

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

1st Grade

Sunday Morning

Study 47

Paul Arrested in Jerusalem

Paul Arrested in Jerusalem

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show the importance of being willing to endure anything for Christ's sake using Paul's example in Acts 21-22.

Key Verses

Acts 21:8-17, 27-39; Acts 22:22-29—Main Teaching Passage
(We will mention but not discuss the content of Paul's address in Acts 22:1-21)

Acts 20:22-23; 21:4

2 Corinthians 11:23-28

Philippians 1:21

Memory Verse - Philippians 1:21

"For to me, to live is Christ, and to die is gain."

Hook

Review last week's memory verse, John 15:5.

Ask the students to raise their hand if they can do at least 10 push-ups. Tell them to keep it up if they can do 15, then 20. Keep going until you have one student left. Ask that student to do much less than they said they could (e.g. if they say they can do 25, ask them to do 8). Explain that if they are able to do 25 push-ups, obviously they can do 8.

In today's story, one of the characters will be willing to die for Christ's sake. Because he was willing to die for Jesus, he was able to suffer anything less than death as well.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

At the end of Paul's third missionary journey, the Holy Spirit was leading Paul to go to Jerusalem. On the way there, he stopped in Caesarea at the home of Philip. While they were there, a prophet named Agabus took Paul's belt and tied up his hands. Through Agabus, the Holy Spirit was declaring that Paul would be bound up and delivered to the Gentiles. Upon hearing this, the other believers in Philip's house urged him not to go to Jerusalem, but Paul knew that the Holy Spirit wanted him to go.

Paul arrived in Jerusalem and initially was received well by other believers. However, after a week, some Jewish men from Asia stirred up a crowd when they saw Paul in the temple, accusing him of teaching against Israel's people, law, and temple and of bringing a Gentile into the part of the temple that was for Jews only. The crowd seized Paul and dragged him out of the temple, seeking to kill him, but one of the Roman commanders heard about it and sent soldiers to put him in chains and remove him from the crowd. The soldiers took Paul to their barracks and Paul asked if he could address the people. The people listened for a while, but as soon as he said that he was sent to the Gentiles, the crowd became enraged. The commander was about to question Paul by whipping him, but Paul told him that he was a Roman citizen and thus could not be punished without a fair trial. This made the commander afraid, and so he decided to keep Paul until he could be put on trial.

LOOK

In today's story, Paul knew what was going to happen when he went to Jerusalem. The Holy Spirit told him through Agabus that he would be captured. Yet this did not deter Paul from going. His friends pleaded with him not to make the trip, yet he went anyway. Sure enough, after a week Paul ran into trouble in Jerusalem, as he was taken by an angry mob, captured by Roman soldiers, imprisoned, and almost beaten. But did Paul regret his trip? No, because he knew that God had called him to Jerusalem (see Acts 20:22-23; 21:4), and he had already decided in his heart that he would obey God no matter what.

In 2 Corinthians 11:23-28, Paul listed many of the things he had suffered for Christ's sake. He was willing to endure anything, even death, if it meant obeying and giving glory to God. Paul would later explain why he was able to suffer for Jesus in Philippians 1:21: "For to me, to live is Christ, and to die is gain." His life was one of complete faithfulness to the Lord, so as long as he was alive, he could serve Christ. Yet when he died, he knew he would be with His Savior in heaven forever, which is why he

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

was able to say, “to die is gain.” Whether he lived or died, it was good for Paul. And because he had determined he was willing to die for Christ, he was willing to suffer anything else as well. If Paul could give up his life for Jesus, surely he was able to be beaten, imprisoned, or reviled.

Paul’s decision to suffer for Christ did not happen in the moment. Paul had decided long before what he was willing to give up for Christ. Because he had already made the decision, he didn’t have to think twice about going to Jerusalem. He was going to obey God, no matter the cost.

It is important for us to make that decision as well. Now is the time for us to decide what we are willing to give up to follow Christ. You likely will not be asked to lay down your life’s sake in order to follow Christ, but you may have to make other sacrifices. You may get a worse grade on a test than your friends because you decided to obey God and not cheat with them. Perhaps you would have to leave a friend’s house because they are watching a movie you aren’t allowed to see. People could make fun of you, and you could even lose friends over your faith in Jesus. If you wait until those situations come up to make your decision, there will be a far greater risk that you will make the wrong choice. Now is the time to determine in your heart that you will obey God, no matter what. If we make the decision to suffer anything for Christ’s sake today, when the situation comes where we have to endure hardship in order to obey God, we will be able to obey because the decision is already made.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Philippians 1:21.

Write on the board, “I will obey Christ, even if I have to ____.” Have each student fill in the blank. Help the kids think of ways they can obey the Lord, even when it’s hard.

Pray: Praise the Lord for the hope we have that, no matter what happens to us, we will be in heaven with Him forever. Ask Him to give each student the strength to obey God, no matter the consequences.

