

Conclusion of Trip, Destination: Jerusalem **Acts 20:4 - 21:15**

To Philippi with a number of colleagues, both Jew and Gentile (Tychicus and Trophimus)
He celebrated Passover at Philippi (Acts 20:6)

Remained at Troas a week. Spoke “on the first day”

Believers having dinner (break bread) Not a religious connotation here.

Meeting was at night. (20:7-8) Eutychus fell asleep at night.

Paul spoke until daybreak, then left (This would be Sunday morning)

Remember: Jewish time begins new day at sunset, not midnight.

Jewish observance called Havdalah was likely the gathering. Last meal of Shabbat,
and say goodbye to Shabbat.

Paul wanted to hurry to Jerusalem in time for Shavuot (20:16)

Stopped at Ephesus knowing that there would be trouble for him in Jerusalem

Landed at Tyre. Disciples told Paul not to go to Jerusalem for he was in danger there.

Similar message at Caesarea. Was it a warning to not go, or was it fear of the
brethren? (Acts 21:10-14)

Events In Jerusalem

Paul and companions met with James and elders. Much rejoicing about the Gentiles gathered into fellowship.

Fears of James:

Tens of thousands of Jews in Judah, believing:

Told a lie that Paul was teaching all to forsake Judaism.

Remedy was to take a vow to show that he walked according to the Law!

(Ac 21:24-25)

24 take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law.

25 “But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication.”

Paul did this.

Result: Asian Jews saw him and accused him of bringing Trophimus (an Asian Gentile) past the court of the Gentiles in the Temple. (21:28)

Paul defended himself in Hebrew in Jerusalem (21:40)

Anger boiled over when Paul mentioned going to the Gentiles.

Flash point was with Trophimus earlier. A pattern of anti-Gentile in Judah, but not as much in the Diaspora

Paul before the Sanhedrin

Acts 23-24

Paul is before the Sanhedrin. He claims to be without blame in his conduct in Judaism. The High Priest treats him as a liar. Paul's reputation was to be a law-breaker. Paul does not agree.

Paul appeals to the concept of the resurrection. Many on the board take his side. Much dissension even there. He is now in protective custody.

He is sent to Caesarea due to a plot to destroy him at a Sanhedrin meeting.

Sent to Felix. The High Priest Ananias came to accuse Paul before Felix.

Accusation: Stirs up dissent, leader of the sect of the Nazarenes (Not a gentile movement)

Accused of Desecrating the temple (remember Trophimus?)

Paul claims not to provide dissent:

Went to Temple to worship, and to bring offerings and donations, and was being involved inside the Temple, actually making a vow, and bringing a sacrifice? Points to the Asian Jews who brought the original accusation.

Agreed that he was a part of The Way, the Jewish sect of the Nazarenes.

(Ac 25:8)

8 while Paul said in his own defense, "I have committed no offense either against the Law of the Jews or against the temple or against Caesar."

Felix' Jewish wife arrived and Felix was convicted? Is that the proper word?

Actually frightened by Paul's words

Paul before Festus and on to Rome

Two years later, Festus becomes proconsul.

Paul is accused in Jerusalem again by the chief priests, asked the trial to be in Jerusalem.

Festus changed venue to Caesarea, where Paul was kept.

Paul appealed to Caesar since Festus seemed to want to side with the priests.

King Agrippa and his wife Bernice arrived Paul is before him.

Paul's points: Reputation as a strict Pharisee.

On trial, not for lifestyle, but for the hope of the resurrection. (A Pharisaical tenet). All 12 tribes are noted here, not just two.

Paul's theme is obedience, to Moses, to the heavenly vision, to the not just idea of resurrection, but to the fact of Yeshua's resurrection.

Paul's Arrival in Rome

Paul is sent to Rome under guard

On Appian Way, meets with believing brethren. Uses the term **brethren** for them 28:17.

Met with leading Jews, calls them **brethren**.

These Jewish leaders did not know much of the Way, and nothing bad about Paul, but knew that it was spoken against in many places.

Wanted to hear from Paul himself.

Large numbers came to listen.

As usual, much dissension, and many believed, but many did not.

Paul remained two years and was well received by Jews and Gentiles.

Summary A picture of Paul and the Early Messianic Jewish Community

Paul is represented as going to explicitly Jewish communities throughout his travels and life

In almost all cases, Paul speaks to BOTH Jews and Gentiles in a synagogue setting.

The believers are never explicitly spoken of in an explicitly separate setting except in Troas, at night. Even here that they are all believers is not explicit.

Diaspora Judaism is represented as being very friendly to Gentiles. Many of the synagogues perhaps had a majority of Jews. This was Paul's usual audience.

In Ephesus we see Paul returning years later to a synagogue, and then to a Yeshiva, apparently a Jewish teaching school.

Paul represents himself as not speaking against Jews, Judaism, or the Temple. Rather he is represented as being a messenger of the Jerusalem council to encourage unity in the synagogue between Jew and Gentile. He testifies in a court that he never speaks against Judaism in any form.

Jews were encouraged to remain Jewish, Jews were encouraged to accept Gentiles as fellow heirs, but not to become Jewish. Gentiles were encouraged to participate in the Jewish community and mission. The picture at Athens demonstrates this attitude.

Romans. Introduction 1 Background on Rome.

Roman Jewish community was very large and diverse. Estimated 50,000 in 1st Century.

Oldest Jewish community in Europe. Strabo (Augustus' time) claimed that Jews had filled every city.

Many synagogues and distinct communities. Quite a number of names known. In most quarters of Rome. Synagogues tended to be highly organized with a leader, and even a Sanhedrin in some cases.

Synagogue referred to the community, and *proseucha* was a building. We often associate synagogue with church, or building, but it really means gathering, assembly. Names known from Jewish catacombs, Augustesians, Calcaresians, Hebrews, and so forth. Little is known about building locations and nothing about what they looked like.

Jews were influential with Roman government, it being both friendly and hostile. Interaction with Rome like a pendulum. At least two expulsions, 19, the first one by Tiberius, 19 CE. The 2nd one by Claudius in 49-50 CE. Aquila and Priscilla were exiles from the latter one.

Jews had influence as evidenced by a number of petitions and organized boycotts. Gaius took away many rights, Claudius restored the rights of Jews to their worship practices, but later expelled them for riotous behavior due to "Chrestus"