

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

WARNINGS ON THE JOUNEY TO JERUSALEM - VS.1-14

Act 21:1 Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following day to Rhodes, and from there to Patara.

Act 21:2 And finding a ship sailing over to Phoenicia, we went aboard and set sail.

Act 21:3 When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo.

Act 21:4 And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

Act 21:5 When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.

Act 21:6 When we had taken our leave of one another, we boarded the ship, and they returned home.

Act 21:7 And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

Act 21:8 On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Act 21:9 Now this man had four virgin daughters who prophesied.

Vs. 1-2 PAUL AT TYRE - Are you following him? He took a ship at Miletus and they sailed down to the southern coast of Asia Minor to Patara. There they changed ships. Now he is headed for Tyre on the seacoast north of Caesarea. It was actually on the coast of Israel in what was ancient Phoenicia. Today that is Lebanon.

V. 3 We landed at Tyre - That there should be Christians there was foretold, Psa 87:4. What we read in that psalm of the Philistines and Ethiopians also may be compared with Act 8:40; Act 27:4.

V. 4 “seven days” - In order to spend a Sabbath with them. Who told Paul by the Spirit - That afflictions awaited him at Jerusalem. This was properly what they said by the Spirit. They themselves advised him not to go up.

V. 5 A lovely thing that Paul did here. Paul and the people with him kneeled down there on the shore and prayed. Friend, the best position to be in while praying is kneeling. However, you can pray in any posture and anywhere. But the most appropriate posture when we come into the presence of Almighty God is to kneel.

Vs. 6-7 We don't know why Paul didn't stay there longer than that. You will notice the marvelous reception given to him and the number of believers in all these various places at that time. There must have been millions of believers in the Roman Empire by the end of the first century.

V. 8 We that were of Paul's company...Came unto Caesarea - This was Caesarea of Palestine, already sufficiently described, See on Act 8:40 (note). Philip the evangelist - One of the seven deacons, who seems to have settled here after he had baptized the eunuch. See on Act 8:40 (note).

V. 9 Philip was an evangelist. The word literally means "one who announces good tidings." This verse shows that women did occupy a prominent place in the church. These particular women had the gift of prophecy. The New Testament had not been written as yet; so the gift of prophecy was needed in the early church.

v.3 This would have been Paul's first contact with the believers in Tyre, though it is likely that his persecution of the Jerusalem believers helped to get this church started (Act 11:19).

v. 4 What about the messages of the Holy spirit through prophets? Are we to blame Paul for his obstinacy or adore him for his unshakeable resolve?

Act 21:4 And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

Act 21:11 When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Instead of accusing Paul of compromise, we ought to applaud him for his courage. Why? Because in going to Jerusalem, he took his life in his hands in order to try to solve the most pressing problem in the church: the growing division between the “far right” legalistic Jews and the believing Gentiles. Ever since the Jerusalem Conference (Act 15:1-41), trouble had been brewing; and the legalists had been following Paul and seeking to capture his converts. It was a serious situation, and Paul knew that he was a part of the answer as well as a part of the problem. But he could not solve the problem by remote control through representatives; he had to go to Jerusalem personally.

v.8 The men stayed with Philip, one of the original deacons (Act 6:1-6) who also served as an evangelist (Act 8:5). It was now some twenty years since he had come to Caesarea and made it his headquarters (Act 8:40). Since Philip had been an associate of Stephen, and Paul had taken part in Stephen's death, this must have been an interesting meeting.

