



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- **As we begin Acts 21**
we find Paul leaving **Miletus**
and arriving
at **Caesarea**,

- Geographically
Miletus is only about
six miles from Caesarea

- Caesarea is the place
where the gospel
was first preached
to the Gentiles
(**Cornelius**)
(**Acts 10**)

- On the way to Jerusalem
Paul's ship stops
at the port of Tyre.
- Here he finds disciples
and stays for seven days.
- Thus, giving them opportunity
**to fellowship with
the believers there.**
- Wherever we find
our brothers and sisters
**we may either benefit them
or be benefited by them.**

- Acts 21:5

And when we had accomplished those days,
we departed and went our way;
and they all brought us on our way, with wives
and children, till we were out of the city: and
we kneeled down on the shore, and prayed.

- After spending
seven days
with the brethren
it is time for Paul to depart.

- It is a marvelous scene
as whole families gather
to bid him farewell.

- We next find Paul in Caesarea at the house of Philip the evangelist. (Acts 21:8)
- It is of interest that Philip had four daughters, virgins, which did prophesy. (Acts 20:9)
- First of all the term “virgins” is simply to note they were not married.

- Now let us get to the **“prophesying”**
- Philip’s four unwed daughters **had the gift of prophecy** (**Acts 2:17**).
- Spiritual **“gifts”** were promised by Peter on Pentecost.
- As had been foretold by **Joel**.
- **But women must not take** spiritual leadership over the men (**1Cor 11:5;1Cor 14:33-40;1Ti 2:9-15**).

- Orderly Worship

- 1 Corinthians 14:26

How is it then, brethren? when you come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation.

Let all things be done unto edifying.

- 14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
- 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

- **1 Corinthians 14:29**

**Let the prophets speak two or three,
and let the other judge.**

- **14:30** If any thing be revealed to another that sits by, let the first hold his peace.
- **14:31** For you may all prophesy one by one, that all may learn, and all may be comforted.
- **14:32** And the spirits of the prophets are subject to the prophets.
- **14:33** For God is not the author of confusion, but of peace, as in all churches of the saints.

- **1 Corinthians 14:34**

**Let your women
keep silence in the churches:**

**for it is not permitted
unto them to speak;
but they are commanded
to be under obedience,
as also saith the law.**

- This in no way implies
an inferior position for women.

- It is an
assigned responsibility.

- God is assigning
leadership roles.

- **1 Corinthians 14:34**

**It is not permitted
unto them to speak**

- Not permitted
for them to speak
in tongues,

- That having been
the subject

Paul was discussing.

- This command comes right in the middle of an extensive treatise on tongue-speaking;
- And to blow this up to a universal law that no woman might open her mouth in a church service is simply contrary to all reason.

- In that God has made man the head of the home so he is assigning that role in the church.

- **Ephesians 5:22**

Wives, submit yourselves unto your own husbands, as unto the Lord.

5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

5:24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

- A ship has only one rudder.
- A horse has only one bridle.
- So the home has one head.
- This was ordained by God in the beginning

when he said unto the woman:

- **“Thy desire shall be to thy husband, and he shall rule over thee.”**
(Genesis 3:16).

- It was required all through the Patriarchal and Jewish dispensations.

- Sarah was subject to Abraham calling him lord. (1 Peter 3:5-6).
- It should not be thought that Sarah's obedience to Abraham was in any sense slave like.
- On one occasion she ordered Abraham to "Cast out the bondwoman and her son," a "request" that sorely grieved and distressed Abraham; but he obeyed her. (Genesis 20:10-12).

- Rebekah
veiled her face
when she approached Isaac.
(**Genesis 24:65**)

24:65 For she *had* said unto the servant,
What man *is* this that walketh in the field to
meet us? And the servant *had* said,
It *is* my master: therefore
she took a vail, and covered herself.

24:67 And Isaac brought her into his mother
Sarah's tent, and took Rebekah,
and she became his wife;
and he loved her:

- And during the whole ministry of Christ and the apostles, no record is given of a woman leading in public service.

- Although some of them were spiritually endowed as were Philip's daughters.

- Not to be deprived of any responsibility they are required to teach in private.

(Titus 2:3-4).

- Acts 18

Apollos

was taught by both

Aquila and Priscilla

- **Titus 2:4**

That they may teach

**the young women
to be sober,
to love their husbands,
to love their children,**

**2:5 *To be discreet, chaste,
keepers at home, good,
obedient to their own husbands,
that the word of God
be not blasphemed.***

- When God had a message to give to Paul, he used the prophet Agabus, and not that of Philip's daughters.
- This same prophet had foretold of a famine that would affect Judea and beyond (**Acts 11:27-30**).

- **Acts 21:10**

And as we tarried there many days,
there came down from Judaea
a certain prophet, named **Agabus**.

- **21:11** And when he was come unto us,
**he took Paul's girdle, and bound his own
hands and feet, and said,**

Thus saith the Holy Ghost,
So shall the Jews at Jerusalem bind the man
that owneth this girdle, and shall deliver him
into the hands of the Gentiles.

