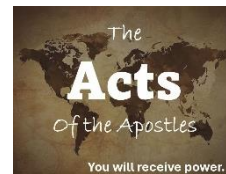




A Riot in Jerusalem! Acts 21:1-30 (Lesson #29)



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14-point outline of Chapter 21:1-30:

- 1) Luke documents how Paul and his traveling companions set sail from Miletus, sailing to Patara and there boarding a different ship that carried them across the Mediterranean Sea to Syria, where the ship entered port at Tyre to offload its cargo (21:1-3).
- 2) They sought out disciples of the Lord and stayed with them seven days, during this time the Spirit continued to testify what awaited Paul in Jerusalem (21:4).
- 3) At the end of the seven days the believers escorted Paul and his companions out of the city where they said farewell and prayed together, then Paul and company boarded the ship (21:5-6).
- 4) The group sailed from Tyre to Ptolemais where they stayed for one day (21:7).
- 5) The following day they travelled from Ptolemais to Caesarea where they entered the house of Philip the evangelist, one of the original seven, who we are also told had four virgin daughters who prophesied. Paul and company stayed with Philip for many days (21:8-9).
- 6) While staying with Philip a prophet named Agabus came from Jerusalem and gave a prophecy of what would happen to Paul in Jerusalem (21:10-11).
- 7) Upon hearing this prophecy, the group collectively urged Paul not to go, but Paul informed them that he was ready for whatever awaited him in Jerusalem, including imprisonment and even death. Upon hearing this the group stopped pleading with Paul and collectively said: "Let the will of the Lord be done" (21:12-14).
- 8) After many days Paul and his companions left Philip's house along with some believers from Caesarea and headed to Jerusalem (21:15-16).
- 9) Upon their arrival in Jerusalem the group was greeted by the brethren and on the following day Paul and company met with James and the other elders in Jerusalem, where Paul shared all that God had done through him with the Gentiles, which brought great joy to the elders (21:19-20).
- 10) The elders then shared with Paul that in Jerusalem there were thousands of believers who were zealous for the law, and many of them had concerns about what they were hearing about Paul, how he was teaching things contrary to the law to Jews who lived outside Jerusalem (21:21-22).
- 11) To combat this misinformation, the elders recommended Paul join four men who were under a vow, and even pay for their sacrifices, all to prove that he did not tell Jews to forsake Moses. The elders reminded Paul that their stance with the Gentiles remained unchanged (21:23-25).
- 12) Paul agreed and the next day he purified himself, gave notice of when his purification would be complete, and paid the way for the other four men.
- 13) When seven days were nearly complete (likely the days of purification), Jews from Asia saw Paul, stirred up the crowd, and laid hands on Paul shouting: "Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place." For they assumed that Paul had brought Trophimus into the temple (21:26-29).
- 14) This created quite a commotion, the people ran together, seized Paul, and dragged him out of the temple (21:30).

21:1 And when we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara.

We ended last week in Miletus where Paul had called for the Ephesian elders, and we saw his discourse with them. Luke picks right back up in the narrative and says, we departed from them (the Ephesian elders in Miletus) and set sail.

The Greek word that is here translated “**departed**” means to be “**torn away**” or to “**tear ourselves**” away from them. You should sense Paul’s love for these Ephesian pastors.

This is likely the official end of the third missionary journey and the story now transitions to the return trip to Jerusalem and the final section of the book of Acts.

It was about **40 miles** from Miletus to Cos. From there they traveled to Rhodes, and a day later they arrived at Rhodes.

The famous Colossus of Rhodes was located in this city. This was a statue of the Greek sun-god (Heilos) and it stood proximately 108 feet tall, above the harbor, and was one of the seven wonders of the ancient world.

The next day they travelled from Rhodes to Patara.

Vs 2-3 - And having found a ship crossing to Phoenicia, we went aboard and set sail. 3 When we had come in sight of Cyprus, leaving it on the left we sailed to Syria and landed at Tyre, for there the ship was to unload its cargo.

