

5 N. July 13, 84 11 AM

FINAL JOURNEY TO JERUSALEM

"God of Grace and God of Glory"
Pastor
BLY Lord of life, -
Confess sins, failures, allow, wash, wash, think
"in those not lived in unity face."
yer... work. would have honestly
ERALLY... "Condemned with Righteous hand
Church members broken down - neglected work
"It Is Well With My Soul"
INTRODUCTION.

Acts 21

The key note of the remainder of the book of Acts is that of bondage. Paul is now seen as a prisoner of the Lord - he was resigned to God's will. We are aware of this after his conversion.

Before he met Jesus on the Damascus Road, he was zealous for Judaism. He gave all of his powers for what he believed was right in that direction. But he (became) a changed man when he met Jesus and turned his back on the old world. And said, I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me. And the life which I now live, in the flesh, I live by the faith of the son of God. Who loved me and gave himself for me. Gal. 2:20.

Jesus lived this way - my meet is to do the will of him who sent me. And you remember he prayed, not my will but Thine be done. Paul tried to live the same way. He made mistakes. Yet his whole life was turned toward the will of God.

There was never a merchant that was more urgent in pushing his wares as Paul in the pushing of the things of God. Wherever he went, whatever he did - he was always an ambassador for Christ. To him, religion was not a coat to be thrown off or on as the occasion demanded. It was the bone of his entire being.

Why was Paul so determined to go to Jerusalem. Was it just to meet these Jews.

The territory that we are going to travel, in Chapter 21-27, we will not read of a single conversion to Christianity recorded. Was it the opposition that he faced. That he wanted to go and meet.

The parting from Miletus reveals the strong bond of Christian love. They had tears and Paul stayed in their homes. And they shared alike. The more Christian a person is, the more love he has in his heart for others. And when he leaves them, there is parting with tears.

The theme from Ephesus, all the way to Jerusalem, is covered in Chapter 21.

As the ship sails out of the harbor, I can imagine that Paul was saying in his heart - some day I'll meet these friends again in Heaven. This was a sad farewell. It will come to a place where there will be no more tears, or troubles, or tribulation. And God will be with us and with you until we meet again. Until we meet at Jesus' feet.

So as time hurries on, we know now that we are going to say our farewell to those whom we love. Many who were with us a year ago, are not here today in this service. And I'm predicting, as a prophet, many who are here today - will not be with us a year from now. Like Paul, some will fold up these frail human tents and enter into the pearl white city.

There are three things about this chapter to fix it in our minds. I have outlined it this way. First, farewell - compassion at Tyre. V. 1-7. Second, family concern at Caesarea. V. 8-14. Third, fanatic counter action at Jerusalem. V. 15-40.

We cover the entire chapter which we could make many many sub-heads. And just

use the cities perhaps. But let us begin.

I. FAREWELL COMPASSION AT TYRE - V. 1-7

V. 1 - Paul says we bought our passage, we launched on a course that led us by Rhodes, and thence to Patara. *COOS - Greek Island Home of Hippocrates the Father of Medicine, a Temple to god of Healing - School of Medicine in Temple; Code of Ethics Dr's*

Rhodes was one of the seven wonders of the world. The entrance to the harbor at Rhodes was narrow. And straddled across that entrance, was a gigantic bronze image in the shape of a man. An image designed to represent the sun. Vessels sailed between its legs. But at the time of Paul, this image, by an earthquake had been broken in its legs, and fallen over on the ground. And was lying there. They tell us that finally the Jews bought it and it took 900 camels to carry the bronze away. The statue of Apollo was regarded as one of the seven wonders of the world. The expression, we launched out. That is we sailed away from the shore. We made a straight course out to the sea. To this island about 23 miles. Coos. Which was famous for its vineyards, it's silk and cotton.

V. 2 - He had to change to another ship and cross over to Phenicia. The indication is that Paul went aboard that same day that the ship was to embark. They did not lose any time at this point. They went aboard without a moment's delay and the voyage was very favorable because they had a good strong wind. Now this trip on up to Tyre probably covered several hundred miles and maybe took 48 hours to cover.

V. 3 - We discover Cyprus, the famous island described everywhere in the Bible. It was here that we remember that Paul had ministered and had worked. And they sail on.

And they land at Tyre.

V. 4 - The ship stopped. And they spent 7 days here. To unload, and to reload the ship. Jesus visited Tyre when he was there. The woman was saved. Perhaps under Paul's persecution against the Christians in Jerusalem before his conversion, had been the results of Christians being up in Tyre. They had fled the persecution.

