

Paul's Prison Journey

Paul made it to Caesarea. He made it there with a whole bunch of soldiers. Exactly how many soldiers there were, needs to be reworked a little more. If we never know until Christ returns, it won't stop the power of God but it's an interesting thing to work. After Paul got to Caesarea, the letter was delivered to Felix who was the governor there.

Acts 24:1:

And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

Remember it took one day to get to Caesarea. They left at night and the next evening is when they would have gotten to Caesarea. The foot soldiers left them in the morning. The cavalry went on with Paul and with the replacement horses, they could have done this.

Now we've got a number of days. First of all you have the day he was captured which was one of those seven days, one of the later of those seven. On that day, he made his first defense on the stairs. On the next day, he made his second defense before the Jews in the Sanhedrin which ended pretty abruptly. On the next day after that is when they made the plot against him and that night is when the chief captain slipped him out of town with the centurions, the foot soldiers and the cavalry. By the fourth day is when he arrived at Caesarea.

"after five days" – this would make nine days. The guy plotting against Paul would have been fasting six days at least if they stuck to their word.

Acts 24:2-4:

And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee [Felix] we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

We accept *it* always, and in all places, most noble Felix, with all thankfulness.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

"I pray thee that thou wouldest hear us of thy clemency a few words" – in other words he was saying to Felix, "May I ask you a question?"

Acts 24:5:

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 [cult] of the Nazarenes:

“of the sect of the Nazarenes” – means he was a follower of Jesus of Nazareth. He was saying that Paul was the ringleader of that cult.

Acts 24:6-8:

Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

What had they accused him of? Being a pestilent fellow, a mover of sedition and a ringleader of the sect of the Nazarenes. Those are tremendous accusations.

Acts 24:9-10:

And the Jews also assented, saying that these things were so.

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 [defend] myself:

Paul uses some approbation, perhaps not as lavish and as shallow as Tertullus.

Acts 24:11:

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

Does he lay any more praise on him? No, he got to the point. He said, “I know that I’m going to get an honest judgement out of this from you, Felix.”

It’s been 5 days since he came up to Caesarea. The day before he got to Caesarea was the plot. The day before the plot was his second defense. The day before that was his first defense and that was the day he was captured. If the day he got to Jerusalem was the day he made the decision to purify himself in the temple and if he purified himself 4 days then the next day was beginning when he was captured. The day of his capture, he made his first defense. The next day he makes his second defense. The next day is the

plot. The next day he gets to Caesarea. Five days later, it is 12 days since he first came to Jerusalem.

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Arrive Jerusalem; 1 st day of purification	2 nd day of purification	3 rd day of purification	4 th day of purification	Capture; 1 st defense	2 nd defense	Plot and leave Jerusalem
Day 8	Day 9	Day 10	Day 11	Day 12	Day 13	
Arrive at Caesarea	2 nd day at Caesarea	3 rd day at Caesarea	4 th day at Caesarea	5 th day at Caesarea	3 rd defense 12 days since arrival	

Acts 24:12-13:

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:

Neither can they prove the things whereof they now accuse me.

They accused him of sedition, being a pestilent person. Was he pestilent while he was in Jerusalem? Was he causing sedition among the Jews? No, he said he'd been sent unto the Gentiles. He wasn't doing anything in Jerusalem or in all Judea, as far as that goes. Was he a ringleader of the sect of the Nazarenes? No, he wasn't in charge of the outfit.

If you'll study these defenses, you'll see how simply and logically Paul just lays it on the line. He doesn't use any big flowery words. He doesn't accuse people of anything. He just says, "Here are the facts, Felix. Now what do you think?"

Acts 24:14:

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:

"the way which they call heresy" – because we believe in one God and we believe there were four crucified etc.

I got another one of those papers today. It had a paragraph: What The Way teaches, followed by a paragraph: The Truth and alternating this way through the whole paper. This paper was longer than most of them. There were some of the things in there that were right-on as far as what we teach. Other things, I don't even know where they got them from. I've never even heard our grads say things like that. They were accusations just like the Jews were making here; things that cannot be proved. You can say whatever you want to but proving things that we never did say is going to be a little difficult.

Paul said he would confess to: “believing all things which are written in the law and in the prophets” – the same as they do.

Acts 24:15-18:

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.

And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

Now after many years I came to bring alms to my nation, and offerings.

Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

“There was no big rowdiness, no sedition, no heresy, no trouble in the temple, I was just purifying myself.”

Acts 24:19:

Who ought to have been here before thee, and object, if they had ought against me.

“if they had ought against me” – i.e. – “if they had something to accuse me of. They should have been here and laid the facts out. They just have accusations.”

