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In the book of Romans Paul declared there in Chapter 9 that he would be willing to be a curse, that means go to hell, if it would mean the salvation of the Jews his countrymen.

Paul so desperately wanted to go and be effective in the midst of his countrymen but when he was called and converted it was made very clear to him that his ministry was to be primarily to the Gentiles there in Chapter 9 at the time of his conversion he was told very clearly by the Lord that he was to minister to the Gentiles and secondarily to Kings, people in authority and finally to the children of Israel.

It took 13 plus years for Paul to come to terms and minister to the Gentiles. after Paul's been ministering effectively for years up in the region of Asia minor Gentile country turkey and on up into Europe Macedonia Greece, something in him is still gnawing or pulling at him and he still wants to go to Jerusalem. It just seems as though he can't get it out of his system and so here he is headed towards Jerusalem we saw in our study last time that in Chapter 20 he told the brothers at Ephesus I'm going to Jerusalem then there's a warning verse 23 of Chapter 20 the bonds and afflictions are waiting for me in Jerusalem but he still going Paul is a guy that once he gets something in his mind when something is on his heart you just don't stop the guy, so here he goes to Jerusalem.

Our study in Acts today is to be in Chapter 21. Which describes Paul's unwavering determination to get the gospel into the hearts of the Jews. Paul as he is taken prisoner in Rome and Jerusalem then makes an defense there before the Sanhedrin and make a defense before [Festus](#).

Let me give you a brief outline in the next few chapters.

21 through 23:30 is Paul going and ending up in Jerusalem  
23:31 through 26:32 Paul in Caesarea by the sea  
and then chapters 27 and 28 are going to be Paul on his way to Rome.

We are closing out the book of acts now with Paul as he really fulfills his call and destiny. Remember when [Ananias](#) question the Lord about going to Paul and the Lord told Ananias he's gonna speak for me before the kings. That's going to become fulfilled now in the closing days of Paul's life. God let him witness for Jesus to some of the highest government officials of the Roman Empire.

### [Act 21:1](#)

[And when we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara.<sup>\[fn\]</sup>](#)

**Parted from them- Literally "torn from them" Have a any close friends?**

**Cos-** the island measures 40 by 8 kilometers (25 by 5 miles) It was here he took shore leave for the night.

**Rhodes-** The [Colossus of Rhodes](#) was considered to be one of the [Seven Wonders of the Ancient World](#). This giant bronze statue was documented as once standing at the harbour. It was completed in 280 BC and destroyed in an [earthquake](#) in 224 BC. No trace of the statue remains today.

**Patara-** [Nicholas of Myra](#) was born at Patara in ca. 280. He is believed to have died on December 6, 343. Saint Nick.

[Act 21:2](#)

And having found a ship crossing to [Phoenicia \(related scripture\)](#), we went aboard and set sail.

**-Hitch Hiking Aircraft**

[Act 21:3](#)

When we had come in sight of [Cyprus](#), leaving it on the left we sailed to [Syria](#) and landed at [Tyre](#), for there the ship was to unload its cargo.

so he's moving his way southward from Asia minor on down towards the coasts of Israel where he will eventually dock at that seacoast city Caesarea he's headed down now you can see this on a map in the back of your Bible.

[Act 21:4](#)

And having sought out the disciples, we stayed there for seven days. And through the Spirit they were telling Paul not to go on to Jerusalem.

We are not told how a church was planted in Tyre, but there were **disciples** there. As was the custom, sojourners would normally hang out by the town square or by the gate [Gen 19:1](#) However, when Paul makes it to Tyre when he gets there the boat stopped seven days of getting rid of the old cargo and then taking on the new cargo. Paul was traveling not on a cruise ship but he was traveling on a cargo carrier now when he came to Tyre having a seven-day break it certainly would seem justifiable for Paul to say I'm tired and I deserve a break. No he says, I want to be with the brothers I desire fellowship it's always cool that no matter where you go no matter where you're traveling to or where you find yourself that there's always a group of brothers and sisters that you can relate to and be refreshed.

You know how it is, when you go on vacation when you're out of town when you're in another spot the thought that so often comes in the believer as well this is a good time just to sort of take a break from church and you wonder why you end up fighting on your vacation why you're mad out at your spouse, why it's not working right. when you're away for the weekend find a fellowship to go to you will be blessed God will honor you and you'll be amazed at finding brothers and sisters were ever you go might be a different flavor a different style but man you'll be exceedingly blessed that's what Paul did he went and he found out where the disciples were and he carried with them what did they say to him they said through the Spirit verse four not to go to Jerusalem don't go all these brothers whom he sought out reiterated the warning don't go in the spirit they prophesied don't go

**And through the Spirit ...**

Apparently, among the disciples at Tyre, some prophesied of the danger that awaited Paul in Jerusalem, something that he had been warned about before in several other places ([Acts 20:22-23](#)) It would seem that the specific warning was of the Spirit, however, **[4] not to go up to Jerusalem** was a human interpretation of the Holy Spirit's prophecy of the danger that awaited Paul.