In Patara, they had to change ships. They needed a ship that was crossing the Mediterranean and it appears that the ship they were on was not going to Phoenicia (Syria). But finding a ship that was going to Phoenicia, they set sail.

Later they **could see Cyprus**, which Luke records they **passed on their left** and they continued on and sailed to Syria and landed at Tyre, for that is where the ship was to unload its cargo.

It appears that Paul and his traveling companions caught a ride on a cargo ship.

Moving by ship was a difficult business and one likely had to go the port and look for a ship that was headed the way you wanted to go and then pay the captain for a ride. That is likely what Paul and his traveling companions and they carried aid to Jerusalem.

Vs 4 - And having sought out the disciples, we stayed there for seven days. And through the Spirit they were telling Paul not to go on to Jerusalem.

Next Luke tells us that there in **Tyre**, they “**sought out the disciples.**” The Greek word means to **seek for** or to **find by searching**. Paul did not know any disciples or believers in Tyre, but the group looked for them and found them.

We are not told how the church in Tyre, came into existence only that there were **disciples** there. This reminds us that the Book of Acts gives only a partial picture of the early church’s activity and that what happened at Pentecost and following took the gospel throughout the known world!

Again, many different words are used for believers in the book of Acts, but the one most used is disciples (learners or pupils). I said it last week, but it is worthy of repeating. **You and I are at the core, disciples.** We are pupils of Jesus and His Word.

We do not know how they assembled the believers together, but they got word out the apostle Paul and his traveling companions had arrived in Tyre and many disciples assembled to meet with them.

Luke records that **through the Spirit** “they” which means **more than one, we would assume a few, were telling Paul not to go to Jerusalem.**

We would imagine that the **Spirit was revealing** to them **what awaited Paul** and they were warning him not to go. **This makes sense, they were worried about what would happen to Paul**, this spirit was likely revealing to them what the Spirit had been revealing in every city where Paul was traveling, remember (Acts 20:3).

Likely, the Spirit was revealing what would happen when Paul went to Jerusalem, namely what awaited him was imprisonment and afflictions. **The brethren interpreted that and became concerned for Paul.**

But what they did not understand is what the Holy Spirit had already revealed to Paul, remember (Acts 20:22).

So, the disciples in Tyre were telling Paul not to go to Jerusalem. But I believe this was their interpretation of what the Spirit revealed.

Luke records that the group stayed in **Tyre for seven days**. It is likely that this was how long it took to unload the ship.

Vs 5-6 - When our days there were ended, we departed and went on our journey, and they all, with wives and children, accompanied us until we were outside the city. And kneeling down on the beach, we prayed 6 and said farewell to one another. Then we went on board the ship, and they returned home.

Notice how Luke explains what transpired: after the seven days were ended, they departed Tyre to continue on their journey to Jerusalem.

Now before we advance we would imagine that Paul is preaching and teaching as well as sharing all that God is doing among the Gentiles. “And they all”, Luke is saying most if not all of the disciples there in Tyre, accompanied them, with their wives and their children.

Now we do not know how many people this was, but imagine this band of people (including women and children) all accompanying Paul and his traveling companions. This would include:

- **Luke** – The man who ministered for nearly seven years in Philippi. He is also the author of the Gospel of Luke and Acts, and likely the **only Gentile writer** of any of the New Testament books of the Bible.
- **Sopater** the Berean, son of Pyrrhus.
- **Aristarchus** a Macedonian from Thessalonica.
- **Secundus** a Macedonian from Thessalonica.
- **Gaius** a Galatian from Derbe.
- **Timothy** a Galatian from Lystra.
- **Tychicus** of Asia, possibly from Ephesus.
- **Trophimus** an Asian from Ephesus.

When Paul and his eight fellow travelers made it to the edge of the town the believers who had accompanied them there, along with their wives and children **knelt down on the beach and prayed**.

There Paul and his companions boarded another ship and the believers from Tyre returned home.

Vs 7 - When we had finished the voyage from Tyre, we arrived at Ptolemais, and we greeted the brothers and stayed with them for one day.

