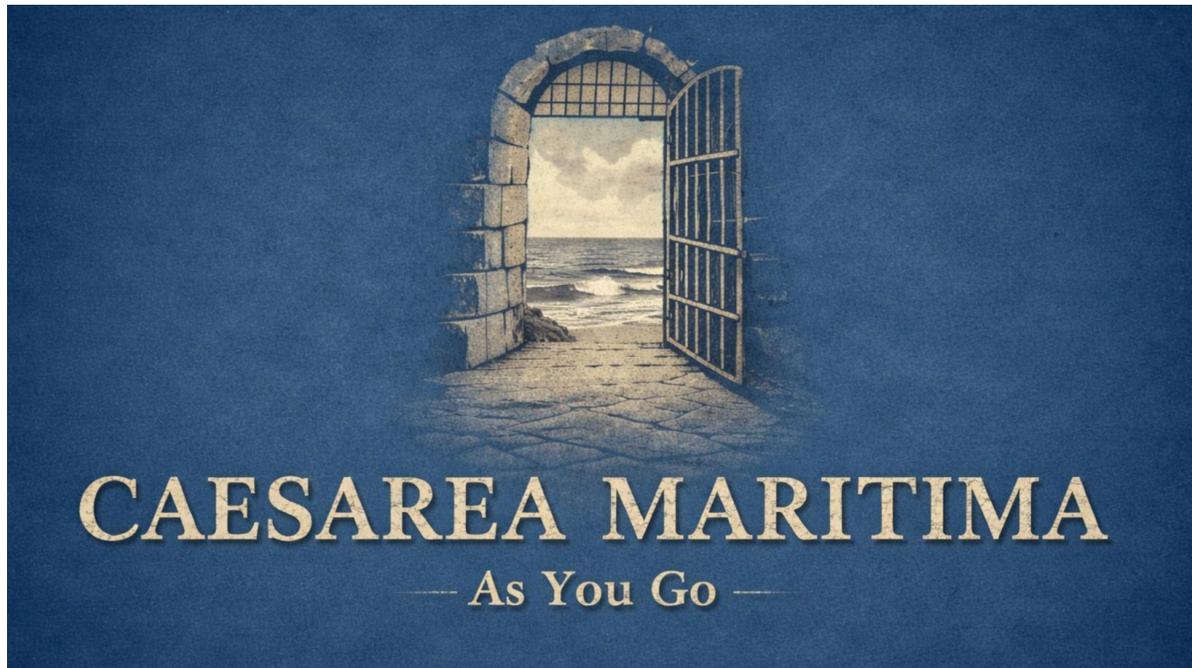


Caesarea Maritima: As You Go

Thursday, February 19, 2026

3:49 PM



Good morning Arising Church! Today will be our 9th and final installment in our Israel geography series. The title of today's message is Caesarea Maritima: As you go.

Let's recap some of where we have been so far.

Encountering Israel: Deepening Convictions

1. Gihon — Awakening

God initiated salvation; His life begins to flow through the man of God, and the heart of man is opened.

2. Hermon — Confrontation

The enemy resists; identity is contested, and through this process, conviction is forged.

3. Kidron — Decision

Daily choices shape destiny, and salvation becomes, not just a moment, but a path both lived and walked upon.

4. Valley of Kings — Pressing

God refines through pressure; obedience is perfected, and anointing is produced.

5. Adullam — Formation

Seasons of hidden obscurity develop kings—disciples become leaders, and what was just a calling becomes ingrained character.

6. Tabernacle — Assembly

The dwelling of God is built with unlikely materials that are stripped down and covered with hammered gold.

7. Hebron — Purpose

God's promises require a lifelong fight of faith that forms us into people who are raised to resurrection hope.

8. Megiddo — Prevailing

Our preparation now will cause us to prevail in the final and ultimate battle at the end of days.

9. Caesarea Maritima — As You Go

Our mission is to move forward with unwavering conviction, boldly bearing witness to the hope of The Resurrection.

