

resistance when He offered up His life on the cross. HEBREWS 7:27 states in part that Jesus *...offered up himself...* and He did so on the cross. The drink offering spoken of in association with the vow of a Nazarite was a strong wine, and is symbolic of the invigorating, intoxicating life of Christ, which Jesus so freely and willingly poured out unto God the Father on our behalf there on the cross of Calvary!

The wave offering of the Nazarite is explained in NUMBERS 6:18-20, {see pages 714-715 of these notes above}, where we read that the Nazarite has put in his hands by the priests the shoulder and breast of the ram, along with the unleavened bread, and he then waves them before the Lord. All of this is done after his hair is shaven, showing that the days of separation have been accomplished. These different items waved unto the Lord are symbolic to us. The shoulder of the ram pictures the shoulder of Christ, whom we need to continually lean upon in order to overcome every obstacle placed on our race course. The breast pictures the affections of Christ. The Apostle John leaned on Jesus breast at the last supper, showing the close relationship and deep love that he had with Christ. {Study JOHN 13:23-25 and JOHN 20:20.} The full overcomer leans on Jesus breast all of the time realizing the fact of PHILIPPIANS 4:13 *I can do all things through Christ which strengtheneth me.* The full overcomer knows how much Jesus loves, and realizes with the Apostle Paul no matter what the obstacles, the facts of ROMANS 8:37 still hold true: *Nay, in all these things we are more than conquerors through him that loved us.* The unleavened bread portion of the wave offering again points to Christ, the true Bread from heaven, who is without evil in any form. Jesus gave a discourse on the bread of life in JOHN 6. JOHN 6:48 *I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

The peace offering of Jesus Christ can be summed up in one verse: ROMANS 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* The peace offering, found in LEVITICUS 3 & 7, was a fellowship offering, which was divided almost equally between God and the priests. It pictures Christ bringing God and man together on the basis of a common sacrifice. Jesus Christ the Son of God, and the Son of Man was the only One who could possibly do this.

To recount, the seven offerings according to the vow of a Nazarite found in NUMBER 6 were; (1) a sin offering, (2) a burnt offering, (3) a trespass offering, (4) a meat offering, (5) a drink offering, (6) a wave offering, and (7) a peace offering. It would be safe to acknowledge that the Apostle Paul didn't stand idly by *...until that an offering should be offered for every one of them...* as noted in ACTS 21:26. No doubt as each one of these offering were administered by the priests of the temple, the Apostle Paul explained there meaning as it pertained to Jesus Christ, for as we noted above, each of these offerings pictured a different aspect of the sacrifice Christ Jesus made upon the cross of Calvary for our sins. This could mean that the Apostle Paul gave explanation as many as twenty-eight times; seven for each of the four men who had taken this vow on them. Twenty-eight is the number that has to do with ETERNAL LIFE, and this too points to Jesus. 1 JOHN 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*

Paul Arrested in Jerusalem

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,...* . Another translation of this verse, which may help our understanding of it reads: "But just before the period of seven days was up, the Jews from the province of Asia caught a glimpse of him in the temple, and excited the whole crowd into an uproar, and grabbed hold of him."

The seven days referenced in verse 27 are to be thought of in association with the four men who had a vow on them, not with the Apostle Paul. Remember that ACTS 21:23 in part states: *...We have four men which have a vow on them;...* . They had this vow on them before the Apostle Paul came upon the scene here in Jerusalem. Then recall also

that Conybeare and Howson's translation of ACTS 21:26 told us: "He (Paul) entered into the Temple, giving public notice that the days of purification were fulfilled, (and staid there) till the offering for each one of the Nazarites was brought." Paul was not in the temple seven days, and this can be explained by scripture.

To show this we have to count backwards from ACTS 24:11. In ACTS 24:11 Paul is before the governor Felix, and here Paul states: *...there are yet but twelve days since I went up to Jerusalem for to worship.* Let's count these twelve days. In ACTS 21:17 Paul arrives in Jerusalem. ACTS 21:17 *And when we were come to Jerusalem, the brethren received us gladly.* That would be day one. Day two is found in ACTS 21:18 *And the day following Paul went in with us unto James; and all the elders were present.* Day three is specifically noted in ACTS 21:26 *Then Paul took the men, and the next day purifying himself with them entered into the temple,...* All of the events from ACTS 21:26 to ACTS 22:29 happen on this same day three since Paul had arrived in Jerusalem. Day four starts in ACTS 22:30, which reads: *On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.* Day four ends in ACTS 23:10, and day five, actually night five, is covered in ACTS 23:11, one of the high water mark scriptures in Paul's life. ACTS 23:11 *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* (Imagine the Lord giving the Apostle Paul such encouragement during one of the darkest hours of his life)! ACTS 23:12 starts day six since Paul came to Jerusalem: *And when it was day,...* On night six Paul was transported from Jerusalem to Antipatris, a place of safety about half way back to Caesarea. This is recorded from ACTS 23:23-31. Day seven since Paul arrived at Jerusalem is recorded for us in ACTS 23:32 *On the morrow they left the horsemen to go with him,...* On this day seven Paul is brought to Caesarea, where the following events occur: ACTS 23:33 *Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.* 34 *And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;* 35 *I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.* Paul was kept here five days, as noted in ACTS 24:1 *And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.* Seven days plus five days equals twelve days. ACTS 24:11 records a statement that Paul made on the same day twelve we just noted in ACTS 24:1, and again ACTS 24:11 in part reads: *...there are yet but twelve days since I went up to Jerusalem for to worship.*

Now that is a lot of scriptures to absorb, but they show us that the statement made back in ACTS 21:27 concerning "the seven days" can't be made in reference to the Apostle Paul. ACTS 21:27 *And when the seven days were almost ended,...* then speaks of the four men who this vow on them, and their seven days of their vow was almost ended when the rest of the events of ACTS 21:27 takes place. 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,...* Again an expounded translation of verse 27 reads: "But just before the period of seven days was up, the Jews from the province of Asia caught a glimpse of him in the temple, and excited the whole crowd into an uproar, and grabbed hold of him." Here then is where the Apostle Paul gets detained, and will later be arrested in Jerusalem.