Christian Family - Roman world woman regarded barely above status of animal - Common practice exposing children they did not want to animal's to discover if a father did not want it. - Some time unscrupulous person take baby, break his bones & when older set him on the street to beg alms - cruel & unthinkable things - Paul glad find

Now it is wonderful to go to a place and find kindred spirits there. And Paul arrived and searched out and he found some Christians. He told them that he was on his way up to Jerusalem. And it was marvelous. That Paul, as he looked things over, did not have to go and put up in a boarding house.

William's Burg, INN - stuffy

You know, years ago (boarding houses) were quite interesting places. Some man said about the place he stayed, that the butter was so strong that it got up and walked across the table. And said, good morning to a cup of coffee. And the coffee was too weak to answer.

During the war two German officers drove up to a swell French hotel. They walked in and making light of the hotel, one of them said - how much is the price of a room in this pig pen? The owner said 100 francs for one pig, but for the two of you - it will be 200! (Paul) was most fortunate. He found some Christian friends and he spent these days with them.

V. 5 - They come to bid him farewell. He had remained there one week and had enjoyed fellowship with Christians. And they had tried to persuade Paul from going to Jerusalem. But now is the time for his departure. And we know a great spirit of compassion. It is simply beautiful as their love expressed it. Can you catch the picture of men with their wives - all kneeling in prayer on the seashore. Which reveals the wonderful possibilities of Christian affection within

the space of one single week. What a man Paul must have been to have drawn out so much love. The spirit had a way of informing Paul of the suffering that might come to him in Jerusalem. And this was a sad farewell. That was loaded with deep compassion.

I wonder if you knew that your time was short, could you say with Paul, as he did here with these friends - that he was ready. That he was prepared. In this loving way, he tells them goodbye.

V. 6 - He went aboard the ship and they returned to their homes. Now this is a most really touching scene of Christian families - husbands, wives, children. With Paul, kneeling in prayer. The vessel is ready to go. They give their last embrace to each other before they set sail.

This is something of the foretaste that ought to take place in families today. Husbands, wives, children. All involved in the work of God. Or else they would not have been there that day.

V. 7 - They moved on - they stopped evidently one day at Ptolemais.

II. FAMILY CONCERN AT CAESAREA

V. 8 - They at last had arrived at Caesarea Where we will discover a great family. Caesarea is 60 miles from Jerusalem. It is located on the Mediterranean Sea. It was built by Herod the Great. It's Christian association however, perhaps, goes back a long time.

You remember Cornelius. He was the first Gentile believer in the new faith.

In other words, he was the Abraham of the Gentile believers.

It was here, at this city, where Herod was smote by an angel because he gave not God the glory.

It was here at this place that Peter unlocked the gate of the kingdom. And opened it to the Gentile world.

It was here at this city, later on we will see, that Paul made Felix tremble with his message. Who caused Agrippa to say - "almost thou persuadest me to become a Christian."

It was at this place, that Paul will be held prisoner for almost two years. And then, who will be sent away on the sea to experience a ship wreck on his way to Rome.

Our point of emphasis in this chapter, is that he was the guest Phillip the evangelist. Phillip was one of the seven elected deacons of the church at Jerusalem. You will find this in Acts 6:5.

Phillip had given himself to evangelistic work. You must remember that Phillip was the one that had the conversation with the Eunuch. The Ethiopian treasurer in the desert. And finally baptized him. He had not seen Paul since Paul's conversion. He had heard about Paul's conversion - and now the persecutor visits the home of this man - whom he had once persecuted. Now they sit down in Phillip's home, and look back over the 20 years before.

At the foot of the cross, they had come to love each other. Do you have any differences with anyone? Then bring that difference to the foot of the cross, and it will make a great difference in your life and in the other person's.

This was a glorious thing. And yet, they must have remembered all the things of their past. They were afraid of each other. Fighting each other. Persecuting. And these men had been brought together because their hearts had been changed. And they became friends.

Phillip was not a great man but he was a good man. And he was a faithful man. He was servicing in an obscure corner of the world. These are the kind of people we need today to work in the kingdom of God. Faithful people, who keep on, keeping on in God's work. Faithful until death.

People who are willing to be and to do little things. These are the ones that keep God's work surviving. They do not look for the glamour or the glory for self. But they keep on moving.

Maybe Phillip thought that his work was not noticed. Yet, here is what happened. Luke took all of this down and writes it in the book of Acts. About the good family of Phillip and what he is doing. And of the family concern - for God's apostle.

May God help us to keep on serving whether or not anyone sees us. Or whether or not anyone commends us. The Lord knows what we do. If we work for him.

