

## THE BOOK OF ACTS | GOD'S REVELATION OF TRANSITION

### SESSION 68 ACTS 21:26-22:5

#### ACTS 21:26-36 | PAUL IS ARRESTED IN JERUSALEM

- Verse 26 –
  - Paul has no qualms about giving this “show” of his Judaism, for this is what he had come to Jerusalem for in the first place.
  - Note that they **entered the temple**, which in itself required adherence to Judaism.
  - What kind of **offering should be offered for every one of them?**
    - If this is (as we suspect) a Nazarite vow, the offering is described in Numbers 6:13-20, then this offering clearly involves providing a lamb as a sin offering (Num. 6:14).
    - There is *nothing* about this act that is in accordance with the Gospel of grace. Nothing.
  - One can *only* conclude that either Paul is totally compromising and duplicitous, making a show in order to save his skin, OR that he, as a Jew, is still adhering to the Law as part of the Kingdom Gospel, which is totally separate from the Grace Gospel.
- Verses 27-28 –
  - The **seven days** were part of the Nazarite vow (Num. 6:9).
  - The crowd was **stirred up** by **the Jews which were of Asia**, possibly from Ephesus.
  - Notice the charge of which they accuse Paul: that he teaches **all men every where** things which are **against the people** (i.e., the Jews), **and the law, and this place** (the temple), and that, by bringing **Greeks also into the temple** that he had desecrated it.
    - One who has studied Paul’s teachings and practices would know that every one of these charges was patently false.
    - The Jews charging him had *mixed in* Paul’s message of grace to the gentiles, assuming that was his *only* message.
    - One should note that this is the same position of most Bible teachers today, and remains an incorrect position. In fact, if these things are true, then Paul is guilty of everything accused and should undergo the Jewish punishment.
- Verse 29 –
  - Luke gives some background to the charge that he had brought **Greeks also into the temple** (v. 28), by explaining that **they supposed** that Paul had brought Trophimus into the temple.
  - Notice that *the charge is false*.
- Verse 30 –
  - With no regard for facts, **the people ran together**. The verb **ran together** is συνδρομή [sundrome], from which we get *syndrome*, which is “a set of concurrent things” (Oxford English Dictionary).
  - Having determined, in the court of public opinion, that Paul was a heretic, they forced him out of the temple and **the doors were shut**.
- Verses 31-36 –
  - The **chief captain of the band** was the *peace officer*. His job: to keep the peace. to do his job, he arrested the man that was at the center of the riot. Not being able to discern the real issues, the officer took Paul **into the castle**.

- Translation issue: Is **castle** the right word for παρεμβολή [parembole]? The Greek is the prefix *para* (alongside) and *bolle* (to throw). The English word *castle* is built from the latin with the same root as our English word *cast*, which is *to throw*. In earlier English, the word *castle* “a fortress.” So, those who may say that the KJV was just using their own concept rather than accuracy of translation would need to explain why words like *barracks* do not continue the same etymology as closely as possible. The fortress was typically *cast down next to* the city. A barracks is simply a place where soldier’s sleep.

## ACTS 21:37-22:21 | PAUL ADDRESSES THE JEWS

- Verses 37-38 –
  - Note that Paul is “a gentleman,” asking permission, **May I speak unto thee?** The **chief captain** appears surprised that Paul can **speak Greek**. This is not because of any perception that Jews were unlearned men who couldn’t speak Greek (the word *barbarian* in the KJV is one who cannot speak Greek). The surprise was in the fact that the captain believed Paul to be **that Egyptian** who had previously **made an uproar** and led four-thousand **murderers**, specifically σικάριος [sikarios] **into the wilderness**. The captain presumed, for unknown reasons, that Paul was this man.
  - Who was that *leader of the Sicarii*? He is likely the same insurrectionist mentioned by Josephus in *Wars of the Jews, Book II, Chapter 13, paragraph 5 (verses 261-263)*.
- Verses 39-40 –
  - Paul assures the captain that he is **a citizen**, and begs for the opportunity to speak to the people. The officer allows it, and Paul begins to speak to the people **in the Hebrew tongue**.
- Chapter 22, Verses 1-3:
  - Note that it is unfortunate that the chapter division occurs at this point in the narrative.
  - Paul gives introduction, desiring to make a **defence**, using the word ἀπολογία [apologia]. That is, he is going to set forth his case. This is an important introductory note, because we should expect that Paul is going to *defend himself against the Jewish accusation* that He was teaching Jews to disregard the law.
  - Paul noted that he was **a Jew**, and that, even though he was from Tarsus, he was **brought up in this city at the feet of Gamaliel**. These credentials could not be beaten. As a student of Gamaliel, he was well trained. Note that Paul does not say *perfectly taught* but rather *taught the perfect manner of the law*. That is, he had nothing but good to say about the law. He lived it **as ye all are this day**.
  - From the presentation thus far, we *naturally expect* (if we use the text alone) that he is going to defend himself *against* the charges that have been set forth.
- Verses 4-5 –
  - In defending himself, Paul is first showing how thoroughly Jewish he was, and points out that the high priest would have to **bear me witness**, since he himself had signed the letters of permission to bring those of **this way to Jerusalem, for to be punished**.
  - Note that **this way** is the *way of the Kingdom Gospel preached by Peter*.