

Saint paul: freedom in chains essay

[Design](#), [Fashion](#)



Saint Paul: Tried and jailed The great apostle had created many enemies among the Jewish community in the province of Corinth (Harry Tajra, 1989). The Jews in the area brought Paul before the Roman proconsul Gallio of Achaia (All About the Journey, 2008). The charges were, as cited in the Book of Acts , chapter 18, verses 12-17, accusing Paul before the proconsul of attempting to induce the people to practice their religion contrary to what is stated in their law (Tajra, 1989). But the proconsul quickly threw out the case, stating that the case does not concern facts about a criminal offense (Tajra, 1989).

The Jews were accusing Paul of violations related to the interpretations of their religious statutes, as cited in verse 14-16 of the same book and chapter (Bible Gateway, 2008). The instance of Gallio dismissing the case could be pictured as Gallio speaking at such a rapid pace that it did not afford the apostle any chance to make his defense, or apologia, which was considered an integral part of the jurisprudence in Roman law (Tajra, 1989). The objections raised as to the portrayal of the incident involving Paul and Gallio are not valid (Rainer Reisner, 1998). The procedure can be deduced to what is called *cognitio extra ordinem*, affording the governor the right to accept any new charges to accepted and tried before him (Reisner, 1998).

The Defense Tertullus, the counsel bought by the High Priest Ananias, was called to expound on the case against the apostle (Acts 24: 1-2) (Bible Gateway, 2008). The charges accused Paul of inciting a dissension among the Israelites, and desecration of the temple (v. 5-6) (Bible Gateway, 2008). The charges in essence were a discountenance hodge podge of political and religious offenses, mixed in a rather enigmatic fashion (Tajra, 1989). But for

the savvy of the proconsul, he was not awed or flabbergasted by the charges (Tajra, 1989).

The issue mainly rested in the ambit of the Hebrew Law, and not the offense of any Roman law (Tajra, 1989). The immediate dismissal of the charges against Paul may have stemmed not from the absence of any criminal instance in Paul's conduct, as the apostle expounded in his defense before the Roman Governor Felix (Acts 24: 11-12) (Bible Gateway, 2008). One may assume that the proconsul had an intense hatred of the Jews, a view that he shared with his brother, noted philosopher Seneca (Reisner, 1998). But in this display, the proconsul does recognize several of the Jew's points (Reisner, 1998).

The proconsul does recognize the legitimacy of the Jew's right to practice their beliefs, or *religio legitima*, but does not share in the sanctioning of the apostle and even is apathetic to attacks of the Jews on their own people because of these religious practices (Reisner, 1998). Also, the proconsul, in acquitting Paul, recognized that the law that was being cited in indicting Paul was the religious law, not the Roman law, which would have convinced Gallio to hear the case (Tajra, 1989). But as he himself declared, since the case was about the religious statutes, he was not interested in hearing them (Acts 18: 14-15) (Bible Gateway, 2008). In his defense, Paul refuted all the charges that were laid against him (Acts 18: 10-15) (Bible Gateway, 2008).

Paul declared that instead of disagreeing with the religious law, he even shares their affirmation in what is written in their law and the prophets, or the Mosaic law (Bible Gateway, 2008). He also refuted their charges that he

was inciting them to rebellion; he even points to the fact that he was accosted in the temple grounds, practising his religious duties as a Jew (Bible Gateway, 2008). As such, the proconsul dismissed the case and made them take up their case before the rulers of the synagogue in Corinth (Tajra, 1989). Paul's legacy After the dismissal of the case, Paul was kept under guard, since the apostle exercised his right as a Roman citizen, to appeal to the Emperor in Rome (Bible Gateway, 2008). The threat against the apostle was so great that he had to be transferred under armed guard to the palace at Caesarea (Bible Gateway, 2008). Here, in prison, he writes of his need for the prayers of the believers to continue his ministry (Bible Gateway, 2008). Here is the lesson learned.

All believers, be they great or small, are called to carry the light of the Gospel (Calvary Chapel). It is the calling for all to proclaim the Gospel. But the apostle recognizes that this act cannot be done without prayers. In the exhortation, the apostle asks the believers for prayers that he might continue in his ministry (Bible Gateway, 2008).

Hence, he is calling all believers to seek refuge in the power of God for the completion of his work (Bible Gateway, 2008). References All About the Journey. (2008). Saint Luke. Retrieved October 8, 2008, from [http://www.allaboutthejourney.org/saint-luke.](http://www.allaboutthejourney.org/saint-luke.htm)

htm Bible Gateway. (2008). Acts 18-12-17; Acts 24-26. Retrieved October 8, 2008, from [http://www.biblegateway.](http://www.biblegateway)

com/passage/? search= acts%2025;&version= 31; Calvary Chapel. (n. d.).
Ephesians. Retrieved October 8, 2008, from [http://www3.](http://www3.calvarychapel.com/library/henry-matthew/text/49-EPH.htm)

calvarychapel. com/library/henry-matthew/text/49-EPH. htmReisner, R.
(1998). Paul's early period.

