

## ACTS 21:27-22:30 PAUL'S ARREST AND DEFENSE BEFORE THE JEWISH MOB

Under the advice of James and other elders of the church in Jerusalem, Paul agreed to play religious politics with the Jews by offering to pay the purification fees, including the cost of temple sacrifices, for four brethren who had taken Nazarite vows (Num. 6). Why? And why did Paul not correct these "Law" practices? By this action, Paul had to purchase and offer sacrifices in the temple for his own purification (21:26). This bad advice from the elders and Paul's capitulation to it almost proved fatal!

### 21:27-31 Paul Seized and Beaten by Jews at the Temple

- v. 27 Unbelieving Jews from \_\_\_\_\_ recognize Paul; they seize him and rise a riot call.
- v. 28, 29 They presumptuously accuse him of bringing \_\_\_\_\_ into the \_\_\_\_\_, a crime punishable by \_\_\_\_\_.
- v. 30, 31 Reaction of Jerusalem Jews: they dragged Paul out of the temple and sought to kill him.  
Question: Where was the support of the "myriad" of believing Jews spoken of by James in 21:20?

### 21:32-40 Paul Rescued by the Roman Commander

- v. 32 "*The chief captain\* of the band*" = Claudias Lysias (23:26)  
\*χιλιάρχος/chiliarcos = a Roman superior officer in charge of \_\_\_\_\_ men (one-sixth of a Roman Legion).  
"*he took soldiers and centurions (pl.)*" = possibly 200 or more men  
Historical Note: The commander could act with such dispatch because they were stationed in the Tower of \_\_\_\_\_ at the northwest corner of and in full view of the temple area. Soldiers patrolled the roof tops and porticoes; flights of stairs gave them ready access to the courts. During Jewish feast days, Roman soldiers were on full alert to suppress riots that could occur at such times. Their vigilance at this time kept Paul from being torn limb from limb.
- v. 33, 34 Paul is chained to two soldiers, then led toward the Roman \_\_\_\_\_ (not "castle" as per KJV).
- v. 35-36 As Paul is led up the stairs to the barracks, he requests in \_\_\_\_\_ to speak to the Roman Commander, who in his mind had mistakenly identified Paul as an Egyptian insurrectionist who had previously led 4000 assassins into the desert some years before (Josephus records such an event as happening in AD 54).
- v. 39, 40 Paul tells him his background and is given permission to address the Jewish throng from the steps leading up to the tower of Antonia. He speaks to them in their native tongue, Hebrew (Aramaic Hebrew).

### 22:1-21 Paul's Defense Before the Jewish Mob

The opportunity for which Paul had longed is now his; i.e., to give his testimony to the Jews of Jerusalem among whom he had once played so important a part as a leading Pharisee. But the results will not be as he had hoped!

- v. 1-3 Recounts his heritage: "I AM VERY \_\_\_\_\_."
- v. 4, 5 Tells how he persecuted \_\_\_\_\_: "I HATED AND KILLED CHRISTIAN-JEWS."

(OVER)

v. 6-16 Tells of his conversion and experience in \_\_\_\_\_: "I RECEIVED DIRECT REVELATION FROM JESUS OF NAZARETH."

**DOES V. 16 TEACH THAT BAPTISM WASHES AWAY SIN? Listen Closely.**

v. 17-21 Tells of a special vision of the Lord in the temple in \_\_\_\_\_: "I WENT TO JERUSALEM AS A BELIEVER, BUT STILL A DEVOUT JEW."

The unmentionable word – "GENTILES" - this is too much for his Jewish audience.

**22:22-23 The Jewish Mob Demands That Paul be Executed**

**22:24-30 The Roman Commander Takes Charge of Paul**

v. 24 "scourging" = \_\_\_\_\_, beating with a whip (so as to make the victim confess). Flogging could not be legally inflicted upon a Roman citizen.

v. 25-27 Paul claims his rights as a \_\_\_\_\_.

v. 28, 29 The Roman Commander: "My citizenship cost me a great sum of money." Paul: "I was born free."

Four ways to become a Roman citizen at this time:

- 1) by birth (if parents are citizens),
- 2) by purchase (common under certain emperors),
- 3) by reward for fidelity to Roman interests (or military exploits),
- 4) by manumission (i.e., freedom from slavery [rarely conferred]).

v. 30 The Roman Commander decides that Paul's case should go to the Jerusalem Council (the Sanhedrin) and so orders. Like Peter in Acts 4, Paul will now make a defense before this august and powerful Jewish Council (next week's lesson).

**Regarding Luke's Detailed Accounts of Paul's Defenses in Jerusalem and Judea**

The space devoted by Luke to Paul's arrest and various defenses in Judea is significant. His style, usually brief and austere with very little embellishment, now becomes detailed. In Chapters 22-26, Paul defends himself before:

- 1) the Jewish mob (Chapter 22),
- 2) the Jewish Sanhedrin (Chapter 23),
- 3) Felix, the Roman governor (Chapter 24)
- 4) Festus, successor to Felix (Chapter 25),
- 5) King Agrippa (Chapter 26).

**Why? Why Does Luke Attach So Much Importance to the Events of Chapters 21-26?**

1. To manifest Paul's genuine concern that the Jews of Palestine hear the Gospel from him.
2. To reveal the constantly increasing enmity of perverted Judaism to Paul and the Gospel of Grace.  
- Acts begins in Jerusalem; it ends in Rome. The church in Jerusalem diminishes in importance.
3. To show that even though the Gospel began in the midst of perverted Judaism, it was not intended for just one people, one ethnic strain, rather, for the entire world.
4. To indicate that Paul had to rid himself of Judaistic hangovers and move on in the universality of the Gospel challenge (he will write *Ephesians* and *Colossians* about three years later).
5. To emphasize Paul's use of his Roman citizenship and the benevolent treatment received by Roman officials.