

"lived my life"

- πολιτεύομαι (*politeuomai*) denotes conduct befitting a citizen.

-Paul's assertion before the Sanhedrin is that he has lived up to the standards of the nation.

-The perfect tense implies he retains the fullness of this good standing.

"whitewashed wall"

-Matt 23:27 - Jesus called the scribes and Pharisees "whitewashed tombs."

Pharisee

-How could Paul claim to still be a Pharisee?

-He could still have been considered a Pharisee because of his personal observance of the law and his belief in the Resurrection, even though he did not separate himself from Gentiles.

Sadducees

-Did not believe in the resurrection of the dead (Mark 12:18-27; Luke 20:27-38)

"resurrection of the dead"

-Used by Paul and Luke to refer to the doctrine as validated and amplified by the resurrection of Jesus

-Acts 17:31-32

Jerusalem / Rome

-Paul had feared such a reception at Jerusalem (20:22-23; 21:13; Rom 15:31)

-He had planned to go to Rome after his visit to Jerusalem (Rom 15:24-29)

Acts 22:30 - The Roman Tribune brought Paul before the Sanhedrin to determine the "real reason" he was being accused by the Jews.

<sup>1</sup>And looking intently *at the council*, Paul said, "**Brothers**, I have *lived my life* before God in all good conscience up to this day."

<sup>2</sup>And the high priest **Ananias** commanded those who stood by him to *strike him on the mouth*.

<sup>3</sup>Then Paul said to him, "**God is going to strike you**, you *whitewashed wall!* Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?"

<sup>4</sup>Those who stood by said, "Would you revile God's high priest?"

<sup>5</sup>And Paul said, "I did not know, brothers, that he was the high priest, for it is written, 'You shall not speak evil of a ruler of your people.'" <- Compare to 1Pe 2:23; Quote is from Ex 22:28

<sup>6</sup>Now when Paul perceived that one part were **Sadducees** and the other **Pharisees**, he cried out in the council, "Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the *hope and the resurrection of the dead* that I am on trial."

<sup>7</sup>And when he had said this, a *dissension arose* between the **Pharisees** and the **Sadducees**, and the assembly was divided.

<sup>8</sup>For the Sadducees say that there is *no resurrection*, nor angel, nor spirit, but the Pharisees acknowledge them all.

<sup>9</sup>Then a great clamor arose, and some of the scribes of the **Pharisees'** party stood up and contended sharply, "**We find nothing wrong in this man. What if a spirit or an angel spoke to him?**" <- Exactly what Paul had argued in 22:6-10

<sup>10</sup>And when the dissension became *violent*, the **tribune**, afraid that Paul would be *torn to pieces* by them, commanded the soldiers to go down and take him away from among them by force and bring him into the *barracks*.

<sup>11</sup>The following night the **Lord** stood by him and said, "**Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome.**" <- 18:9-10 22:17-21

<sup>12</sup>When it was day, the **Jews made a plot** and bound themselves by an oath neither to eat nor drink till they had killed Paul.

<sup>13</sup>There were **more than forty** who made this conspiracy.

<sup>14</sup>**They** went to the chief priests and elders and said, "**We have strictly bound ourselves by an oath to taste no food till we have killed Paul.**" <- Possibly the same "Asian" Jews: 21:27-29

<sup>15</sup>Now therefore you, along with the council, give notice to the **tribune** to bring him down to you, as though you were going to determine his case more exactly. And we are ready to kill him before he comes near."

<sup>16</sup>Now the **son of Paul's sister** heard of their ambush, so he went and entered the *barracks* and told Paul.

Only mention in scripture of Paul's family

Ananias (High Priest)

-He was the son of Nedebaeus and reigned as high priest around A.D. 48 to 58

-Josephus says that he was quick tempered and prone to violence (cf. Jos. Antiq. XX, 205-7 [ix.2], 213 [ix.4])

-It is likely Paul had never seen him before and did not know he was a high priest.

-Jewish nationalists hated him for his pro-Roman policies.

-When the war with Rome began in A.D. 66, the nationalists burned his house (cf. Jos. War II, 426 [xvii.6])

-He was forced to flee to the palace of Herod the Great. (ibid., 429 [xvii.6]).