In ACTS 21:27 we find certain *...Jews which were of Asia...* whom we will focus upon next. We don't find the word "Asia" even mentioned in scripture until the book of ACTS. Asia means slime or mire, and as such points us to the world we live in. We find in REVELATION 1:4 & 11 the seven church of Asia mentioned, and in REVELATION 2 & 3 we find the seven letters written unto the seven churches of Asia, in which we find the different conditions found in the churches of today. We know from studying about these seven churches of the various levels of growth in the believers, and that in some of the churches are found a lot of unbelievers, or stated another way, those who are bogged down with the slime and mire of the world, who have never accepted the freedom that the believer has in Christ Jesus, because they have never accepted Jesus as their own personal Saviour. There were such men found back in ACTS 6 from Asia, who were

directly opposed to the ministry of Stephen, and they were a party to those who hired false witness against Stephen, and had him brought before the Jewish Sanhedrin council. The end result we know was the stoning of Stephen that resulted in his death in ACTS 7:58. Brother Copley notes on his commentary of ACTS 6 that such men became especially incensed against the truth, and the same can be said for these certain *...Jews which were of Asia...* found mentioned here in ACTS 21:27. Recall while in Ephesus, one of the chief cities of Asia, the Apostle Paul preached the truth, *...And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them....* (ACTS 19:10-12). ACTS 19:20 further states: *So mightily grew the word of God and prevailed.* But not all those in Asia were happy about Paul's preaching. Thousands turning to God there at Ephesus had cut deep into the pockets of the shrine makers, and they blamed their loss on the preaching and teaching of the Apostle Paul. Review ACTS 19:23-41 and see how some of the Jews of Asia there in Ephesus resisted the truth of Paul's gospel after he had preached there for more than two years, and in essence ran him out of town. Paul wrote about this in 2 CORINTHIANS 1:8, stating: *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:...* . No doubt it was some of these very same men, certain *...Jews which were of Asia,...* who were acquainted with Paul from Ephesus, that were now stirring up the people in Jerusalem against Paul.

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,...* . These Jews which were of Asia when they saw Paul in the temple, stirred up all the people. Perhaps these very same Jews of Asia had witnessed back in ACTS 19:32 the confusion such an uproar can cause. ACTS 19:32 *Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.* The same Greek word translated "confused" in ACTS 19:32 is now translated "stirred up" here in ACTS 21:27. And their purpose of laying hands on Paul was to attempt to kill him. It was only out of Jewish respect for the temple that prevented Paul from now being torn in pieces in the temple.

Verse 28 of ACTS 21 begins to set forth a list of accusations against Paul, and this list of accusations will get longer as time goes on. Of course these accusations are all false, as we will see. Before we look at any of these accusations against Paul, let's remember where such accusations originate. REVELATION 12 gives us this answer. REVELATION 12:9 & 10 -- *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.* JOB 1:7 tells us that Satan goes to and fro in the earth, and walks up and down in it. And he has recruits known in scripture as children of disobedience. EPHESIANS 2:2 in part tells us of Satan, calling him *...the prince of the power of the air, the spirit that now worketh in the children of disobedience.* You can bet the origins of these accusations we will find against the Apostle Paul here in Jerusalem came from Satan, and he used certain Jews from Asia as his mouth piece.

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, 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.* Verse 28 lists four accusations against Paul. First, they accused Paul of teaching all men everywhere against the Jews. Second, they accused Paul of teaching against the law, meaning against the law of Moses. Third, they accused Paul of teaching against the temple there in Jerusalem. And fourth, they accused Paul of bringing a non Jew into the temple. Let's examine these false accusations.

Paul was first accused of teaching all men everywhere against the Jews. Later in ACTS 24:5 more accusations of the same nature will be added by one Tertullus, a Roman orator hired by the Jews, whose name means "triple-hardened," giving us some idea of the heart hardened attitude that was against the Apostle Paul. Teaching all men everywhere against the Jews is called sedition in ACTS 24:5. Sedition is defined as an insurrection, or the stirring up of discontent, resistance, or rebellion against the government in power. Paul was falsely being accused of stirring up rebellion against the Jews. Having spent much time studying the life of Paul so far in this study, we have never noticed him doing any thing of this sort. This statement from verse 28 *...This is the man, that teacheth all men every where against the people...* is false in at least two points. First of all, how would these men of Asia know *...all men every where...*? Obviously they wouldn't. So if they didn't know all men everywhere, they wouldn't know what Paul taught them. Secondly, Paul was falsely accused of teaching against the Jews. We know from this study that everywhere Paul went he always tried to find a synagogue of the Jews, and first speak there. Imagine what kind of reception he would have got everywhere he went if his message was: "Hello, my name is Paul, and I am against you fellow Jews." He wouldn't have survived this long. But that was never his message. Paul's gospel message that he preached was always out of the scriptures, which during his life was the Old Testament scriptures. ACTS 17:1-3 simplifies Paul's gospel message that he preached in these Jewish synagogues like this. ACTS 17:1 *Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.* Jesus Christ was a Jew, so obviously Paul wasn't preaching against the Jews. ACTS 19:8-10 further tells us: *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* Notice in verses 9 & 10 here that daily while at Ephesus there were many Jews in the synagogues who *...were hardened, and believed not, but spake evil of that way before the multitude...*. No doubt it was some of these very same men of Asia, whose hearts were hardened against the Lord, and who believed not, who were now falsely accusing Paul here in Jerusalem, of teaching against the Jews.

The second false accusation the Jews of Asia brought against Paul in ACTS 21:28 was that he was teaching against the law. A lot of what Paul taught about the law has already been put on paper with pen and ink by Paul himself by this time. In ROMANS 3:19 Paul wrote: *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.* In ROMANS 6:14 & 15 Paul has already written: *For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.* In 1 CORINTHIANS 9:20 & 21 Paul has stated: *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.* Does this sound like Paul was against the law? Obviously not. If Paul was against the law why would he later write to Timothy: *But we know that the law is good, if a man use it lawfully;...* (1 TIMOTHY 1:8)? Paul did not teach all men everywhere against the law.

The third false accusation the Jews of Asia brought against Paul in ACTS 21:28 was of him teaching against the temple there in Jerusalem. Paul didn't teach against the temple in Jerusalem, but rather he showed what the real temple was. In 2 CORINTHIANS 6:16 we read: *...for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.* In 1 CORINTHIANS 3:16 & 17 Paul has already written: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God,*

him shall God destroy; for the temple of God is holy, which temple ye are. In 1 CORINTHIANS 6:19 we read: *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

The fourth false accusation the Jews of Asia brought against Paul in ACTS 21:28 was of him bringing a non Jew into the temple. The man they falsely accused Paul of bringing into the temple was Trophimus an Ephesian traveling companion of Paul's, mentioned first in ACTS 20:4. ACTS 21:29 tells us the reasoning behind this fourth false accusation: *(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)* Let's consider this thought: the Jews of Asia here in ACTS 21:27 had laid hold of Paul in the temple. Why didn't they also lay hold of Trophimus here at the same time? Because Trophimus was never brought into the temple by Paul. Trophimus wasn't there. Obviously these Jews of Asia knew Trophimus was a traveling companion of the Apostle Paul, and they probably also knew Trophimus. They knew that Trophimus was not a Jew, but verse 29 also tells us that they only "supposed" Paul had brought Trophimus with him into the temple. Supposing something can really get one in trouble, as we see here. Of course these Jews of Asia were looking for any opportunity they could find to get Paul arrested, and stop his preaching, so they didn't really care if Paul got into trouble by their supposition. If I suppose you to have done something, but never witnessed you doing it, I am accusing you of doing it, whether you have or not. Then if I state that you have done whatever I have supposed you to do, whether you have or not, and my statement is taken as fact, what trouble have I really caused? Perhaps much. So we can glimpse a little of how supposing something can lead to a lot of trouble. Webster defines supposing something as imagining something. Supposing something is akin to vain imaginations.