[Act 21:5](#)

When our days there were ended, (there was a boat to catch) we departed and went on our journey, and they all, with wives and children, accompanied us until we were outside the city. And kneeling down on the beach, we prayed

Days were ended vacations over- After being refreshed, it seemed right to continue the journey once again. Notice here that even though the disciples did not agree with Paul about him going to Jerusalem, if you would, with the entire family kneeling and praying. Unashamed of what others on the beach thought.

Examples of public baptisms, meal praying etc...

#### [Act 21:6](#)

**and said farewell to one another. Then we went on board the ship, and they returned home.**

as they went home these wives and children of the men do you think any of them were saying boy this was a waste of time walking all this way to pray for Paul and be with Paul and we could've had family time...I don't think anyone wife children or husband complained about the time & energy they took to travel with Paul and pray for Paul and be a witness on the beach their entire family and so they were there and Paul now seeing your mind's eye having been prayed for sharing time with those people even though they had warned him not to go he still says it's needful and saying farewell they express their love to him and off he sails.

#### [Act 21:7](#)

**When we had finished the voyage from Tyre, we arrived at Ptolemais, and we greeted the brothers and stayed with them for one day. [Act 21:8](#) On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. [Act 21:9](#) He had four unmarried daughters, who prophesied.** Now a devoted father

#### **Philip the Evangelist (one of the 7)**

Philip bore a [Greek name](#). He is first mentioned in the Acts of the Apostles ([6:5](#)) as one of "[Seven Deacons](#)" who were chosen to attend to certain temporal affairs of the [church in Jerusalem](#) in consequence of the murmurings of the [Hellenists](#) against the [Hebrews](#).

After the martyrdom of [Stephen](#) he went to "the city of [Samaria](#)", where he preached with much success, [Simon Magus](#) being one of his converts. He afterwards was told by an [angel of the Lord](#) to go to the road between Jerusalem and [Gaza](#). There he instructed and baptized the [Ethiopian eunuch](#); next he was "caught away" by the Spirit and "found at Azotus" ([Ashdod](#)), and then "pass[ed] through he preached in all the cities till he came to Caesarea" (Acts 8).

Philip being among those who scattered because of the persecution that Paul was causing to come down on the Christians now 20 years later here comes Paul knocks on the door and it's the house of Philip and he stays with them. I wonder what they said when they first encountered each other face-to-face. How are you doing what's happening I saw you 20 years ago, holding the coats of those who were killing my friend thanks. Actually, I think they were able to embrace each other realizing that that which was behind them was buried underneath the blood of Calvary and they must've enjoyed each other immensely he came there stayed with them in this house of Philip and his four daughters it was a very focused family these four daughters were virgins who did prophesy they were spiritual women it was a godly home Philip a character worth considering we see him as one who was a dedicated worker in the church acts chapter 6 he was a deacon serving tables taking care of widows and after that he was a dynamic preacher in the world acts chapter 8 where he was preaching in Samaria and a revival was happening not only was he a dedicated worker in the church a dynamic preacher in the world but now we see them as a devoted father in the home raising these daughters into women who were prophetess says or did prophesy spiritual women and Paul came in and stayed with them and tarry there verse 10 says many days many days who

would've think it that Paul and Philip would be hanging out together? Because of Jesus Christ only then was this possible.

Here some years afterwards, according to [Acts 21:8–9](#), where he is described as "the evangelist" (a term found again in the [New Testament](#) only in [Ephesians 4:11](#); [2 Timothy 4:5](#)), he entertained [Paul the Apostle](#) and his companion on their way to Jerusalem;

#### [Act 21:10](#)

**While we were staying for many days, a prophet named Agabus came down from Judea.**

According to extra-biblical tradition, Agabus appears to have been a resident of [Jerusalem](#). He is said to have been one of the seventy disciples, mentioned in the Gospel of Luke, commissioned to preach the gospel.<sup>[1]</sup> It is said that Agabus was with the twelve apostles in the upper room on the day of [Pentecost](#).<sup>[2]</sup> According to [Acts 11:27-28](#), he was one of a group of [prophets](#) who travelled from [Jerusalem](#) to [Antioch](#). Agabus had received the gift of prophecy, and predicted a severe [famine](#) which the author of Acts says occurred during the reign of the [Roman Emperor Claudius](#).<sup>[3]</sup>

