

Title: Introduction to Galatians (Part 1)

Text: Galatians 1:1a

Central Idea: Paul was transformed by same Jesus as we!

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### **[i] Scripture Reading and Prayer**

1 Paul, an apostle—neither sent from men, nor the agency of man—but through Jesus Christ and God the Father who raised Him from the dead, 2 and all the brethren with me, to the churches of Galatia: 3 Grace to you and peace from God our Father, and the Lord Jesus Christ, 4 who gave Himself for our sins in order that He might deliver us out of this present evil age, according to the will of God our Father, 5 to whom be the glory forever and ever, amen!

**ii. My freshman year in High School I took “typing” — on a mechanical typewriter, not a computer keyboard!**

We had 2 types (pun): Manual and Electric. I started off on t/manual and mid-semester we switched. After that many weeks on a standard typewriter where you have to exert force when you type, I never could get used to t/touchy keys & nearly failed the course. I did, however, on t/manual typewriter, get to a whopping 29 WPM.

One of t/things we learned in that class was how to type a business letter. We learned that letters have parts // to use good grammar // how to type an envelope.

**iii. I share this story with you for a reason**

Galatians is an epistle (letter). Like any letter it has literary features.

Pic. a letter rec'd in t/mail. There would be parts to that letter, certain common characteristics (letter & envelope).

***I. The Return Address*** – who wrote it? (v 1)

***II. The Mailing Address*** - who receives it? (v. 2)

***III. The Post-Mark*** / date - when was it sent / written?

***IV. The Stamp*** – relates to issues of authenticity

***V. The Contents*** of t/letter itself - what is it about?

That's how we're going to outline t/introd. to t/book.

## **I. The Return Address**

Where did t/letter Galatians come from? Who wrote it?

### **A. The First Word in the Book is a Proper Name**

Also t/1st word in t/Grk. text – Paul (Παῦλος).

That will be t/extent of this sermon, that 1st word.

### **1. Outside of our Lord Jesus Christ there's really not a more central figure to the faith than Paul the Apostle**

IMO – Even Peter (not t/1st pope) does not reach t/prominence of Paul). 2 NT books authored by Peter (1-2 Peter). Paul? 13: Rom.; 1/2 Cor.; Eph; Phil; Col; 1/2 Thess; 1/2 Tim; Titus; Philemon; & GALATIANS.

13 NT epistles; 87 chapters; 2,033 verses – (leave total word # to those of you who can't sleep at night – instead of sheep – you'll have to count from t/Gk. text to be accurate).

### **B. Throughout history The Apostle Paul has had his critics**

T. Jefferson called him “[the] first corrupter of the doctrines of Jesus.” [Thomas Jefferson, to William Short, April 13, 1820]

“One of the most ambitious of men, whose superstition was only equaled by his cunning; a much tortured, much to be pitied man, an exceedingly unpleasant person both to himself and to others.” [Nietzsche]

### **1. Nothing new: Paul faced an unending stream of critics during his ministry**

There were those who said he wasn't a true A.

He didn't walk w/Jesus like Peter or John. Inferior to them.

Some him a fake, a fraud, a wannabe A.

#### **a. As much as it pained him —**

he defended t/legitimacy of his A.

You can see that in 2 Cor. chaps. 10-12.

Can also see it here in the 1st v. of Galatians ==>

**1 Paul, an apostle—neither sent from men, nor the agency of man—but through Jesus Christ and God the Father who raised Him from the dead,**

Much of the first 2 chaps of Gal. are a defense of Paul's A. as well as His understanding of t/Gospel of grace.

He drives both points home in 2:11 ff. when he writes of t/time he had to publicly rebuke Peter in Antioch due to his hypocrisy as it related to t/gospel.

### **C. Who was the Apostle Paul?**

#### **1. He was born Saul of Tarsus sometime around the turn of the century 5 BC - 5 AD**

Born in city of Tarsus – sw Asia Minor – just 350 mi. N of Jerus. Tarsus was a Rom. colony – Paul was born a Rom. citizen (used to his political advantage).

“Saul”=Heb. name. Benjamite. Named after t/most notorious Benj. in hist., King Saul

**a. His family was no doubt influential**

Father was likely a master tent maker (Paul would have learned t/craft from him). Of his mother we know nothing.

**2. We don't often use the word “Prodigy”**

Prob. safe to say that's a word has not been used of any of us.