As we get started this morning we want to help you with a frame of reference for the location and nature of Caesarea Maritima. Let's start with a slide from New Unger's. Next slide:

Caesarea Maritima (i.e., "Caesarea by the sea"). This Caesarea, so called to distinguish it from Caesarea Philippi-or simply Caesarea-was **situated on the coast** of Palestine on the great road from Tyre to Egypt, and about halfway between Joppa and Dora (Josephus Wars 1.21 .5), or about twenty-seven miles S of Haifa. The distance from Jerusalem is given by Josephus (Ant. 13.11 .2; Wars 1.3 .5) as six hundred stadia; the actual distance in a direct line is forty-seven miles. **Philip stopped at Caesarea at the close of his preaching tour (Acts 8:40). Paul, to avoid Grecians who wished to kill him, was taken to Caesarea before embarking for Tarsus (9:30). Here dwelt Cornelius the centurion, to whom Peter came and preached (10:1; 11:11),** and to this city Herod (which see) resorted after the miraculous deliverance of Peter from prison (12:19). Later Paul visited Caesarea several times (18:22; 21:8,16) and **was sent there by the Roman commander at Jerusalem to be heard by Felix (23:23,33; 25:1-14); and from Caesarea he started on his journey to Rome (27:1).** Although small excavations were conducted at Caesarea in 1945, 1951, and 1956, large-scale archaeological work did not begin there until 1959. In that year A. Frova launched the Italian Archaeological Mission dig at the theater (1959-63), where he found an inscription **mentioning Pontius Pilate and the emperor Tiberius.** The theater has been restored and is used periodically for musical and dramatic performances.

(from The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright © 1988.)

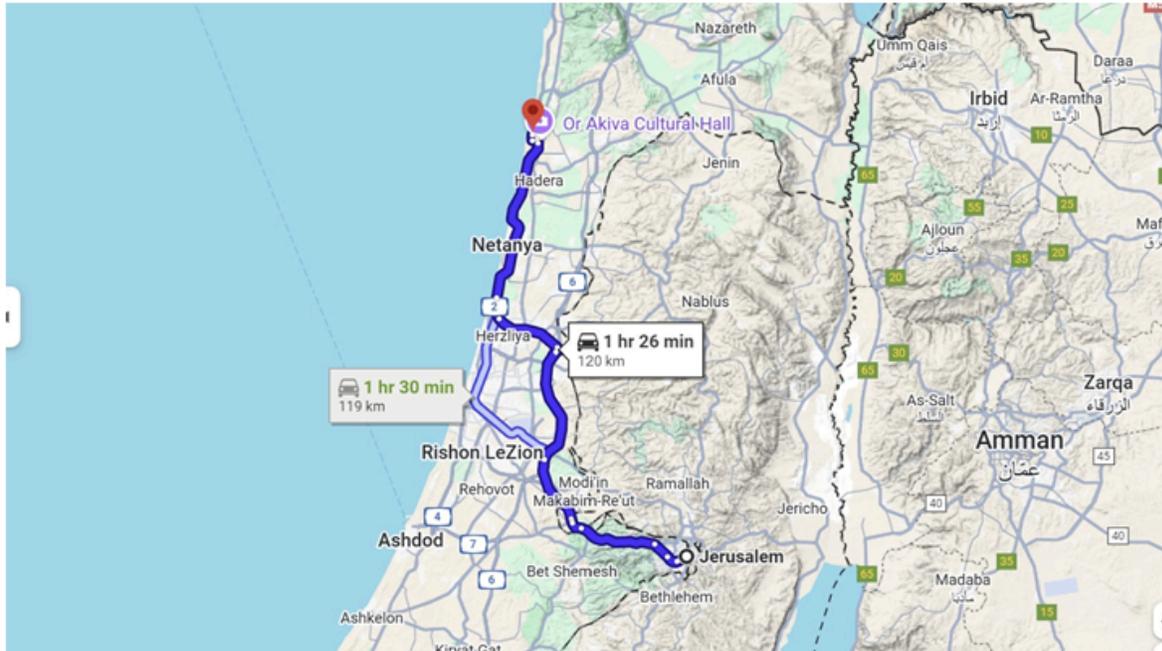
CAESAREA

Population estimates run as high as **250,000**, and it is judged to have occupied an area half the size of Manhattan Island.