Now we see here according to Acts [21:10-12](#), 'a certain prophet', ([Greek](#): τῆς) named Agabus met [Paul the Apostle](#) at [Caesarea Maritima](#) in 58 AD. He was, according to the [Jamieson-Fausset-Brown Bible Commentary](#), 'no doubt the same' Agabus as had been mentioned in [Acts 11:27-28](#),<sup>[4]</sup> and [Heinrich Meyer](#) stated that 'there is no reason against the assumed identity of this person with the one mentioned in Acts 11:28.<sup>[5]</sup> Agabus warned Paul of his coming capture; he bound his own hands and feet with Paul's belt to demonstrate what would happen if he continued his journey to Jerusalem, stating the message of the [Holy Spirit](#):

#### [Act 21:11](#)

**And coming to us, he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews[fn] at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"**

Paul, however, would not be persuaded to stay away.<sup>[3]</sup>

Agabus' symbolic action has been compared <sup>[6]</sup> with the Jewish prophet [Jeremiah](#):

Thus the LORD said to me, "Go and buy yourself a linen waistband (underwear) and put it around your waist, but do not put it in water." So I bought the waistband in accordance with the word of the LORD and put it around my waist ... For as a belt is bound around the waist, so I bound all the people of Israel and all the people of Judah to me,' declares the LORD, 'to be my people for my renown and praise and honor.<sup>[7]</sup>

Tradition says that Agabas went to many countries, teaching and converting many. This moved the Jews of Jerusalem to arrest him, and they tortured him by beating him severely, and putting a rope around his neck. He was dragged outside the city and stoned to death.<sup>[2]</sup> Maas says he was martyred at Antioch.<sup>[3]</sup>

From <<https://en.wikipedia.org/wiki/Agabus>>

#### [Act 21:12](#)

**When we heard this, we and the people there urged him not to go up to Jerusalem.**

[Act 21:13](#)

**Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.”**

Jesus knew he would be taking on the sins of the world, facing great turmoil. He did not shrink back. God is on the throne.

[Mat 17:22](#)

Now while they were staying[fn] in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men,

[Mat 17:23](#)

“and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.

[Mat 20:18](#)

“Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,

[Act 21:14](#)

**And since he would not be persuaded, we ceased and said, “Let the will of the Lord be done.” [Act 21:15](#)  
After these days we got ready and went up to Jerusalem.**

because that's what they did not only committing him in the hand of the Lord but they took after that verse 15 they took up the baggage with Paul and they went to Jerusalem they didn't just say okay Paulette your trip good luck see you later but they actually carried the baggage of Paul's decision and went with him no way that the will of the Lord would be done fabulous day it is in the life of any sister any brother when you can just let go things and say hey Lord I know you're on the throne you're in control and so I just committed to you now where's the bags that I can help carry even if I don't agree with the direction that this brother or sister is moving in while that's love the way it should be what Jesus did for me when he carried my baggage my sin he carried the cross the result of my sin and rebellion and stupid decisions if he carried the cross for me so too we are to bear each other's burdens that's what they're doing here okay Paul they ceased from arguing and they said let's start traveling

[Act 21:16](#)

**And some of the disciples from [Caesarea](#) went with us, bringing us to the house of [Mnason of Cyprus](#), an early disciple, with whom we should lodge.**

Mnason is recorded as providing lodging to Paul and "certain of the disciples of Caesarea" ([KJV](#)), when they were travelling with a collection for the church in Jerusalem at the end of Paul's [third missionary journey](#) in AD 57. The location of Mnason's house is not explicitly mentioned on the text, and may have been either in Jerusalem or in a village en route to the city (the journey itself was between 60 and 70 miles, so would have taken at least two days).<sup>[1]</sup>

Let's pick up then with Paul just coming to Jerusalem in verse

[Act 21:17](#)

When we had come to Jerusalem, the brothers received us gladly

This was a good sign. They had been worried about the relationship and the fellowship between the Jewish church and the Gentile church. What was Paul doing? Paul had brought a large contribution with them from the Gentile church and you know nothing is said about that. In this chapter many Greeks believing Greeks church members but from Greek speaking countries with him we learned that several chapters earlier it was exciting and they were hardly welcomed by some of the Jerusalem brothers. They never did say thank you, not only that but they were telling Paul what he should do.