**a. History has its list of child prodigies – those who went on to great fame**

Blaise Pascal was a 17th c. French mathematician, physicist, & philosopher who wrote a treatise on vibrating bodies at t/age of 9. He is famous for Pascal's theorem and many other contributions in mathematics, philosophy, and physics

Philip Melanchthon. Qualified for a Master's Deg. at age 15 but was denied because he was too young. He went on to Tübingen, where he continued humanistic studies, but also worked on jurisprudence, mathematics, & medicine. He was finally granted his Master's degree in 1516 at the age of 19 & accepted a call to the Univ. of Wittenberg by Martin Luther. Became professor of the Greek lang. there at the age of 21.

Mozart learned to play t/piano at the age of four, composed his first pieces at five & at eight wrote his first symphony.

William James Sidis an American child prodigy who died in 1944. He could read at 18 months. At age 7 he had written 4 books and was fluent in 8 languages. Entered Harvard at 11. His I.Q. was est. to be upwards of 300.

**b. Any extensive list of child prodigies would have to include Paul**

In contrast to Peter & John, who are referred to in Acts 4:13 as *αγραμματος* & *ιδιωτης* (uneducated & untrained) – Paul was blessed w/\*both\* a gifted mind & a top education.

**3. As a youth he was sent to Jerusalem to study under the famed Rabbi Gamaliel – a special privilege**

**1. Gamaliel was the son or grandson of the famous Rabbi Hillel**

To be a pupil of G. would not be unlike learning from TAJ (Poly.), or a 16th c. student sitting under t/tutelage of Luther, Calvin or Knox.

Acts 22:3 “I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God . . .

Gamaliel’s prominence & esteem among t/Jews is reflected in t/Mishna: “When Rabban Gamaliel the Elder died, the glory of the Law ceased and purity and abstinence died.”

Many scholars believe that Paul would have ended up w/a seat on t/Sanhedrin – t/elite 70 member ruling body of Israel.

**D. It's in the 7th chapter of Acts that we first encounter Paul (“Saul”)**

**1. Connection with the stoning of Stephen**

**a. Stephen — around 30 years of age — was 1 of 7 men chosen to serve as proto-deacons in the church (Acts 6:5) Prominence.**

Described as being “full of grace and power.”

He, like his Master is falsely accused & uses that opport. to preach before t/rulers of Israel.

**b. Stephen’s sermon in Acts chapter 7 is magnificent**

He goes thru t/entire history of Israel – starting w/Abraham t/father of faith, moving on to Moses who gave Israel t/Law. From Moses, to David; from David to Solomon.

**(1) His sermon’s conclusion?**

Imagine concluding a sermon w/this ==>

Acts 7:51–53 51 “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. 52 “Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 you who received the law as ordained by angels, and yet did not keep it.”

T/Jewish leaders had heard enough.

1 biogr. gives a living color version of what happened next: The judges leaped from their places howling in fury. The Hall of Polished Stones, [where t/San. met during 2d Temple period - built into t/Temple's N. wall] scene of grave debates and historic trials, reverberated to the baying of a lynch crowd, which rushed at the young defendant and manhandled him down the steps into the strong sunlight of the Court of the Priests. Across this wide, open space, down more steps, through court after court, Stephen was swept by the maddened crowd swelled by bystanders, worshipers and traders, until they had him out of the sacred Temple precincts into the streets of the Holy City.

When the northern gate was behind them and they reached the Rock of Execution, "twice the height of a man. . . ."

In a judicial stoning the first stones must be aimed by those who had brought the charges. These witnesses therefore elbowed their way to the front, threw off their outer clothes and looked around for someone to guard them. A young lawyer, panting from the race through the streets, stepped forward. They recognized a Pharisee from Cilicia in Asia Minor known as Saul among Jews and Paul among Greeks and Romans.

Paul watched approvingly as each witness picked up a heavy jagged stone, raised it above his head and threw it to gash and maim the man below. Then Paul heard Stephen's voice. In pain but clearly, he spoke as if to someone invisible but close: "Lord Jesus, receive my spirit."

Stones showered as the mob scrambled to complete what the witnesses had begun. Stephen mastered his pain while blood gushed from cuts and bruises. . . . Paul could not miss the words that came with loudness amazing in a dying man: "Lord, do not hold this sin against them." [John Charles Pollock. *The*

*Apostle: A Life of Paul*. New York: Doubleday and Company, 1969, 3-4]

"Lord, do not hold this sin against them." Such were t/gracious words of Jesus from t/cross. That we would be so gracious to those who persecute us.