We noted above {see page 722} that verse 28 of ACTS begins to set forth a list of accusations against Paul, and this list of accusations will get longer as time goes on. We find this fact some nine days later in ACTS 24:5 & 6. A lot of things happen to Paul in these nine days, which we will get to as we cover Paul's history verse by verse here in ACTS, but consider the following facts before we read ACTS 24:5 & 6. Paul had been arrested in Jerusalem, and sent by the Roman chief captain Claudius Lysias unto Caesarea, where these nine days later he is brought before the governor Felix. In the mean time the accusing Jews of Jerusalem had hired the services of an orator named Tertullus, whose name means "triple-hardened." Tertullus was no doubt an Italian, probably a lawyer, who laid out the charges against Paul before governor Felix in Latin.

Tertullus stated in ACTS 24:5 *For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: 6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.* He first stated that Paul was a "pestilent fellow," meaning he was a danger to the security and welfare of society. Keep in mind Tertullus was laying out charges before a Roman governor, who would only be interested in offenses against the Roman empire. This first charge was that Paul created disturbances among the Romans throughout the Roman empire, which would have been considered an offence against the Roman government. Next he stated he was "a mover of sedition among all the Jews throughout the world," a flowery way of saying Paul was creating an insurrection against all the Jews in the world. This too could be considered an offence against the Roman empire. Third Tertullus accused Paul of being "a ringleader of the sect of the Nazarenes," meaning Paul was a follower of Jesus of Nazareth, a true statement stated in a demeaning manner. MATTHEW 2:23 explains a Nazarene, stating: *And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.* The offence against the Roman empire here was that Paul considered to disturb the Jews in the exercise of their religion, which was guaranteed by the state. Implied in this accusation is that Paul introduced new gods, something that was prohibited by the Romans. The fourth accusation repeats one made in Jerusalem by the Jews, stating what they supposed had happened, and Tertullus claims that Paul "*hath gone about to profane the temple.*" This was considered a crime which the Jews were permitted to punish, and was the main reason that they had hired Tertullus in the first place.

Of course all of these offensive charges against the Roman empire we have just studied about against the Apostle Paul were false. Some two years later Porcius Festus became the governor in Felix's place, and once again these very same accusing Jews brought up again these charges against Paul; charges which they could not prove, and Paul himself answered these charges in ACTS 25:8, where the truth was spoken. ACTS 25:8 *While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.* Jesus spoke these words in LUKE 6:22 & 23 -- *Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.* MATTHEW 5:10-12 records these same words of Jesus this way: *10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.* Certainly the Apostle Paul met these qualifications.

Do you think the Apostle Paul thought about a scripture he had already written by this time? That scripture being ROMANS 8:31 *What shall we then say to these things? If God be for us, who can be against us?* We can see that this scripture was now being worked out in his life at this time, if it hadn't been already. Another portion of scripture that was being formulated in his life at this time, and will be put on paper some years later is EPHESIANS 6:10-12, which reads: *Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* As we continue studying about the Apostle Paul here in Jerusalem we will see these scriptures in action in his life.

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

As we focus on verse 30, keep in mind that it was the Jews which were of Asia, that is those Jews from Ephesus who started this uproar. They knew Trophimus because he was a fellow Ephesian. These very same Jews of Ephesus may have been experienced with causing an uproar in a city, for ACTS 19:23-41 records such an event at Ephesus. Certainly there were Jews of Ephesus who hated Paul, and we find in verse 27 that these Jews of Ephesus stirred up all the people against Paul, and laid hands on him, and here in verse 30 we find that *...all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple:...* "All the people" of verse 27, and "all the city" of verse 30 indicate who was moved against Paul here in Jerusalem. Know this, that fellow Christians were caught up in this uproar! ACTS 21:20 tells us that there were *...many thousands of Jews there are which believe; and they are all zealous of the law:...* and being zealous of the law, had they been informed that someone was in violation of the law, it would have been easy for them to follow the crowd, and get caught up in this uproar. Remember too that these Jews of Jerusalem didn't have the same high regard for the Apostle Paul that you and I have. Nor should we think that a Christian can't get caught up with the actions of a crowd either. Paul had already wrote a warning concerning getting caught up with the crowd when he wrote in ROMANS 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* Jesus told His disciples in JOHN 16:33 *In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* Simply put, full overcomers are not caught up with the worldly crowd, but rather they are looking to be caught up into heaven with so great a crowd of witnesses spoken of in HEBREWS 12:1. Such a crowd is found looking unto Jesus

in HEBREWS 12:2, and obviously these in ACTS 21:30 were not looking unto Jesus, but rather were looking at something else.

Brother Copley comments on the fact that the temple doors were shut after they drew Paul out of the temple. This kind of commentary can only come from Holy Ghost inspired teachers. Here is what Brother Copley had to say. *"And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.* (verse 30). It was the last offer of mercy to the Jews. It was their last opportunity to accept, or reject Paul's message of grace. In rejecting that, they rejected Christ Himself. Any wonder that "straightway the doors were shut?" They thought to close the doors of the temple to the Apostle; but in doing so, they shut themselves out from Jehovah. Oh, how sad, that men either walk away from the light, or chase the light out from them."

"The Jews rendered Paul the same treatment they had given his Lord nearly thirty years before. No doubt they were the same parties. The multitude cried, "Away with him." {End of quoting Brother Copley}.

As we continue to read on in ACTS 21 remember that the events recorded from ACTS 21:26 through ACTS 22:29 all happen in one day. And what an important day it was in the life of the Apostle Paul; very memorable, and very eventful. This day started with Paul attending to the four men who had a vow upon them, and ended with him fulfilling a wish of his, getting the chance to testify of Jesus before the whole assembly of Jews that had gathered at Jerusalem for the feast of Pentecost. This day Paul started as a free man. This day would end with Paul being held a prisoner by the Romans, and he would continue under their custody for several years. None of us knows what a day will bring forth, but Paul very well could have started his day out quoting PSALMS 118:24, which reads: *This is the day which the LORD hath made; we will rejoice and be glad in it.* We should all start out our day in such a fashion.

ACTS 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. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him.*

In these verses Paul goes from being a free man into the custody of the Roman empire, and will be held by the Romans for approximately five years, this according to the time table of Conybeare and Howson in their book "The Life and Epistles of St. Paul." Of course the Apostle Paul had no idea of all of this at this time in his life. During this period of Paul's life Scofield notes that there were two silent years at Caesarea, (see his notes from ACTS 24:27). We will talk more about that when we get there, but I am of the opinion that this is when Luke got the time to do much of the research he needed to do in order to write the two books of the Bible he penned, that being ACTS, and LUKE. Since he spent Paul's last years as a constant traveling companion with him, I doubt if Luke got very far away from Paul during these two so called silent years at Caesarea, however Luke was not a prisoner, so Paul could have sent him on errands to Jerusalem, and so forth. After these so called two silent years at Caesarea, Paul was sent to Rome, a very adventurous trip recorded in ACTS 27, where Paul would write four of his prison epistles; PHILEMON, COLOSSIANS, EPHESIANS, and PHILIPPIANS. All of these books are rich with the doctrines of Paul, and may have never been written had he not been taken into the custody of the Roman empire.

