Missions – Acts and Onward

Week 9 – Paul Imprisoned

I. Know Your Audience

1. Speak to them in a way they will hear **PTQ**

† **Acts 22:1-2 –** *Men, brethren, and fathers, hear ye my defence which I make now unto you.[2] (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)*

2. Use your Testimony

A. Paul explains his Zealous beginnings

† **Acts 22:3-5** – *I am verily a man which am a Jew, born in **Tarsus**, a city in **Cilicia**, yet brought up in this city **at the feet of Gamaliel**, and taught according to the perfect manner of the law of the fathers, and **was zealous toward God, as ye all are this day**.[4] And I persecuted this way unto the death, binding and delivering into prisons both men and women.[5] As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.* **PTQ**

B. Paul addresses his conversion and it's effects on his actions

† **Acts 22:6-8 –** *And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.[7] And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?[8] And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.*

i. Paul, as he addresses his time in Damascus, tells a short explanation of Ananias ' healing and preaching to him.

ii. He expresses the call to be saved and follow the Lord to Paul in an interesting way.

† **Acts 22:15-16 –** *For thou shalt be his witness unto all men of what thou hast seen and heard.[16] And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*

1) Kenneth Gangel states,"From what Luke has told us in Acts, we know that baptism is an illustration, not an agent of salvation. If this were the only verse the New Testament provided on the subject, we might wonder about a greater role for baptism. In Christian faith, as in Jewish religion, the use of water symbolized the forgiveness of sins."[1] **PTQ**

2) Craig Keener notes, "Some Old Testament texts speak of ritual washing away of sins (Lev 14:19, 31; 16:30; Num 8:21), but other texts apply

[1] Kenneth O. Gangel, *Acts*, vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 372.

the language figuratively (e.g., Ezek 36:33; 37:23; 43:22), most prominently Ezekiel 36:25."[2] ***PTQ***

C. Paul explains the reason he left the Jews whom he loved and preached to

† **Acts 22:17-20 –** *And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;[18] And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.[19] And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:[20] And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.* ***PTQ***

3. Doing God's will May still offend people

A. Note the breaking point in the conversation was not Paul's conversion to Christ.

B. Paul's connection and going out to the Gentiles is what caused his offense to the Jews in Jerusalem.

† **Acts 22:21-23** – *And he said unto me, Depart: for I will send thee far hence unto the Gentiles.[22] And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.[23] And as they cried out, and cast off their clothes, and threw dust into the air,*

4. Paul was aware of the council but claims a lack of knowledge of the High priest even calling him a whitewashed wall.

- Paul backs down slightly from his comment but commenters note, "This admission is more an accusation than a confession of ignorance. It implies that no proper high priest would behave as Ananias did. How was Paul to know that he was a high priest? Ananias's behavior makes him "unrecognizable."[3]

II. Use What God Has Given You

1. Paul was content to use his Roman citizenship in order to save himself an extra unnecessary beating. ***PTQ***

† **Acts 22:24-28** – *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.*

2. Paul used his knowledge of theological disputes to protect himself.

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[2] Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, Second Edition (Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press, 2014), 396.

[3] David E. Garland, *Acts*, ed. Mark L. Strauss and John H. Walton, Teach the Text Commentary Series (Grand Rapids, MI: Baker Books: A Division of Baker Publishing Group, 2017), 242.

- † **Acts 23:6-9** – *But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.[7] And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.[8] **For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.**[9] And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.* ***PTQ***

3. Another thing given by the Lord was a future expectation for Paul.

- † **Acts 23:11** – *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*

III. Live to Preach Again

1. Seeking God's will not our glory

A. Paul already went to Jerusalem ready to be bound and killed but upon hearing that God's plan for Paul had a further intent he sought God's will not his plan.