Paul and the eight then travelled from **Tyre to Ptolemais** (ancient Acco). Ptolemais was located on the coastal plain region of northern Israel, it was approximately **25 miles south of Tyre**.

Upon their arrival in Ptolemais, Luke records that they **greeted the brothers** and they stayed with them for one day. It appears that finding believers in Ptolemais was easy to do.

Again, even though only one day, we would imagine that Paul preached and shared all that God is doing among the Gentiles.

What should really strike us, is the **expansion of Christianity**. In every city Paul shows up in there are believers there!

Vs 8-9 - On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 He had four unmarried daughters, who prophesied.

The next day, they left Ptolemais and departed for Caesarea. This is the third leg of the journey. Since no ship is mentioned, it is likely that they traveled by land.

Caesarea is about 30 miles south of Ptolemais, on the coast of the Mediterranean.

Herod the great started rebuilding the city in 22 BC, finishing in 10 BC. He renamed the city Caesarea, in honor of Caesar Augustus. It had a major harbor and it was the capital of the Roman province of Judea. In 6 AD it became the official residence of the Roman governors of Judea. Pontius Pilate, Festus, and Felix.

It was there that they entered the house of **Philip the evangelist**. Notice Luke tells us that he was **“one of the seven.”**

You likely remember Philip, he was one of the original seven deacons or (servants) of the early church when the issue arose about caring for the widows of the Hellenist.

You remember he was not only a deacon but an evangelist. He is the one who preached the gospel in Samaria, he is the one who the Spirit directed to join himself to the Ethiopian Eunuch and then we read what happened following the baptism of the Eunuch (Acts 8:39-40).

But what a testimony, what a compliment, Philip the evangelist! Likely, Philip shared Jesus with others so much, people began to refer to him as Philip the evangelist.

The group stayed with Philip, as we will see for many days.

It has been roughly 20 years since Acts chapter 8.

Lastly, Luke tells us that Phillip had four unmarried daughters who prophesied. It is interesting that Luke does not record any additional details that are learned from these four virgin daughters who prophesized.

What happens next is also interesting, for brings a prophet from Judea.

Vs 10-11 - While we were staying for many days, a prophet named Agabus came down from Judea. 11 And coming to us, he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"

While the group was staying with Phillip, which they did for **many days**, a prophet named Agabus came down from Judea.

When Agabus met with the group he bound his own feet and hands with Paul's belt and said: *"Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"*

Here we are told the exact prophecy that Agabus makes. This is in line with what God has been saying to Paul in every city where he has travelled.

Paul had received several prophetic words on this very topic. This is God's custom and he has made clear to his servant Paul what awaits him in Jerusalem.

APPLICATION: We should expect God to validate his word in our life through multiple sources.

Vs 12 - When we heard this, we and the people there urged him not to go up to Jerusalem.

Notice the we, it was likely Luke and the other traveling companions, as well as the believers from Caesarea, who were **urging Paul not to go to Jerusalem.**

Can I add, and you will see it in one second, they were urging Paul with tears.

This is their **emotional response** to hearing what is going to happen. **They heard the message**, but then they added to it something like this: Paul please do not go, we are begging you.

Vs 13 - Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus."

Then Paul responds, what are you doing weeping and breaking my heart. The phrase "breaking my heart" means to "soften the will" or "to lessen the resolve."

I do not believe Paul was being rebellious to the Word of the Lord, nor was he rejecting to receive godly council, but he was constrained in the Spirit, he was being driven by the Spirit to go to Jerusalem.

This outpouring of love is threatening to soften his resolve to go to Jerusalem, something he is certain the Spirit of God is leading him to do.

Then Paul says, do you not understand, I am ready to not only be imprisoned, but I am ready to die in Jerusalem for the name of the Lord Jesus.