Now Paul and Phillip, no doubt, talked together about the happenings of the crucifixion. And the early days of the church. And Phillip told about God has blessed his work. And Paul related what he had been doing in his missionary journey.

V. 9 - Four virgin daughters. This tells us here something about the bearing on woman's work in the Gospel. The Old Testament prophecy in Joel in the day of Pentecost had been quoted - the spirit would come upon women as well as men. Girls are hand maidens This shows that the women were to have an active part and an influential part in the kingdom of God. And they have always had.

In the Old Testament, we find the story of Deborah. And other women, who worked for God. Women can publish the good news. The women, you will notice, were the last at the cross. And they were the first ones to come to the tomb on the day of the resurrection. And I think women, must have been the first one to go in and publish that the tomb was empty. Women have always had an interest in the work of the church. At least, they always out number the men in the church services.

I would say God bless the faithful women who pray, who love the Bible, who love the church, and are faithful to set an example.

Dr. Carroll said, that one woman can tell the good news to as many people as ten men can. If she has a telephone.

This family, of Philip, these four girls is a place of concern.

V. 10 - (Agabus) came to visit. Here is a prophet who came down from Judea. He heard that Paul was determined to go to Jerusalem. And he came to Philip's house and he wanted to stop him.

V. 11 - A very (strange thing) takes place right here in the home. He takes his

girdle, and bound it around himself. Paul will be bound like this if he goes to Jerusalem. There was real concern in this family. He wanted to stop Paul. And so he tied this sash around his hands and his feet. And said the owner of this girdle - if he goes to Jerusalem, the Jews would bind him in the same manner and turn him over to the Gentiles. Now this is exactly what happened. The Jews at Jerusalem - and this is the thing that is going to happen to the Apostle Paul. And he predicts this.

So this family concern was expressed by the daughters of Philip. Who warned Paul and prophesied the things that were to come. And also by this other prophet who came and spoke.

V. 12 - Luke says that the entire family sought to restrain Paul, from fulfilling his idea. Their hearts were saddened. They were in tears. They were beseeching him. Change your plans Paul, they said, you must not go.

V. 13 - Paul gives them his verdict. "I am ready to go to Jerusalem. I am not only ready to go and be a prisoner, but I am ready to go and die for Christ."

Now here is something to think about. How much are we ready to do for our Saviour. For the ones we are supposed to love.

Paul said, I am persuaded that this is the will of the Lord for me. And there was all of Philip's family gathered around him. And you could somehow feel the terrible warnings.

Now the word breaking here, does not so much suggest suffering as weakening or bending. Paul says, by your weeping, you are attempting to weaken my purpose. You are trying to bend or subdue my heart.

"I am ready not only to be bound, but to die." The contrast is very clear. There is no escaping the fact of conviction. The motive in each case was pure. Paul was going in his love for Christ, the Lord, to accomplish his purpose. He felt the pressure.

Woodrow Wilson lay dying, and his personal physician said to him. Mr. Wilson, you are dying. He replied. "I am ready." If the death angel should come for you today - would you reply to him, I am ready. We can, if Christ is our Saviour.

I think Paul had two deep reasons here for carrying out his purpose. First, an intense desire to see the Jews in Jerusalem saved. They had helped to crucify Christ. And second, he had taken a large offering for the Jewish Christians. He wanted to deliver this offering by his own hands.

V. 14 - The Lord's will be done. Now Luke was convinced that Paul had decided that he was going. So the people said, you go and may the Lord's will be done. I don't know all the reasons why Paul was so anxious to get back to Jerusalem. But was Paul right in going back to Jerusalem. Who was right? Was the family that showed him concern - Philip. And Agabus. Were they right. They were fully persuaded.

III. FANATIC COUNTER-ACTION AT JERUSALEM - V. 15-40

V. 15 - They took their baggage, their luggage and proceeded on to Jerusalem. They arrived in the days between the day of the Passover and the day of Pentecost. Perhaps a million people were there in the area for the feast.

V. 16 - He comes on down and lodges with Mason of Cyprus. The places were hard to find - as to lodging and boarding houses. And here was an early disciple - an old man, who invited the preachers to stay with him. It was great to find an old man who had been a Christian for so many years. To open his home - he had a house in Jerusalem. It was really wonderful, because he was holding firm to Jesus. The same yesterday, today, and forever.

We have in our own lifetime witnessed older people - with age - who have given much to Christ all of their lives. And they have been a refuge of people in times of trouble, and need. This is perhaps one of the shortest biographies. This early man, in the Christian faith, who lived here. He had been useful, fruitful. He enjoyed the fellowship with believers. I think disciples like this are needed today.