Act 21:18

On the following day Paul went in with us to James, and all the elders were present.

This is the leadership of the Jerusalem church, James according to the half-brother of Jesus he is the author of the book in the Bible known as James. He was a very respected man in both the Jewish and the Christian community they called him James the **jet**. He was the figure in the Jerusalem Council of Acts 15 at that meeting they took away the burden of Judaism from the Gentile converts. and all the elders that I spent in which this is the Jewish geese of the term elders about the early church itself at the synagogue we live in the Old Testament going back to Moses and Jethro that there were tribal leaders noted elders have a confusion here in the New Testament because back in chapter 20 verse 17 mentions the Ephesian elders but down in verse 28 are also called bishops so what we happy we have to term Mitterrand and Episcopal are presently Roy and Episcopal Mitterrand is a great time that translates the Hebrew term for elders here it's used in the Old Testament then of older leaders in the church but in acts 20:17 is the men were pastors but they were the Old Testament elders that respected in the community But this term is synonymous Elder and Bishop are synonymous in their Greek usage is five pastors to places asked 20:17 28 and Titus chapter 1 verses five and seven this is the Old Testament stance of the term elder

Act 21:19

After greeting them, he related one by one the things that God had done among the Gentiles through his ministry.

Paul first greeted them and then gave him a detailed account of what God has done.

"In the Greek this has the sense of recounting every single thing." Paul told these Christians from a Jewish background everything God had done in his missionary efforts.

It was that same thing back in chapter 15:12 and so he was showing them what God had done.

Act 21:20

And when they heard it, they glorified God. And they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed. [big problem] They are all zealous for the law,

how many thousand believers are now with me 10,000? I don't know many thousand obviously, several thousand of the Pharisees came to the Lord they are among the Jews all of them are zealous for the law, that seems to imply their background is more the legalistic nature, that was characteristic of the Pharisees. Maybe with a tone of "oh Yah, well there were thousands here that got saved while you are out preaching to the gentiles. Anyway, the Jews....

Act 21:21 and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or walk according to our customs.

Explain 'benefit of the doubt' to give someone the *benefit of the doubt*. to decide that you will believe someone, even though you are not sure that what the person is saying is true:

The Christian community of Jerusalem heard bad, false rumors about Paul. They heard that he had become essentially anti-Jewish, and told Jewish Christians that it was wrong for them to continue in Jewish laws and customs. Totally out of Paul's character.

i. Based on [Romans 14:4-6](#), it seems that Paul didn't have a problem with Jewish Christians who wanted to continue to observe old customs and laws. It seems that he himself did so sometimes, such as when he took and fulfilled a vow of consecration in [Acts 18:18-21](#) (probably a [Nazirite vow](#)). Paul seemed fine with this, *as long as they didn't think it made them more right or justified before God*. You see Jesus Christ fulfilled the whole law. There is no need of vows and sacrifices now. From [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Act/Act-21.cfm?a=1039004](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Act/Act-21.cfm?a=1039004)>

If you were to hear a false character flaw about one of your friends, say at the coffee shop, would you "square them away".

#### [Act 21:22](#)

What then is to be done? They will certainly hear that you have come. [Act 21:23](#) Do therefore what we tell you. We have four men who are under a vow; [Act 21:24](#) take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law .

These fellows were more concerned with what the others felt and how they would react than about bringing the gospel to the entire Jewish population. These traditions are not what makes you right with God. He didn't say you Jews just turn your back on your traditions, Paul says in these traditions, they are not the way to be right with God. I think you would say if you're Jewish when you come to Christ, be Jewish, if your Gentile, be gentile don't worry about it. None of these ritualistic elements brought salvation.

#### [Act 21:25](#)

But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled,[fn] and from sexual immorality."

The reason they settled on these minimum "Gentile behaviors" is so Jews & Gentiles can fellowship with offence. Unfortunately, as we will see, that's not enough.

I like Paul's flexibility, though, I think it's commendable but it grieves me at the same time the churches frailty here at Jerusalem they were not powerful like the churches were in other regions at this time because they were still caught up in traditionalism and compromise just to fit in. The book of Hebrews probably written by Paul the book of "Hebrews was written to the Hebrews to tell the Hebrews to quit being Hebrews" quote by Jon Corson.

#### [Act 21:26](#)

Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them.