-Paul's words were somewhat prophetic, because he was finally trapped while hiding in an aqueduct on the palace grounds and was killed along with his brother Hezekiah (ibid., 441-42 [xvii.9])

Tribune

-Roman military officer whose responsibility it was to keep peace in the city

-Leader of the entire Cohort = A group of 1,000 soldiers. Probably stationed at the Antonia fortress (barracks) overlooking the temple.

-Name is given as Claudius Lysias v.26

Son of Paul's Sister

-Luke shows that the Romans clearly understand the injustice of Paul's imprisonment. He is innocent and deserves protection.

-Since it is possible only family was allowed to see Paul, his nephew overhearing the plot is even more significant. No one else would have been able to communicate with the authorities so easily.

Caesarea

Magnificent harbor and city built by Herod the Great as the port of Jerusalem and the Roman provincial capital of Judea.

Claudius Lysias

-Likely paid an official of Claudius's government to receive Roman citizenship (22:28)

-Claudius (Noman)  
Likely taken in honor of the emperor when he received his citizenship.

-Lysias (Cognoman)  
His original Greek name.

<sup>17</sup>Paul called one of the centurions and said, "*Take this young man to the tribune, for he has something to tell him.*"

<sup>18</sup>So he took him and brought him to the tribune and said, "Paul the prisoner called me and asked me to bring this *young man* to you, as he has something to say to you."

<sup>19</sup>The tribune took him by the hand, and going aside asked him privately, "What is it that you have to tell me?"

<sup>20</sup>And he said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, *as though they were going to inquire somewhat more closely about him.*"

<sup>21</sup>But do not be persuaded by them, for *more than forty* of their men are *lying in ambush* for him, who have bound themselves by an oath neither to eat nor drink till they have killed him. And now they are ready, waiting for your consent."

<sup>22</sup>So the tribune dismissed the young man, charging him, "Tell no one that you have informed me of these things."

<sup>23</sup>Then he called two of the centurions and said, "*Get ready two hundred soldiers, with seventy horsemen and two hundred spearmen to go as far as Caesarea at the third hour of the night.*"

<sup>24</sup>*Also provide mounts for Paul to ride and bring him safely to Felix the governor."*

<sup>25</sup>And he wrote a letter to this effect:

<sup>26</sup>"Claudius Lysias, to his Excellency the governor Felix, greetings.

<sup>27</sup>This man was seized by the Jews and *was about to be killed* by them when I came upon them with the soldiers and rescued him, *having learned that he was a Roman citizen.*

<sup>28</sup>And *desiring to know the charge* for which they were accusing him, *I brought him down to their council.*

<sup>29</sup>I found that he was being accused about *questions of their law*, but *charged with nothing deserving death or imprisonment.*

<sup>30</sup>And when it was disclosed to me that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him."

<sup>31</sup>So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris. <- Location unknown

<sup>32</sup>And on the next day they returned to the barracks, letting the horsemen go on with him.

<sup>33</sup>When they had come to Caesarea and delivered the letter to the governor, they presented Paul also before him.

<sup>34</sup>On reading the letter, he asked what province he was from. And when he learned that he was from Cilicia, <- 21:39; 22:3

<sup>35</sup>he said, "*I will give you a hearing when your accusers arrive.*" And he commanded him to be guarded in Herod's praetorium.

"young man"

- νεανίας (neanias)  
implies a boy in his teens.

The size of this force would completely overwhelm the "more than 40" Jews who were lying in wait.

"third hour"

-9pm at night.  
-The military will use the cover of darkness to prevent the Jews from seeing Paul.

Felix the governor

-Procurator (governor) of Palestine from around A.D. 52-60

Praetorium

-Palace Herod the Great built for himself at Caesarea

And...

**Acts 22:30 (ESV)**

<sup>30</sup> But on the next day, desiring to know the real reason why he was being accused by the Jews, he unbound him and commanded the chief priests and all the council to meet, and he brought Paul down and set him before them.

Lived My Life

**4488** πολιτεύομαι (*politeuomai*): vb.; ≡ Str 4176; TDNT 6.516—LN 41.34 **conduct in one’s life**, lead one’s life (Ac 23:1; Php 1:27+)<sup>1</sup>

Whitewashed Wall

**Matthew 23:27 (ESV)**

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness.