V. 17 - The brethren were happy to see Paul. They received him gladly. And Paul went on to give them the large offering and told about God bringing about the conversion of the Gentiles. And these believers were happy to hear this message.

V. 18 - The following day, Paul has the opportunity to sit down with James - the brother of our Lord. Who at the time was head of the mother church in Jerusalem.

The elders, members, and officials of the church were also present. And Paul presented the offering and told of his rich experiences.

V. 19 - He rehearsed one by one the things that God had wrought among the Gentiles. He greeted them, he gave them the details. And one thing happened after another. He perhaps went over his three missionary journeys with them.

V. 20 - They glorified God. Paul presents the work, they listen. And they were high in their praise of it.

Now James says, to Paul, you see brother how many thousands there are among the Jews that believe. And they were high in their expressions of him. And how that Christianity had moved in the old city of Jerusalem.

V. 21 - And then he goes on to say, they are informed of Paul, that you teach all the Jews who are among the Gentiles to forsake Moses. Now this was a baseless thing. For Paul had not given himself over to the law. As to be necessary for personal salvation. And he never had represented that the law was worthless. Or that the temple was standing useless.

And so Paul was informed that they were uneasy about it.

The next thing we see is that a good idea went wrong

V. 23 - They said do therefore this that we say to thee: We have four men which have a vow - that they have taken the Nazarite vow. Now the word had gotten

out that Paul had taught the Jews to forsake, these type of vows. Moses and his custom.

V. 23 Paul grieved. Yes, he did - he did not believe in mixed customs with Christianity. And he had said that the grace of Christ was all that was needed to save men. Yet he felt that if he shared in this action that they were suggesting, that on his part, he might do little harm. And enable him to win

*Nazarite Vow - 30 day period - eat - purify - shaving hair on head
some.
Take 4 Temple & burnt for offering.*

*James said identify yourself with these 4 men & the people
Again, he must have said I have become all things to all men, that I might
will know that you are true to the Jewish faith!
win some.*

If he had gone before the unbelieving Jews with a reputation that he had forsaken Moses, they would have said we would not listen to this fellow. But if they knew that he was a true Jew, by seeing that he had observed the Jewish custom, they might say he is a good man. We will listen to him. Was anything accomplished that was good, in this experience.

Apparently not. Paul mixed the Judiasm and the Christianity - and the result was not good. It is the same way as today. When some people mix a little bit of Bible and a little bit of ism or some man-made idea - the result is zero for God. These four men were bound by the vow.

They were to abstain from wine. They were to let their hair grow for a certain period. Next, offer certain sacrifices. And they were always in command of a poor man's purse. And it was the Christian elders who commended Paul to do this. And they wanted him to include himself - for a few days in a Nazarite vow - these four Jewish Christians.

And then they asked Paul to pay the cost of the prescribed offerings for all.

V. 24 - This will prove to the thousands of Jewish Christians that you are alright, as regarded to the law.

V. 26 - Paul picked the men and the next day, purifying himself again, entered into the temple. Paul wanted to go and fellowship and spend some time to show that he had not forsaken the law of Moses.

Now 20 years before, Paul was known as a real supporter of Judaism.

Paul listened and joined this group. Now they would not know that he was a true Jew. And they would listen to him preach.

riot
V. 27 A riot takes place. There are many Jews in the city. They saw Paul in the temple. And they rush after him. He has polluted the temple. And the Romans allowed them to go ahead and kill any man found in the temple who was not a Jew. Now that is some religion, isn't it?

They said Paul brought Gentiles into the Temple

Now they never proved that Paul had brought the Gentiles into the temple. But they saw him on the street with a Gentile, and they layed hands on Paul - and cried this man teaches against all holy beliefs. He is an outsider who is worthy of death. Now this religion was very prejudice. If you are not one of us, and you come into our temple, we will kill you.

Yet in this enlightened age in which we live, I wonder if we are civilized in America. In certain places, not only people of religion, but people of no

religion are prohibited from entering in. They never proved that Paul had brought a Gentile into the temple. But when they saw him on the street with a Gentile, they supposed that he was going to bring him in. They shouted and they shut the doors behind him and they prepared to kill him.

Now it was alright to murder a man like this - but they must not murder him inside the temple.

In the case of Jesus, it was alright to crucify him, it must be done outside of the Holy City - beyond the city walls.

So God's house, which was once a sanctuary for criminals - who could come, rush in and grab the horns of the altar, and be saved. But Paul is rushed upon. And ushered outside.

V. 28 - Here is a short watch word - men of Israel help. They called all the people to help them. He was well known in Jerusalem. Paul's name was a household word among the Israelites. And the mob was easily stirred. But they thought that they had a charge - and they were going to put him to death on the spot.