Few vv. B4 (v. 58): 1st mention of Saul / Introduced==>  
58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul.

Then we read ==>

8:1 AND Saul was in hearty agreement with putting him to death. And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

## **E. Aftermath**

### **1. Acts 8:3**

8:3 But Saul began ravaging the church, entering house after house; and dragging off men and women, he would put them in prison.

Paul under t/authority of t/Sanhedrin, took charge of a movt. to system. persecute & suppress t/disciples of this inconceivable Messiah, Jesus of Nazareth.

### **2. He relentlessly pursued Christians**

He threw them into dungeons. He cast his vote in favor of their deaths. He gleefully watched as others were publicly flogged — t/"forty stripes save one" – not a sight for t/faint of heart.

He remained unmoved as men staggered away, their backs a mass of bloody wounds. He was equally unmoved by t/refusal of grown men to be humiliated by a beating in front of neighbors. Was said that Jews beaten in t/synagogue would almost die of shame, but these Xns seemed to be glad, & some called out that they were praying for those who . . . persecuted them. [Pollock, 14-15]

1 Cor. 15:9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. Cf. 1 Tim. 1:15 (“foremost of sinners”).

## **F. It all changed for Paul**

How does a man filled with misguided religious passion & a murderous zeal become a peaceful, joy-filled follower of that which he once tried to destroy?

### **1. How does that happen for any of us? – GRACE**

#### **a. Work of a sovereign God in regeneration by the power of the Holy Spirit**

*Paul was transformed by same Jesus as we!*

He wrote t/words of 2 Cor. 5:17 “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.”

*Paul was transformed by same Jesus as we!*

#### **b. For us it wasn't that dramatic**

But I would suggest that in the final analysis your conversion was no less miraculous.

### **2. Pick up the story in chapter 9**

1 NOW Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

#### **a. Paul was a bounty-hunter of sorts**

T/bounty for him was spiritual reward for religious zeal. He was a hunter & Xns were his prey.

Was granted official letters from t/HP of Israel that he could present to t/syn. at Damascus which gave him authorization

to arrest these Jesus pple so that he could bring them in chains to Jerus. for punishment.

### **b. Verses 3-9**

3 & it came about that as he journeyed, he was approaching Damascus, and suddenly a light from heaven flashed around him; 4 and he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”

Here comes a light brighter than t/noon day sun. It's blinding. And a voice, probably in Aramaic, thunders; it was the voice of Jesus! Σαοὺλ Σαοὺλ, τί με διώκεις;

5 And he said, “Who are You, Lord?” And He said, “I am Jesus whom you are persecuting, 6 but rise, and enter the city, and it shall be told you what you must do.”<sup>7</sup> And the men who traveled with him stood speechless, hearing the voice, but seeing no one. 8 And Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. 9 And he was three days without sight, & neither ate nor drank

Did Paul have that event in mind when he wrote ==>

2 Cor. 4:6 For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the light of the knowledge of t/glory of God in the face of Christ.

Damascus – where Paul was going to arrest Xns. One of them whom Paul would have arrested was a man named Ananias. A “certain disciple” (v. 10)

### **d. Verses 10-16**

10 . . . and the Lord said to him in a vision, “Ananias.” And he said, “Behold, here am I, Lord.”<sup>11</sup> And the Lord said to

him, “Arise and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for behold, he is praying,<sup>12</sup> and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.”<sup>13</sup> But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem;<sup>14</sup> and here he has authority from the chief priests to bind all who call upon Your name.”<sup>15</sup> But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;<sup>16</sup> for I will show him how much he must suffer for My name’s sake.”

Writing in A.D. 56 (2 Cor. 11:24–25) he gives us a list ==>  
24 Five times I received from the Jews thirty-nine lashes. 25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.

Scourging [records 1 historian] was regarded as the correction of a brother, purging his offense that he might resume a place in the family of the synagogue. The alternative was excommunication, to be flung out of Israel, a fate that Paul, regarding the synagogues as Christ's potential spearheads, would wish to avoid.

It was the duty of the judges to estimate how much corporal punishment, up to the prescribed thirty-nine lashes, the culprit could take. Paul's physique was such that he was awarded the lot. Watched by the congregation he was bent and bound between two pillars.

The [rabbi], possibly the same who had taught him as a boy, solemnly tore at his robe until his torso was bare. The [official] picked up a heavy whip formed by a four-pronged

strap of calf hide with two prongs of ass hide, long enough to reach the navel from behind and above. He stood on a stone and with one hand, using "all his might," brought it down over Paul's shoulder to curl round and cut his chest. Thirteen lashes were counted, while a reader intoned curses from the Law: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord Thy God, then the Lord will make thy plagues wonderful . . ."