(from The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright © 1988.)

In recap, a few things that you should know about Caesarea are:

- o It was built by a corrupt Edomite king that ruled over Israel
- o It was the center of Roman power within Israel
- o It was the major hub of naval transport in Israel
- o It was a heavily populated metropolis that featured all forms of pagan gentile life



So, at the bottom where this blue line connects is Jerusalem, and about an hour and 30-minute drive away, you arrive at Caesarea Maritima on the coast of Israel. As you can see on the map, this place we're presenting to you this morning is a port city. Being a port city and about half the size of Manhattan, it was a major cultural hub in the ancient world, especially during the first century, as we'll learn later in the book of Acts.

In the first century, at Caesaria Maritima, 250,000 people lived there. This bustling metropolis wasn't just a single culture; it was a melting pot of different nationalities, ethnicities, and countries. It was like the city of Chicago, a city on the water with a port where many people from various backgrounds came and settled. There were even certain pagan practices that coexisted within this diverse community. So, you can see that not only were there cultural differences, but there was also a wide range of wickedness in this city.

With that in mind, if you were sitting somewhere in let's say—Marengo, you'd probably never meet anyone who wasn't born and raised in the Midwest. However, in a place like Chicago, where there so many different cultures and major events, you'd always see people cycling through who weren't necessarily from the region. Well, this city was the same way.

The city had nearly every form of Roman worship and entertainment. This included a temple, amphitheater and hippodrome. Let's take that next slide:



This is the back side of the amphitheater that you would approach and enter from.

In the first century, the theater at Caesarea was a beautiful seaside stadium made of gleaming marble, but it was also a place of terrible cruelty. While people sat in the sun enjoying the ocean breeze, the stage below was often used for horrific violence. Roman officials used this setting to torture and kill early Christians as a form of public entertainment, often using wild animals to tear them apart. At the same time, the Roman "entertainment" industry relied on the systemic abuse of young boys, who were treated as property and subjected to sexual violence by powerful men. Behind the grand stone walls seen in the photo, the Roman setting was heartless brutality wrapped in impressive architecture.



Plays, public speeches and other events were held here.



This theater is where Herod accepted praise declaring him a God and then was struck down by God.

Let's move to some of the surrounding area. Next slide:



What you are looking at is the layout of where this city stood. Herod's place was off to the left and the hippodrome that we will show you soon is just down the coast.

Next slide:



This is where Herod's palace stood and where Paul would later stand trial before Felix and Festus.

We will come back to some of these site later. For now. Let's move to the hippodrome. Next slide:



Here chariot races were held, men were forced to fight each other and wild beasts while the people watched.



You can see the track to the left where people would fight beasts and races would be held. Here is another aerial view.

Next slide:



Now lets do one from the ground.



Don't let the beauty of the place fool you the ground here is soaked with blood.

Let's play that first video:

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It is sobering to listen to this story and Eric read an excerpt from Josephus telling the historical background of the first century and some of the things that happened between Caesarea Maritima and Jerusalem.

When idols were brought from that place in Caesarea into Jerusalem, the Jews in Jerusalem looked at these naked Greco-Roman statues and according to Exodus 20, they cannot allow that idolatry to reign in the city that they are living in. And so instead of just seeing compromise and looking the other way and choosing just to walk away from it, they march all the way back those 47 miles or 70 something kilometers back to Caesarea Maritima and present themselves to Pontius Pilate and say,

“Hey you must take these down, and if you don’t, then chop our heads off because we’re not going to compromise over this issue. It’s that serious to us.”

That teaches us a lesson, church. When we see compromise walking through a city that God has already claimed for him...when we see that kind of compromise, we can’t just turn our heads and walk away. It’s our responsibility to speak up. Our responsibility to let our convictions be shown to the rest of the world that we live in. This is our testimony. When we know what God’s word says, then we have a responsibility not to back away from it and not to shy away from those convictions. When we speak up, then we will be the witness that the rest of the environment around us needs to see and hear. You could be thinking, what a beautiful story, but why are we talking about this? It’s tragic that the Israelites died there, but that’s a history lesson.