- **21:12** And when we heard these things,
both we, and they of that place,
besought him not to go up to Jerusalem.

- We have many instances in the Old Testament of similar

symbolical prophecies:

- The horns of iron of Zedekiah when he prophesied before the kings of Judah and Israel (1 Kings 22:11)

- Isaiah
walking
naked and barefoot
of Isaiah
(**Isaiah 20:2-3**)

- That is, walking
without this special
prophetic garment,
the emblem of his office..

- It does not mean that
he was in a state of entire nudity.

- The marred linen girdle of Jeremiah (Jeremiah 13:4-9)

- The tile
with
the city of Jerusalem
portrayed upon it
(Ezekiel 4:1-2)

- Ancient bricks
were often
two feet long, one foot
broad, and four inches thick.

- The iron pan of Ezekiel (Ezekiel 4:3)

- Agabus by dramatic example
would warn Paul
and if possible prevent
his going to the
Pentecostal feast
in Jerusalem.

- Thus saith the Holy Ghost.
(Acts 21:11)

- A solemn formula,
corresponding to the
Old Testament phrase
”Thus saith the Lord”

- **Acts 21:20**

- The Christians in Jerusalem **were still zealously following the Mosaic custom laws**

insofar as it did not conflict with Christianity,

- And they had **difficulty in trusting** any other worshiper of God who did not do likewise.

Acts 21:17

**When we arrived in Jerusalem,
the believers welcomed us warmly.**

**21:18 The next day Paul went with us
to see James;
and all the church elders
were present.**

**21:19 Paul greeted them and gave a
complete report of everything that
God had done among the Gentiles
through his work.**

Acts 21:20

After hearing him, they all praised God. Then they said, "Brother Paul, you can see how many thousands of Jews have become believers, and how devoted they all are to the Law.

21:21 They have been told that you have been teaching all the Jews who live in Gentile countries to abandon the Law of Moses, telling them not to circumcise their children or follow the Jewish customs.

Acts 21:22

They are sure to hear that you have arrived. What should be done, then?

21:23 This is what we want you to do.

Acts 21:23

There are four men here who have taken a vow.

21:24 Go along with them and join them in the ceremony of purification and pay their expenses;

then they will be able to shave their heads. In this way everyone will know that there is no truth in any of the things that they have been told about you, but that you yourself live in accordance with the Law of Moses.

- The question before us now is as follows:
 - Did Paul compromise his teaching regarding the Law of Moses?
 - Sometimes we tend to jump out of the frying pan and into the fire.

- **Some immediately**
assume

Paul offered a
“**blood sacrifice**”
in this situation.

- **Did he?**
- And if he did
did he compromise
his beliefs?

- Accordingly, the elders appeal to Paul to do everything he can to appease the fears of the Jerusalem Christians, by joining in the traditional purification rites.

- Paul thus agrees to go through a complete seven-day period of purification.

- Now, how is Paul going to handle this thorny issue?

- Had this been a sacrifice in order to acquire **justification through the law,**
- Paul could **not** have **assisted them in any measure with a clear conscience;**
- **But, as he did assist them,** it is a proof that they had not taken this vow on them for *this* purpose.

•It is one thing to
observe customs/traditions

•And quite another
to observe law.

•The old law had been
”nailed to the cross”
(KJV)

•Colossians 2:14

God wiped away the written code with its strict orders. It was negative; it was against us.

He took it out of the way.

He nailed it to his cross.

(HNCT-NT)

- This is one of the **most difficult passage in Acts** to fully understand,
- **And to reconcile** with the teaching of Paul on the subject of the Mosaic law.
- Let us ask **3 questions.**

First, What was the exact position of the Jerusalem brethren in reference to the law?

Second, What had Paul actually taught upon the subject?

Third, How can this thorny problem be resolved?

- **First**, James knew the Lord's teaching regarding the Law of Moses as he stated the following:

- **Acts 15:5**

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

15:6 And the apostles and elders came together for to consider of this matter.

- **Acts 15:13**

And after they had held their peace,
James answered, saying, Men and brethren,
hearken unto me:

15:19 Wherefore my sentence is,
that we trouble not them, which from among the
Gentiles are turned to God:

15:20 But that we write unto them, that they
abstain from pollutions of **idols**, and from
fornication, and from things **strangled**, and from
blood.

15:21 For Moses of old time hath in every city
them that preach him,
being read in the synagogues
every sabbath day.

- It would be impossible that the Jewish brethren should immediately forget the Law of Moses.
- God is a patient God and is longsuffering.
- God does not demand the impossible.