Acts 24:20-21:

Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

He was telling Felix, “The whole problem has been over the resurrection of the dead which half of those guys believe anyway. The question is not heresy. It’s not sedition. It’s not pestilence. It’s not rowdiness. It’s not making a big uproar. It’s not all these other things I’m being accused of. It’s not making a big show in the temple. It’s just a question of the resurrection of the Dead. Felix, that’s all.” What’s the Roman law say about the resurrection? The Roman law says nothing. What was he going to judge him on? If Felix had had any brains he’d have said, “Throw this case out of court.” He didn’t quite do that.

Acts 24:22:

And when Felix heard these things, having more perfect knowledge of

that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

Felix said he'd find out from Lysias, himself.

Acts 24:23:

And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Because Paul was a Roman citizen, he let him have all these freedoms.

Acts 24:24-25:

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 [believing unto] Christ.

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.

Paul was just witnessing to them and Felix started to consider some of these things. He said, "Let me think about this a little bit and I'll call you back."

Acts 24:26:

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.

Felix was looking for a bribe from Paul. He kept sending for Paul to talk to him and all the time what he was hoping for was "the love of money." All he wanted was a bribe and he would have let Paul go. Legally he didn't have anything to hold him on.

Felix was recalled by the Roman government for screwing around because he wasn't running the thing right.

Acts 24:27:

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

Two years he left Paul there. Unless he would have gotten a bribe then he would have released Paul. But to show the Jews a pleasure; to keep peace in the country, he left Paul bound. After two years, Felix leaves and Porcius Festus comes in.

This was his third defense; before Felix. Then he spends two years in jail and that's those two years he never won anybody because he had disobeyed the revelation. Dr.

Wierwille mentions this in the class; Power for Abundant Living. Then Festus comes in and in Acts 25 is Paul's next defense, before Festus. You can read that sometime.

In Acts 25:13 through Acts 26:32, you have King Agrippa himself coming down and getting involved. Paul has his defense before King Agrippa. Acts 26 is where he recounts his conversion on the road to Damascus. Paul tells him he wasn't disobedient to this heavenly vision. It says Paul almost won someone but almost doesn't count.

Acts 26:28:

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

During that whole two year period he didn't win anyone, almost, but he didn't.

During this time in here he had appealed to Caesar. When he first came before Festus, he appealed to Caesar which means he had to go to Rome. He would have been released by Agrippa except for the fact that he had appealed to Caesar.

Acts 26:32:

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

But, you know, maybe he had to appeal to Caesar or Festus might have done something. I don't know. It was Paul's walk. He was the one that had to make the decision. In chapter 27:1 is where they start out from Caesarea on the coast. They're going to start out from Caesarea and go all the way to Rome.

The last "we" section was when they ended up in Jerusalem, right before Paul's capture. That was the end of the last "we" section. That tells us that Luke travelled all the way from the area around Macedonia to Jerusalem with Paul. That was the third "we" section. Then Paul was taken captive and goes over to Caesarea and spends two years in jail. Luke may have been around that area visiting them because Paul had those liberties being a roman citizen. Now he's starting out again and here's the fourth "we" section.

Acts 27:1-2:

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

Do you remember Aristarchus? He was one of those seven in chapter 20:4.

Acts 20:4:

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

He was also one of them that had been in Ephesus.

Acts 19:29:

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

That was the Aristarchus who had travelled with Paul and Luke. They had accompanied him in his journey all the way to Jerusalem and they're going with Paul on this journey up to Rome.

Acts 27:3:

And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

Isn't that something, being a prisoner like that, to have such liberty? He let him go to his friends at Sidon. They sailed from Caesarea up to Sidon which is up the coast a little way. They stopped there and he lets Paul go see his friends because he's a Roman citizen.

Acts 27:4-5:

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

Remember that up is down and down is up in the Bible. They sailed "under" Cyprus. We would say they sailed "over" it.

Acts 27:6:

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

They changed ships at Myra.

Acts 27:7:

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering [allowing] us, we sailed under Crete, over against Salmone;

Paul got to Jerusalem in late spring, Pentecost time. Then he spent two years in jail so that would be late spring again or early summer. Then a little time passes while he stands before Festus and then before Agrippa. Then they make the decision to send him to Rome because he had appealed to Caesar. Sometime later they start sailing either summer or fall. They spent many days sailing, it says. The winds were contrary to them and maybe they had to tack back and forth.

Acts 27:8-9:

And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

“the fast” – this was probably the day of atonement. It’s already past so it’s getting into the fall. They’re getting fall weather.

Acts 27:10-11:

And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

The owner of the ship said, “We can sail. We’ll make it.” Paul said, “There’s going to be some trouble.” They sailed in spite of the admonition. They set sail and ran into a storm. They had a lot of trouble. They threw stuff off of the ship to lighten it. The course from Crete to Melita went all over the place. It took them 14 days but it was 14 days up and down. Being on the sea with big waves is not too pleasant of an experience.

