

<sup>1</sup> Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following *day* to Rhodes, and from there to Patara.

**Acts 21:1 (NIV)** After we had torn ourselves away from them, we put out to sea and sailed straight to Cos. The next day we went to Rhodes and from there to Patara.

**Cos** was an island about 40 miles south of Miletus; **Rhodes** was another island 50 miles southeast of Coos; **Patara** was a harbor on the coast of Lycia. At Patara they change ships, probably to a larger ocean-going vessel, for the 400 mile trip toward Phoenicia and Jerusalem.  
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<sup>2</sup> And finding a ship sailing over to Phoenicia, we went aboard and set sail.

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

<sup>4</sup> And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

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

<sup>6</sup> When we had taken our leave of one another, we boarded the ship, and they returned home.

<sup>7</sup> And when we had finished *our* voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

<sup>8</sup> On the next *day* we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was *one* of the seven, and stayed with him.

Peter went to Caesarea to preach to Cornelius --- Acts 10

Philip --- One of the 7 chosen (Acts 6:5) Preached in Samaria (Acts 8:5-13) Preached Christ to the Ethiopian eunuch (Acts 8:26-39) Preached in all the cities until he came to Caesarea (Acts 8:40)

<sup>9</sup> Now this man had four virgin daughters who prophesied.

Remember **Acts 2:17 (NKJV)** *'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.*

Philip had four daughters who prophesied. Women were obviously permitted to teach. However, even if inspired of God, they were forbidden to usurp authority over men (cf. I Tim. 2:12; I Cor. 11:3-6). Women preachers were unknown to the New Testament church. In fact, women were forbidden to speak in assemblies in a manner where they would be in authority or in control of the assembly (cf I Cor. 14:34-35). However, women have many ways in which to teach: 1) Other women (Titus 2:3), 2) Younger women (Titus 2:4, 5), 3) Children (2 Tim. 1:5; 3:15), and 4) Men in private circumstances (Acts 18:24-28).

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<sup>10</sup> And as we stayed many days, a certain prophet named Agabus came down from Judea.

Remember Acts 11:27-30

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

<sup>12</sup> Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

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

The tearful pleas of these brethren deeply touched the apostle. The term translated break (*sunthruptō*) was often used in connection with washing clothes and referred to pounding them with stones (Polhill 436). The emotional pleas of these brethren were pounding Paul's heart. The apostle held within his heart a firm resolve to go to Jerusalem in order to fulfill his responsibility to the Lord (20:22-24). Now the impact of their emotional pleas, pounding away at his heart, could weaken that determination. Paul, however, refused to allow this to happen. Unwilling to be deterred, he said that he was willing to endure even more than Agabus had predicted: he was ready not only to be bound, but also to die in Jerusalem if such were necessary in order to honor and exalt the name of Christ.

**Acts** – (Truth Commentaries) by Johnny Stringer p.446

<sup>14</sup> So when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

<sup>15</sup> And after those days we packed and went up to Jerusalem.

<sup>16</sup> Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

**Acts 21:16 (ESV)** And some of the disciples from Caesarea went with us, bringing us to the house of Mnason of Cyprus, an early disciple, with whom we should lodge.

**Acts 21:16 (NASB)** *Some* of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge.

**Acts 21:16 (NIV)** Some of the disciples from Caesarea accompanied us and brought us to the home of Mnason, where we were to stay. He was a man from Cyprus and one of the early disciples.

<sup>17</sup> And when we had come to Jerusalem, the brethren received us gladly.

<sup>18</sup> On the following *day* Paul went in with us to James, and all the elders were present.

This James whom Paul greeted was probably the Lord's brother (cf. Gal. 1:19; James 1:1; Acts 12:17; 15:13; Gal. 2:9). Paul related to him and to all the elders the things which God had done through his ministry (cf. 14:27).

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<sup>19</sup> When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry.

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

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

<sup>22</sup> What then? The assembly must certainly meet, for they will hear that you have come.

<sup>23</sup> Therefore do what we tell you: We have four men who have taken a vow.