Parent question: What challenges might we face for believing in Jesus?

FURTHER STUDY

Commentary on Acts 21:7-16, 21-39 by David Guzik

2. ([Act 21:7-16](#)) Paul is warned another time in they city of Caesarea.

And when we had finished *our* voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day. On the next *day* we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was *one* of the seven, and stayed with him. Now this man had four virgin daughters who prophesied. And as we stayed many days, a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul's belt, bound his *own* hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver *him* into the hands of the Gentiles.'" Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." So when he would not be persuaded, we ceased, saying, "The will of the Lord be done." And after those days we packed and went up to Jerusalem. Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

a. **We came to Ptolemais, greeted the brethren, and stayed with them one day:** It must have been wonderful for Paul and his companions to find Christians in virtually every city they stopped in. These bonds of fellowship become all the more precious when one is traveling and a stranger in a city.

b. **Philip the evangelist, who was one of the seven:** Apparently, Philip, **one of the seven** chosen in [Acts 6](#) to serve tables, settled in Caesarea and had four daughters who had the gift of prophecy.

i. According to ancient records, "The daughters, or at least some of them, lived to a great age, and were highly esteemed as informants on persons and events belonging to the early years of Judean Christianity." (Bruce)

c. **A certain prophet named Agabus came down from Judea:** In the spirit of Old Testament prophets, Agabus "play-acts" his message to Paul - that certain danger awaits him at Jerusalem.

i. Significantly, the daughters of Philip did not prophesy about Paul's trip to Jerusalem, though we might have expected them to. The Holy Spirit chooses whom He will for such manifestations of the Spirit.

d. **So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles:** The prophecy of Agabus was true, and genuinely from the Holy Spirit. But to this true word, they added a human application (they **pleaded with him not to go up to Jerusalem**). That additional word was not of the Lord, otherwise Paul would have been disobedient to go to Jerusalem.

i. Though their human application was understandable, even logical, it wasn't of God. They recognized as much when they attributed Paul's insistence to go to Jerusalem despite the danger as **the will of the Lord**. It is easy to do - and a source of trouble - when we "add our two cents" to what God may be saying, often thinking that it is also from the Lord.

ii. Paul had received several prophetic words on this very topic. This is God's custom with such a remarkable prophecy, that there should be great deal of confirmation, as there was in Macedonia ([Acts 20:22-23](#)), in Tyre ([Acts 21:4](#)) and now in Caesarea.

e. **For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus:** Paul's insistence on going to Jerusalem despite the dangers predicted by the Holy Spirit was not a result of rebellion, but an obedient response to the command of the Holy Spirit in his heart. He was *bound in the spirit* to go to Jerusalem ([Acts 19:21](#) and [20:22](#)).

i. The warnings from the Holy Spirit were intended to *prepare* Paul, not to *stop* him.

2. ([Act 21:27-30](#)) Jews from Asia stir a mob against Paul.

Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, "Men of Israel, help! This is the man who teaches all *men* everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place." (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.) And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.

a. **Jews from Asia, seeing him in the temple, stirred up the whole crowd:** They claimed that Paul was **against the people** [Israel], **the law, and this place** [the temple], but this was unfounded. Paul simply rejected trust in any of these as a basis for righteousness before God, which comes only through Jesus Christ.

i. The charges against Paul in [Acts 21:28](#) are an echo of the charges Stephen was executed for ([Acts 6:13](#)).

b. **All the city was disturbed; and the people ran together:** The crowd was *enlarged* because it was feast-time ([Acts 20:16](#)). It was *enraged* because they believed Paul not only preached against the people, the law, and the temple, but also profaned the temple by bringing a Gentile into its inner courts (they said, "**he also brought Greeks into the temple and has defiled this holy place**").

c. **Trophimus the Ephesian ... whom they supposed that Paul had brought into the temple:** It was absolutely prohibited for Gentiles to go beyond the designated "Court of the Gentiles" in the temple grounds. Signs were posted which read (in both Greek and Latin): "No foreigner may enter within the barricade which surrounds the temple and enclosure. Any one who is caught trespassing will bear personal responsibility for his ensuing death." The Romans were so sensitive to this that they authorized the Jews to execute anyone that offended in this way, even if the offender was a Roman citizen.

3. ([Act 21:31-39](#)) Roman soldiers rescue Paul.

Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar. He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul. Then the commander came near and took him, and commanded *him* to be bound with two chains; and he asked who he was and what he had done. And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks. When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob. For the multitude of the people followed after, crying out, "Away with him!" Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He replied, "Can you speak Greek? Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?" But Paul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people."

a. **Now as they were seeking to kill him:** Paul has been seized by an enraged mob, and the mob didn't just want to take him out of the temple courts. They wanted to kill him, right there in the outer courtyard area of the temple mount. Paul had been near death because of the attacks of murderous mobs before ([Acts 14:5, 19](#)), and he must have thought, "Here we go again!"

b. **News came to the commander of the garrison that all Jerusalem was in an uproar:** From the Tower of Antonia, at the northwest corner of the temple mount, more than 500 Roman soldiers were stationed only two flights of stairs from the court of the Gentiles.

c. **When they saw the commander and the soldiers, they stopped beating Paul:** The Romans didn't sympathize with Paul, but they were interested in keeping public order, and they arrested Paul both for his own protection and to remove the cause of the uproar.

i. **Two chains** means Paul was handcuffed to a soldier on either side. Paul must have immediately remembered the prophecy of Agabus ([Acts 21:11](#)).

d. **The multitude of the people followed after, crying out, "Away with him!"** When the mob cried out for his death, Paul must have remembered when he was part of such a mob, agreeing with the martyrdom of Stephen ([Acts 7:54-8:1](#)).

i. Or, perhaps, it even reminded him of the trial of Jesus: "The shout *Away with him!* which pursued him as he was carried up the steps was the shout with which Jesus' death had been demanded not far from that spot some twenty-seven years before ([Luke 23:18](#); [John 19:15](#))." (Bruce)

e. At first, the Roman **commander** thought that Paul was a terrorist, and was surprised that Paul was an educated man and could **speak Greek**.

i. **The Egyptian** mentioned (also mentioned by Josephus) led a ragged army of four thousand men to the Mount of Olives where they declared they would take over the temple mount. Roman soldiers had quickly scattered them, but the leader got away.

f. **I am a Jew from Tarsus, in Cilicia, a citizen of no mean city:** When Paul identified himself to the Roman commander, it put him in an entirely different standing. He was a citizen of **Tarsus**, not a suspected terrorist.

g. **I implore you, permit me to speak to the people.** At this moment, when his life was in danger from an angry mob and he was suspected of being a dangerous criminal, Paul had one thing on his mind: "Let me preach the gospel!"

4. ([Act 21:40](#)) Paul is permitted to address the mob that wanted to kill him.

So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to *them* in the Hebrew language, saying,

a. **So when he had given him permission:** Why did the commander permit Paul to speak to the crowd? Because he had recognized that he had done wrong to Paul, a Roman citizen, when he bound him with chains ([Acts 21:33](#)), and because he hoped that Paul's speech might quiet down the mob.

b. **Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to them in the Hebrew language:** what a dramatic moment! Paul, standing on stairs overlooking the massive open courtyard of the temple mount, made a dramatic sweep of his hand - and the angry, rioting mob fell silent. Then, Paul **spoke to them in the Hebrew language**, identifying himself with his Jewish audience, not with his Roman protectors.

i. This was an opportunity Paul had waited a lifetime for. He had an incredible passion for the salvation of his fellow Jews ([Romans 9:1-5](#)), and had probably thought of himself as uniquely qualified to effectively communicate the gospel to them - if he only had the right opportunity.

5. Similarities between Jesus and Paul as shown in [Acts 20](#) and [21](#):

- a. Like Jesus, Paul traveled to Jerusalem with a group of disciples.
- b. Like Jesus, Paul had opposition from hostile Jews who plotted against his life.
- c. Like Jesus, Paul made or received three successive predictions of his coming sufferings in Jerusalem, including being handed over to the Gentiles.
- d. Like Jesus, Paul had followers who tried to discourage him from going to Jerusalem and the fate that awaited him there.
- e. Like Jesus, Paul declared his readiness to lay down his life.
- f. Like Jesus, he was determined to complete his ministry and not be deflected from it.
- g. Like Jesus, Paul expressed his abandonment to the will of God.
- h. Like Jesus, Paul came to Jerusalem to *give* something.
- i. Like Jesus, Paul was unjustly arrested on the basis of a false accusation.
- j. Like Jesus, Paul alone is arrested, but none of the other followers of Jesus.
- k. Like Jesus, Paul heard the mob crying out, *Away with him!*
- l. Like Jesus, the Roman officer handling Paul's case did not know his true identity.
- m. Like Jesus, Paul was associated with terrorists by Roman officials.
- n. In a way unique to most of us, Paul really did know *the fellowship of His sufferings, being conformed to His death* ([Philippians 3:10](#)).
- i. Paul's particular call and ministry make these similarities especially striking, but we are called to follow after Jesus also. We shouldn't be surprised when events in our lives are like events in Jesus' life. There may be a time of temptation in the wilderness, a time when people come to us with needs only God can meet, a time when we seem at the mercy of a storm, a time when we must cry out to God as in the Garden of Gethsemane, a time when we must simply lay down our lives, and trust God will gloriously raise us up. We, like Paul, are *predestined to be conformed to the image of His Son* ([Romans 8:29](#)).

6. However, Paul's experience was obviously different in many ways, not the least of which was the manner in which he will make his defense in the next chapter, while Jesus refused to defend Himself before His accusers.