- † **Acts 23:16-18** – *And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. [17] Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. [18] So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.*

2. Acting Wiseley not haphazardly

- † ***Acts 23:20-24*** – *And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.[21] But do not thou yield unto them: for there lie in wait for him of them more than **forty** men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.[22] So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.[23] And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;[24] And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.* ***PTQ***

IV. The Protection and Danger of Government

1. Paul was brought along where he needed to be but through the avenue of Lying leaders.

A. Commander Lysias lies about his intentions with Paul. ***PTQ***

- † **Acts 23:26-30** – *Claudius Lysias unto the most excellent governor Felix sendeth greeting. [27] This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. [28] And when I would have known the cause wherefore they*

accused him, I brought him forth into their council: [29] Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. [30] And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

2. When Paul arrives to Herod's judgement hall it seems like he is to get due process.

A. The opposition tries to butter up Felix to get favor with a skilled orator.

† **Acts 24:2-4** – *And when he was called forth, **Tertullus** began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, [3] We accept it always, and in all places, most noble **Felix**, with all thankfulness. [4] Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.* ***PTQ***

B. They bring some truth, accusation, and slander

† **Acts 24:5-9** – *For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: [6] Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. [7] But the chief captain Lysias came upon us, and with great violence took him away out of our hands, [8] Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. [9] And the Jews also assented, saying that these things were so.*

C. Paul denies the falsehood but again explains the Gospel and how he interacted with the Jews. ***PTQ***

† **Acts 24:10-16** – *Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: [11] Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. [12] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: [13] Neither can they prove the things whereof they now accuse me. [14] But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: [15] And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. [16] And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.*

D. Although allowing Paul certain freedoms, Felix seeks to be bribed on Paul's behalf and holds him for a couple of years unnecessarily. ***PTQ***

† ***Acts 24:24-27*** *- And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. [25] And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. [26] He hoped also that money should have*

been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. [27]But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

V. Paul's Missionary Methods

1. Paul and Indigenous missions followed a list of 11 basic criteria.[4] ***PTQ***

A. *Paul served as an itinerant church planter.*

B. *Paul's approach to evangelizing regions was to plant churches in cities from which the gospel would permeate the surrounding areas*.

C. *Paul primarily concentrated his work in four Roman provinces: Galatia, Asia, Macedonia and Achaia.*

D. *Paul normally began his gospel ministry in the local synagogue if there was one (Acts 13:10–15).*

E. *Paul never appealed to the churches in Antioch or Jerusalem for funds with which to support the new churches.*

F. *Paul appointed elders to lead all the churches he planted.*

G. *Paul gave the churches over to the care of the Holy Spirit, but he also visited them and wrote to them periodically.*

H. *Paul employed a team ministry.*

I. *Paul preferred to preach to responsive people.*

J. *Paul maintained close contact with his home church, Antioch of Syria.*

K. *Paul became all things to all men.*

2. Contemporary extrapolations[5] ***PTQ***

A. *Missionaries should plant churches with their desired goal in mind.*

B. *There will always be a dynamic tension between supracultural doctrines and variable cultural traits.*

C. *Church planters should expect the churches to support themselves from the beginning.*

D. *Bible study groups should be encouraged to make basic decisions even before they organize as churches.*

E. *Missionaries should encourage new congregations to evangelize their communities and seek opportunities to begin new churches.*

F. *Missionaries should always use reproducible methods of evangelism, teaching, preaching and leadership.*

G. *Missionaries should give priority to developing nationals to serve as church leaders. Missionaries should view themselves as temporary church planters rather than permanent pastors.*

H. *Missionaries should resist the temptation to establish institutions and wait for the national church to take the initiative.*

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[4] John Mark Terry, "Paul and Indigenous Missions," in *Paul's Missionary Methods: In His Time and Ours* (Downers Grove, IL: IVP Academic, 2012), 161-164.

[5] Ibid., 170-173.

I. *Missionaries must allow the national churches to develop theologies and practices that are biblical yet appropriate in their cultural settings.*

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