After the thirteenth on the chest the whipping was transferred to the back, thirteen hard strokes across one shoulder, thirteen across the other, cutting across weals already bleeding. The pain may be gauged by a description of flogging in early Australia from the autobiographical novel Ralph Rashleigh, for whom the first dozen strokes were "like jagged wire tearing furrows in the flesh, and the second dozen seemed like the filling of the furrows with molten lead . . . Sensations of intense and intolerable pain."

The synagogue elder in charge could stop the punishment if the prisoner collapsed or lost control of his bowels but such mercy can have been exercised seldom, for the scourger was expressly indemnified if the victim died. Paul endured to the end, tasting not only the agony he had inflicted on others but the sharing of his pain with Jesus.

Physically, he was marked for life ==>

Gal. 6:17 . . . I bear on my body the brand-marks of Jesus.

A 2d c. doc. from Asia Minor called The Acts of Paul and Thecla includes a descrip. of Paul: short in height, rather bald w/a long nose & a projecting or strong brow, & bowlegged – a deformity said to be common among men who have been severely flogged.

### **e. Picking up the story in verse 22**

22 But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that Jesus is the Christ.

## **G. Second half of the Book of Acts is dominated by the Apostle Paul**

### **1. Three missionary journeys that connect his epistles to history (including) Galatians**

Beatings; imprisonments; miracles; preaching; 1000s of mi traveled by land & sea; shipwrecks; souls added to t/CH & local CH's est.

### **2. AD 36 - Paul's First Visit to Jerusalem after his conversion**

Gal. 1:18 Then three years later I went up to Jerusalem to become acquainted w/Cephas, & stayed w/him fifteen days.

His preaching angers some Jews to t/point where they plot to take his life (Acts 9:29). He is soon sent by CH brethren to Caesarea & then back home to Tarsus (Acts 9:30).

### **3. AD 36 to 40 Paul travels back to his hometown of Tarsus and stays there 4 years**

Paul, in 30s, sort of drops out of history for a time. Perhaps he returned to share t/Gospel w/family & friends there.

Fact that we don't read of a work in Tarsus which Paul calls "no insig. city" may indicate that he wasn't well received.

There's no record in Acts of what he writes in 2 Cor 11:24: Five times I received from the Jews thirty-nine lashes.

But some scholars believe that some of these scourgings occurred while he was in Tarsus.

Barnabas travels to Tarsus seeking Paul's help with t/fledgling CH in Antioch. They journey from Tarsus back to Antioch & stay in the city for an entire year (Acts 11:25-26).

A 1st c. Prophet “Agabus” warns of an impending famine=> Acts 11:28 . . . Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius.

Tacitus, Suetonius and Josephus – all near contemp. historians, record food shortages at this time. A collection is taken for t/brethren in Judea which Paul & Barnabas deliver.

#### **4. First (of three) Missionary Journeys (Acts 13-14)**

##### **a. Paul and Barnabas return to Antioch**

Acts 13:1–3 1 NOW there were at Antioch, in the church that was there, prophets and teachers . . . 2 And while they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

From Syrian Antioch Paul, Barnabas and John Mark begin the first missionary journey. They travel to at least 8 cities or regions – including Galatia where that CH is est.

Back to A. where they stay for almost 3 yrs (Acts 14:26-28).

##### **5. The Conference in Jerusalem (Acts 15)**

Paul & Barnabas travel to Jerus. to meet w/other CH leaders regarding t/Judaizers (men from Judea) who were false teachers as it pertained to t/Law (circumcision). (Very signif. we’ll come back to t/Jerus. Council later in our study.)

T/men travel back to Antioch to update t/CH regarding t/decisions reached at t/Jerusalem Council (Acts 15:30-32).

## **6. Second Missionary Journey (Acts 15-18)**

**a. Paul takes Silas with him to Tarsus — from there they go to the cities of Derbe and Lystra**

### **(1) Timothy**

Paul meets Timothy, whom he calls his “true child in the faith” in 1 Tim 1:2.

In Acts 16 we’re told that Timothy was t/son of a Jewish mother & gentile father. Timothy joins Paul in t/journey.

### **b. Philippi**

They end up in Philippi where a CH is eventually est. T/1st Xn convert in Europe is Lydia of Philippi. Paul shares t/gospel of X & we read in Acts 16:14 that “the Lord opened her heart to respond” to Paul’s words.