These grounds were the center of a battle of conviction over the Word. Jewish men stood here preferring death to compromise. So why are we covering this site today? The Word and the Spirit have made it clear to us that this is the year of the sword and the bow.

In light of that, let's read:

- o **Matthew 10:5–8 (ESV)**

5 These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’ 8 Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay.

There is no better example of a location within Israel that illustrates this process. Philip, Peter and Paul's interactions with this city all give us a premier example of what it looks like to be a witness both locally and internationally.

Evangelism is what you do daily, as you go whether locally or abroad. You will see that in the events surrounding Caesarea.

Let's revisit.

- o **Acts 1:8 (ESV)**

8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

Much like the cave of Adullam, Jesus had His apostles wait in Jerusalem for a time, but the aim was always that they leave the stronghold and display the power of God...as they went!

The progress of the book of Acts was not a neat and linear path where all work in Jerusalem, then Judea, then Samaria and then the ends of the earth was completed. These regions were all effected simultaneously as they were a witness everywhere that they went.

In Acts 7, Stephen gave his life for the testimony of Jesus and then a great persecution broke out that caused believers to be scattered. Just as Jesus said that ministered as they went and made disciples. Philip is a chief example of this process. He ministered as he went, everywhere that he went. Let pick up in:

- o **Acts 8:4–5 (ESV)**

4 Now those who were scattered **went about preaching the word.**

5 Philip went down to the city of Samaria and proclaimed to them the Christ.

Philip is first featured in Samaria because he preached the word everywhere that he went. God used circumstances that just looked like evil to move His people into the places he wanted them to be. God is also more than capable of directly telling a man where he wants him to be:

- o **Acts 8:26–40 (ESV)**

26 Now an angel of the Lord said to Philip, “**Rise and go** toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place.

Philip had to first rise up and go...

27 And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship **28** and was returning, seated in his chariot, and he was reading the prophet Isaiah. **29** And the Spirit said to Philip, "Go over and join this chariot." **30** So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" **31** And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him.

Philip ran into a man who was reading the Word and desiring to understand. Getting moving and ministering as you go is the beginning of finding the men the Holy Spirit desires for you to meet.

Let's continue:

32 Now the passage of the Scripture that he was reading was this:

"Like a sheep he was led to the slaughter
and like a lamb before its shearer is silent,
so he opens not his mouth.

33 In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

34 And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" **35** **Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.**

Phillip began where the man was already reading and added his personal witness to the events. Philip taught the man from the Word. This produced a response in the Ethiopian:

You notice Philip's not here browbeating the man. He's responding to the hunger that has been placed inside the man. And when he receives revelation, the man has a response.

36 And as they were going along the road they came to some water, and **the eunuch said, "See, here is water! What prevents me from being**

baptized?” 38 And he **commanded** the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

Philip did not have to tell the man to be baptized. The man realized his need and could not be denied. This began with Philip rising up, going and ministering as he went just like Jesus said.

Let's continue

39 And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. 40 But Philip found himself at Azotus, and **as he passed through** he preached the gospel to all the towns **until he came to Caesarea.**

Philip was among those scatter as Paul attacked the church and everywhere that he went a revelation of the Son was the result in people's lives. Notice that he lands in Caesarea. Acts 21 lets you know that Philip stayed in Caesarea, married and had daughters that prophesy. Everywhere that he went he ministered and this brought him to the capital of Roman power in the region and the gate way to the rest of the world. Just a few chapters later we come to a record of a God fearing gentile living inCaesarea.

- o **Acts 10:19–44 (ESV)**

19 And while Peter was pondering the vision, the Spirit said to him, “Behold, three men are looking for you. 20 **Rise and go down** and accompany them without hesitation, for I have sent them.”

Can you recognize the similarity of this story? Peter has been preaching as he went... everywhere he went. This brought him to a place called Joppa in Simion the tanner's home. Then much like Philip he is told "rise and Go" Peter obeys this directive:

21 And Peter went down to the men and said, “I am the one you are looking for. What is the reason for your coming?” 22 And they said, “Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to

send for you to come to his house and to hear what you have to say.”