- **Second:**
- What had Paul actually taught concerning the Law of Moses.
- **“Nailed it to the cross”**
- **(Colossians 2:14)**

- **1 Corinthians 9:20-23** (ASV)
- **20 And to the Jews I became as a Jew, that I might gain Jews;**
 - **to them that are under the law, as under the law,**
 - **not being myself under the law, that I might gain them that are under the law;**
 - **21 to them that are without law, as without law,**
 - **not being without law to God,**
 - **but under law to Christ,**
- **that I might gain them that are without law.**

- **1 Corinthians 9:22-23** (ASV)
- **22 To the weak I became weak,
that I might gain the weak:**
- I am become all things to all men, that I may by all means save some.
 - **23 And I do all things
for the gospel's sake, ...**

- Paul never acted from mere policy, but was guided by principle.
- We are to understand his conduct here in the light of the above.
- Since the law of Moses contained some ceremonial rites, these could be observed for the sake of peace and harmony without violating a principle.

- Third:

How can Paul's action
be reconciled to his teaching?

- It is evident that Paul utilized his
“To the Jew I became a Jew”

- “I have kept the faith”

- So either Paul is a liar or his actions were
consistent with truth.

- Not every detail is recorded
but enough is given
to justify Paul's actions.

- In defense of Paul it should be noted that not all offerings were "sin offerings".

- There were several types of offerings.

- Please note that a "Peace offering" included a "Thanksgiving Offering"

• The

- “Burnt Offering”
- “Grain Offering”
- “Peace Offering”

• Included

Devotion to God

and

Thanksgiving to God.

{**Leviticus Ch.1;2;7:12**}

- In Leviticus 3:1-17
we read of a
”Peace Offering”
- This sacrifice did involve
a “Blood Sacrifice”
 - But, it was
not
”Sin Offering”
or
”Trespass Offering”
(Leviticus 4 & 5)

- And this would have been no different that the act of circumcision as neither involved the removal of sin.
- Both acts were ceremonial and were thus optional as to their observance.
- The problem attached to this event is to assume that Paul offered a "Sin offering"
- And I find not support for this reasoning.

- Let it be noted that ceremonial **“purification”** did **not** necessarily involve atonement for personal sin.
- Therefore, there was **no blood sacrifice required.**

- In Leviticus 2:1
we read of a
”meat-offering.”
- The King James translators
have used antiquated language.
 - The word “meat”
was in time past
a general term for food.
 - Vegetable offering
or
meal offering
would be a more accurate term.
(**Leviticus 2**)

Act 21:25

**As for Gentile believers,
we have issued
our decision...**

- James and the elders
make no demands
on Gentile Christians
to keep the
Law of Moses.

- **Galatians 5:1**

**Stand fast therefore
in the liberty
wherewith Christ
hath made us free,
and be not entangled again
with the yoke of bondage.**

- James was present in Jerusalem when the question of circumcision was discussed (**Acts 15:13.**)

- The decision reached there with James, Peter, and the elders of the church with Paul and Barnabas was that the law of Moses should not be imposed on the Gentiles. (**Acts 15:28-29.**)

- The four things mentioned in the letter that was written at that time are mentioned here;

- (1) abstain from things sacrificed to idols;

- (2) from blood;

- (3) from what is strangled;

- (4) from fornication.

- The liberty of the Gentile Christians was not to be touched by the law.

- Paul agreed to pay
for the expenses of the four
in their fulfilling their vow.
- He thus kept his vow
in fellowship with the four men,
 - And when his vow
was ended
 - The proper offerings
were made
for each one of them.

- **The end result:**

- **Acts 21:24**

**Them take,
and purify yourself with them,
and be at charges with them,
that they may
shave *their* heads:
and all may know
that those things,
whereof they were informed
concerning you, are nothing;
but *that*
you also walk orderly,
and keep the law.**

- Paul's response to this situation could have been met with rigid stubbornness.

- But that is not the Paul we know so well.

- Here we find him meeting this challenge with Christ like

“love”.

Paul Arrested in the Temple

Acts 21:27

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

21:28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

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

21:30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

- These Asian Jews assumed that Paul had taken Trophimus into the Temple along with him.

- Trophimus was a Gentile

- And for a Gentile to enter the Temple was a terrible thing.

• "No man of alien race is to enter within the balustrade and fence that goes round the Temple, and if anyone is taken in the act, let him know that he has himself to blame for the penalty of death that follows."

- In the north-west corner of the Temple area stood the Castle of Antonia, built by Herod the Great.
- It was garrisoned by a company of one thousand men.
- Rome insisted on civil order and a riot was unforgivable.

- The commander heard what was going on and came down with his troops.

- For Paul's own sake he was arrested and chained by each arm to two soldiers.

- In the confusion the commander was unable to determine the exact charge from the excited mob .
- There was never a time when Paul was nearer death than this and it was the impartial justice of Rome which saved his life.

- **The Castle of Antonia**
was connected to
the **outer courts of the Temple**
by two flights of stairs
on the northern
and the western sides.
- As the soldiers were struggling
towards the steps
to reach the sanctuary
of their own barracks,
Paul made an amazing request.
 - He asked the captain
to be allowed to
address the furious mob.

- This is where our lesson will pick up next week.

- “The Lord willing”
(James 4:15)

- **Think on these things**
- **Philippians 4:8**

**The doors of the church
are open.**

**The Spirit and the Bride
Say**

“Come”.

Revelation 22:17