V. 29 - The charge contained here - is found inexcusable. They had checked him out on the street, and he was with this Gentile man Trophimus.

V. 30 - All the city was in an uproar. The mob was reckless. They began to beat Paul. Here was confusion. They shut the doors of the temple - that

prevented Paul from taking refuge at the altar. I Kings 1:50.

V. 31 - The chief captain in charge, comes in to check the violence of the people. He probably brought in a thousand men under his command. That could handle the situation.

V. 33 - Paul was placed in chains. This was to maintain order. And the captain also demanded - what has he done. What is the situation here. He sought to get some information.

Brought to The tower of Antonia.

V. 34 - Some cried one thing, some cried another thing. And he could not determine the attitude at the moment. So he directed that Paul be taken to the nearby castle.

V. 36 - We hear a cry - away with him, away with him. We have heard a similar cry issued through the streets of Jerusalem before. Crucify him, crucify him.

Paul asked for permission to speak. May I speak sir - V. 37. He had the opportunity to say something.

V. 38 - Paul is questioned - (1) if you were an Egyptian that caused trouble several weeks ago. In which some people had died. So Paul wanted to speak. The captain wanted to know if he could speak in Greek. The other disturbance, historians tells us, caused at least 4,000 people to be killed. Now the captain thought that Paul was that man. And Paul answered him, no, I am a Jew. Well, the captain told him, you must go ahead and speak to these people then. Now Paul was the complete master of this time. I think Paul could have said, if God be for us, who can be against us.

thought he had a dagger in his long flowing robe -

When Elisha had trouble, the king sent an army to capture him. And this did not trouble Elisha. His servant cried out, master what can we do. He said we have more with us than we have against us. And the Lord opened the young man's eyes. And the young mans eyes opened and he saw all the mountain round about covered with horses and chariots of fire. They were there to protect God's servants. It is so with us, the powers of God are on our side if we are Christians.

Was Paul wrong or right in making this final journey to Jerusalem. He had been impressed by the farewell compassion at Tyre. He had also been moved by the family concern at Caesarea. When he had been urged and encouraged not to go. And finally now, in Jerusalem, he meets a fanatic counter action. He no doubt felt in his heart when he arrived in Jerusalem he would be able to do much good and work among the Jews and in the church there. But things had counter-reacted against him. And men have discussed whether or not Paul made the right decision at this time. Some have said, that he had no business adopting James' suggestion in the first place. That he was going against his own principles when he went into the temple with these four men for purification. They say that he was in fact a hypocrite. He was trying to appear to the Jews something that he knew he was not. Others felt that Paul was compromising the issue. And that he should not have gone and worked in this.

uncomparable Dedication of Paul - a Dedication to Death! Such men were fed to Lions, burned at the stake, beheaded - They said the framework for our Faith

I want to fix one thing in your mind about the Apostl Paul and that is, he was not infallible. It is an error to carry over the doctrine of infallibility in Scripture, when it is infallibility to all matters. Paul could error. And he did. Peter, an Apostle, is a great exhibit of that fact. And Paul was no more infallible than Peter was.

Why should we be afraid of events in present world - bitter hatred of Communists - Satans power - we owe our lives to the blessedness of Hope in X - He will not fail -

to win some. And to the Jews, he was as one under the law. Even though he did not - he was not under the law. He did these things for the sake of the Gospel. I Cor. 9:19-23.

Paul was simply putting this practice or this rule into practice - and he accepted the suggestion of James.

Another thing, in closing, to discover the will of God is never easy. God's will is not simple.

After all, God's will is not just dealing with me. There are other men and women in God's will. And that portion of his will includes me, and it must be in harmony with other portions that include you.

*Did. Monday - Border line Apple tree in Northfield - near old red ~~Abraham~~ house - Box Earlwood
Apples - Land of Town - Fruit conveying, St. Side belonged to Public, Other side to Property holders -
Sometimes it may seem that God is moving me in the wrong direction.*

*Half the apple tree over the st. got more old Brown handles, Smith's; Center from anyone in Town -
Don't believe anybody got a ripe apple off the tree - lots people on line 1 foot in church } to get power
1 foot in world } must get away
away*

God's will is not like this watch of mine - that you wind up and then you leave away it and let it run down. But God's will is something that must be extended and goes on.

I think there is one thing that Paul felt - that God was with him. Even though there were people who sought to restrain him, he felt that he was doing right.

John Wesley lay dying. In his closing testimony, he spoke these words - best of all, God is with us.

That is, best of all in life, in death, in judgement.