23 So he invited them in to be his guests.

The next day he rose and went away with them, and some of the brothers from Joppa accompanied him. 24 And on the following day they entered Caesarea. Cornelius was expecting them and had **called together his relatives and close friends.**

God orchestrated the events of this meeting. Wouldn't it reasonable to think that Cornelius would be told to go to Peter? That is not how God wanted this done... He wanted Peter in Caesarea, the heart of Roman power in the area, when these events transpire **(In the face of our enemies)**. Notice that Peter is not just meeting with Cornelius but also Cornelius' relatives and close friends. It is in the heart of this Gentile power that God wanted a testimony to be put on display.

25 When Peter entered, Cornelius met him and fell down at his feet and worshiped him. 26 But Peter lifted him up, saying, “Stand up; I too am a man.” 27 And as he talked with him, he went in and found many persons gathered. 28 And he said to them, “You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean. 29 So when I was sent for, I came without objection. I ask then why you sent for me.”

Peter is referring to Jewish oral Law. The Law of Moses' does not forbid Jews to associate with Gentiles but it had become the custom of Jews in Peter's day not to. Peter is moving past his cultural norms in obedience to the command of God. There is a lesson in that alone. Being the witness God has called you to be will require you to move past church culture.

30 And Cornelius said, “Four days ago, about this hour, I was praying in my house at the ninth hour, and behold, a man stood before me in bright clothing 31 and said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. 32 Send therefore to Joppa and ask for Simon who is called Peter. He is lodging in the house of Simon, a tanner, by the sea.’ 33 So I sent for you at once, and you have been kind enough to come. Now therefore we are all here in the

presence of God to hear all that you have been commanded by the Lord.”

There are men like this Roman centurion... everywhere that have done all they know to do up to this point but need to meet someone who will rise up, go and minister along the way. Everything about the scenario of a Roman centurion and a Jew being in a home together is unlikely at best and sounds like the start of a joke. But Peter obeyed the Lord and left the safe place of Simeon the tanner's house and Cornelius responded to it. In the flow of Acts this where we first see Gentiles filled with the Holy Spirit. Peter begins to teach the man from the Word

It is surprising how often simply being in an unexpected home can open significant opportunities. This is evident throughout Jesus' ministry. Those who were the most religious and anticipated the warmest welcome often received the sternest rebukes. In contrast, Jesus entered the homes of prostitutes and tax collectors. The fact that he was there was culturally unexpected for both Jesus and Peter, and it had a profound impact. The centurion would have understood that only the Lord facilitated this occurrence, as no Jew would have entered his house without divine command. Do not hesitate to be in situations where people do not expect you because they perceive themselves as unclean. This act alone can serve as a testimony to what the Lord wishes to accomplish in their lives.

34 So Peter opened his mouth and said: “Truly I understand that God shows no partiality, 35 but in every nation anyone who fears him and does what is right is acceptable to him. 36 As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), 37 you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: 38 how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. 39 And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, 40 but God raised him on the third day and made him to appear, 41 not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. 42 And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the

dead. 43 To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.”

44 While Peter was still saying these things, the Holy Spirit fell on all who heard the word.

Peter did not pray for them to be filled with Holy Spirit. He simply was obedient to be where the Lord told him to be and minister as he went. God met Peter and Cornelius in this moment and put His power on display. Philip and Peter ministered as they went, everywhere they went. This was true in Judea, Samaria and the beginning of the edge of the world as Caesarea was the gate way to everywhere else they would travel. Caesarea was once foreign territory but as you know Philip made his home here and now there is a whole contingent of Spirit filled Romans in the city. Something unique happened between the Cornelius event and other's that were ongoing at the same time. As the people of God minister as they went it began to effect more and more people. This in turn began to spur on the other believers and caused exponential growth.

Something unique is happening here. We see the Cornelius event that has just occurred, along with other events happening simultaneously. As the people of God minister, having an outward faith, sharing what God has done inside them, it not only affects more and more people but also has an impact on the brotherhood of God, spurring on exponential growth.