Six quick things here:

- 1) We get a glimpse of what is going through Paul's mind. The reason he told the Ephesian elders that he would not see their face again is because Paul thought he was going to die in Jerusalem.
- 2) Paul reminds us of something that we must never forget and that is the value of the gospel. The message of the gospel is a message so precious and so awesome it is **worth living for**, but it is **also worth dying for**. The message that the one who knew no sin, became sin, so that we might be made the righteousness of God in him is a message, worth living and dying for.
 - a. Paul understood this and lived it out.
- 3) Once again, we see Paul refer to Jesus as the Lord Jesus.
- 4) The Holy Spirit was not telling Paul what awaited him to scare him, rather the Holy Spirit was telling Paul what awaited him to prepare him.
- 5) Scholars are divided. But, I have no hint that Paul was acting outside the will of God, quite the opposite, I believe he was in the middle of God's will.
- 6) Theologians disagree, and some believe that Paul is rebelling against God's word, **time permitting** we will tackle that notion.

APPLICATION: Most of us want to know more from God about what is in our future. I suppose it is human nature. Maybe this is why God does not tell us a lot about what is in our future.

Oswald Chambers: "No healthy Christian ever chooses suffering; he chooses God's will, as Jesus did, whether it means suffering or not." Consider (Rom 5:3-5).

Vs 14 - And since he would not be persuaded, we ceased and said, "Let the will of the Lord be done."

It appears there was some back and forth, and Luke records, since Paul would not be persuaded, the group changed their mind and perspective and together said, **“let the will of the Lord be done.”**

It seems that Luke and the others recognized the Holy Spirit’s leadership and direction.

APPLICATION: Do you see how easy it is for us to take something God is trying to reveal and leap to incorrect conclusions?

APPLICATION: When we have prayed for something and God’s ultimate answer is no, do we default like Luke and the others, OK, the will of the Lord be done? Or do we become angry with God, do we demand God do what we want done? Do we worship God for who He is, or for what we get?

Vs 15 - After these days we got ready and went up to Jerusalem.

After many days staying in Phillip’s home at Caesarea, the group **“got ready”** and went up to Jerusalem. I must say that caught my eye. Luke has never told us along the way the group **“got ready”** before. In the Greek the word means to pack your things, to pack up. As you might be suspecting it is a hapax legomenon.

Depending on the route they took it would have been 50-60 miles to Jerusalem. It was likely a two-day journey.

Making A Point: So now the final leg as Paul leads the group to Jerusalem carrying aid for the poorer saints. There has been a point I have been wanting to make for weeks, now is another good time. Consider all that the Jews have done to Paul. Yet, his love for his brothers, those from the nation of Israel has never **wavered, in spite of the hostility from so many of them** (consider Rom 9:1-3).

Vs 16 - And some of the disciples from Caesarea went with us, bringing us to the house of Mnason of Cyprus, an early disciple, with whom we should lodge.

Luke records, not only do you have Paul and the eight, but some of the disciples from Caesarea travel with the group.

There are multiple reasons why they may have done this including the possibility that some of these men were headed to Jerusalem to celebrate Pentecost. We are not told how many, but this is a little band of travelers.

And they brought Paul and company to the house of Mnason of Cyprus, an early disciple, for it was there they would lodge.

Either Mnason’s house was on the way to Jerusalem and provided a stopping point, or it was in Jerusalem they stayed in Mnason’s house. I believe it was the latter, but we cannot be certain.

Mnason of Cyprus is not mentioned again in the New Testament.

Vs 17 - When we had come to Jerusalem, the brothers received us gladly.

Then Luke tells us when they came to Jerusalem, the brothers, received us gladly.

Here Luke uses a very common term for believers, namely brothers and sisters in Christ. The brothers, the believers in Jerusalem received Paul and his traveling companions **“gladly!”**

Vs 18 - On the following day Paul went in with us to James, and all the elders were present.

This is not James the apostle, for he was martyred back in **Acts 12**. This is James the **Lord's half-brother**, who history tells us became the leading elder at the church at Jerusalem.

Paul went in with the others to meet **James** and the other **elders in Jerusalem**, the other pastors, the other bishops. When Paul met with James, other Jerusalem pastors were present.

It is noteworthy that there is **no mention of the apostles** and the **leadership of the Jerusalem church** seems to have clearly transitioned **to the elders**.

