

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. After Paul declares himself a Roman citizen, the **Centurion** becomes concerned that he has bound a Roman without examination or just cause. Acts 22:24-25

8. The centurion reports Paul's assertion 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 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

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 back into Fort Antonia. Acts 23:10

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

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

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

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

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

16. Paul witnesses to Felix and Drusilla, the wife of Felix. Acts 24:24-26

Acts 24:24 Several days later Felix came with his wife Drusilla, who was a Jewess. He sent for Paul and listened to him as he spoke about faith in Christ Jesus.

Acts 24:25 As Paul discoursed on righteousness, self-control and the judgment to come, Felix was afraid and said, "That's enough for now! You may leave. When I find it convenient, I will send for you."

Acts 24:26 At the same time he was hoping that Paul would offer him a bribe, so he sent for him frequently and talked with him.

17. Paul is placed in a Caesarean prison for two years.

17.1 Felix was recalled to Rome by the emperor Nero under accusation by the Jews of bad administration. **Porcius Festus** succeeded him as procurator of Judea in c. A.D. 60. Though Felix knew that justice required Paul's dismissal, he left him in prison because he saw that he could thereby ingratiate himself with the Jews. Acts 24:27

Acts 24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

17.2 This two-year incarceration was very trying on Paul, one redeeming feature, however, was that throughout this entire time Luke was with the apostle. Certainly Luke used this time to gather information about the life and ministry of Jesus and to compile notes about the life of the early church. This material later appeared in the Gospel of Luke and in the Book of Acts.

18. Festus soon after taking over from Felix goes to Jerusalem where he parties for several days with the Jewish leadership and agrees to hold a second trial. Acts 25:1-5

Acts 25:1 Three days after arriving in the province, Festus went up from Caesarea to Jerusalem,

Acts 25:2 where the chief priests and Jewish leaders appeared before him and presented the charges against Paul.

Acts 25:3 They urgently requested Festus, as a favor to them, to have Paul transferred to Jerusalem, for they were preparing an ambush to kill him along the way.

Acts 25:4 Festus answered, "Paul is being held at Caesarea, and I myself am going there soon.

Acts 25:5 Let some of your leaders come with me and press charges against the man there, if he has done anything wrong."

19. Paul is again tried but this time **before Festus**; it is at this trial Paul appeals to Caesar. Acts 25:6-9

Acts 25:6 After spending eight or ten days with the Jews at Jerusalem, he went back to Caesarea, and the next day he convened the court and ordered that Paul be brought before him.

Acts 25:7 When Paul appeared, the Jews who had come down from Jerusalem stood around him, bringing many serious charges against him, which they could not prove.

Acts 25:8 Then Paul made his defense: "I have done nothing wrong against the law of the Jews or against the temple or against Caesar."

Acts 25:9 Festus, wishing to do the Jews a favor, said to Paul, "Are you willing to go up to Jerusalem and stand trial before me there on these charges?"

19.1 Festus could find no offense against Paul but wanted to please the Jews, therefore, he orders that Paul be returned to Jerusalem to be judged before the Sanhedrin. Paul refuses and demands he be sent to Caesar. Acts 25:10-12

Acts 25:10 Paul answered: "I am now standing before Caesar's court, where I ought to be tried. I have not done any wrong to the Jews, as you yourself know very well.

Acts 25:11 If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. I appeal to Caesar!"

Acts 25:12 After Festus had conferred with his council, he declared: "You have appealed to Caesar. To Caesar you will go!"

20. About this time, King **Agrippa** and his sister (and wife) Bernice arrive at Caesarea.

Acts 25:13 A few days later King Agrippa II and Bernice arrived at Caesarea to pay their respects to Festus.

20.1 Agrippa, came to Caesarea to greet Festus as the new Roman governor. Herod Agrippa II was the son of the first persecutor of the church (his father being infamous for the execution of James and the imprisonment of Peter - See Acts chapter 12).

20.2 When his father died, his kingdom was not given to his son but was placed under Roman governors. In A.D. 53 Agrippa II was given the rulership of a small area north of Palestine and several smaller towns in Galilee and Perea.

20.3 In addition, he was entrusted with the important function of supervising the temple treasury in Jerusalem. He was also given the responsibility of appointing the high priest. This gave him significant influence in Jewish affairs, and his interests thus overlapped with those of Festus.

20.4 Bernice, sister of Herod, had been wife of an uncle, Herod of Chalcis. Her husband had died, and she was now living with her brother in Caesarea Philippi. Many historians believed she was living in an incestuous relationship with her brother Agrippa II.

21. Festus and King Agrippa review Paul's case. Agrippa agrees to hear Paul.
Acts 25:14-22

Acts 25:14 Since they were spending many days there, Festus discussed Paul's case with the king. He said: "There is a man here whom Felix left as a prisoner.

Acts 25:15 When I went to Jerusalem, the chief priests and elders of the Jews brought charges against him and asked that he be condemned.

