

Route to Jerusalem

Cos - This small island was one of the Dodecanese group and a free state within the province of Asia in NT times.

Rhodes - 12 miles off the coast of Asia Minor. Rhodes had been a rich and powerful city-state, but in Paul's day it was little more than a beautiful port.

Pantara - Lycian city on the SW coast of Asia Minor. Served as a favorite port of call for large ships traveling between the eastern Mediterranean ports of Syria, Palestine, and Egypt and the Aegean ports in Asia, Macedonia, and Achaia.

Tyre - Famous Phoenician seaport of Syria

Ptolemais - (Acco, or modern Acre on the north cove of Haifa bay), another ancient Phoenician seaport 25 miles south of Tyre.

Caesarea - Magnificent harbor and city built by Herod the Great as the port of Jerusalem and the Roman provincial capital of Judea. 32-miles south of Ptolemais.

Prophetic Symbolism

"took Paul's belt..."

Compare to:

-1 Kings 11:29-39

-Isa 20:2-6

-Ezek 4:1-5:17

ἀποσπάομαι (apospaomai) - Implies Paul and his friends were snatched away unwillingly. While they wanted to spend more time with the Ephesian elders, they were forced by the pressing mission to depart quickly.

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**.

2 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.

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.

5 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.

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**.

8 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. <- Acts 6:1-6; 8:4-40

9 He had four unmarried daughters, who prophesied. *Through the Spirit as foretold in Joel 2:28-32*

10 While **we** were staying for many days, a prophet named **Agabus** came down from Judea. <- Acts 11:27-28

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.'"

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

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."

To Phoenicia

-400 miles from Patara to Tyre / 4 to 5 day journey via ship.

-A church had been established at Tyre through the witness of the Christians forced to leave Jerusalem at the time of Stephen's martyrdom (Acts 11:19)

Is God's Spirit Giving a Contradictory Message?

-Acts 19:21 & 20:22

-God's Spirit had compelled Paul to go to Jerusalem, but never promised he would not be taken captive.

-Likely they had simply heard through the Spirit that Paul would be captured, and through their emotions they are asking him not to go (see v. 11).

Paul already knew that trials awaited him in Jerusalem:

-Rom 15:30-32

17 & 18: "We" Sections

With these two verses, the second "we" section of Acts concludes

(1) 16:10-17

(2) 20:5 - 21:1-18

(3) 27:1 - 28:16

It is likely that the "we" is dropped in 21:19-26:32 for purely literary reasons and that we should assume Luke's presence in Palestine for a longer time than vv. 17-18 themselves imply.

In effect, they were saying to Paul...

"We can accept this gift from the churches and so identify ourselves openly with your Gentile mission, if you will join with these men and identify yourself openly with the nation."

They were protecting themselves against Jewish recriminations while at the same time affirming their connection with Paul and his mission. And, as they saw it, they were providing Paul with a way of protecting himself against a slanderous accusation floating about that he was teaching Jews to apostatize from Judaism.

"seven days"

-Paul was not participating in the vow since it required a minimum of 30 days.

-This would have been a ceremonial cleansing because he had been in Gentile regions.

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

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

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*.

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

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

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

20 And when they heard it, *they glorified God*. 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,

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.

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

23 Do therefore what we tell you. We have four men who are under a vow; <- **Likely Nazarite Vow (Acts 18:18-22)**

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.

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*."

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.

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**,

"an early disciple"

i.e. a disciple of Jesus from the beginning of the Jerusalem church.

"we should lodge"

Not everyone in the Jerusalem church would have been prepared to have Paul and his company of Gentile converts as house guests during Pentecost. But the Caesarean Christians knew their man.

"he related"

-He likely also presented the collection from the Gentile churches to James and the elders.

-The presentation of this collection was Paul's chief motive for going to Jerusalem

*1 Cor 16:1-4

*Rom 15:25-27

-The only time Luke mentions this collection in Acts is 24:17 when Paul is before Felix.

-Luke may not have known how to explain to his Gentile readers (1) its significance as being much more than a way of currying favor and (2) Paul's fears that the Jerusalem Christians might not accept it.

"sent a letter"

Jerusalem Council

*Acts 15:13-29

*Gal 2:6-10

-Reminder of the agreed-on basis for fellowship between Jew and Gentile believers.

-This was to assure Paul that this in no way rescinds their earlier decision.

"defiled this holy place"

-Josephus described the wall separating the Court of the Gentiles from the Holy Place, or inner courts reserved for Jews alone, as "a stone balustrade, three cubits high and of excellent workmanship" (Jos. War V, 193)

-*"In this at regular intervals stood slabs giving warning, some in Greek, others in Latin characters, of the law of purification, to wit that no foreigner was permitted to enter the Holy Place, for so the second enclosure of the temple was called"* (Jos., V, 194 [v.2]; cf. VI, 124-26 [ii.4]; Antiq. XV, 417 [xi.5])

-Roman authorities ratified the death penalty for any Gentile—even a Roman citizen—caught going beyond the balustrade (Jos. War VI, 126 [ii.4]).