As we go through this next phase of Paul's life we will also see that even though the circumstance may have seemed dark and dreary, the Lord became more and more important in Paul's daily life, and such daily growth is necessary in the life of all full overcomers. We will also see how the Lord made several more personal appearances unto the Apostle Paul during these dark and trying times of testing in his life. In part this is why he was able to write such wonderful truths found mentioned in the epistles he would write above. PHILIPPIANS is called the joy book of the Bible though written

during dark circumstances, and Brother Hill termed EPHESIANS as the high water mark of Paul epistles! If you think about it Paul reached more souls in the custody of the Roman empire than he ever did as a free man.

The Lord had to slow Paul down some, and bring Paul to some low points in his life in order to elevate him to the lofty status of the Apostle unto the Gentiles that he has become for the Christians of this church age. Moses was brought up in the custody of Pharaoh's court in order for the Lord to use him to set the children of Israel free. And Joseph too was held prisoner by Pharaoh while God allowed him to be in training to become one of the most powerful leaders in the world of his day.

Having said all of that, it was during these last few years of Paul's life that Paul wrote to us of what it takes to win Christ. PHILIPPIANS 3:8 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ...* Paul here wasn't writing about winning Christ as his Saviour, for Paul had accepted Jesus Christ as his Saviour on the road to Damascus. Paul was writing about winning Christ as his Bridegroom, a fact that remains a mystery to so many Christians yet today, mainly because they do not know, nor are they correctly taught Paul's gospel. Most Christians do not know anything about the race course Paul taught about either. In 1 CORINTHIANS 9:24 Paul mentions this race course and states: *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.* The prize Paul was talking about wasn't salvation, but rather winning Christ as Bridegroom. Again PHILIPPIANS 3:8 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ...* In HEBREWS 12:1 & 2 Paul once again describes the race course we believers have set before us, and he encourages us to run with patience this race that is set before us. HEBREWS 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,* 2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* And then in PHILIPPIANS 3:14 while a Roman prisoner Paul wrote: *I press toward the mark for the prize of the high calling of God in Christ Jesus.* At the end of his race course Paul wrote Timothy, and stated this in 2 TIMOTHY 4:7 & 8 -- *I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

Do you love His appearing? Are you looking for Jesus soon coming? All of the full overcomers will be loving His appearing, and looking for Jesus soon coming again: *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Those yearning to be a full overcomer, those who want God's best, those who are running the race to win Christ as bridegroom, all want the same thing, and by faith God will let them have it, yet each one will have his own God designed special race course full of obstacles to overcome; obstacles carefully placed there by the Author and Finisher of our faith, who simply wants us to live by faith in Him. Those like Paul who fight a good fight, and keep the faith, and finish their particular race course will be those in the bride of Christ, the full overcomers of this church age. And that is how the wife of Christ "hath made herself ready." She is willing to let Him make the necessary changes in her life in order to make herself ready. Jesus has sent us the Holy Spirit to help us with these necessary changes. The Holy Ghost helped Paul during this most stressful time in his life, and he is our example to follow. Paul wrote in 1 CORINTHIANS 4:16 *Wherefore I beseech you, be ye followers of me.* Later in 1 CORINTHIANS 11:1 Paul wrote: *Be ye followers of me, even as I also am of Christ.* Let's continue to see how the Apostle Paul followed after Christ, how he continued to fight the good fight, and how he continued to run his race course that was laid out before him as we see him going through some of the most trying times in his life so far in our studies of him being arrested here at Jerusalem.

ACTS 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. 32 Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him.*

Think about this for a minute; what had Paul done that they went about to kill him? We have no record of him preaching to the multitudes here at Jerusalem before this time. Nor has he really done anything wrong. Some hateful Asian Jews from Ephesus had only supposed he had brought a Gentile, Trophimus, into the temple, but Paul hadn't did that either. What Paul had been doing was the works of an Apostle. The works of an Apostle can be summed up with two portions of scriptures. Paul states it like this in his last writing to Timothy: 2 TIMOTHY 1:11 *Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.* This basically fulfills what Jesus Christ appointed Paul to do on the road to Damascus on the day that Paul got saved, where Jesus told him in ACTS 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Simply put the works of an Apostle were to be a testimony of Jesus, and Paul will give such a testimony here in Jerusalem shortly on this most eventful day in his life. We will get to his testimony of Jesus before the multitude in Jerusalem when we get to ACTS 22.

But before the Apostle Paul ever got to speak one word unto the multitude here in Jerusalem ...*they went about to kill him...* . This was a violent mob, and our text above shows that ...*some cried one thing, some another, among the multitude...* and ...*the multitude of the people followed after, crying, Away with him.* Yet none in this crowd had witnessed Paul doing anything worthy of death, but they all had a similar mind set, which James the pastor of Jerusalem had warned Paul about back in ACTS 21:21 when he stated: ...*they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.* We noted when we studied this verse that the Jewish multitude here at Jerusalem was really misinformed about the Apostle Paul and his teachings, so we can glimpse somewhat of why these Jews at Jerusalem were so quick to jump on the bandwagon, and to try and kill Paul when the opportunity presented itself. We will find in ACTS 23:12-14 that there were more than forty Jews who a few days later took upon them a vow to eat nothing until they had killed Paul. ACTS 23:12 *And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty which had made this conspiracy. 14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.* I imagine they all starved to death, for the Apostle Paul under the protection of the Lord, lived for another ten years, or so, and they never did slay the Apostle Paul. The point we need to see here is the attitude of the multitude of the Jews at Jerusalem against the Apostle Paul.

ACTS 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.* Enter the Roman soldiers. History records that there may have been as many as 10,000 Roman soldiers stationed at Fort Antonia, the castle (verse 34) that was located at the north western portion of the temple area. Their duty was to make sure no uprisings against the Roman empire took place. Their mind set was obviously different than that of the Jews who were now violently beating the Apostle Paul. These Roman soldiers could have cared less about the Apostle Paul, having no idea who he was, or what he was about. Their whole purpose was to keep

peace, and when a riot broke out they immediately came upon the scene. ACTS 21:32 *Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.*

The chief Roman captain mentioned in both ACTS 21:31 & 32 is later named for us in ACTS 24:7. ACTS 24:7 *But the chief captain Lysias came upon us, and with great violence took him away out of our hands,...* . We find in ACTS 23:26 that his full name is Claudius Lysias. ACTS 22:28 further tells us that Claudius Lysias was a Roman citizen, but had paid a great sum of money to become a free Roman citizen. No doubt he was a Greek because ACTS 21:37 tells us that he spoke Greek. The Apostle Paul was born a Roman citizen. In total Claudius Lysias is called "the chief captain" seventeen times, the number of VICTORY IN CHRIST JESUS. Lysias means "releaser." We will read a considerable amount about the chief captain Claudius Lysias as we go through these next few verses, and chapters of ACTS. However also keep in mind that the Apostle Paul wasn't counting on the chief Roman captain Claudius Lysias for any help either. Rather the Apostle Paul was counting on Jesus, the Captain of his salvation, for all the help he needed. Paul would later write to some of these very same Jews who witnessed his beating here at Jerusalem, telling them: HEBREWS 2:9 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

Back to the rescue of Paul. These Roman soldiers had no idea who Paul was, nor had they heard any rumors or lies about him. They didn't even care who Paul was. Their job was to keep peace, and certainly this riot because of Paul was not a peaceful event. The Roman soldiers were also out numbered by at least ten to one, so you can imagine what kind of fight took place to rescue Paul. The Jews were trying to kill Paul. Violently beating him, and ACTS 24:7 above notes that the Roman soldiers lead by Claudius Lysias came and took Paul out of the hands of this angry mob with more "great violence." ACTS 21:33-36 explains this scene. ACTS 21:33 *Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him.* We note a lot of violence here in the rescue of Paul from being killed by the Jews.

