

PAUL IN THE TEMPLE
Acts 21:27-40

INTRODUCTION:

- A. Paul has finally arrived in Jerusalem
 - 1) He has longed for this time
 - 2) He has planned for this time
 - 3) He has prayed for this time
- B. Paul has met with the Elders
 - 1) He brought a gift from the Gentiles
 - 2) He made a report of his ministry
- C. Paul heard a report from the Elders
 - 1) Thousands of Jews have believed
 - 2) They continued, "in the law"
- D. Paul must establish his credibility
 - 1) He is to prove his desire to walk, "orderly"
 - 2) He is encouraged to go to the Temple
 - 3) He is to fulfill his vow

I. Paul Was Recognized In The Temple vs. 27

- A. The Asian Jews recognized him
 - 1) Acts 17:13
 - 2) Acts 18:12-13
 - 3) Acts 20:3
- B. These Jews stirred up the people
 - 1) "they.....stirred up all the people"
 - 2) The first act of false religion is to create confusion concerning those who preach the truth.

II. Paul Was Attacked By A Mob vs. 30

- A. They dragged Paul from the temple
 - 1) He was not there to destroy it
 - 2) Paul loved this place!
- B. They began to beat him
 - 1) "as they went about to kill him" vs. 31
 - 2) "they left of beating Paul" vs. 32

III. Paul Was Arrested By The Chief Captain

- A. The uproar was city wide
 - 1) "all Jerusalem was in an uproar"
 - 2) "uproar" = sugecho = "to pour together"

- B. Soldiers and centurions ran down upon them immediately
- 1) Paul was bound with two chains
 - 2) Lysias the chiliarch took several hundred soldiers along

The chief captain of the band. This band or body of Romans soldiers was stationed in the castle Antonia, on the north of the temple. This was built by John Hyrcanus, high-priest of the Jews, and was by him called Baris. It was beautified and strengthened by Herod the Great, and was called Antonia in honour of his friend, Mark Antony. Josephus describes this castle as consisting of four towers, one of which overlooked the temple, and which he says was 70 cubits high (Jewish Wars, b.v.ch. v. 8). In this castle a guard of Roman soldiers was stationed to secure the temple and to maintain the peace. The commander of this cohort is here called "the chief captain". Reference is made to this guard several times in the New Testament, Mat. xxvii. 65,66; Jn. xviii.12; Ac.v.26. The word translated "chief captain" denotes properly one who commanded a thousand men. The band () was the tenth part of a legion, and consisted sometimes of four hundred and twenty-five soldiers, at others of five hundred, and at others of six hundred, according to the size of the legion. The name of this captain was Claudius Lysias, ch.xxiii.26.

[70 cubits = 105 feet]

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IV. Paul Was Questioned by Lysias vs. 33

- A. "and demanded who he was, and what he had done"
- 1) "demanded" = punthauomai = "to ask", "to enquire", "to ask for information"
 - 2) "who are you and what have you done?"

- B. The replies were contradictory vs. 34a
- 1) The mob was uncertain
 - 2) The situation was out of hand
"tumult" = thorubos = "noise", "uproar", "clamour"
 - 3) It was not conducive to a good decision

V. Paul Was Protected From The Mob vs. 34b & 35

- A. "he commanded him to be carried into the castle"
- 1) "carried" = ago = "to lead, lead along"
 - 2) "castle" = parembolē = "a standing camp or quarters, barracks", "where the soldiers lived"

- B. "he was borne of the soldiers for the violence of the people"
- 1) "borne" = bastazo = "to lift" (a heavy burden), "lift up", "carry", "carry off"
 - 2) "violence" = bia = "A violent or unjust exertion of strength or power"
 - 3) "away with him" vs. 36

VI. Paul Was Wrongly Identified

vs. 37-38

A. Paul spoke to the chief captain

vs. 37

- 1) Paul was calm and courteous
- 2) "May I say something to thee?"
- 3) "Hellekizo ginoskeis" "Do you know it in Greek?"

B. He assumed Paul to be an Egyptian assassin

- 1) "uproar" = sugecho = "to pour together"
- 2) "murderers" = sikarios = "one who carried a short sword or dagger [sica] under his cloak", "a cut-throat"

38. Art not thou that Egyptian? That Egyptian was probably a Jew who resided in Egypt. Josephus has given an account of this Egyptian which strikingly accords with the statement here recorded by Luke. See Josephus, *Antiq.*, b.xx. ch. viii. 6, and *Jewish Wars*, b. ii. ch. xiii. 5. The account which he gives is, that this Egyptian, whose name he does not mention, came from Egypt to Jerusalem, and said that he was a prophet, and advised the multitude of the common people to go with him to the Mount of Olives. He said further that he would show them from thence how the walls of Jerusalem would fall down; and he promised them that he would procure for them an entrance through those walls when they were fallen down. Josephus adds (*Jewish Wars*) that he got together thirty thousand men that were deluded by him; "these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place. But Felix, who was apprised of his movements, marched against him with the Roman soldiers, and discomfited him, and slew four hundred of them, and took two hundred alive. But the Egyptian escaped himself out of the fight, but did not appear any more." It was natural that the Roman tribune should suppose that Paul was this Egyptian, and that his return had produced this commotion and excitement among the people. Made an uproar. Producing a sedition, or a rising among the people. Gr., "That Egyptian, who before these days having risen up." Into the wilderness. This corresponds remarkably with the account of Josephus. He indeed mentions that he led his followers to the Mount of Olives, but he expressly says that "he led them round about from the wilderness." This wilderness was the wild and uncultivated mountainous tract of country lying to the east of Jerusalem, and between it and the river Jordan. See Notes on Mat. iii.1. It is also another striking coincidence showing the truth of the narrative, that neither Josephus nor Luke mention the name of this Egyptian, though he was so prominent and acted so distinguished a part. Four thousand men. There is here a remarkable discrepancy between the chief captain and Josephus. The latter says that there were thirty thousand men.

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These 4,000 were the armed ones. A figure that a military man would emphasize. An historian would report the total number involved.

VII. Paul Desired To Speak To The Jews

vs. 39

A. Paul identified himself to Lysias

- 1) A Jew of Tarsus
- 2) "mean" = asemos = "without mark"

B. "I beseech thee, suffer me to speak unto the people"

- 1) "beseech" = deomai = "to be in want", "supplicate"
- 2) "suffer" = epitrepo = "to permit", "to allow"