Greek / "no obscure city"

-Paul's knowledge of Greek would indicate he was not a barbarian but educated.

-Luke uses minimalism to emphasize Tarsus as a city known for scholarship and culture. Paul's natural citizenship and his hometown argue that he is not a rebel as the officer in charge may have thought

²⁸crying 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.**"

²⁹For they had previously seen **Trophimus the Ephesian** with him in the city, and **they supposed that Paul had brought him into the temple.**

³⁰Then 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.

³¹And as they were **seeking to kill him**, word came to the **tribune of the cohort** that all Jerusalem was in confusion.

³²He at once took soldiers and centurions and ran down to them. And **when they saw the tribune and the soldiers, they stopped beating Paul.**

³³Then the tribune came up and arrested him and ordered him to be bound with two chains. He inquired who he was and what he had done.

³⁴Some in the crowd were shouting one thing, some another. And as he could not learn the facts because of the uproar, he ordered him to be brought into the **barracks.**

³⁵And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd,

³⁶for the mob of the people followed, crying out, "**Away with him!**"

³⁷As Paul was about to be brought into the **barracks**, he said to the tribune, "May I say something to you?" And he said, "**Do you know Greek?**"

³⁸Are you not the **Egyptian**, then, who recently stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?"

³⁹Paul 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."

⁴⁰And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people. And when there was a great hush, he addressed them in the **Hebrew language**, saying:

"they supposed"

It is ridiculous to think that Paul, who was going out of his way to appease Jewish perception, would have broken Jewish law and brought a gentile into the temple.

Tribune of the Cohort

-Roman military officer whose responsibility it was to keep peace in the city

-Cohort = A group of 1,000 soldiers. Probably stationed at the Antonia fortress (barracks) overlooking the temple.

-Name is given later as Claudius Lysias (23:26)

Egyptian

-The officer confuses Paul with someone else.

-Josephus records the exploits of this Egyptian rebel (Jos. Ant XX.8.6)

Hebrew Language

-Aramaic, the most common Hebrew dialect. This demonstrates to those present that he is still a Jew and respects the culture.

We Had Parted

685 ἀποσπάομαι (*arospaomai*), ἀποσπάω (*arospaō*): vb.; ≡ Str 645—1. LN 15.214 **pull out**, draw out, drag (Mt 26:51+); 2. LN 31.74 **lure away**, draw away, attract to other beliefs (Ac 20:30+); 3. LN 15.54 (dep.) **go off**, withdraw (Lk 22:41; Ac 21:1+)¹

Paul's Journey to Jerusalem



Through the Spirit

Acts 19:21 (ESV)

²¹Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."

Acts 20:22 (ESV)

²²And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there,

¹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*. Oak Harbor: Logos Research Systems, Inc.

Philip

Acts 6:1–6 (ESV)

¹ Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. ² And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables." ³ Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. ⁴ But we will devote ourselves to prayer and to the ministry of the word." ⁵ And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. ⁶ These they set before the apostles, and they prayed and laid their hands on them.

Acts 8:4–40 (ESV)

⁴ Now those who were scattered went about preaching the word. ⁵ Philip went down to the city of Samaria and proclaimed to them the Christ. ⁶ And the crowds with one accord paid attention to what was being said by Philip when they heard him and saw the signs that he did. ⁷ For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. ⁸ So there was much joy in that city.

⁹ But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great. ¹⁰ They all paid attention to him, from the least to the greatest, saying, "This man is the power of God that is called Great." ¹¹ And they paid attention to him because for a long time he had amazed them with his magic. ¹² But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³ Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.

¹⁴ Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, ¹⁵ who came down and prayed for them that they might receive the Holy Spirit, ¹⁶ for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. ¹⁷ Then they laid their hands on them and they received the Holy Spirit. ¹⁸ Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹ saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit." ²⁰ But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! ²¹ You have neither part nor lot in this matter, for your heart is not right before God. ²² Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. ²³ For I see that you are in the gall of bitterness and in the bond of iniquity." ²⁴ And Simon answered, "Pray for me to the Lord, that nothing of what you have said may come upon me."

²⁵ Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel to many villages of the Samaritans.

²⁶ Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place. ²⁷ And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship ²⁸ and was returning, seated in his chariot, and he was reading the prophet Isaiah. ²⁹ And the Spirit said to Philip, "Go over and join this chariot." ³⁰ So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" ³¹ And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. ³² Now the passage of the Scripture that he was reading was this:

"Like a sheep he was led to the slaughter
and like a lamb before its shearer is silent,
so he opens not his mouth.

³³ In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth."