ACTS – CHAPTER 21

OBSERVATION

Act 21:10 *And as we stayed many days, a certain prophet named Agabus came down from Judea.*

Act 21:11 *When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.' "*

Act 21:12 *Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.*

Act 21:13 *Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."*

Act 21:14 *So when he would not be persuaded, we ceased, saying, "The will of the Lord be done."*

PAUL URGED TO MAKE PEACE - VS.15-25

Act 21:15 *And after those days we packed and went up to Jerusalem.*

Act 21:16 *Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.*

Act 21:17 *And when we had come to Jerusalem, the brethren received us gladly.*

Act 21:18 *On the following day Paul went in with us to James, and all the elders were present.*

Act 21:19 *When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry.*

Act 21:20 *And when they heard it, they glorified the Lord. And they said to him, "You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law;*

INTERPRETATION

Vs. 10-11 The Holy Spirit is revealing to Paul what will happen to him when he goes up to Jerusalem. It is as though He is saying, "Paul, this is what you are going to face. Are you willing to do it?" God doesn't want Paul to feel that He let him stumble unwittingly into a trap. Paul knows what awaits him, and he still is perfectly willing to go. Actually, this prophet is not telling him anything new. Back in chapter 20, when he was still in Asia

Minor, he already knew that bonds and afflictions waited for him.

V. 12 Both we, (his fellow travelers,) and they of the place, besought him not to go up to Jerusalem - St. Paul knew that this prediction had the force of a command. They did not know this.

V. 13 Breaking my heart - For the apostles themselves were not void of human affections. I am ready not only to be bound, but to die - And to him that is ready for it, the burden is light.

V. 14 And when he would not be persuaded - This was not obstinacy, but true Christian resolution. We should never be persuaded, either to do evil, or to omit doing any good which is in our power; saying, the will of the Lord be done - Which they were satisfied Paul knew.

V. 15 We took up our baggage; which probably went by sea before. What they took with them now in particular was the alms they were carrying to Jerusalem, Act 24:17.

V. 16 The disciples brought us to one Mnason, a Cyprian, an old disciple - He was a native of Cyprus, but an inhabitant of Jerusalem, and probably one of the first converts there.

V. 17 Notice that when the apostle Paul came to Jerusalem, the church that was there received him gladly.

V. 18 What a glorious reception by the church in Jerusalem! He is a veteran now, friend. He has been in the ministry of the Lord Jesus Christ, and he bears in his body the marks of the Lord Jesus.

V. 19 Declared particularly, etc. - He no doubt had heard that they were prejudiced against him; and, by declaring what God had done by him among the Gentiles, showed how groundless this prejudice was: for, were he a bad man, or doing any thing that he should not do, God would not have made him such a singular instrument of so much good.

V. 20 they glorified the Lord, etc. — constrained to justify his course, notwithstanding the Jewish complexion of the Christianity of Jerusalem.

APPLICATION

Christ is Enough - Hillsong Music

Christ is my reward/ And all of my devotion/ Now there's nothing in this world/ That could ever satisfy/ Through every trial My soul will sing/ No turning back/ I've been set free.

Christ is enough for me/ Christ is enough for me/ Everything I need is in You/ Everything I need.

Christ my all in all/ The joy of my salvation/ And this hope will never fail/ Heaven is our home/ Through every storm/ My soul will sing/ Jesus is here/ To God be the glory.

Christ is enough for me/ Christ is enough for me/ Everything I need is in You/ Everything I need.

I have decide/ to follow Jesus/ No turning back/ No turning back (2x)

The cross before me/ The world behind me/ No turning back/ No turning back/ (2x)

Christ is enough for me/ Christ is enough for me/ Everything I need is in You/ Everything I need. (2x)

I have decide/ to follow Jesus/ No turning back/ No turning back (3x)

Act 21:21 but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs.

Act 21:22 What then? The assembly must certainly meet, for they will hear that you have come.

Act 21:23 Therefore do what we tell you: We have four men who have taken a vow.

Act 21:24 Take them and be purified with them, and pay their expenses so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the law.

Act 21:25 But concerning the Gentiles who believe, we have written and decided that they should observe no such thing, except that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual immorality."

ARRESTED IN THE TEMPLE - VS.26-36

Act 21:26 Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

Act 21:27 Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him,

Act 21:28 crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place."

Act 21:29 (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.)

Act 21:31 Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar.