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

He had not taught the Jews not to circumcise their children; on the contrary, he had with his own hand circumcised Timothy, who was one-half a Jew, He had not taught them to forsake the customs; on the contrary, he had written to the Corinthians more than a year previous, that he had been a Jew to the Jew, that he might win the Jew; and as to the law in general, he had been "as under the law," that he might gain them who considered themselves still bound to keep the law {1<sup>st</sup> Cor. 9:20-21) In order to reconcile this position with Paul's teaching in those epistles written previous to this time, we have only to observe the distinction which he never lost sight of, between that which we are at liberty to do for the sake of others, and that which we are bound to do in order to obey God. He had taught that the law had been "our tutor to bring us to Christ;" and that since faith is come "we are no longer under a tutor" (Gal. 3:24-25); that the Jews had been made "dead to the law through the body of Christ" (Rom. 6:4); and that in Christ neither circumcision availeth anything, nor uncircumcision (Gal.5:6; Gal. 6:15; 1<sup>st</sup> Cor.7:19). But while teaching thus, he had found no fault with the Jews who continued the observances of the law; he had only tried to convince them that the observance was no longer binding on their consciences. The only difference between him and the most extreme Judaizers, of whom there were doubtless some in the multitude of believers to whom James referred, was that the latter held these observances to be matters of duty, while he held them to be matters of indifference.

**Commentary on Acts** by J.W.McGarvey pg. 206-207

v. 26 - Our difficulty in applying Paul's action is that today the circumstances are altogether different when we call men to Christ. We are drawing men out of false religion which was never ordained of God, and it would be sinful to continue to practice religious rites devised by men (cf. Matt. 15:7-9). But the law of Moses had not been a false religion; it was ordained by God (cf. Rom.7:7-13). It simply had been replaced by a better law which provided justification (cf. Heb. 7:18-19; 8:6-8; 10:1-4).

In contrast, a Gentile could not continue to practice any of the rites of idolatry, for nothing about it had been ordained by God, and the ceremonies associated with idolatry in no way honored the true God. One could not eat meat sacrificed to an idol if such action was done as a religious action (cf. I Cor. 10:20-28). Similarly, when men today continue in religious practices that are not by heaven's authority, they "have not God" (cf. 2 John 9-11). "Good intentions" do not justify that which is not revealed by the will of the Father (cf. Matt. 7:21-23).

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

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

**1<sup>st</sup> Corinthians 9:19-23**

<sup>27</sup> Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him,

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

<sup>29</sup> (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.)

<sup>30</sup> And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.

<sup>31</sup> Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar.

<sup>32</sup> He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

<sup>33</sup> Then the commander came near and took him, and commanded *him* to be bound with two chains; and he asked who he was and what he had done.

<sup>34</sup> And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks.

<sup>35</sup> When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob.

<sup>36</sup> For the multitude of the people followed after, crying out, "Away with him!"

<sup>37</sup> Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He replied, "Can you speak Greek?"

<sup>38</sup> Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?"

<sup>39</sup> But Paul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people."

**Acts 21:39 (NASB)** But Paul said, "I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people."

**Acts 21:39 (ESV)** Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people."

**Acts 21:39 (NIV)** Paul answered, "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to the people."

The chief city of Cilicia. It was distinguished for its wealth and for its schools of learning, in which it rivaled, nay, excelled even Athens and Alexandria, and hence was spoken of as "no mean city." It was the native place of the Apostle Paul ([Acts 21:39](#)). **Holman Illustrated Bible Dictionary**

<sup>40</sup> So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to *them* in the Hebrew language, saying,

**Questions Acts 21**

1. Where did Paul stay for 7 days and what did the disciples tell him while he was there?
2. What do we know about Philip and his family? (Include information from Acts 6 and Acts 8)
3. Who was Agabus? What did he do? How did Paul respond?
4. What did the elders of Jerusalem request of Paul?
5. Why was Paul dragged out of the temple and who came and rescued Paul?
6. What request did Paul ask of the commander?
7. List the point or points you will remember from chapter 21.