SO YOU SEE IT: The “**we**” in verse 17 and “**us**” in verse 18 ends the shared experiences with Luke until Acts 27. It seems following this meeting Luke is no longer with Paul.

Vs 19 - After greeting them, he related one by one the things that God had done among the Gentiles through his ministry.

So, after greeting them. They likely hugged and kissed, Paul shared with them, one-by-one all that God had done among the Gentiles through his ministry. The word translated “**related**” means to rehearse.

If you are like me, you wonder, what all did Paul share as he related things, one-by-one? The phrase one-by-one means to go into great detail.

We do not know all that Paul shared, only that Luke recorded that Paul related to James “one-by-one” the things that God had done among the Gentiles through his hands.

Vs 20a - And when they heard it, they glorified God.

When James and the others there heard it, they glorified God. We can imagine **they were surprised** by the amazing things God was doing amongst the Gentiles.

The elders in Jerusalem rejoiced over all that God had done among the Gentiles.

Now I will be honest, **I really hate what they say next.**

Vs 20b - And they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed. They are all zealous for the law,

Then they said to Paul...

FIRST, that is great brother, but look here in Jerusalem, thousands among the Jews have believed they have come to faith in Jesus. The Greek word translated thousands is **μυριάς (urias)**, and literally means 10,000 or innumerable. It is where we get the English word myriad.

SECOND, these tens of thousands that have come to faith in Jesus, from the Jews are zealous for the Mosaic law. The word translated zealous is **ζηλωτής (zelotes)**, it is a noun and not a verb. They are not zealous, they are zealots.

Based on **Romans 14:4-6**, it is clear that Paul didn't have a problem with Jewish Christians who wanted to continue to observe old testament customs, nor did he have a problem with those who did not.

Keeping Jewish customs is fine, as long as you do not believe that in doing so it makes you more righteous!

If you remember, I told you that very recently on this third missionary journey Paul penned these words to the church in Rome, **Rom 3:21-22**.

It seems that he himself did so sometimes, such as when he took and fulfilled a vow of consecration in **Acts 18:18-21** (probably a Nazirite vow). Paul seemed fine with this, as long as they didn't think it made them more right before God.

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

THIRD, they have heard, that you (Paul) tell the Jews who live among the Gentiles to forsake Moses, to turn from keeping the Mosaic code.

Here is what James and the other elders are saying, the believers have heard that you go about teaching Jews to reject the laws of Moses, reject having your children circumcised (mark of the Jewish covenant), and to stop walking according to Jewish customs.

They have heard you tell them NOT to circumcise their children. They have heard you tell the Jews living among the Gentiles not to keep the customs of the Jewish faith.

Vs 22 - What then is to be done? They will certainly hear that you have come.

What are we to do? This is a rhetorical question, for you will see they have already cooked up the idea of what Paul should do.

But what are we to do, for they will certainly hear that you have come to Jerusalem.

They will want to know your position on these things. They will want you to explain yourself. They will want you to host a town hall meeting and give an account of what you are teaching Jews who reside outside Israel.

Vs 23-24 - Do therefore what we tell you. We have four men who are under a vow; 24 take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law.

Good news... We have an idea, do what we tell you.

We have four men under a vow. These would have been Jewish men, who had become Christians. This is likely a Nazarite vow (Acts 18:18-21) (a temporary vow of consecration). (Num 6:1-21). Take these men and purify yourself so that you can join them in their vows.

To show that you are fully onboard, offer to pay their expenses, so that they may shave their heads and you will join them in their vows.

Thus, all will know... In doing this, you will show there is nothing to what they have heard and it is not true what has been said about you.

By doing this, you will show that you yourself are living in observance of the law and this whole matter will be put to rest. No muss, no fuss.

Vs 25 - But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality."

But as for the Gentiles who have believed, so the Jerusalem elders understood this had nothing to do with Gentiles who had come and were coming to faith! Remember (Acts 15:19).

The elders are responding, now we have been clear about the Gentiles, we are the ones, and James was the leader, who wrote to the Gentiles the four-fold declaration the Jerusalem council determined back in **Acts 15**, namely that the Gentiles should:

- Abstain from those things scarified to idols.
- Abstain from blood.
- Abstain from things strangled.
- Abstain from sexual immorality. Likely they had Jewish marriage norms in view.