In the mean time Paul is now bound with two chains by the Roman soldiers, who had no idea who Paul was, or what he had done. The intention of Claudius Lysias was to get to the bottom of the cause of this riot. To do this he would command Paul to be scourged until he confessed who he was, and what he had done to incite such a riot. But we know from studying ACTS 16:37 that beating an uncondemned Roman citizen carried with it severe penalties. The magistrates of Philippi who had administered the unjust treatment of Paul and Silas were then subject to the same treatment themselves. Roman law stated that the punishment for those who transgressed the Roman law in such a manner was death, and the confiscation of his property. Additionally there was a potential loss of freedom for the families of the magistrates of Philippi. The same thing would apply here at Jerusalem if Roman citizens, such as Claudius Lysias were to allow Paul to be beaten by the Roman soldiers. Actually the chief captain Claudius Lysias was in violation of Roman law by having Paul bound with chains in the first place. ACTS 22:29 tells us this of Claudius Lysias: *...the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.* When Claudius Lysias later wrote a letter unto the governor Felix, he made sure he didn't mention the fact that he had Paul bound with chains. We read this in ACTS 23:27 *This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.* So we see it wasn't until the time frame of ACTS 22:29 that the chief captain Claudius Lysias knew that Paul was a Roman citizen. Certainly he didn't know this in our text of ACTS 21:33 *Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.*

Claudius Lysias didn't demand Paul to tell him who he was, and what he had done, for as we read the text presented to us in ACTS 21:34 we find it was the multitude involved in this riot who were being asked, rather demanded to tell who Paul was, and what he had done. ACTS 21:34 notes a great deal of confusion: *And some cried one thing, some another, among the multitude:...* . Think about this for a moment, there were literally thousands of Jews from all over the world now in attendance here at Jerusalem, assembled for the feast of Pentecost, and when they were demanded to tell who the Apostle Paul was, none could give a proper answer: *And some cried one thing, some another, among the multitude:...* . Not much has changed in the religious world either, for even today few can answer who the Apostle Paul was, and what he had done. Seven times in scripture Paul writes that he is "*an apostle of Jesus Christ.*" {Study 1 CORINTHIANS 1:1; 2 CORINTHIANS 1:1; EPHESIANS 1:1; COLOSSIANS 1:1; 1 TIMOTHY 1:1; 2 TIMOTHY 1:1; and TITUS 1:1.} Yet here in Jerusalem we do not find one person who can answer the demand of Claudius Lysias of who Paul was by answering "he is an Apostle of Jesus Christ." In ROMANS 11:13 Paul has already written once again of who he is, there stating; *...I am the apostle of the Gentiles,...* . Again not one person here in Jerusalem is noted to have answered Claudius Lysias' questioning by stating "this man is the Apostle of the Gentiles." Even if any of this multitude had answered that this man you have in your custody is the Apostle Paul, it still didn't respond to Lysias second question of "*what he had done.*" ACTS 21:34 again explains *...And some cried one thing, some another, among the multitude:...* showing us that none of the participants in this riot against Paul even knew what he did!

The second half of ACTS 21:34 shows us that Claudius Lysias was a rational man, a well trained soldier who knew his responsibilities, for we read: *...and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.* Here we see soldiers carrying Paul into the castle, also known as Fort Antonia, mentioned above {see bottom of page 728 of these notes}. The intention of Claudius Lysias was still to find out who Paul was, and what he had done, and to do so by scourging Paul. ACTS 22:24 tells us this stating: *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.* In other words they were going to whip the Apostle Paul into telling them who he was, and what he had done. Of course we know this didn't happen, nor did it need to happen. Paul himself will state who he was, and what he had done in ACTS 22:1-21, but the Roman soldiers, and Claudius Lysias will not understand any of this because Paul's defence speech will be given in Hebrew, a language not spoken or understood by these Roman soldiers.

Meanwhile Paul is now being carried by the Roman soldiers into the castle. In ACTS 21:35 we find that there were stairs leading up to Fort Antonia, and these stairs will be the setting of what takes place between ACTS 21:35 to ACTS 22:24. Interestingly the word "stairs" is only found ten times in scripture. Ten is the number of RESPONSIBILITY ACCORDING TO ABILITY; a number showing a couple of actions. The first action is that of responsibility, or the act of being responsible, which is defined as being answerable or accountable for one's actions. The second action laid forth in this definition is that of ability. As Christians our responsibility is to put our faith and trust in God, and in His ability to accomplish whatever needs to be accomplished. Stated another way, our responsibility as Christians is to believe God, to believe in His ability, thus in so doing God becomes responsible to the believer. Having said all of that, the stairs mentioned here in our text points us to the awesome RESPONSIBILITY ACCORDING TO ABILITY that the Apostle Paul had of being an anointed witness of Jesus Christ. Upon these same stairs Paul would preach his one and only sermon unto the Jews of Jerusalem. Paul in other words knew his responsibility as an Apostle, and even though it now seemed his ability was limited, he knew God's ability was unlimited, and in the end he was able to still be the witness of Jesus Christ that the Lord Jesus Christ had Himself told Paul he would be!

ACTS 21:35 *And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.* We get the picture here of the Apostle Paul being lifted away from the violent mob by the soldiers. Perhaps they carried him upon their shoulders. At any rate the Roman soldiers were protecting the Apostle Paul at this time, even though they had no idea who he was, or what he had done. All the while the

crowded pressed after the Roman soldiers who were bearing Paul away from them. ACTS 21:36 records: *For the multitude of the people followed after, crying, Away with him.*

These words "Away with him" have been cried out before here in Jerusalem by angry Jews, for we read in JOHN 19:15 that Jesus Himself received this very same treatment. JOHN 19:15 *But they cried out, Away with him, away with him, crucify him.* We see this same mind set was still prevalent this day in Paul's life.