You might remember in Acts 8 how it mentioned that the people were scattered and preached everywhere they went. We're going to continue in Acts 11:19 as Luke provides more information about what was happening.

- o **Acts 11:19–23 (ESV)**

19 Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. 20 But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a great number who believed turned to the Lord. 22 The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. 23 When he came and **saw the grace of God**, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose,

There are many things we could discuss here. The ongoing obedience to Jesus' command is producing salvation and transformation worldwide among Jews and Gentiles. What we want you to catch is, at this very moment, this is happening simultaneously with Acts 10. While Peter is having an event in Caesarea, other men who have been dispersed are doing the same thing. These two reports are arriving in Jerusalem at the same time and are discussed in this chapter, the demonstration of the grace of God is doing something to the body of Christ. At this point, We don't have the time to explain that fully other than to say that **when someone has truly been transformed by the word of God, it is evident.** As these two reports come in, they cause faith to increase both in Jerusalem, Antioch, and abroad.

The reports of men who were faithful to minister as they went whether at home or internationally began to spur on the faith of their brothers. It caused the church to rejoice because they could see the grace of God at work and spurred them all on to continue the work. Having an active faith always increase faith in you but also those around you.

Throughout the book of Acts, Caesarea continued to grow as a thriving church community and hub for travel to yet further regions. It is in the capital of Roman power that God chose for these things to be put on display. It is also here that much of Paul's testimony is recorded by Luke. Let's show you where Paul was being held in Caesarea. Next video
prison walkthrough.mov

[*prison walk-through video](#)

Next slide:



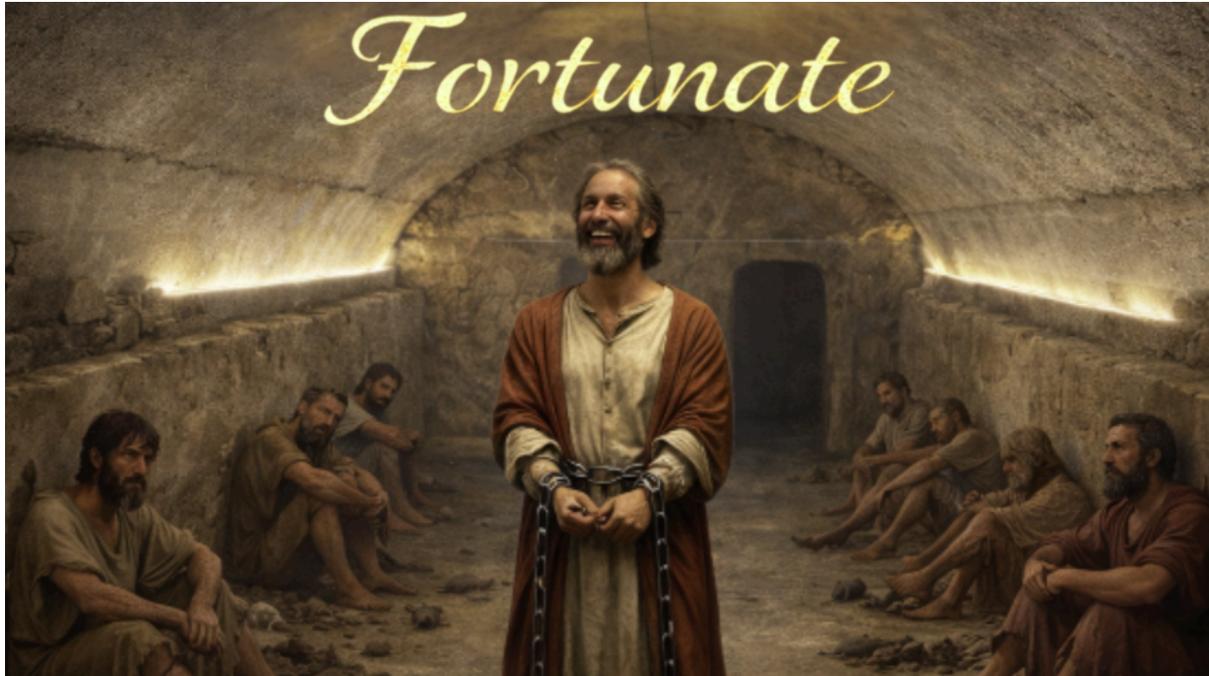
As you just saw, this is the holding cell under the palace that Paul was imprisoned in for several years.

