



Provided by the Church of the Lutheran Confession - Board of Missions

New Testament Survey

Lesson 31 – Paul in Jerusalem and Caesarea

The Journeys of Paul

We have now concluded our study of the three missionary journeys of Paul. Let us now summarize these journeys:

Paul's first journey – 45-48 AD - accompanied by Barnabas and Mark

To Cyprus, Pamphylia, and Galatia (Antioch of Pisidia, Iconium, Lystra, Derbe)

Between first and second journeys: Paul's letter to the **Galatians**; the convention in Jerusalem

Paul's second journey – 49-51 AD - accompanied by Silas, Timothy, Luke

To Galatia, Troas, Philippi, Thessalonica, Berea, Athens, Corinth (1½ years), Ephesus

From Corinth Paul wrote **1 Thessalonians** and **2 Thessalonians**.

Between second and third journeys: a feast in Jerusalem

Paul's third journey – 52-55 AD - accompanied by many, including Titus, Timothy, Luke

To Galatia, Ephesus (3 years), Troas, Macedonia, Achaia, Macedonia, Miletus, Jerusalem

Three conflicts in Ephesus: unbelieving Jews, practitioners of magic, silversmiths

Three letters: From Ephesus Paul wrote **1 Corinthians**. From Philippi Paul wrote **2 Corinthians**. From Corinth Paul wrote **Romans**.

On this journey Paul was gathering a collection for the poor Christians in Jerusalem.

When Paul wrote to the Romans from Corinth, he planned to go to Jerusalem to deliver his collection. Then he wanted to go to Rome, and from there to Spain. But God had other plans for Paul. Paul did not get to Rome until several years later when he traveled there as a prisoner awaiting trial. We cannot be sure that he ever got to Spain.

What happened? Already on the way to Jerusalem from Corinth Paul ran into trouble from the unbelieving Jews. The Holy Spirit told him directly and indirectly that he would suffer in Jerusalem. Although many of his Christian friends advised Paul not to go to Jerusalem, he considered it his duty to go to Jerusalem and present his offering for the poor in person.

Paul's Prison Term (55-60 AD)

When Paul reached Jerusalem, unbelieving Jews from Ephesus also arrived in Jerusalem. They stirred up the Jews in Jerusalem against Paul and accused him of bringing one of his companions, Trophimus, a Greek Gentile, into the Jewish Temple. Since this was considered a horrible crime, Paul was almost killed before being rescued by a Roman captain named Lysias.

Paul was put on trial (just like Jesus) before the Jewish Sanhedrin, the Roman governor, and Herod Agrippa II. During all this time Paul was a prisoner of the Roman government – first in Jerusalem, then in Caesarea, and then on his voyage to Rome. He was taken to Rome because he, as a Roman citizen, had appealed to Caesar for a final verdict. The Caesar at this time was Nero.

Read each of the sections below. If you have questions, do not hesitate to ask them.

In Jerusalem

Acts 21:18-19 – Paul presents the Gentile offering to the Jerusalem congregation and reports the progress of the Gospel among the Gentiles.

“He told in detail those things which God had done among the Gentiles” (v. 19).

Acts 21:20-25 – James (Jesus’ brother) and the Jerusalem elders ask Paul to take part in a Jewish Nazarite vow ceremony to show the Jews that Paul personally was still following Jewish laws and customs. Paul was willing to do this, even though he insisted that Gentile Christians should not be forced to obey Jewish laws and customs.

Acts 21:26-30 – Nevertheless, seven days later the Jews accuse Paul of bringing Gentiles into the Temple, and a mob begins to beat Paul severely.

They said, **“He also brought Greeks into the temple and has defiled this holy place”** (v. 28). This was not true.

Acts 21:31-40 – The Roman commander Lysias rescues Paul from the mob and lets him speak to them.

“The multitude of the people followed after, crying out, ‘Away with him!’” (v. 36).

At first Lysias thought that Paul was an Egyptian rabble-rouser.

Paul spoke to Lysias in Greek, and to the Jewish mob in Hebrew.

Acts 22:1-21 – Paul defends his belief in Jesus Christ and his mission to the Gentiles.

He relates the account of his conversion to Christ on the road to Damascus.

He tells them that he had wanted to bring the good news of Jesus to the Jews, but God had told him to bring this good news to the Gentiles.

God had told Paul: **“Get out of Jerusalem quickly, ... I will send you far from here to the Gentiles”** (v. 18, 21).