It was there that Paul casts a demon out of a slave. T/slave's owners, who were making money off of her demonic powers, have Paul, along w/Silas arrested. They are beaten & thrown in prison w/their feet fastened in stocks.

Suffering; & what do they do? Pray & sing songs in praise to G. while rest of t/prisoners listened in to this strange concert. Suddenly there’s an earthquake, t/doors were opened and everyone’s chains fell off!

And Can It Be? (C. Wesley)

Long my imprisoned spirit lay,  
Fast bound in sin and nature’s night;

Thine eye diffused a quick'ning ray—  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free,  
I rose, went forth, and followed Thee.

When t/jailer saw t/prison doors opened, he draws his sword to kill himself, thinking that t/prisoners had escaped. Paul cries out: “Do not harm yourself, for we are all here!” The jailer falls at their feet asking, “What must I do to be saved?”  
31 They said, “Believe in the Lord Jesus, and you will be saved, you and your household.” He did; they did. This man’s family was added to t/CH at Philippi.

*They were transformed by same Jesus as we!*

### **c. Thessalonica and Berea are next**

They travel to Thessalonica & are forced to flee to Berea after a riot forms. The Bereans . . . more noble . . .

### **d. Paul then leaves for Athens (17:16)**

He’s stunned at t/idolatry there & he preaches at Mar’s Hill before t/Areopagus (a place & a people).

### **(1) Acts 17:22–34**

22 So Paul stood in the midst of the Areopagus and said, “Men of Athens, I observe that you are very religious in all respects. 23 “For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you. 24 “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people

life and breath and all things; 26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, 27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’

29 “Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.

30 “Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”

32 Now when they heard of the resurrection of the dead, some began to sneer, but others said, “We shall hear you again concerning this.” 33 So Paul went out of their midst. 34 But some men joined him and believed . . .

## **e. Chapter 18: Paul leaves Athens for Corinth**

### **(1) Aquilla and Priscilla**

There that he meets a man named Aquilla & his wife, Priscilla. They are also tent-makers. He stays w/them.

### **(2) Silas and Timothy and the Jews**

Silas & Timothy having been in Macedonia join him.

Meanwhile, as was his custom, Paul goes to t/synagogue to preach. After much resistance, he shakes t/dust from his feet vowing to concentrate on t/evangelization of t/gentiles.

However, (18:8) Crispus, t/leader of t/synagogue, believed in t/Lord w/all his household, & many of t/Corinthians when they heard were believing & being baptized. Cf. Acts 18:10.

Paul stays in the city for around 18 mos, during which time he's brought before t/Procounsel Gallio on trumped up charges. He's acquitted and freed to continue to preach.

### **f. The Second Missionary journey ends in chapter 18**

A sea voyage to Syria, then to Ephesus, from Ephesus another sea voyage to Caesarea, then down to Antioch.

## **7. Third Missionary Journey**

### **a. Galatia and Phrygia**

Paul revisits t/Galatian churches. He then goes to t/Phrygia province in order to strengthen believers there (Acts 18:23).

### **b. Back to Ephesus (around AD 55)**

He's there for a little more than 3 years (Acts 19:1-20).

### **c. The group travels back to Troas (Acts 20:6)**

At Miletus Paul sends a message asking that t/Ephesian elders come meet him. He warns about false teachers who will infiltrate t/CH: "savage wolves" (20:26-31).

### **d. Patar, Tyre, Caesarea**

He then sails to Patara & then to Tyre (21:1-4). After spending a wk in Tyre, he sails to Caesarea (21:5-6). While in t/city Paul stays in t/home of Philip t/evangelist for a few days. T/apostle then leaves for Jerus. (21:10-15).

### **e. Paul visits James in Jerusalem**

Goes to t/temple w/4 Jewish converts (21:18-26). His arrival at t/temple causes a riot to break out. A mob seizes Paul & begins to savagely beat him after he is dragged outside t/temple area. T/angry mob of Jews, however, disperses when Roman soldiers appear on t/scene. T/Romans arrest Paul & question him. T/apostle escapes being scourged when t/authorities discover he is a Rom. citizen.

Paul is eventually escorted out of Jerus. under Roman guard. He is taken to Caesarea where t/Gov. Felix keeps Paul as a prisoner for more than 2 years. When Porcius Festus replaces Felix as gov. in AD 60 t/case against Paul is reopened.