Let's consider again the Apostle Paul during all of this. He had started his day with the four men who had a vow upon them, and was with them in the temple when he was taken hostage by what turned out to be a mob of violent Jews. Their intention was to kill him, and they would have succeeded had not Claudius Lysias acted immediately, and sent soldiers to Paul's rescue. Paul had stated back in ACTS 21:13 *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* And now this has nearly happened to him. Paul had also already told the Ephesian elders back in ACTS 20:23 *...that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.* So all of this violence directed against the Apostle Paul was of no real surprise unto him. No doubt Paul was in pain from the violence of the beatings, and the violence of the rescue. Additionally he must have had a tremendous adrenaline rush from all of this excitement. And this wasn't the first time he had experienced such things. 2 CORINTHIANS 11:23-25 in part reads Paul's own accounting of what he has already been through along these lines: *...in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned,...* Some of the things Paul had learned from such experiences is that: HEBREWS 13:6 *...The Lord is my helper, and I will not fear what man shall do unto me.* Jesus Christ is the same yesterday, and to day, and for ever. {HEBREWS 13:8}. PSALMS 34:19 *Many are the afflictions of the righteous: but the LORD delivereth him out of them all.* Paul had also learned from these trying experiences that he had certain rights as a Roman citizen, some of which we have noted above.

Certainly Paul was being tested here at Jerusalem, and through this test he showed us what it takes to be a full overcomer. In ROMANS 12:14 he had already written: *Bless them which persecute you: bless, and curse not.* We don't read of Paul wishing any ill will upon those of Jerusalem who had just beat him with the intention of killing him, who also were still shouting "away with him." Rather in the next few verses we will read of Paul turning and preaching unto these very same Jews who were so intent on killing him. Paul couldn't have done this had he not been full of the love of God, and full of the Holy Ghost, with a clear focus on what his appointed business was, which as we noted above in 2 TIMOTHY 1:11 *Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.* In LUKE 6:27-36 Jesus taught: 27 *But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful.* Certainly the Apostle Paul had this kind of mind set, which he had also witnessed first in the life of Stephen. Recall back in ACTS 7:60 after being stoned by a mob of angry violent Jews that Stephen cried a final prayer, stating: *...Lord, lay not this sin to their charge.* This is the cry of a full overcomer. Jesus, the ultimate full overcomer who overcame all things, stated these words while dying on the cross for you and me: LUKE 23:34 *Then said Jesus, Father, forgive them; for they know not what they do.*

The natural tendency for any of us if faced with an angry mob trying to kill us would be to get away if at all possible. Certainly we wouldn't want to turn and face such

an angry mob. But the Lord had put in the Apostle Paul's heart a desire to win God's best no matter what the price, and a desire to witness unto his nation Israel. This was Paul's opportunity, and he knew this was the best opportunity he would ever get to address his nation, Israel. In ROMANS 10:1 Paul had written this statement: *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* Also in ROMANS 15:25 Paul had written: *...I go unto Jerusalem to minister unto the saints.* Recall also from ACTS 20:16 that the Apostle Paul didn't waste any time in journeying unto Jerusalem, *...for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.* Well he had made it to Jerusalem by the day of Pentecost, as we have previously noted, and one of the main reasons he wanted to be at Jerusalem by this time was because Jews from all over the world would be present celebrating a feast of the Lord noted in LEVITICUS 23. Most all of these Jews from all over the world now in attendance in Jerusalem were now also doing their best to kill Paul. Not many, if any of us would recognize this as an opportunity to address their nation, but Paul knew this was his chance. Paul wasn't even sure he was going to be around another 15 minutes, so he then took this opportunity to witness unto his nation, and in so doing he must have known ISAIAH 55:8 & 9 pretty well. ISAIAH 55:8 *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.* 9 *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* Thus we glimpse a little more of focus driven life the Apostle Paul lived, and must note that all full overcomers must have such a clear focus upon Jesus in their own life.

But Paul here was not a free man, nor was he at liberty to make a speech, or even preach to anyone at this particular time. As we read ACTS 21:37-40 we will find that certain things had to take place in the next few minutes of Paul's life in order for him to be at liberty to make such a speech. ACTS 21:37 *And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue,...*

Before we examine these scriptures any further, let's consider a least six miracles, which take place here. Recall that the book of ACTS could have easily been entitled "THE ACTS OF THE HOLY GHOST," and "THE ACTS OF THE HOLY GHOST" continue on even up to this day, and will continue on beyond our short time here on earth. But let's just focus on what miracles, or acts of the Holy Ghost are taking place here in the life of Paul on this most important turning point day in Paul's life. Miracle number 1 takes into account the fact that after being beaten, and almost also being ripped limb by limb by the Jews, and then being violently rescued by the Roman soldiers, the very fact that Paul was still conscious, and physically able to speak, and think clearly was truly a miracle. We certainly don't get a picture of a man in shock, or pain here, but we do get a picture of a man fully in control of his faculties, a man with a clear focus upon his lovely Lord and Saviour Jesus Christ, and a man in his right mind. Secondly it was a miracle that the Apostle Paul was able to have a dialog with Claudius Lysias, and be heard at this time of a great loud uproar. We could assume that Paul would of had a dialog with Claudius Lysias right after Lysias' intended beating of him, but the fact that Paul got to have this dialog before his intended beating is in fact a miracle. A third miracle that we note here is that Claudius Lysias believes Paul's story, having assumed Paul to be of a criminal element. No doubt the love of God, even in this stressful time, flowed out of the mouth of the Apostle Paul, which probably played a great roll in Lysias allowing Paul to speak in the first place. Paul also at this time had to dispel an assumption of Claudius Lysias that he was a famous Egyptian who had led the escape of 4000 murderers. Wow! Think about that for a minute, and put yourself in the mind of Claudius Lysias, who thinks he is dealing with the leader of a bunch of murderers. How much credibility do you give Paul, and his claiming to be ignorant of such matters as the escape of 4000 murderers? You give even less credibility to such a one if you are dealing with the criminal element ever day in your line of work. So obviously Claudius Lysias has seen something different in Paul, and this is why he allowed Paul to have a dialog with him at

this time. Miracle number four concerns the fact that Claudius Lysias will now allow Paul to make a speech unto the very crowd who is still very intent upon killing him. If you are trying to squelch a riot, why allow the two offending parties to talk? So we see it was a miracle that Claudius Lysias allows Paul his long awaited opportunity to speak unto his nation. The fact that Paul even wanted to still speak unto these hostile Jews was another miracle in itself. Truly the Holy Ghost was hard at work in the heart attitude of the Apostle Paul. The sixth miracle that we note here is the fact found in verse 40 that *...there was made a great silence,...* . Who made such a great silence among this unruly mob if it wasn't the Holy Ghost? Certainly there were other miracles concerning this eventful day in the life of the Apostle Paul, some of which we may also consider later. I think the fact that we are still talking about this one particular day in the life of the Apostle Paul is in itself a miracle, for these events happened more than two thousand years ago, and contain many lessons for us even today!

