

## PAUL'S DEFENSE BEFORE THE SANHEDRIN

(Acts 22:22-23:10)

- I. THE BIRTH OF THE CHURCH IN JERUSALEM (chapters 1-2)
- II. THE GROWTH OF THE CHURCH IN JERUSALEM (chapters 3-7)
- III. THE CHURCH'S WITNESS FOR CHRIST IN JUDEA, SAMARIA, AND SYRIA (chapters 8-12)
- IV. THE CHURCH'S WITNESS TO THE REST OF THE WORLD (chapters 13-28)

### A. Paul's Defense before the Jewish Crowd in Jerusalem (22:1-21)

### B. Paul's Defense before the Commander Claudius Lysias (22:23-29)

1. When Paul used the word "*Gentiles*," it ignited a firestorm; the point of \_\_\_\_\_ was that the apostle suggested that Gentiles could be evangelized \_\_\_\_\_ first \_\_\_\_\_ to the rites and traditions of Judaism. (v. 22a)
  
2. The Jewish crowd started screaming that they wanted Paul \_\_\_\_\_, and they \_\_\_\_\_ their clothes in disgust; this was the final \_\_\_\_\_ of the Gospel in Jerusalem, their fate was sealed for AD 70. (vv. 22b-23)
  
3. The commander who had saved Paul earlier saved him again; he most likely could not understand Aramaic, and thus he was \_\_\_\_\_ and \_\_\_\_\_ that Paul had only made things worse; he demanded that he be \_\_\_\_\_. (v. 24)
  
4. As Paul was being bound for flogging, he thought that this would be a good time to announce his \_\_\_\_\_, and this was then reported to the commander. (vv. 25-26)
  
5. Commander Claudius must have been \_\_\_\_\_ to find out that this little \_\_\_\_\_ troublemaker who spoke Aramaic and Greek was actually a Roman citizen. (vv. 27-28)
  
6. Upon hearing that he was a Roman, the soldiers who were about to violently scourge Paul, now quickly stepped \_\_\_\_\_ from \_\_\_\_\_; the Commander Claudius Lysias was also \_\_\_\_\_ at what they had done. (v. 29)

### C. Paul's Defense before the Jewish Sanhedrin (22:30—23:10)

1. Commander Lysias could not discern what caused the Jews to be so hostile towards this man; so he decided that Paul should appear before the Sanhedrin to \_\_\_\_\_ the \_\_\_\_\_. (v. 30)
2. The Sanhedrin did \_\_\_\_\_ open with any formal charges against Paul; instead, he opened the hearing by stating, "*Men and brethren, I have lived in all \_\_\_\_\_ before God until this day.*" (v. 1)
3. Ananias the high priest was so \_\_\_\_\_ at Paul's saying that he had "*lived in all good conscience*" he ordered the nearest Jewish council member to \_\_\_\_\_ Paul in the \_\_\_\_\_. (v. 2)
4. Because the high priest \_\_\_\_\_ his power and had Paul punched \_\_\_\_\_, the apostle prophetically stated that God would strike Ananias, and he called him a "*whitewashed wall*," meaning he was a \_\_\_\_\_. (vv. 3-5, cf. Matt. 23:27)
5. Having started out by offending the high priest, Paul \_\_\_\_\_ he was never going to receive a \_\_\_\_\_ trial by the Sanhedrin; he then \_\_\_\_\_ his tactics, he decided to divide the council over the doctrine of the resurrection. (vv. 6-9)
6. The Roman commander must have thrown up his hands in frustration, and once again he \_\_\_\_\_ Paul from being \_\_\_\_\_ by his accusers. (v. 10)

\* What can you personally apply from this passage?