Act 21:32 He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

V. 21 They have been informed concerning you, that you teach the Jews - not to circumcise their children, nor to walk after the customs - Of the Mosaic law. And so undoubtedly he did. And so he wrote to all the Churches in Galatia, among whom were many Jews. Yes, and James himself had long before assented to Peter, affirming before all the apostles and all the brethren, Act 15:10. That this very law was a yoke which (said he) neither our fathers nor we were able to bear - Amazing! that they did not know this!

V. 22 What is it therefore - What is to be done? The multitude must needs come together - They will certainly gather together in a tumultuous manner, unless they be some way pacified.

V. 23 Therefore - To obviate their prejudice against thee: do this that we say to thee - Doubtless they meant this advice well: but could Paul follow it in godly sincerity? Was not the yielding so far to the judgment of others too great a deference to be paid to any mere men?

V. 24 Ought he not, without any reverence to man, where the truth of God was so deeply concerned, to have answered plainly, I do not keep the Mosaic law; neither need any of you. Yea, Peter does not keep the law. And God Himself expressly commanded him not to keep it; ordering him to go in to men uncircumcised, and to eat with them, Act 11:3, which the law utterly forbids.

V. 25 As touching the Gentiles - See the notes on Acts 15:1-21 (note), and the additional observations at the end of that chapter.

V. 26 Yielding his own judgment to their advice, which seemed to flow not out of spiritual but carnal wisdom; seeming to be what he really was not: making as if he believed the law still in force.

Declaring - Giving notice to the priests in waiting, that he designed to accomplish the days of purification, till all the sacrifice should be offered, as the Mosaic law required, Num 6:13.

V. 27 PAUL IN THE TEMPLE AT JERUSALEM As mobs generally do, this mob acts on assumption and misinformation.

V. 28 Against the people - The Jewish nation; and the law - Of Moses; and this place - The temple. Yes, and has even brought Greeks into the temple - They might come into the outer court. But they imagined Paul had brought then into the inner temple, and had thereby polluted it.

Vs. 29-32 Notice their bitterness and hatred of Paul. They hate him because he is teaching that one does not need to go through the Mosaic system to be saved. Paul is right in following one of the customs of his people if he wants to. He is trying to win his own people. Although it didn't accomplish the purpose that he had in mind, I think it accomplished a God-given purpose. The mob would have killed Paul if the captain and the soldiers had not intervened.

Vs. 22-24 Did Paul seriously compromise his position "Christ alone" in agreeing to go through the purification with the four men?

The leaders suggested that Paul demonstrate publicly his reverence for the Jewish Law. All they asked was that he identify himself with four men under a Nazarite vow (Num 6:1-27), pay for their sacrifices, and be with them in the temple for their time of purification. He agreed to do it.

If it had been a matter involving somebody's personal salvation, you can be sure that Paul would never have cooperated; for that would have compromised his message of salvation by grace, through faith.

But this was a matter of personal conviction on the part of Jewish believers who were given the freedom to accept or reject the customs.

v. 38 "*are you not the Egyptian*"? - That Egyptian was probably a Jew who resided in Egypt. Josephus has given an account of this Egyptian which strikingly accords with the statement here recorded by Luke. See Josephus, *Antiq.*, book 20, chapter 8, section 6, and *Jewish Wars*, book 2, chapter 13, section 5. The account which he gives is, that this Egyptian, whose name he does not mention, came from Egypt to Jerusalem, and said that he was a prophet, and advised the multitude of the common people to go with him to the Mount of Olives. He said further that he would show them from thence how the walls of Jerusalem would fall down: and he promised them that he would procure for them an entrance through those walls when they were fallen down. Josephus adds (*Jewish Wars*) that he got together 30,000 men that were deluded by him; "these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place. But Felix, who was apprised of his movements, marched against him with the Roman soldiers, and defeated him, and killed 400 of them, and took 200 alive. But the Egyptian escaped himself out of the fight, but did not appear anymore." It was natural that the Roman tribune should suppose that Paul was this Egyptian, and that his return had produced this commotion and excitement among the people.