³⁴ And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" ³⁵ Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. ³⁶ And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" ³⁸ And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. ³⁹ And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. ⁴⁰ But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

Daughters Who Prophesied

Joel 2:28–32 (ESV)

²⁸ "And it shall come to pass afterward,
that I will pour out my Spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.

²⁹ Even on the male and female servants
in those days I will pour out my Spirit.

³⁰ "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ³¹ The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. ³² And it shall come to pass that

everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

Agabus

Acts 11:27–28 (ESV)

²⁷ Now in these days prophets came down from Jerusalem to Antioch. ²⁸ And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world (this took place in the days of Claudius).

Prophetic Symbolism

1 Kings 11:29–39 (ESV)

²⁹ And at that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the road. Now Ahijah had dressed himself in a new garment, and the two of them were alone in the open country. ³⁰ Then Ahijah laid hold of the new garment that was on him, and tore it into twelve pieces. ³¹ And he said to Jeroboam, "Take for yourself ten pieces, for thus says the LORD, the God of Israel, 'Behold, I am about to tear the kingdom from the hand of Solomon and will give you ten tribes ³² (but he shall have one tribe, for the sake of my servant David and for the sake of Jerusalem, the city that I have chosen out of all the tribes of Israel), ³³ because they have forsaken me and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and they have not walked in my ways, doing what is right in my sight and keeping my statutes and my rules, as David his father did. ³⁴ Nevertheless, I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of David my servant whom I chose, who kept my commandments and my statutes. ³⁵ But I will take the kingdom out of his son's hand and will give it to you, ten tribes. ³⁶ Yet to his son I will give one tribe, that David my servant may always have a lamp before me in Jerusalem, the city where I have chosen to put my name. ³⁷ And I will take you, and you shall reign over all that your soul desires, and you shall be king over Israel. ³⁸ And if you will listen to all that I command you, and will walk in my ways, and do what is right in my eyes by keeping my statutes and my commandments, as David my servant did, I will be with you and will build you a sure house, as I built for David, and I will give Israel to you. ³⁹ And I will afflict the offspring of David because of this, but not forever.' "

Isaiah 20:2–6 (ESV)

² at that time the LORD spoke by Isaiah the son of Amoz, saying, "Go, and loose the sackcloth from your waist and take off your sandals from your feet," and he did so, walking naked and barefoot.

³ Then the LORD said, "As my servant Isaiah has walked naked and barefoot for three years as a sign and a portent against Egypt and Cush, ⁴ so shall the king of Assyria lead away the Egyptian captives and the Cushite exiles, both the young and the old, naked

and barefoot, with buttocks uncovered, the nakedness of Egypt. ⁵ Then they shall be dismayed and ashamed because of Cush their hope and of Egypt their boast. ⁶ And the inhabitants of this coastland will say in that day, 'Behold, this is what has happened to those in whom we hoped and to whom we fled for help to be delivered from the king of Assyria! And we, how shall we escape?' "

Ezekiel 4:1–5:17 (ESV)

¹ "And you, son of man, take a brick and lay it before you, and engrave on it a city, even Jerusalem. ² And put siegeworks against it, and build a siege wall against it, and cast up a mound against it. Set camps also against it, and plant battering rams against it all around. ³ And you, take an iron griddle, and place it as an iron wall between you and the city; and set your face toward it, and let it be in a state of siege, and press the siege against it. This is a sign for the house of Israel.

⁴ "Then lie on your left side, and place the punishment of the house of Israel upon it. For the number of the days that you lie on it, you shall bear their punishment. ⁵ For I assign to you a number of days, 390 days, equal to the number of the years of their punishment. So long shall you bear the punishment of the house of Israel. ⁶ And when you have completed these, you shall lie down a second time, but on your right side, and bear the punishment of the house of Judah. Forty days I assign you, a day for each year. ⁷ And you shall set your face toward the siege of Jerusalem, with your arm bared, and you shall prophesy against the city. ⁸ And behold, I will place cords upon you, so that you cannot turn from one side to the other, till you have completed the days of your siege.

⁹ "And you, take wheat and barley, beans and lentils, millet and emmer, and put them into a single vessel and make your bread from them. During the number of days that you lie on your side, 390 days, you shall eat it. ¹⁰ And your food that you eat shall be by weight, twenty shekels a day; from day to day you shall eat it. ¹¹ And water you shall drink by measure, the sixth part of a hin; from day to day you shall drink. ¹² And you shall eat it as a barley cake, baking it in their sight on human dung." ¹³ And the LORD said, "Thus shall the people of Israel eat their bread unclean, among the nations where I will drive them." ¹⁴ Then I said, "Ah, Lord God! Behold, I have never defiled myself. From my youth up till now I have never eaten what died of itself or was torn by beasts, nor has tainted meat come into my mouth." ¹⁵ Then he said to me, "See, I assign to you cow's dung instead of human dung, on which you may prepare your bread." ¹⁶ Moreover, he said to me, "Son of man, behold, I will break the supply of bread in Jerusalem. They shall eat bread by weight and with anxiety, and they shall drink water by measure and in dismay. ¹⁷ I will do this that they may lack bread and water, and look at one another in dismay, and rot away because of their punishment.