Acts 22:22-30 – When Paul says the word **“Gentiles”**, the Jewish mob calls for Paul’s death.

Lysias wanted to learn the truth about Paul by scourging him, but Paul said he was a Roman.

Paul was born a Roman citizen; Lysias said he had to buy his citizenship.

Acts 23:1-10 – Paul tells the Jewish council he believes in the resurrection of the dead; this divided them.

The Pharisees believed in the resurrection and in angels, but the Sadducees did not.

A Pharisee said: **“If a spirit or an angel has spoken to him, let us not fight against God”** (v. 9).

Again, Lysias rescued Paul from the mob and brought him into the barracks.

Acts 23:11 – God tells Paul: **“As you have testified for Me in Jerusalem, so you must also bear witness at Rome.”**

Acts 23:12-15 – More than forty Jews vow to kill Paul and make their plans to do so.

“We will eat nothing until we have killed Paul” (v. 14).

The chief priests and elders went along with this plan.

Acts 23:16-22 – Paul’s nephew hears about the plot and informs both Paul and Lysias.

Acts 23:23-35 – Lysias sends Paul by night to Governor Felix in Caesarea.

Felix held the same position that Pontius Pilate had previously held.

Lysias’ letter to Felix: **“I rescued him, having learned that he was a Roman”** (v. 27).

“When it was told me that the Jews lay in wait for the man, I sent him to you” (v. 30).

Paul was escorted to Caesarea by 200 soldiers, 70 horsemen, and 200 spearmen.

In Caesarea

Acts 24:1-9 – Five days later the Jewish leaders and Tertullus accuse Paul of sedition before Felix.

Tertullus: **“We have found this man ... a ringleader of the sect of the Nazarenes”** (v. 5).

Acts 24:10-21 – Paul defends his belief in the resurrection and denies the charges against him.

“I worship the God of my fathers, believing all things which are written in the Law” (v. 14).

“I came to bring alms and offerings to my nation” (v. 17).

Acts 24:22-23 – Felix allows Paul some liberty in Caesarea, although he remains a prisoner.

Acts 24:24-25 – Paul is invited to speak to Felix and his Jewish wife Drusilla.

“He reasoned about righteousness, self-control, and the judgment to come” (v. 25).

Felix: **“Go away for now; when I have a convenient time I will call for you”** (v. 25).

Felix kept Paul as a prisoner in the hope of receiving a bribe from the Christians.

Acts 24:26-27 – Paul stays a prisoner in Caesarea for two more years. Felix is replaced by Festus.

Acts 25:1-8 – Governor Festus hears the Jewish accusations against Paul.

“The Jews ... laid many serious complaints against Paul, which they could not prove” (v. 7).

Acts 25:9-12 – Paul appeals to the Roman Caesar Nero rather than return to Jerusalem.

Festus: **“You have appealed to Caesar? To Caesar you shall go”** (v. 12).

Acts 25:13-22 – Festus speaks to King Herod Agrippa II about Paul’s case.

Acts 25:23-27 – Paul defends himself before Agrippa II, Bernice, Festus, and others.

Acts 26:1-23 – Paul defends his faith in Jesus Christ and His resurrection from the dead.

He repeats the account of his conversion on the road to Damascus.

Acts 26:24-29 – Festus thinks Paul is out of his mind, but Agrippa II is not sure about that.

Acts 26:30-32 – Agrippa II and Festus agree that Paul is innocent; yet he must go to Caesar.

Note: Ancient historians, especially Josephus (an eyewitness of the destruction of Jerusalem in 70 AD), give us more information concerning Festus, Felix, Herod Agrippa II, and Bernice.

Questions

1. What were the prophets telling Paul as he traveled to Jerusalem?
2. What kind of ceremony did Paul participate in to prove he personally was still following Jewish customs?
3. What was Paul accused of by the Jewish mob in the Temple?
4. How was Paul rescued from this mob?
5. Which word from Paul's lips led the mob to want him to be put to death?
6. How did Paul protect himself from being scourged?
7. What doctrinal difference was there between the Pharisees and the Sadducees?
8. How did Paul learn about the vow of his enemies?
9. Where was Paul taken suddenly to rescue him from those who made this vow?
10. To which officials was Paul permitted to tell his story?
11. Why was Paul kept prisoner in Caesarea for such a long time?
12. Why did Paul appeal his case to the emperor in Rome?
13. Why did Festus want Agrippa II to listen to Paul's account?
14. How did God overrule Paul's travel plans for his trip to Rome?