As we continue to examine the events of this one day in the life of Paul, we are not told of one person giving his or her life unto the Lord. Yet through the centuries, how many have given their life unto the Lord because of these events of this one day? Only God knows the answer to such questions. Perhaps here in Jerusalem were certain Jews who heard Paul speak on this day, and later turned their life over to the Lord, such as old Saul of Tarsus once did some time after hearing Stephen speak! Perhaps some of these Roman soldiers, who now were becoming involved in Paul's life, gave their heart to the Lord because of the events of this day. Yet the written scripture doesn't tell us such results associated with this particular important day in the life of the Apostle Paul. However Paul has written a statement that carries "THE ACTS OF THE HOLY GHOST" far beyond any written scripture, stating in 2 CORINTHIANS 3:2 & 3 -- *Ye are our epistle written in our hearts, known and read of all men: 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.* How many hearts were won for the Lord because of this most eventful day in the life of the Apostle Paul only God knows.

Having considered the many miracles associated with Paul during this turning point day in Paul's life, let's examine some other facts brought out in verses 37-40 of ACTS 21. ACTS 21:37 *And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue,...*

In verse 37 we see that Paul knew how to speak Greek, a language he grew up speaking from his youth. In verse 39 Paul notes he was from Tarsus. Claudius Lysias probably knew a little about Tarsus, for Tarsus was famous for it's rich Greek culture. Tarsus also had a school in it famous for Greek literature and philosophy. Some of the tutors of the Caesar's came from Tarsus. When Paul preach his sermon on Mar's hill in Athens in ACTS 17:22-31, he preached it in Greek, and related to them knowing their literature and philosophy, and quoted their own poets, having been taught all of that as a youth. No doubt he preached most of his sermons in the Gentile world in Greek, the common language of his day. However when addressing the Jews, also called Hebrews, he addressed them in the Hebrew tongue, as also noted in ACTS 21:40 above. ACTS 22:2 further notes: *And when they heard that he spake in the Hebrew tongue to them, they kept the more silence:...* . One has to wonder why it was that the Jews would keep the more silence when Paul addressed them in Hebrew. It was because they were misinformed about Paul in the first place. They knew he associated with Gentiles, and just assumed he would rather speak Greek. Obviously they didn't know much about the Apostle Paul, only rumors, and untruths that had been spread abroad amongst themselves.

Both Greek and Hebrew are difficult languages to learn, and know. So we once again note that the Apostle Paul had quite an education in languages. Additionally Paul had a diverse background in Greek culture, as well as the devout strict rules of a

Pharisee's son to live under. Later on we will find the Apostle Paul defending himself before Caesar, and no doubt Paul addressed the Caesar in Latin, the native language of Rome. No wonder the Apostle Paul could teach much people, as is noted in ACTS 11:26. With such diversity of languages it was no wonder that the Lord could use such talents to make old educated Saul of Tarsus the Apostle unto the Gentiles, whose languages he already spoke.

In ACTS 21:38 we find Claudius Lysias asking Paul a very interesting question: *Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?* History recorded by Josephus records that there was an Egyptian, who was probably a Jew, who came to Jerusalem from Egypt, and proclaimed he was a prophet. Of course he was a false prophet. He got a multitude of people to follow him, which Luke records the number as being four thousand men. Josephus notes that thirty thousand men may have initially involved in this uprising. This mob of people went with this unnamed Egyptian up to the Mount of Olives, where he promised that the walls of Jerusalem would fall down if they would assist him in making an attack on the city. One can only imagine how this line of thinking would be received by the Romans. As it was the Roman governor found out this plot and took with him a large number of Roman troops, both infantry and cavalry, and speedily dispersed the mob. In the process four hundred were killed, and two hundred were taken prisoners. However the Egyptian false prophet leader of this plot escaped from this fight, and was never heard from again. But the Romans did not rest easy knowing this man was out there some where. No doubt there was a great deal of interest by the Romans in finding this man so that he would not create anymore uprisings against the Roman Empire. With these events fresh in their mind we can see how this current commotion surrounding Paul could easily have been confusing in the minds of the Roman soldiers, supposing he was indeed this Egyptian whom they had been looking for.

Note the word "murderers" here in verse 38. The Greek word used here is sikarios {sik-ar'-ee-os}, and is only found used this one time in scripture. Sikarios {sik-ar'-ee-os}, number 4607 in the Strong's Greek Concordance, is of Latin origin, and means: one who carries a dagger or short sword under his clothing, that he may kill secretly and treacherously any one he wishes to; a cutthroat. Obviously this type of character would not be welcome in any setting, so once again we glimpse a little of how on edge these Roman soldiers were, and rightfully so. So no wonder they came upon Paul so suddenly, and yet we see that there treatment of him was more than fair under these assumptions.

Of course we know that the Apostle Paul had no idea about this Egyptian impostor who caused such an uproar previously in Jerusalem, so Paul answers Lysias: *...I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people...* (ACTS 21:39). As we previously noted, Tarsus was made a free city by Caesar Augustus for siding with him during the Roman civil wars. This may have been one reason that Paul was a free born Roman citizen. Tarsus was famous for it's rich Greek culture, and Claudius Lysias would have been familiar with the history and culture of Tarsus, and would have somewhat relaxed his preconceived notions about who Paul was, realizing he was not this Egyptian escapee.

However Paul is also careful here to note that he claims no citizenship of any city. When Paul states that he was *...a citizen of no mean city...* he is really stating that he had no permanent residence. Later in PHILIPPIANS 3:20 he would write: *For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ...* (from the American Standard Version). In HEBREWS 11:10 Paul would later write about Abraham, another man who was *...a citizen of no mean city...* who also acknowledged his citizenship was in heaven, and Paul wrote this about Abraham: *For he looked for a city which hath foundations, whose builder and maker is God.* Of course we know from HEBREWS 11 that Abraham went on to become an Old Testament full overcomer; a worthy of faith, who is indicated to be the father of the faithful in ROMANS 4:12. Abraham and Paul both had a clear upward, heavenly looking focus, knowing full well that they were citizens of heaven. Thus we glimpse a little more into the daily heart attitude, and mind set of the Apostle Paul.

Brother Hill made considerable commentary concerning Paul's statement in PHILIPPIANS 3:20: *For our citizenship is in heaven;*... in his book from his series of

sermons on PHILIPPIANS. Here is what Brother Hill had to say about *...For our citizenship is in heaven;...* “Now this truth should possess you and I. Do you know who you are? Are you sure you know who you are? Do you know you “have passed from death to life?” (1 JOHN 3:14). Do you know “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory?” (COLOSSIANS 3:4). Do you know you have been “translated out of the kingdom of darkness into the kingdom of his dear Son?” (COLOSSIANS 1:13). Do you know, “Now are we the sons of God?” (1 JOHN 3:2). Do you know these things? Oh, precious hearts, let the truth possess us. Can you imagine the thrill that must have been in the mind of Paul as he makes this absolute claim: “Our citizenship is in heaven?” He was a stranger and a pilgrim in the world here then, wasn’t he? Just like you and me. ...We should never be ashamed of it. Carry the fact that you are a citizen of heaven with pride.” {End of quoting Brother Hill}.