¹ "And you, O son of man, take a sharp sword. Use it as a barber's razor and pass it over your head and your beard. Then take balances for weighing and divide the hair. ² A third part you shall burn in the fire in the midst of the city, when the days of the siege are completed. And a third part you shall take and strike with the sword all around the city. And a third part you shall scatter to the wind, and I will unsheathe the sword after them. ³ And you shall take from these a small number and bind them in the skirts of your robe.

⁴ And of these again you shall take some and cast them into the midst of the fire and burn them in the fire. From there a fire will come out into all the house of Israel.

⁵ “Thus says the Lord GOD: This is Jerusalem. I have set her in the center of the nations, with countries all around her. ⁶ And she has rebelled against my rules by doing wickedness more than the nations, and against my statutes more than the countries all around her; for they have rejected my rules and have not walked in my statutes. ⁷ Therefore thus says the Lord GOD: Because you are more turbulent than the nations that are all around you, and have not walked in my statutes or obeyed my rules, and have not even acted according to the rules of the nations that are all around you, ⁸ therefore thus says the Lord GOD: Behold, I, even I, am against you. And I will execute judgments in your midst in the sight of the nations. ⁹ And because of all your abominations I will do with you what I have never yet done, and the like of which I will never do again. ¹⁰ Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers. And I will execute judgments on you, and any of you who survive I will scatter to all the winds. ¹¹ Therefore, as I live, declares the Lord GOD, surely, because you have defiled my sanctuary with all your detestable things and with all your abominations, therefore I will withdraw. My eye will not spare, and I will have no pity. ¹² A third part of you shall die of pestilence and be consumed with famine in your midst; a third part shall fall by the sword all around you; and a third part I will scatter to all the winds and will unsheathe the sword after them.

¹³ “Thus shall my anger spend itself, and I will vent my fury upon them and satisfy myself. And they shall know that I am the LORD—that I have spoken in my jealousy—when I spend my fury upon them. ¹⁴ Moreover, I will make you a desolation and an object of reproach among the nations all around you and in the sight of all who pass by. ¹⁵ You shall be a reproach and a taunt, a warning and a horror, to the nations all around you, when I execute judgments on you in anger and fury, and with furious rebukes—I am the LORD; I have spoken— ¹⁶ when I send against you the deadly arrows of famine, arrows for destruction, which I will send to destroy you, and when I bring more and more famine upon you and break your supply of bread. ¹⁷ I will send famine and wild beasts against you, and they will rob you of your children. Pestilence and blood shall pass through you, and I will bring the sword upon you. I am the LORD; I have spoken.”

Trials in Jerusalem

Romans 15:30–32 (ESV)

³⁰ I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, ³¹ that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, ³² so that by God’s will I may come to you with joy and be refreshed in your company.

Collection for Jerusalem

1 Corinthians 16:1–4 (ESV)

¹ Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. ² On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. ³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. ⁴ If it seems advisable that I should go also, they will accompany me.

Romans 15:25–27 (ESV)

²⁵ At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶ For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

Nazarite Vow

Acts 18:18–22 (ESV)

¹⁸ After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow. ¹⁹ And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. ²⁰ When they asked him to stay for a longer period, he declined. ²¹ But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.

²² When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch.

Sent a Letter

Acts 15:13–29 (ESV)

¹³ After they finished speaking, James replied, "Brothers, listen to me. ¹⁴ Simeon has related how God first visited the Gentiles, to take from them a people for his name. ¹⁵ And with this the words of the prophets agree, just as it is written,

¹⁶ " 'After this I will return,
and I will rebuild the tent of David that has fallen;
I will rebuild its ruins,
and I will restore it,

¹⁷ that the remnant of mankind may seek the Lord,
and all the Gentiles who are called by my name,
says the Lord, who makes these things ¹⁸ known from of old.' "

¹⁹ Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, ²⁰ but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. ²¹ For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

²² Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, ²³ with the following letter: “The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. ²⁴ Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, ²⁵ it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, ²⁶ men who have risked their lives for the name of our Lord Jesus Christ. ²⁷ We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. ²⁸ For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: ²⁹ that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.”

Galatians 2:6–10 (ESV)

⁶ And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. ⁷ On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised ⁸ (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), ⁹ and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. ¹⁰ Only, they asked us to remember the poor, the very thing I was eager to do.

Tribune of the Cohort

Acts 23:26 (ESV)

²⁶ “Claudius Lysias, to his Excellency the governor Felix, greetings.