Grand Raods, Michigan: Wm. B. Eerdmans Publishing. Tajra, H. W.
(1989).

The trial of St. Paul: a juridical exegesis of the second half of the Book of
Acts. Tuebeingen, Germany: Mohr SiebeckNote: Client required the use of
Scriptures cited in the Book of Acts, chapter 18, verses 12-17 and Acts
chapters 24-26. Verses were taken from the New International Version of
Scriptures. PICTURES FROM PRISONPictures of the Prison: Glimpse into
freedom(Name)(School)(Professor)(Course)(Paul's Jail in Philippi.

Source: Mark D. Roberts) Paul, along with his companion Silas, land in
prison because they drove out a Pythian spirit, or one that allows a person
powers of divination, out of a slave girl (Acts 16: 17) (Peter Lewis, Ron
Bolden & Wakefield Press, 2002). As the owners of the slave lost their chief
means of livelihood, her owners bought the two missionaries to the judges,
who sent them to jail (Burak Sansal, 2008). Jail during those times were
mainly detention facilities where prisoners were kept until the time they
were called for their cases to be heard (Grace Presbyterian Church, 2007). In
the days of Paul, the cells were usually dark, where the prisoners were
chained by their feet (Grace, 2007). Tradition identifies an ancient
Roman cistern as the probable detention facility that kept Paul (Biblical

Tours, 2008). The cistern can be found east of what has been designated as Basilica A, north of the present day road (Biblical, 2008). Here, the apostle would have endured the pain of having their feet manacled as additional security precautions (Grace, 2007).

The jails were divided into two areas, an upper and inner prison (Grace, 2007). (Jail In Caesarea Martima. Source: Flickr). Archaeological activities centering around the area of the Praetorium have revealed a large complex, inclusive of the law court and the judgement, or bema, seat (Patrich). However, the recovery and identification of the prison has been left unattended (Patrich). The prison was presumed to be located near the law courts (Patrich). As in the case in Philippi, an underground cistern was built under the courtyard, which was later then converted in to a large prison space (Patrich).

The need to convert the cistern prison was evident in writings that spoke of the overflow of prisoners, from robbers to Christians being forced to renounce their faith (Patrich). The Mamertine Prison (Mamertine Prison. Source: Reason to Believe). Constructed in 7 BC, the prison was constructed to detain prisoners and political opponents to Roman authority (Encarta, 2008). The conditions of the prisoners is that they would be confined in very tight and poorly lit conditions (Encarta, 2008). The prison, built under the city's sewers, consisted of a large network of dungeons for the detention of the prisoners (Encarta, 2008). References Flickr.

(n. d.). Holy Land. Retrieved October 9, 2008, from [http://www.flickr.com/photos/frjohnt/430447503/Grace Presbyterian Church](http://www.flickr.com/photos/frjohnt/430447503/Grace%20Presbyterian%20Church). (2007).

Plunge into worship. Retrieved October 9, 2008, from http://takingtheplunge.org/index.php?option=com_content;task=view;id=38;Itemid=33Lewis, P., Bolden, R.

; Wakefield Press. (2002). The pocket guide to Saint Paul. Adelaide: Wakefield PressMSN Encarta. (2008).

Prison. Retrieved October 9, 2008, from http://encarta.msn.com/encyclopedia_761573083_6/Prison.htmlPatrich. J. (n. d.

). The martyrs of Caesarea. Retrieved October 9, 2008, from http://www.christusrex.org/www1/ofm/sbf/Books/LA52/LA52321Patrich_Caesarea.pdf.

Reason to Believe. (2007). Colosseum, Roman Forum, Mamertine Prison. Retrieved October 9, 2008, from http://reasontobelieve.blogspot.com/2007_01_01_archive.htmlRoberts, M.

D. (2007). How does God guide us? Retrieved October 9, 2008, from <http://www.markdroberts.com/htmlfiles/resources/howdoesgodguide.htm>Sansal, B. (2008).

The apostle Paul. Retrieved October 9, 2008, from <http://www.allaboutturkey.com/paul.htm>United Nations Educational, Scientific, and Cultural Organization. (2003). Archaeological site of Philippi.

Retrieved October 9, 2008, from <http://whc.unesco.org/en/tentativelists/1788/>;

<https://assignbuster.com/saint-paul-freedom-in-chains-essay/>