

Acts 25

King James Version (KJV)

25 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

²Then the high priest and the chief of the Jews informed him against Paul, and besought him, (Lobbying him with lies against Paul. This is the Kenite M.O. Unlike Felix, Festus was a politically correct animal. He knew which way the wind blew)

³And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. (The Jewish religious community is hoping to murder Paul. Organized religion has murdered many countless people over the centuries)

⁴But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

⁵Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. (Festus wants to appease the Jews. Re-instilling peace in the province right after his arrival would be a nice feather in his cap, with Caesar)

⁶And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. (After 10 days of listening to lies about Paul in Jerusalem, it is doubtful that Festus is unbiased)

⁷And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. (These Jews are definitely Kenites. Lying and murdering. They can't prove anything against Paul because he is innocent, so they made up stories and repeated rumors)

⁸While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. (Paul did nothing wrong)

⁹But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? (Festus couldn't force him, because Paul was Roman. That's why he asked, instead of commanding him. Festus was willing to get Paul killed in order to keep the peace with the Kenites)

¹⁰ Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

(Paul is calling Porcius Festus out. Porcius knows Paul is innocent because the Jews can't prove a thing against him. Paul wants to be judged in Rome, not in some Jewish kangaroo court in Jerusalem stacked with Kenite false witnesses. Festus can't stop Paul because he is a Roman citizen)

(A few chapters ago, in a vision, God told Paul He wanted him to go to Rome. He is going)

¹¹ For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

(Porcius Festus is now in a bind. He will have to explain why Paul, a Roman citizen, had to appeal to Caesar, and not be judged locally, in order to receive a fair trial)

¹² Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go. (He had no choice and he knew it)

¹³ And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. (They were under Herod- the Jewish ruler, under the Roman governor – these are vassal kings)

¹⁴ And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

¹⁵ About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. (The Jews wanted too kill him)

¹⁶ To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. (Roman law didn't allow citizens to be executed on unproven allegations by Jews)

¹⁷ Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

¹⁸ Against whom when the accusers stood up, they brought none accusation of such things as I supposed: (They had nothing on Paul concerning Roman law; just religious superstition, and lies, no less. Festus had assumed that they had a case that Paul broke Roman law. He hadn't)

¹⁹ But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. (Paul was teaching the resurrection and salvation message of Jesus, which enraged the crooked priests of the temple. The Romans couldn't care less about Christianity)

²⁰ And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. (Festus knew that Paul would lose the religious squabble in Jerusalem. He would have been quietly murdered and that would end the feud. He may not have known that Paul was a Roman citizen)

²¹ But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. (Festus is in trouble. If he sends Paul to Caesar, what will he accuse Paul of? Paul did nothing against Roman law. Caesar will want to know why Festus couldn't settle this locally)

²² Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. (Festus is looking for help from Agrippa. Maybe he can negotiate something where Paul does not go before Caesar)

²³ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. (All decked out, sitting on their thrones)

²⁴ And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. (Murderers, pretending to be law abiders)

²⁵ But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. (Because he had no choice)

²⁶ Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. (He doesn't know what he will tell Caesar, when he sends Paul to Rome. Common sense says he should free Paul, but he wants to please the Kenites and Jews. He is hoping that Agrippa, a Jewish vassal king, can come up with some kind of charge against Paul, so that Festus won't look like a fool in Rome)

²⁷ For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. (He needs to come up with something against Paul, before they get to Rome. Right now, he has nothing)

Approx. 60 AD; Nero recalled Felix to Rome because he was doing the right thing by the Christians, like Paul. Nero sent Porcius Festus <Pig Fest – translated> to replace him. Things got much worse for the Christians under Festus. Felix was punished upon his return to Rome and died in disgrace.