Act 21:33 *Then the commander came near and took him, and commanded him to be bound with two chains; and he asked who he was and what he had done.*
Act 21:34 *And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks.*
Act 21:35 *When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob.*
Act 21:36 *For the multitude of the people followed after, crying out, "Away with him!"*

ADDRESSING THE JERUSALEM MOB - VS.37-40

Act 21:37 *Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He replied, "Can you speak Greek?"*
Act 21:38 *Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?"*
Act 21:39 *But Paul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people."*
Act 21:40 *So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to them in the Hebrew language, saying,*

V. 33 PAUL BOUND IN CHAINS - This captain did not know Paul at all. He didn't cry out, "Oh, this is Paul, the great Apostle to the Gentiles." He wasn't looking upon him like that at all. He didn't know who he was and actually thought that he had committed some crime; so he put him in chains.
 Vs. 34- 35 Since the captain couldn't learn anything from the mob, he took Paul to the castle in order to find out what the charge was against him. The mob was not willing to settle for anything less than the death of Paul.

V. 36 *Away with him* - That is, Kill him; dispatch him! for so much this phrase always means in the mouth of a Jewish mob. See on Luk 23:18, and Joh 19:15.

V. 37 As Paul was about to be brought into the castle - The wisdom of God taught to make use of that very time and place.

V. 38 He thought that Paul was a mob leader, one of the protesters taking a mob out into the country.

V. 39 Paul speaks Greek, but he informs the captain that he is a Jew. When the captain learns who Paul is, he says, "Well, sure. I didn't know who you were. Go ahead and speak to them."

V. 40 Although Paul speaks to the commander in Greek, when he addresses this Jewish mob, he speaks in their native tongue, Hebrew. And the minute he begins to address them in Hebrew, the language they love and understand, they listen to him.

Paul's entire time in Jerusalem was one filled with serious misunderstandings, but he pressed on. Perhaps at this point some of his friends were saying, "We told him so! We warned him!" For Paul and his associates, it may have looked like the end of the road, but God had other plans for them. Paul would witness again and again, and to people he could never have met had he not been a Roman prisoner. God's missionary did get to Rome — and the Romans paid the bill!
 That's what happens when God's people are willing to be daring!

Questions:

1. Vs. 4 & 11 – Do you think the Holy Spirit is in contradictions with
19:21 – purposed in the Spirit to go to Jerusalem vs. *19:4 & 11 –*
v. 4 They told Paul through the Spirit not to go up to Jerusalem.
v.. 11 When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'
2. v. 4 What about the messages of the Holy spirit through prophets? Are we to blame Paul for his obstinacy or adore him for his unshakeable resolve?
3. Describe when you think it's appropriate to say, "*The will of the Lord be done.*"
4. Vs. 22-24 Did Paul seriously compromise his position in "Christ alone" in agreeing to go through the purification with the four men?
5. Following purification with the four men, where did Paul go with them? (v. 26) How many days were the days of purification? (v. 27) What Gentile man did the Jews suppose that was taken in to the temple? (v. 29) What did the Jews do to Paul at that time? (v. 27)
6. After the city was disturbed by this false accusation, what did the mob attempt to do to Paul? (vs. 30-31) What was the Romans' initial response from the Antonio Fortress? (v. 31-32)
7. What was the first thing the commander did to Paul? (v. 33) When the commander could not ascertain the truth, where did they attempt to take Paul? (vs. 34-35) How violent was the mob against Paul at this point? (v.35)
8. v. 36 "*Away with Him!*" What does that remind you of? (*Luke 23:18;John 19:15*)
9. As Paul began his passionate, evangelistic message to his fellow Jews, describe the silence that fell upon the crowd. Does that seem unusual to you? (v. 40) In what language did Paul speak to them? (v. 40)