As we discussed these were likely put forward as things that would **offend the Jewish sensitivities**, thus they were to **operate following the law of love**. Not purposely do things that would cause a brother to stumble.

Vs 26 - Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them.

Then, following the recommendation of James and the other elders, Paul took the men, he purified himself along with them, and went into the temple with them.

He would have brought the offerings that he had personally paid for, and would have told the priest how long they were under this vow. As you will see it looks like the vow was for seven days.

Giving notice when the days of purification would be fulfilled, and then he “paid” for each of them.

Some commentators believe this was a massive compromise on Paul’s part. I would say never forget what Paul taught in (I Cor 9:20-22).

Vs 27 - When the seven days were almost completed, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him,

When seven days were almost completed. Again, seven days likely marked the end of the consecration period.

At the end of nearly 7 days, Jews from Asia (Asia Minor), saw Paul in the temple and they stirred up the whole crowd and laid hands on Paul.

They had likely seen Paul and Trophimus in the city, and they assumed Paul had taken this gentile Trophimus into the temple.

They “stirred up” the whole crowd, and laid hands on Paul. The Greek word means to stir together, to co-mingle, it brings with it the idea of **whipping people up into an outrage**. It is in the **imperfect tense** implying that these Jews from Asia, kept stirring up the crowds.

Then they laid hands on Paul, that is code for they grabbed Paul, right there in the temple complex.

Vs 28-29 - crying out, "Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place." 29 For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple.

Having grabbed Paul, they began crying out: *"Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place."*

Then they level **two major accusations** against Paul.

FIRST, we have caught the man, who is teaching everyone everywhere against the people and the law and this place. This **first accusation** had **three major heads**:

- 1) **Against the people.** Paul did not teach against Jews, but he did teach being a physical Jew would not save a person. Consider (Rom 2:28-29).
- 2) **Against the law.** Paul did not teach against the law, but he did teach that no one would be saved by keeping the law. Consider (Rom 3:20 or 3:28).
- 3) **Against this place.** Paul did not teach against the temple, but clearly as he taught Gentiles, he told them they could worship God anywhere. They did not need to go to the temple and worship. Consider (Rom 12:1).

You will notice I chose to quote all of these points from the letter that Paul would have just completed. So there first accusation had a smidge of truth, but was fundamentally a lie.

SECOND, more than that, they were saying Paul had **brought a Greek**, a **gentile** into the temple and has defiled this holy place.

Once again, we see the animosity that existed between Jews and Gentiles. The accusation is that Paul brought a (pagan) Gentile into the temple and has defiled it!

This was a **serious charge** and reminds us of the Jews hatred for the Gentiles.

By the way these charges should have a strange ring to them (remember Stephen) (Acts 6:11-13).

SO YOU KNOW: Gentiles were allowed in the court of Gentiles, or the outer court, but they were not allowed in the court of women or beyond. Even Roman citizens could be executed for entering the inner court.

Fruchtenbaum in his commentary writes: “**There was an inscription at the entrance of the inner court that read: ‘No alien may enter within the barrier and wall around the temple. Whoever is caught is alone responsible for the death which follows.’**”

Vs 30 - Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut.

This confusion should seem familiar (Acts 19:28-29). In Ephesus it spilled from a meeting of the tradesmen into the theatre.

Here this confusion has spread from the **temple mount** (inner court) and has now spread into the **city**.

Keep in mind the population in the city would have been very expanded, if indeed it was Pentecost, for all the men who would be there for the weeklong celebration.

They seized Paul, dragged him out of the temple, and at once, the gates were shut.

The word translated seized is: **ἐπιλαμβάνομαι** (*epilambanomai*), means to **forcibly grab, to arrest, to lay hold of**. They grabbed Paul and removed him outside the gates and then shut the gates.

Due to time, we must stop here today.

Paul had been told, over and over again, what awaited him in Jerusalem. We are only watching it unfold.