Of course Claudius Lysias knew nothing of this heavenly citizenship, but he did realize something different about the Apostle Paul. Lysias knew from his brief conversation with Paul that he was showing extreme peace in this stressful situation. How unusual in the natural to find one in such a stressful situation, and also at perfect peace! But this too is another sign of a full overcomer. Let’s examine this thought for a moment.

We will start with this verse from COLOSSIANS 3:15 *And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.* The phrase “the peace of God” is definitely a Pauline statement, found in two scriptures. We will look at both scriptures as we consider the thought of a heart at perfect peace with God, and with one’s own self. Here in Jerusalem at the time of his arrest we find that the Apostle Paul indeed has let the peace of God rule in his own heart, and even Claudius Lysias had to notice this, other wise why give Paul the “licence” to speak to this unruly crowd who was so intent on killing him? I suppose the first thing we need to recognize about this kind of peace is that it is inward, felt in one’s own heart. Certainly here in Jerusalem the scene is anything but peaceful. One definition of peace from the Greek Strong’s Concordance meaning of number 1515 is: “the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is.” This definition goes right along with a couple of statements Jesus made unto His disciples at the last supper. JOHN 14:25 *These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* The Apostle Paul being full of the Holy Ghost had this kind of peace here and now at Jerusalem as he was being arrested, and rest assured that neither was his heart troubled, or was it afraid at this time, simply because the peace of God was ruling in his heart. Jesus later that evening of the last supper made another statement concerning peace unto His disciples, which is found in JOHN 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* Again here in Jerusalem in Paul’s current situation we find this fact mentioned by Jesus in JOHN 16:33 above almost an understatement: *In the world ye shall have tribulation:...* . Certainly the Apostle Paul was currently experiencing the extreme limits of the kind of tribulation the world can dish out as they went about to kill him ACTS 21. But Paul also was currently experiencing the peace of God that Jesus had encouraged his disciples to have here in JOHN 16:33 *These things I have spoken unto you, that in me ye might have peace.* Again this kind of peace, this peace of God, takes place in ones heart, totally apart for external circumstances. Paul wrote about “the peace of God” one more time in PHILIPPIANS 4. PHILIPPIANS 4:4 *Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

Consider the requests Paul had made known unto to God prior to this point of his arrival in Jerusalem, concerning his going again to Jerusalem in the first place. And we have gone over most of these scriptures in previous lessons. After his visit to Ephesus we read in ACTS 19:21 *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.* This was a long time travel plan of Paul's, and a request he had made known unto God. Concerning going to Rome Paul had written by this time the following statement in his letter to the ROMANS. ROMANS 15:22 *For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all.* Amen. Verse 31 show that the Apostle Paul knew in his heart that things might not go well in Jerusalem, yet he still had in his heart the peace of God about going to Jerusalem at this particular time of his life, which we are currently studying about. Previously in ROMANS 10:1 Paul had outlined his main reasoning for going to Jerusalem, stating: *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* (Recall that a large number of Israelites would be in Jerusalem at the time of these major Jewish feasts, of which Pentecost was a major one. Paul hoped in his heart to be able to address his nation while at Jerusalem. We will see in ACTS 22 that he indeed got this opportunity).

Luke had recorded some of Paul's requests concerning his going to Jerusalem in the following scriptures from ACTS. ACTS 20:16 *For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.* We have shown that the Apostle Paul, and those traveling with him, did indeed arrive in Jerusalem by the day of Pentecost. Conybeare and Howson in their book "The Life and Epistles of St. Paul" show that the Apostle Paul was arrested here in ACTS 21 on the day of the feast of Pentecost! Later in ACTS 20 while giving a speech unto the Ephesian elders Paul again expressed his thoughts, and concerns about going to Jerusalem at this time, stating in ACTS 20:22 *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.* In ACTS 21:4 after expressing his intentions on traveling to Jerusalem the Saints of Tyre ...*said to Paul through the Spirit, that he should not go up to Jerusalem.* But that did not change Paul's heart's desire. A few days later while in Caesarea we find the following events took place. ACTS 21:10 *And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 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. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.* Again we see Paul's desire to be at Jerusalem at the time of Pentecost, and that he had in his

heart the peace of God about going there, and being there, regardless of the outward circumstances.

These are the requests Paul has made unto God referenced in PHILIPPIANS 4 above. Again PHILIPPIANS 4:4-7 reads: *Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* Having made his request made known unto God, and sharing his thoughts with those around him, I think we can better appreciate the fact now manifest here in Jerusalem in ACTS 21, how while being arrested that the Apostle Paul has *...the peace of God, which passeth all understanding,...* which *...shall keep your hearts and minds through Christ Jesus.* Again in ROMANS 15:13 the Apostle Paul has already written: *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

Hopefully these thoughts have somewhat spoken unto our own hearts on how it is that one can have the peace of God in their own soul during such stressful times. Again this is another outward manifestation of the heart of a full overcomer. I know the Apostle Paul here in Jerusalem wasn't saying "Oh happy day, I just had the living daylights beat out of me, and I have been arrested for something I didn't do," but on the other hand he wasn't saying "woe is me" either. Why? Because as we have just tried to point out, he was at peace in his own heart with what was going on with him. Study the verses we have noted above, and see how the Holy Ghost had prepared Paul's heart for the events of this day. And then realize it was *...the peace of God, which passeth all understanding,...* which kept the Apostle Paul focused on his mission as an Apostle during such a stressful and trying time of testing that he was now going through. Again Claudius Lysias witnessed this first hand, and yet Lysias knew nothing about the peace of God for himself. Obviously the Apostle Paul knew the following scripture from ISAIAH 26:3 *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*

Let's look at this discourse again that Paul had with Claudius Lysias, and see something more here. ACTS 21:37 *And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.* There was no real good reason for Lysias to let Paul address his accusers here at this point in time, yet the Lord moved upon this situation, and caused Claudius Lysias to allow Paul's request. Imagine the thoughts going through Claudius Lysias' mind here. First of all there was this riot taking place for an unknown reason. Then Lysias assumes that Paul is this Egyptian fugitive that must have had a reward on his head. Next being convinced by Paul that he is not this Egyptian fugitive, Lysias believes him, probably because Paul has addressed him in Greek. But why on earth would Claudius Lysias ever allow Paul to speak, especially considering all of the commotion he has caused already? Part of the reason we have already discussed comes from the unusual calmness, and peace that the Apostle Paul has shown during this most difficult time. This had to impress Lysias, though he knew not the source of this peace. Secondly, Lysias had to appreciate the respect that the Apostle Paul was showing him in asking this favor. Paul would later write a little about this kind of speech stating in COLOSSIANS 4:6 *Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.* Quickly weighing these events, and the way Paul was calmly addressing him, Lysias was moved, no doubt by the hand of the Lord, to allow Paul the liberty to address this angry mob. No doubt Lysias felt that the Apostle Paul was not one to sow anymore discord among the people, thus he hoped Paul himself could squelch this riot. Besides Lysias already had control of the Apostle Paul, having him bound with two chains, (verse 33), so he must have thought within himself, what harm could he do? Thus we read in ACTS 21:40 *And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people.*