Let's pick up in Acts 26

- o **Acts 26:1–32 (ESV)**

26 So Agrippa said to Paul, “You have permission to speak for yourself.”
Then Paul stretched out his hand and made his defense:

2 “I consider myself **fortunate**



that it is before you, King Agrippa, I am going to make my defense today against all the accusations of the Jews, 3 especially because you are familiar with all the customs and controversies of the Jews. Therefore I beg you to listen to me patiently.

Paul ministered as he went, everywhere that he went... so he considered himself fortunate to be able to do so before Agrippa.

Can you imagine being a prisoner and considering yourself fortunate? Let's show you where he would have been standing during this meeting again. Next slide:



Paul was pulled up from that hole in the ground you say earlier and in this spot standing before corrupt leaders he consider himself fortunate to have the opportunity to share the gospel. Let's keep going:

4 “My manner of life from my youth, spent from the beginning among my own nation and in Jerusalem, is known by all the Jews. 5 They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I **have** lived as a Pharisee.

Notice as Paul continues the way that he does not view himself as anything other than a Law observant Jew. In the verse we just read Paul doesn't say I was a Pharisees. He says I **have** lived as a Pharisee—meaning all the way up to the present day.

6 And now I stand here on trial because of my hope in the promise made by God to our fathers, 7 to which our twelve tribes hope to

attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! 8 Why is it thought incredible by any of you that God raises the dead?

Paul's view is that he is standing in the same hope that Israel has always had.. In the resurrection of the dead. Paul is making this declaration of his Israeli hope in the capital of Roman power and in the palace of Gentile rulers. He is going to go on to speak of his transformation and what he was tasked with by God.

So much security in Christianity can rise in you when you learn to base your identity on the word of God regardless of circumstances. You don't have to become something you saw on TV or adopt a personality that isn't real. You need to truly engage with the word and then let the word out of you!

9 "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. 10 And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. 11 And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.

12 "In this connection I journeyed to Damascus with the authority and commission of the chief priests. 13 At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. 14 And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' 15 And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. 16 **But rise and stand upon your feet**, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, 17 delivering you from your people and from the Gentiles—to whom I am sending you 18 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 a place among those who are sanctified by faith in me.'

Can you here the similarity to Philip and Peter? Again he is told to rise and then to stand. Or in other words **leave the stronghold**. All of these men spent their lives ministering as they went and wherever they went but it always involved rising to go. Paul ministering as he went was turning men from darkness, from the power of Satan to God. This is what we should view our days as. We are not just going to the store, the mall or a customer's house. We are rising and going to do the work of God both locally and internationally. Let's continue;

19 “Therefore, O King Agrippa, I was not disobedient to the heavenly vision, 20 but declared **first to those in Damascus**, then in **Jerusalem** and throughout **all the region of Judea**, and **also to the Gentiles**, that they should repent and turn to God, performing deeds in keeping with their repentance.

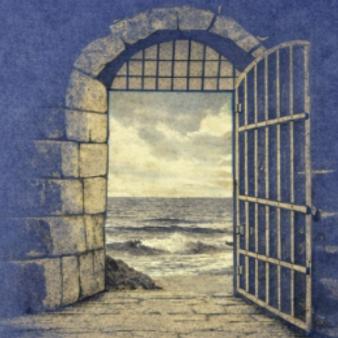
Paul ministered everywhere he went starting in the place that he had the transformation. Everywhere, local.. International. This would ultimately bring him far beyond the land of Israel and even Turkey—he would go all the way to Rome itself and once again minister as he went.