Paul’s Response

**Exodus 22:28 (ESV)**

<sup>28</sup> “You shall not revile God, nor curse a ruler of your people.

**1 Peter 2:23 (ESV)**

<sup>23</sup> When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

Pharisees

**Pharisees**—separatists (Heb. persahin, from parash, “to separate”). They were probably the successors of the Assideans (i.e., the “pious”), a party that originated in the time of Antiochus Epiphanes in revolt against his heathenizing policy. The first mention of them is in a description by Josephus of the three sects or schools into which the Jews were divided (B.C. 145). The other two sects were the Essenes and the Sadducees. In the time of our Lord they were the popular party (John 7:48). They were extremely accurate and minute in all matters appertaining to the law of Moses (Matt. 9:14; 23:15; Luke 11:39; 18:12). Paul, when brought before the council of Jerusalem, professed himself a Pharisee (Acts 23:6–8; 26:4, 5).

There was much that was sound in their creed, yet their system of religion was a form and nothing more. Theirs was a very lax morality (Matt. 5:20; 15:4, 8; 23:3, 14, 23,

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<sup>1</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

25; John 8:7). On the first notice of them in the New Testament (Matt. 3:7), they are ranked by our Lord with the Sadducees as a “generation of vipers.” They were noted for their self-righteousness and their pride (Matt. 9:11; Luke 7:39; 18:11, 12). They were frequently rebuked by our Lord (Matt. 12:39; 16:1–4).

From the very beginning of his ministry the Pharisees showed themselves bitter and persistent enemies of our Lord. They could not bear his doctrines, and they sought by every means to destroy his influence among the people.<sup>2</sup>

### Sadducees

**Sadducees**—The origin of this Jewish sect cannot definitely be traced. It was probably the outcome of the influence of Grecian customs and philosophy during the period of Greek domination. The first time they are met with is in connection with John the Baptist’s ministry. They came out to him when on the banks of the Jordan, and he said to them, “O generation of vipers, who hath warned you to flee from the wrath to come?” (Matt. 3:7.) The next time they are spoken of they are represented as coming to our Lord tempting him. He calls them “hypocrites” and “a wicked and adulterous generation” (Matt. 16:1–4; 22:23). The only reference to them in the Gospels of Mark (12:18–27) and Luke (20:27–38) is their attempting to ridicule the doctrine of the resurrection, which they denied, as they also denied the existence of angels. They are never mentioned in John’s Gospel.

There were many Sadducees among the “elders” of the Sanhedrin. They seem, indeed, to have been as numerous as the Pharisees (Acts 23:6). They showed their hatred of Jesus in taking part in his condemnation (Matt. 16:21; 26:1–3, 59; Mark 8:31; 15:1; Luke 9:22; 22:66). They endeavoured to prohibit the apostles from preaching the resurrection of Christ (Acts 2:24, 31, 32; 4:1, 2; 5:17, 24–28). They were the deists or skeptics of that age. They do not appear as a separate sect after the destruction of Jerusalem.<sup>3</sup>

### **Mark 12:18–27 (ESV)**

<sup>18</sup> And Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, <sup>19</sup> “Teacher, Moses wrote for us that if a man’s brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. <sup>20</sup> There were seven brothers; the first took a wife, and when he died left no offspring. <sup>21</sup> And the second took her, and died, leaving no offspring. And the third likewise. <sup>22</sup> And the seven left no offspring. Last of all the woman also died. <sup>23</sup> In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife.”

<sup>24</sup> Jesus said to them, “Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. <sup>26</sup> And as for the

<sup>2</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

<sup>3</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? <sup>27</sup> He is not God of the dead, but of the living. You are quite wrong."

### **Luke 20:27–38 (ESV)**

<sup>27</sup> There came to him some Sadducees, those who deny that there is a resurrection, <sup>28</sup> and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. <sup>29</sup> Now there were seven brothers. The first took a wife, and died without children. <sup>30</sup> And the second <sup>31</sup> and the third took her, and likewise all seven left no children and died. <sup>32</sup> Afterward the woman also died. <sup>33</sup> In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

<sup>34</sup> And Jesus said to them, "The sons of this age marry and are given in marriage, <sup>35</sup> but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, <sup>36</sup> for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. <sup>37</sup> But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. <sup>38</sup> Now he is not God of the dead, but of the living, for all live to him."

