

1. Open the Word of Truth to Acts 28:19. We are studying Paul's journey to Rome. Before we continue our Bible study you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I completed the exegesis of verse 18 and when time expired we were reviewing the Doctrine of The Trials of Paul.
3. Before we continue our analysis, I want to review an expanded translation of Acts 28:16-18.

Acts 28:16 Now when we arrived in Rome, Paul was permitted to dwell near the palace with a member of the Praetorian Guard to both protect and guard him,

Acts 28:17 after Paul had rested for the greater part of three days, he invited the leaders of the various synagogues there in Rome to come and visit with him; when they arrived at the villa, Paul, with authority declared his innocence, "Men and brethren, leaders of the Jews here in Rome, I have done nothing against the Jewish people or their customs and yet I was arrested in Jerusalem and delivered over to the Romans as a prisoner, Acts 28:18 after several examinations in Jerusalem and Caesarea each respective examiner wanted to release me because in their view I was not guilty of any crime or cause worthy of death;"

4. Now let's return to our categorical study of The Trials of Paul.

Doctrine of the Trials of Paul

1. After the Third Missionary Journey Paul returns to Jerusalem in hopes of gaining access to the hearts and minds of the many Jewish converts living in the city. Paul spends several days in the Temple participating in a purification rite, the purpose of which being to assure his Jewish brethren that he was not a heretic.
2. The Jews at Jerusalem are however implacable and outraged thinking that Paul had taught the Jews of Asia Minor to turn away from Moses telling them not to circumcise their children, or live according to Jewish customs. Certain Jews from Asia Minor traveled to Jerusalem where they spread specious rumors concerning Paul, even alleging he had desecrated the Temple by bringing his gentile friends inside. Acts 21:21
3. An angry mob gathers outside the Temple to confront Paul concerning his perceived heresies; without warning Paul leaves the Temple where he is physically accosted.
4. Paul is rescued by a platoon of Roman soldiers. Acts 21:31-32
5. Paul is arrested and taken away from the crowd. Acts 21:33-35

6. Paul is carried inside Fort Antonia or Mark Antony Barracks as it was also called. The apostle is bound and prepared for flogging by the centurion in charge of the platoon.

7. Paul is saved from the crowd by the Roman soldiers who take him into custody. Paul declares himself a Roman citizen and the **Centurion** becomes concerned that he has bound a Roman without examination or just cause. Acts 22:24-25

8. Paul asserts his Roman citizenship causing the centurion to report what he heard to his commanding officer. Acts 22:26

9. The commanding officer investigates Paul's claim of citizenship; he comes to the conclusion that Paul is telling the truth. Acts 22:27-29

9.1 Roman citizenship could be obtained by birth from parents who were Roman citizens, or by purchase with money, or as a gift from the Roman government. After the abuse he had just suffered, Paul did not look like your ordinary Roman citizen; the Roman Tribune accordingly, assumed Paul had acquired his citizenship very cheaply.

9.2 Paul replied that he did not buy citizenship but was born of parents who were already citizens. We do not know how his parents became citizens, but it is usually supposed that citizenship was given them as a reward for some service rendered to an earlier Roman ruler.

10. Paul is brought before the Sanhedrin. Acts 22:30-23:5

10.1 Ananias, the high priest may have appeared without his customary robes; it is also possible Paul did not recognize him and "mistakenly" used disparaging expletives, or it is possible, Paul may have purposefully disparaged Ananias.

10.2 After being told he has reviled the High Priest, Paul apologizes and divides the Sanhedrin by bringing up the question of the resurrection. It is questionable if Paul did this because he did not recognize Ananias or whether Paul was being his sometimes cantankerous self.

10.3 Paul began his defense before the Sanhedrin by claiming that he had acted in good conscience before God, not only in these affairs for which he was being accused but throughout his entire life.

10.4 Ananias was the high priest from c. A.D. 48 to c. A.D. 58. He was reputedly a very greedy, insolent, overbearing man. Angered by this bold claim of Paul, he commanded some who stood near the apostle to strike him on the mouth.

10.5 With indignant words Paul now challenged this irregular conduct from a member of the Sanhedrin, accusing those who claimed they were enforcing the Mosaic law of actually violating the law themselves.

10.6 Whited wall suggests a tottering and dirty wall which has been disguised by a generous coat of whitewash. The meaning is that although he held a high position, Ananias was bound to come to grief. In fact, Ananias was assassinated some eight years later.

11. Paul decides to divide the Sanhedrin by letting it be known he was a Pharisee on trial because he believed in the resurrection of the dead. Acts 23:6-9

Acts 23:6 Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead."

Acts 23:7 When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided.

Acts 23:8 (The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees acknowledge them all.)

Acts 23:9 There was a great uproar, and some of the teachers of the law who were Pharisees stood up and argued vigorously. "We find nothing wrong with this man," they said. "What if a spirit or an angel has spoken to him?"

11.1 The Jews were so divided they became violent; soon Paul's life was in jeopardy so the Roman officer in charge ordered his men take Paul into Fort Antonia. Acts 23:10

Acts 23:10 The dispute became so violent that the commander was afraid Paul would be torn to pieces by them. He ordered the troops to go down and take him away from them by force and bring him into the barracks.

12. Paul is removed from Jerusalem under armed guard because a plot to kill him is discovered. Acts 23:12-22

Acts 23:12 The next morning the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul ...

Acts 23:16 But when the son of Paul's sister heard of this plot, he went into the barracks and told Paul.