Acts 25:16 "I told them that it is not the Roman custom to hand over any man before he has faced his accusers and has had an opportunity to defend himself against their charges.

Acts 25:17 When they came here with me, I did not delay the case, but convened the court the next day and ordered the man to be brought in.

Acts 25:18 When his accusers got up to speak, they did not charge him with any of the crimes I had expected.

Acts 25:19 Instead, they had some points of dispute with him about their own religion and about a dead man named Jesus who Paul claimed was alive.

Acts 25:20 I was at a loss how to investigate such matters; so I asked if he would be willing to go to Jerusalem and stand trial there on these charges.

Acts 25:21 When Paul made his appeal to be held over for the Emperor's decision, I ordered him held until I could send him to Caesar."

Acts 25:22 Then Agrippa said to Festus, "I would like to hear this man myself." He replied, "Tomorrow you will hear him."

22. Paul defends himself before Agrippa. He first reviews his personal history and his experience on the road to Damascus making the claims of Christ clear. Acts 26:1-23

Acts 26:1 Then Agrippa said to Paul, "You have permission to speak for yourself." So Paul motioned with his hand and began his defense:

Acts 26:2 "King Agrippa, I consider myself fortunate to stand before you today as I make my defense against all the accusations of the Jews,

Acts 26:3 and especially so because you are well acquainted with all the Jewish customs and controversies. Therefore, I beg you to listen to me patiently.

Acts 26:4 "The Jews all know the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in Jerusalem.

Acts 26:5 They have known me for a long time and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee.

Acts 26:6 And now it is because of my hope in what God has promised our fathers that I am on trial today.

Acts 26:7 This is the promise our twelve tribes are hoping to see fulfilled as they earnestly serve God day and night. O king, it is because of this hope that the Jews are accusing me.

Acts 26:8 Why should any of you consider it incredible that God raises the dead?

Acts 26:9 "I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth.

Acts 26:10 And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them.

Acts 26:11 Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.

Acts 26:12 "On one of these journeys I was going to Damascus with the authority and commission of the chief priests.

Acts 26:13 About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, blazing around me and my companions.

Acts 26:14 We all fell to the ground, and I heard a voice saying to me in Aramaic, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.'

Acts 26:15 "Then I asked, 'Who are you, Lord?' "I am Jesus, whom you are persecuting,' the Lord replied.

Acts 26:16 'Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you.

Acts 26:17 I will rescue you from your own people and from the Gentiles. I am sending you to them

Acts 26:18 to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

Acts 26:19 "So then, King Agrippa, I was not disobedient to the vision from heaven.

Acts 26:20 First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.

Acts 26:21 That is why the Jews seized me in the temple courts and tried to kill me.

Acts 26:22 But I have had God's help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen--

Acts 26:23 that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles."

23. Paul appeals to Agrippa's knowledge of the Prophets. Agrippa is almost persuaded. Agrippa decides Paul has done nothing worthy of death but accedes to his appeal to Caesar. Acts 26:24-32

Acts 26:24 At this point Festus interrupted Paul's defense. "You are out of your mind, Paul!" he shouted. "Your great learning is driving you insane."

Acts 26:25 "I am not insane, most excellent Festus," Paul replied. "What I am saying is true and reasonable.

Acts 26:26 The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner.

Acts 26:27 King Agrippa, do you believe the prophets? I know you do."

Acts 26:28 Then Agrippa said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?"

Acts 26:29 Paul replied, "Short time or long-- I pray God that not only you but all who are listening to me today may become what I am, except for these chains."

Acts 26:30 The king rose, and with him the governor and Bernice and those sitting with them.

Acts 26:31 They left the room, and while talking with one another, they said, "This man is not doing anything that deserves death or imprisonment."

Acts 26:32 Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

24. **Paul is sent to Rome.** Acts 27:1-2

Acts 27:1 When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial Regiment.

Acts 27:2 We boarded a ship from Adramyttium about to sail for ports along the coast of the province of Asia, and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

24.1 Much has been written of Paul's trial, or lack thereof. In this first imprisonment we find nothing in Scripture to indicate there was a trial in Rome. What is evident, Paul was released at the end of a two year stay. There has been much conjecture concerning why he was released. He may have been tried before Afranius Burrus, head of the Praetorian Guard, or even Nero himself however it is also possible there was no trial because his accusers did not pursue the matter. Roman law dictated the release of a prisoner if his accusers did not arrive for face to face accusation. An excellent analysis of the historical record has been provided in Roman Society and Roman Law in the New Testament by A.N. Sherwin-White.

25. Let's again see how verse 8 looks by way of an expanded translation.

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;

26. Now for the exegesis of Acts 28:19.

KJV-Sentence Continues

Acts 28:19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

NIV

Acts 28:19 But when the Jews objected, I was compelled to appeal to Caesar-- not that I had any charge to bring against my own people.

End Lesson Taught 7-4-10