### **Resurrection of the Dead**

#### **Acts 17:31–32 (ESV)**

<sup>31</sup> because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

<sup>32</sup> Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this."

### **What if a Spirit?**

#### **Acts 22:6–10 (ESV)**

<sup>6</sup> "As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. <sup>7</sup> And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' <sup>8</sup> And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are persecuting.' <sup>9</sup> Now those who were with me saw the light but did not understand the voice of the one who was speaking to me. <sup>10</sup> And I said, 'What shall I do, Lord?' And the Lord said to me, 'Rise, and go into Damascus, and there you will be told all that is appointed for you to do.'

**Lord stood by him...**

**Acts 18:9–10 (ESV)**

<sup>9</sup> And the Lord said to Paul one night in a vision, “Do not be afraid, but go on speaking and do not be silent, <sup>10</sup> for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.”

**Acts 22:17–21 (ESV)**

<sup>17</sup> “When I had returned to Jerusalem and was praying in the temple, I fell into a trance <sup>18</sup> and saw him saying to me, ‘Make haste and get out of Jerusalem quickly, because they will not accept your testimony about me.’ <sup>19</sup> And I said, ‘Lord, they themselves know that in one synagogue after another I imprisoned and beat those who believed in you. <sup>20</sup> And when the blood of Stephen your witness was being shed, I myself was standing by and approving and watching over the garments of those who killed him.’ <sup>21</sup> And he said to me, ‘Go, for I will send you far away to the Gentiles.’ ”

**More than Forty**

**Acts 21:27–29 (ESV)**

<sup>27</sup> When the seven days were almost completed, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, <sup>28</sup> crying out, “Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place.” <sup>29</sup> For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple.

**Jerusalem / Rome**

**Acts 20:22–23 (ESV)**

<sup>22</sup> And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, <sup>23</sup> except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me.

**Acts 21:13 (ESV)**

<sup>13</sup> Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.”

**Romans 15:22–33 (ESV)**

<sup>22</sup> This is the reason why I have so often been hindered from coming to you. <sup>23</sup> But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, <sup>24</sup> I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. <sup>25</sup> At present, however, I am going to Jerusalem bringing aid to the saints. <sup>26</sup> For Macedonia

and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. <sup>27</sup> For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. <sup>28</sup> When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. <sup>29</sup> I know that when I come to you I will come in the fullness of the blessing of Christ.

<sup>30</sup> I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, <sup>31</sup> that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, <sup>32</sup> so that by God's will I may come to you with joy and be refreshed in your company. <sup>33</sup> May the God of peace be with you all. Amen.

### Young Man

**3733** νεανίας (*neanias*), ου (*ou*), ὁ (*ho*): n.masc.; ≡ Str 3494—LN 9.32 **young man** (Ac 7:58; 20:9; 23:17+; Ac 23:18 v.r. NA26; 23:22 v.r. TR)<sup>4</sup>

### Felix the Governor

Roman Procurators of Judaea	Approximate Date
Pontius Pilate	AD 26–36
M. Antonius Felix	AD 52–60
Porcius Festus	AD 60–62

<sup>5</sup>

**FELIX**—happy, the Roman procurator of Judea before whom Paul “reasoned” (Acts 24:25). He appears to have expected a bribe from Paul, and therefore had several interviews with him. The “worthy deeds” referred to in 24:2 was his clearing the country of banditti and impostors.

At the end of a two years' term, Porcius Festus was appointed in the room of Felix (A.D. 60), who proceeded to Rome, and was there accused of cruelty and malversation of office by the Jews of Caesarea. The accusation was rendered nugatory by the influence of his brother Pallas with Nero. (See Josephus, Ant. xx. 8, 9.)

Drusilla, the daughter of Herod Agrippa, having been induced by Felix to desert her husband, the king of Emesa, became his adulterous companion. She was seated beside him when Paul “reasoned” before the judge. When Felix gave place to Festus, being “willing to do the Jews a pleasure,” he left Paul bound.<sup>6</sup>

<sup>4</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>5</sup> Barry, J. D., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ac 23:24). Bellingham, WA: Logos Bible Software.

<sup>6</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

Cilicia

**Acts 21:39 (ESV)**

<sup>39</sup> Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people."

**Acts 22:3 (ESV)**

<sup>3</sup> "I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day.