Acts 23:17 Then Paul called one of the centurions and said, "Take this young man to the commander; he has something to tell him ..."

Acts 23:20 The young man informed the commander: "The Jews have agreed to ask you to bring Paul before the Sanhedrin tomorrow on the pretext of wanting more accurate information about him.

Acts 23:21 Don't give in to them, because more than forty of them are waiting in ambush for him. They have taken an oath not to eat or drink until they have killed him. They are ready now, waiting for your consent to their request."

Acts 23:22 The commander dismissed the young man ..."

13. Paul is taken to Caesarea. Acts 23:23

Acts 23:23 Then he called two of his centurions and ordered them, "Get ready a

detachment of two hundred soldiers, seventy horsemen and two hundred spearmen to go to Caesarea at nine tonight.

14. At Caesarea Paul first appears **before Felix**. Acts 23:31-35

Acts 23:31 So the soldiers, carrying out their orders, took Paul with them during the night and brought him as far as Antipatris.

Acts 23:32 The next day they let the cavalry go on with him, while they returned to the barracks.

Acts 23:33 When the cavalry arrived in Caesarea, they delivered the letter to the governor and handed Paul over to him.

Acts 23:34 The governor read the letter from the commander and asked what province he was from. Learning that Paul was from Cilicia,

Acts 23:35 he said, "I will hear your case when your accusers get here." Then he ordered that Paul be kept under guard in Herod's palace.

14.1 Felix was the Procurator of Judea under Claudius and Nero (A.D. 52-60). The descriptions by Tacitus (Annals xii. 54 and Histories v. 9) are classic. "He thought he could do any evil act with impunity," and "(He) exercised the power of a king in the spirit of a slave."

14.2 Felix listened to Paul's defense, postponed any decision pending more information from Lysias, the Roman commander in Jerusalem who had originally arrested Paul.

14.3 Felix reads the indictment sent by the Roman centurion Claudius Lysias; Felix then remands Paul to Herod's judgment hall to await his accusers. Felix then sends for Ananias. While waiting for Ananias to arrive, Felix and Paul often conversed.

15. Ananias arrives from Jerusalem with his chief prosecutor. Paul is accused by Ananias' chief prosecutor Tertullus who accuses Paul of disturbing the quietude, profaning the Temple and inciting sedition among the Jews throughout the world. Acts 24:1-9

Acts 24:1 Five days later the high priest Ananias went down to Caesarea with some of the elders and a lawyer named Tertullus, and they brought their charges against Paul before the governor.

Acts 24:2 When Paul was called in, Tertullus presented his case before Felix: "We have enjoyed a long period of peace under you, and your foresight has brought about reforms in this nation.

Acts 24:3 Everywhere and in every way, most excellent Felix, we acknowledge this with profound gratitude.

Acts 24:4 But in order not to weary you further, I would request that you be kind enough to hear us briefly.

Acts 24:5 "We have found this man to be a troublemaker, stirring up riots among the Jews all over the world. He is a ringleader of the Nazarene sect

Acts 24:6 and even tried to desecrate the temple; so we seized him.

Acts 24:7 *The words found as verse 7 in the KJV are not in the best manuscripts, but*

they may well be authentic. Tertullus alleged that the Jewish Sanhedrin was handling Paul's case in a perfectly legal fashion, when the Roman tribune, Lysias, without justification, intervened. This is, of course, a serious distortion of the facts; but Lysias was not present to give his side of the story.

Acts 24:8 By examining him yourself you will be able to learn the truth about all these charges we are bringing against him."

Acts 24:9 The Jews joined in the accusation, asserting that these things were true.

15.1 Paul defends himself before Felix. He begins by denying the charges and makes well the point that he had only been in Jerusalem twelve days and most of that time in prison; he further makes the point there was not sufficient time to have done all concerning with which he was charged. He admits raising the question of the resurrection. Acts 24:10-23

Acts 24:10 When the governor motioned for him to speak, Paul replied: "I know that for a number of years you have been a judge over this nation; so I gladly make my defense.

Acts 24:11 You can easily verify that no more than twelve days ago I went up to Jerusalem to worship.

Acts 24:12 My accusers did not find me arguing with anyone at the temple, or stirring up a crowd in the synagogues or anywhere else in the city.

Acts 24:13 And they cannot prove to you the charges they are now making against me.

Acts 24:14 However, I admit that I worship the God of our fathers as a follower of the Way, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets,

Acts 24:15 and I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked.

Acts 24:16 So I strive always to keep my conscience clear before God and man.

Acts 24:17 "After an absence of several years, I came to Jerusalem to bring my people gifts for the poor and to present offerings.

Acts 24:18 I was ceremonially clean when they found me in the temple courts doing this. There was no crowd with me, nor was I involved in any disturbance.

Acts 24:19 But there are some Jews from the province of Asia, who ought to be here before you and bring charges if they have anything against me.

Acts 24:20 Or these who are here should state what crime they found in me when I stood before the Sanhedrin--

Acts 24:21 unless it was this one thing I shouted as I stood in their presence: "It is concerning the resurrection of the dead that I am on trial before you today."

Acts 24:22 Then Felix, who was well acquainted with the Way, adjourned the proceedings. "When Lysias the commander comes," he said, "I will decide your case."

Acts 24:23 He ordered the centurion to keep Paul under guard but to give him some freedom and permit his friends to take care of his needs.

End Lesson Taught 6-27-10