Acts 27:27:

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

They sounded and found it was getting shallower. They would let a weight or something down to touch bottom and see how deep it is. They had 14 days of this so far.

Acts 27:41-43:

And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

There's another great thing. You never know what you're going to do, by what you say to an individual. It saved Paul's life here. They were going to kill the prisoners but that centurion because of something that happened along the way, didn't. I don't care if you don't see results immediately. If God says, "Say something," say it. You may think, "Boy I sure blow hot air at times." But if it's God's Word it will come to pass. You may witness to somebody and maybe five years later they believe. So what, they believed didn't they? Maybe you planted some seed there that really helped them along that way.

Acts 27:44:

And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

Acts 28:1:

And when they were escaped, then they knew that the island was called Melita.

Melita is a little island below Sicily.

Acts 28:2:

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

This is that orientalism where you throw sticks on the fire. Whenever you join a fire, in the eastern culture, you bring wood to put on the fire.

Acts 28:3:

And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

If everyone contributes, the fire keeps going. That's the orientalism. Paul was out there doing his oriental duty; bringing wood to the fire.

Acts 28:4-6:

And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

And he shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Isn't that just like people? I think of that verse:

I Corinthians 2:14:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Do you know what he does when he sees something supernatural happen? He starts guessing. All he can do is guess. He sees a miracle or a lying sign and wonder, either side, and he starts analyzing it with his five senses. This is something he knows nothing about and he guesses; speculates.

Acts 28:7-8:

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

Two years are over and Paul's walking again; getting things done. This is the first miracle you've seen since Acts 19.

Acts 28:9-10:

So when this was done, others also, which had diseases in the island, came, and were healed:

Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

It was winter time and they stayed there because of the winter.

Acts 28:11-12:

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

And landing at Syracuse, we tarried *there* three days.

Now it's spring. Winter is over. The ship is ready to move on. They go from Melita up to Syracuse which is on the bottom tip of Sicily.

Acts 28:13:

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

Rhegium is on the southern tip of Italy.

Acts 28:14-15:

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Those are two towns. These are getting closer to Rome.

Acts 28:16:

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered[allowed] to dwell by himself with a soldier that kept him.

“captain of the guard” – he’s the prefect of the Praetorian Guard. The Praetorian Guard was like the special outfit. It wasn’t like the ordinary soldiers. He was in charge of this. He was the prefect of the Praetorian Guard.

Paul didn’t have to stay in the prison with the others but was allowed to dwell by himself with a soldier because he was a Roman citizen, uncondemned.

Acts 28:17:

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

“he said unto them” – Here’s his next defense; a defense to the Jews at Rome.

Acts 28:18-23:

Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

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

For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

But we desire to hear of thee what thou thinkest: for as concerning this sect [the way], we know that every where it is spoken against.

And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

It was an all day session. It was an outreach advance.

Acts 28:24-27:

And some believed the things which were spoken, and some believed not.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

Some believed and some believed not. For a lot of them what Isaiah said was right-on.

Acts 28:28:

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Is this the first time Paul said this? No, he said it every place he has gone. I don't think he said it since Jerusalem.

Acts 28:29:

And when he had said these words, the Jews departed, and had great reasoning among themselves.

This is the verse that Bullinger and some of the others have based their thinking on; that this is the start of a new administration and from now on it was a ministry to the Gentiles. Verse 29 is not in the manuscripts.

I've noticed that administrations start with a big bang like the fall of Adam and Eve. That was the start of the patriarchal administration. The start of the law administration started with the Passover. The baptism by John of Jesus was quite an event and then his public ministry from there on out. The day of Pentecost. There wasn't any big bang here at the end of Acts. This is something that happened on a number of occasions when Paul was teaching. He always went in the synagogue first. When they wouldn't believe, he took those that did believe, went out and also taught the Gentiles. He did the same thing here.

Acts 28:30-31:

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

For two whole years he stayed there in Rome and he taught the Word. He had his own hired house to do it in and he just taught the Word just like he did at Ephesus. Just like he had done at Antioch, reached out from there, like that time he had spent in Galatia. Here, he spends two whole years in Rome. Rome was the largest city in the whole Roman Empire. It was around this time that Nero was the Emperor. That closes Paul's prison journey.

The records given in Timothy, Titus and other places indicate another itinerary. He went back through some of the areas that he had taught in before. That is what I'd like to go through with you before we close out this whole study of Paul's itineraries. We haven't covered everything in detail and especially this last journey.

You can work each of these defenses and see how he handled it and they're all real simple and beautiful. Maybe Paul made a wrong decision when he went to Jerusalem. He lost two years when he didn't win anybody but he didn't sit around and sob about it. Maybe something could have happened where he could have gotten out sooner. I don't know. One time he went to jail and he was out within 24 hours. But he got out and he got back on top of it here in Rome.