Paul here gets talked into showing flexibility going back into traditionalism what happens does it work keep in mind the context here he so desperately wants to be effective in Jerusalem I suggest to you he says will this is a way that will make them less will do it all, my hair will purify myself with these four young men all go through the sacrificial stuff even though I know it's already been fulfilled in Christ

### [Act 21:27](#)

When the seven days were almost completed, 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 is teaching everyone everywhere against the people and the law and this place. Moreover, he even 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, and they supposed that Paul had brought him into the temple.

you see in the Temple there was a wall & a warning. Oh, you could go into the outer courtyard if you are a Gentile but in the area of purification where Paul was with these four men there was a sign there on the wall that read any Gentile entering in to be put to death absolutely forbidden for Gentiles to enter in past that outer court and Paul was there with these four men and the rumors spread like wildfire he's got Gentiles and man the people start running towards the Temple. (where Paul went there was either a revival or a riot)

### [Act 21:30](#)

Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut.

and here's a riot happening once more and they go towards him and they lay hands on him and that was not to pray for Paul believe me they laid hands on him, dragging him from the room out of the Temple, then the doors were shut the doors were shut I am sorry to say that there have been times more than once when like Paul I have been determined to go in where the doors were shut your happens you get a smashed nose and a headache you try to go through shut doors man to do this so bad I'm called to what I I feel good about it is on my heart well is the Lord opening the door are you flowing or are you striving are you trying so hard to make something happen but it's not the Lord and you keep the your head against the door the servant of the Lord must not strife if I'm striving if I'm trying to force something to happen is often indicative that I'm attempting to do it in my own energy it ought not to be so Paul is now pulled out and as they went about to kill him. Hoping to be real you know effective with them and where they want to do that's kill the guy as they were out to kill him

### [Act 21:31](#)

And as they were seeking to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion.

now keep in mind there on the Temple Mount were the Temple was on the northwest corner if you been there you can visualize the area was the fortress Antonia it was actually on the Temple Mount and the Roman soldiers would be up on these large walkways that would look down on to the Temple Mount to make sure that nothing was out of order, if there was disorder, they would control the situation

### [Act 21:32](#)

He at once took soldiers and centurions and ran down to them. And when they saw the tribune and the soldiers, they stopped beating Paul.



Hello? Where were the Messianic Jews, the converted thousands they were bragging about earlier To stand with Paul and help? No where to be found. It was the Romans that came to Paul's aid, not the Christian Jews, where were the four devoted lads?

### [Act 21:33](#)

Then the tribune came up and arrested him and ordered him to be bound with two chains. He inquired who he was and what he had done. [Act 21:34](#) Some in the crowd were shouting one thing, some another. And as he could not learn the facts because of the uproar, he ordered him to be brought into the barracks. [Act 21:35](#) And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd, [Act 21:36](#) for the mob of the people followed, crying out, "Away with him!" (Sound familiar?) who else did they say away with them? It was another radical that said it's not the outward religiousness it's the inward righteousness one who reduced everything to great simplicity, love God with all your heart and soul and mind and strength and love people, away with him they said to Jesus, away with him they're saying to Paul. Paula champion of grace away with him!

### [Act 21:37](#)

As Paul was about to be brought into the barracks, he said to the tribune, "May I say something to you?" And he said, "Do you know Greek? [Act 21:38](#) Are you not the Egyptian, then, who recently stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?"

in the year A.D. 54 there was a man whose name means dagger bearer in Egyptian who led an insurrection against Rome there at Jerusalem and he led men out to the wilderness to launch this this revolt against Rome and this captain figured that Paul was this dagger bearer this insurrectionist this terrorist this Egyptian in so when Paul starts speaking Greek because Paul was multilingual and he starts speaking Greek this guy he's taken back to you speak Greek I thought you were in Egyptian and who are you what's the deal

### [Act 21:39](#)

Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people." [Act 21:40](#) And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people. And when there was a great hush, he addressed them in the Hebrew language,[fn] saying:

when he had given him license the captain said okay if you're a Jew and if you have something to say go ahead Paul's a gutsy fellow here these guys were out to kill him and he wants to stop and speak to one and Paul being a Roman citizen he was a Jew but a Roman citizen keep that in mind as the story unfolds Paul being a Roman citizen back in with the hand of the people so you know he was Roman because he beckons with his hand to the people that are below and when there was made a great silence he now speaks to them in the Hebrew top why because he wants to speak their language he wants to communicate effectively he says this is my opportunity the whole city virtually is here they tried to kill me but now I've got them in there to listen to me this is the moment that I've been waiting for for 20 years at last and he's good to share with them his testimony I'm convinced that he was convinced that there would be a great revival amongst his brothers and when you read ahead you'll see that that's not exactly what took place chapter 22 next week