higher tribunal.** Paul stood at Caesar's *bēma* (v10) knowing "we must all appear before the judgment seat of Christ" (2 Cor 5:10). THE GREEK
- **The gospel in a pagan's mouth.** "A dead man, Jesus, whom Paul asserted to be alive" (v19). Festus thought it was a side issue; it was the whole case. THE TEXT
- **Jesus is still little known.** Spurgeon: Festus "mentions the name as belonging to some obscure individual of whom he knew nothing and cared less." So keep preaching Jesus. SPURGEON
- **Great pomp is but great fancy.** *Phantasia* (v23) — the show of rank. Guzik: "Paul had an authority and a dignity greater than any of the important people at this hearing." HENRY

❖ **God's word runs under man's injustice.** "You must witness at Rome also" (23:11) — and Festus says, "to Caesar you shall go" (25:12). THE TEXT

† Questions for the Table

1 **Two years passed and the chief priests' hatred had not cooled. Is there a grudge I have kept warm for years — and what would it look like to lay it down?**

See how restless a thing malice is (Henry).

25:1-3; Eph 4:31-32

2 **Festus wanted to "do the Jews a favor" at Paul's expense. Where am I tempted to trade what is right for someone's approval?**

The word for grace sunk to a political favor.

25:9; 24:27

3 **Paul said, "I do not refuse to die" — and in the same breath appealed to Caesar. How do I hold together courage and wisdom when I am treated unjustly?**

Not afraid of the lions, but no head in the lion's mouth (Guzik).

25:10-11; Rom 13:1-4

4 **To Festus, Jesus was "a dead man" and a matter of "their own religion." How would the people around me describe Jesus from watching my life?**

Jesus is still so little known (Spurgeon via Guzik).

25:19

5 **Is Jesus to me a dead man in a story, or a living Lord I speak to? What changes on an ordinary day if He is alive?**

Believe Paul's affirmation and speak to the living Jesus (Spurgeon).

25:19; 1 Cor 15:20

6 **The hall was full of pomp, and the man in chains carried the only lasting word. Where do I measure my worth by rank, and where does God measure it?**

Great pomp is but great fancy (Henry).

25:23; 1 Pet 3:15

❖

Acts 25 is a chapter of politics — favors asked and favors done, a governor in over his head, a king and his sister on parade. Through all of it God is moving one prisoner toward Rome, just as He promised. And when the governor tries to explain the case, he says it better than he knows: it is about Jesus, who died, and who is alive.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

- Guzik, Enduring Word Commentary, Acts 25 — https://enduringword.com/bible-commentary/acts-25/
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