It is the habit of ministering as you go that will in the end carry you everywhere that you need to be. This did not earn Paul favor among the religious but it did with God:

(Read Slide)

Disciples Everywhere They Went

- Acts 9:10 — Disciples in Damascus
- Acts 9:36 — Disciples in Joppa
- Acts 14:21–22 — Strengthening Disciples in Every City
- Acts 16:1 — Disciples in Lystra
- Acts 21:4 — Disciples in Tyre
- Acts 21:16 — Disciples in Caesarea



Some time later Paul said to Barnabas, "Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing." Acts 15:36

(Slide?)

Acts 6:7

Jerusalem

Acts 9:19

Damascus

Acts 9:36, 38

Joppa

Acts 13:13, 43

Pisidian Antioch (Turkey)

Acts 14:21-22

Derbe, Lystra, Iconium, & Antioch

Acts 14:28

Antioch

Acts 17:1-4

Thessalonica

Acts 17:10, 12

Berea

Acts 17:16, 34

Athens

Acts 18:1, 8

Corinth

Acts 18:23

Galatia, Phrygia

Acts 18:27

Achaia

Acts 19:1

Ephesus

Acts 20:7

Troas

Acts 21:4, 7

Tyre

Acts 21:7

Ptolemias

Acts 21:8, 16

Caesarea

Acts 28:15

Appius

Acts 28:24

Rome

21 For this reason the Jews seized me in the temple and tried to kill me.

22 To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: 23 that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

24 And as he was saying these things in his defense, Festus said with a loud voice, “Paul, you are out of your mind; your great learning is driving you out of your mind.” 25 **But Paul said, “I am not out of my mind, most excellent Festus,** but I am speaking true and rational words. 26 For the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe.” 28 And Agrippa said to Paul, “In a short time would you persuade me to be a **Christian?**” 29 And Paul said, “**Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains.**”

30 Then the king rose, and the governor and Bernice and those who were sitting with them. 31 And when they had withdrawn, they said to one another, “This man is doing nothing to deserve death or imprisonment.” 32 And Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”

Paul had been in chains and underground for about 2 years at this point but that in no way changed his message. Paul was attacked by the religious, called insane by the secular and yet made believers everywhere that he went. It is Paul's captors who are on trial ... he was just happy to minister as he went whether that was in Jerusalem, jail or Rome. Remember this display is taking place in Caesarea. It has been said, “The man with the experience is never at the mercy of the man who merely has an argument.” Felix, Agrippa, and Festus all had arguments, but Paul had the experiences that forged immovable convictions in his faith which empowered him to stand in the face of overwhelming odds and prevail.

- Let's play our second video for you:

<https://1drv.ms/v/c/e5a576e8758f6218/IQCP9J51-mnuQba4QFmMrr0RASAOgucsIXGdICuiTUELwww?e=ICSI5g>



Encountering Israel: Deepening Convictions

1. Gihon — **Awakening**
God initiated salvation; His life begins to flow through the man of God, and the heart of man is opened.
2. Hermon — **Confrontation**
The enemy resists, identity is contested, and through this process, conviction is forged.
3. Kidron — **Decision**
Daily choices shape destiny, and salvation becomes, not just a moment, but a path both lived and walked upon.
4. Valley of Kings — **Pressing**
God refines through pressure; obedience is perfected, and anointing is produced.
5. Adullam — **Formation**
Seasons of hidden obscurity develop kings—disciples become leaders, and what was just a calling becomes ingrained character.
6. Tabernacle — **Assembly**
The dwelling of God is built with unlikely materials that are stripped down and covered with hammered gold.
7. Hebron — **Purpose**
God's promises require a lifelong fight of faith that forms us into people who are raised to resurrection hope.
8. Megiddo — **Prevailing**
Our preparation now will cause us to prevail in the final and ultimate battle at the end of days.
9. Caesarea Maritima — **As You Go**
Our mission is to move forward with unwavering conviction, boldly bearing witness to the hope of The Resurrection.

Close:

- Ministering as you go
- Daily circumstance will steer you
- He will speak to you and direct you
- Key is you must rise up on the inside and the outside
- Leave the stronghold on a mission to turn men from darkness to light, from the power of Satan to the power of God