Paul, refusing t/offer to have his trial in Jer, requests his case be heard by Caesar. Festus agrees & sends him off to Rome.

Paul, along w/sev. other prisoners, boards a boat bound for Rome. T/ship runs into bad weather as it sails to reach t/port of Phoenix on t/western side of Crete. It is soon driven off course & out to sea. Unable to be controlled, t/ship drifts in t/Mediterranean for roughly 2 wks. It is abandoned by its 276 passengers when it runs aground off t/island of Malta (27:37-44).

### **f. Eventually arrives in Rome where he is under house arrest**

3 soldiers working 8 hour shifts guard him 24 hours per day. He is allowed a great deal of freedom & continues preaching t/Gospel. Time is fruitful: he writes t/letters of Eph.; Phil.; Col; Philemon (4 Prison Epistles)

#### **(1) Paul is acquitted and set free**

He then journeys to Crete (Titus 1:5). From Crete he travels to Nicopolis (Titus 3:12).

Under t/persecution of Rom. Emp. Nero, Paul is again arrested & imprisoned in Rome (right around AD 66).

Paul is in his 60s – an old man in those days.

### **8. John Pollock wrote a classic book on the life of the Apostle Paul**

Opposed, arrested, deserted, Paul would have been hurried by the Via Egnatia and the Adriatic to Rome, and flung into jail. Or he may have returned to Rome before arrest, since he mentions leaving Trophimus at Miletus and Erastus at Corinth as if they had been together on the journey westward. If so, intending a brief visit to encourage the decimated community in Rome he joined the underground existence of Christians who went about their normal affairs in daytime but gathered for preaching and prayer in the catacombs at night.

Paul was once more seized, shackled, and this time placed in rigorous confinement in Rome . . . He was among the felons in the Mamertine or an equally obnoxious dungeon, reached only by rope or ladder let through a hole in the floor above.

They put him on trial as one of those who had caused the Great Fire. If convicted, he would die as he might have died in Ephesus, as many Roman Christians had already died: driven into the arena to be torn in pieces by lions. . . . Paul must appear before Caesar in the great Basilica in the Forum where, besides the senators and consuls on the bench, and the depraved Nero whom all Rome now hated, a large crowd of spectators packed the galleries. Paul confidently expected Christians to testify on his behalf. He looked in vain. The Terror had driven them away. "At my first defense," he wrote to Timothy, "no one took my part; all deserted me.

May it not be charged against them! But the Lord stood by me and gave me strength to proclaim the word fully, that all the Gentiles might hear it. So I was rescued from the lion's mouth." Once again he had turned a court hearing into proclamation of the gospel, and his voice had carried to the farthest gallery. . . .

Of Paul's final trial nothing is known beyond a tradition that he was condemned by resolution of the Senate on the charge of treason against the divine Emperor.

They marched him out through the walls past the pyramid of Cestius which still stands, on to the Ostian Way toward the sea. Crowds journeying to or from Ostia would recognize an execution squad by the lictors . . . and the executioner carrying a sword, which in Nero's reign had replaced the axe; by the escort, 'and by the manacled criminal, walking stiffly and bandy-legged, ragged and filthy from his prison: but not ashamed or degraded. . . . No executioner was going to lose him the conscious presence of Jesus; he was not changing his company, only the place where he enjoyed it. Better still, he would see Jesus. Those glimpses—on the Damascus road, in Jerusalem, at Corinth, on that sinking ship; now he was going to see him face to face, to know even as he had been known.

They marched Paul to the third milestone on the Ostian Way, to a little pinewood in a glade, probably a place of tombs . . . where an abbey stands in his honor. He is believed to have been put overnight in a tiny cell, for this was a common place of execution. . . .

At first light the soldiers took Paul to the pillar. The executioner stood ready, stark naked. Soldiers stripped Paul

to the waist and tied him, kneeling upright, to the low pillar which left his neck free. Some accounts say the lictors beat him with rods; a beating had been the usual prelude to beheading but in recent years not always inflicted. If they must administer this last, senseless dose of pain to a body so soon to die, "Who shall separate us from the love of Christ? Shall tribulation . . . or sword?"

"I reckon that the sufferings of this present time are not worthy to be compared with"—the flash of a sword—"the glory." (flash/white light – much like Damascus / bookends Paul's Xn life).

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Much wrapped up in that one word – 1st word in Galatians "Paul"

Listen to how Paul sums up his experience in Phil chapt. 3:  
5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ.

8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him, and the power of His resurrection

and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead.

*Paul was transformed by same Jesus as we!*