

## The Acts of the Holy Spirit

### Acts 25:1-26:23

How do the leaders of the *Judaioi* (usually translated as “Jews”) respond to the change of governors in Syria? What is their strategy for opposing Paul this time around?

With what three-part formula does Paul declare his innocence in Acts 25:8? When he lays out Festus’s legal options in 25:11, what move does he make to force the hand of the governor? What particular irony resides in Paul’s appeal here, given that Festus becomes governor around 57-58 AD?

In Acts 25:13, Agrippa and Bernice show up. What were their relationship and reputation in the first century AD? In 25:14-21, what details of the case does Festus rehearse in his search for counsel, and how does Festus treat the dispute between Paul and the *Judaioi*?

What subtle hint about Paul’s education surfaces in 26:1? When he begins his defense, what sets this speech apart from others of Paul’s speeches in Acts? How does Paul link Pharasaism and following Christ in the first section of his speech? When Paul says that he “cast a pebble” in 26:10, what does that phrase indicate?

In the closing parts of Paul’s speech to Agrippa, what details of his Damascus-road encounter does he play up, and which ones surface in this account of it that were not in earlier accounts (Paul’s or the narrator’s)? In Acts 26:21 how does Paul name his own actions, and where does that term echo in Acts? In 26:22-23, how does Paul wrap up his speech to Agrippa?