

All verses are copied from <https://biblehub.com/> in King James

These first seven verses we will read as one as it is almost a travel brochure that Luke wrote.

Acts 21

Paul's Journey to Jerusalem

1And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: **2**And finding a ship sailing over unto Phenicia, we went aboard, and set forth. **3**Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. **4**And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. **5**And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. **6**And when we had taken our leave one of another, we took ship; and they returned home again.

7And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of **Philip the evangelist**, which was *one* of the seven; and abode with him. **9**And the same man had four daughters, virgins, which did prophesy.

Philip the Evangelist

MacLaren's Expositions published in 1900

Acts

DRAWING NEARER TO THE STORM

PHILIP THE EVANGELIST

Acts 21:8.

The life of this Philip, as recorded, is a very remarkable one. It is divided into two unequal halves: one full of conspicuous service, one passed in absolute obscurity. Like the moon in its second quarter, part of the disc is shining silver and the rest is invisible. Let us put together the notices of him.

In 135 AD King Hadrian

“Hadrian resolved to stamp the Jews and their religion out of existence. He sold all Jewish prisoners into slavery, forbade the teaching of the Torah, renamed the province Syria Palaestina, and changed Jerusalem’s name to Aelia Capitolina”

<https://www.britannica.com/story/what-was-hadrians-relationship-with-his-jewish-subjects>

He bears a name which makes it probable that he was not a Palestinian Jew, but one of the many who, of Jewish descent, had lived in Gentile lands and contracted Gentile habits and associations. We first hear of him as one of the Seven who were chosen by the Church, at the suggestion of the Apostles, in order to meet the grumbling of that section of the Church, who were called ‘Hellenists,’ about their people being neglected in the distribution of alms. He stands in that list next to Stephen, who was obviously the leader. Then after Stephen’s persecution, he flies from Jerusalem, like the rest of the Church, and comes down to Samaria and preaches there. He did that because circumstances drove him; he had become one of the Seven because his brethren appointed him, but his next step was in obedience to a specific command of Christ. He went and preached the Gospel to the Ethiopian eunuch, and then he was borne away from the new convert, and after the Spirit had put him down at Ashdod he had to tramp all the way up the Palestinian coast, left to the guidance of his own wits, until he came to Caesarea. There he remained for twenty years; and we do not hear a word about him in all that time. But at last Paul and his companions, hurrying to keep the Feast at Jerusalem, found that they had a little time to spare when they reached Caesarea, and so they came to ‘the house of Philip the evangelist,’ whom we last heard of twenty years before, and spent ‘many days’ with him. That is the final glimpse that we have of Philip.

Now let us try to gather two or three plain lessons, especially those which depend on that remarkable contrast between the first and the second periods of this man's life. There is, first, a brief space of brilliant service, and then there are long years of obscure toil.

I. The brief space of brilliant service.

The Church was in a state of agitation, and there was murmuring going on because, as I have already said, a section of it thought that their poor were unfairly dealt with by the native-born Jews in the Church. And so the Apostles said: 'What is the use of your squabbling thus? Pick out any seven that you like, of the class that considers itself aggrieved, and we will put the distribution of these eleemosynary grants into their hands. That will surely stop your mouths. Do you choose whom you please, and we will confirm your choice.' So the Church selected seven brethren, all apparently belonging to the 'Grecians' or Greek-speaking Jews, as the Apostles had directed that they should be, and one of them, not a Jew by birth, but a 'proselyte of Antioch.' These men's partialities would all be in favour of the class to which they belonged, and to secure fair play for which they were elected by it.

Now these seven are never called 'deacons' in the New Testament, though it is supposed that they were the first holders of that office. It is instructive to note how their office came into existence. It was created by the Apostles, simply as the handiest way of getting over a difficulty. Is that the notion of Church organisation that prevails among some of our brethren who believe that organisation is everything, and that unless a Church has the three orders of bishops, priests, and deacons, it is not worth calling a Church at all? The plain fact is that the Church at the beginning had no organisation. What organisation it had grew up as circumstances required. The only two laws which governed organisation were, first, 'One is your Master, even Christ, and all ye are brethren'; and second, 'When the Spirit of the Lord is come upon thee, thou shalt do as occasion shall serve thee.' Thus these seven were appointed to deal with a temporary difficulty and to distribute alms when necessary; and their office dropped when it was no longer required, as was probably the case when, very soon after, the Jerusalem Church was scattered. Then, by degrees, came elders and deacons. People fancy that there is but one rigid, unalterable type of Church organisation, when the reality is that it is fluent and flexible, and that the primitive Church never was meant to be the pattern according to which, in detail, and specifically, other Churches in different circumstances should be constituted. There are great principles which no organisation must break, but if these be kept, the form is a matter of convenience.

That is the first lesson that I take out of this story. Although it has not much to do with Philip himself, still it is worth saying in these days when a particular organisation of the Church is supposed to be essential to Christian fellowship, and we Nonconformists, who have not the 'orders' that some of our brethren seem to think indispensable, are by a considerable school unchurched, because we are without them. But the primitive Church also was without them.

Still further and more important for us, in these brief years of brilliant service I note the spontaneous impulse which sets a Christian man to do Christian work. It was his brethren that picked out Philip, and said, 'Now go and distribute alms,' but his brethren had nothing to do with his next step. He was driven by circumstances out of Jerusalem, and he found himself in Samaria, and perhaps he remembered how Jesus Christ had said, on the day when He went up into Heaven, 'Ye shall be witnesses unto Me, both in Jerusalem *and in Samaria*, and unto the uttermost parts of the earth.' But whether he remembered that or not, he was here in Samaria, amongst the ancestral enemies of his nation. Nobody told him to preach when he went to Samaria. He had no commission from the Apostles to do so. He did not hold any office in the Church, except that which, according to the Apostles' intention in establishing it, ought to have stopped his mouth from preaching. For they said, when they appointed these seven, 'Let *them* serve tables, and we will give ourselves to the ministry of the word.' But Jesus Christ has a way of upsetting men's restrictions as to the functions of His servants. And so Philip, without a commission, and with many prejudices to stop his mouth, was the first to break through the limitations which confined the message of salvation to the Jews. Because he found himself in Samaria, and they needed Christ there, he did not wait for Peter and James and John to lay their hands upon his head, and say, 'Now you are entitled to speak about Him'; he did not wait for any appointment, but yielded to his own heart, a heart that was full of Jesus Christ, and *must* speak about Him; and he proclaimed the Gospel in that city.

So he has the noble distinction of being the very first Christian man who put a bold foot across the boundary of Judaism, and showed a light to men that were in darkness beyond. Remember he did it as a simple private Christian; uncalled, uncommissioned, unordained by anybody; and he did it because he could not help it, and he never thought to himself, 'I am doing a daring, new thing.' It seemed the most natural thing in the world that he should preach in Samaria. So it would be to us, if we were Christians with the depth of faith and of personal experience which this man had.

There is another lesson that I take from these first busy years of Philip's service. Christ provides wider spheres for men who have been faithful in narrower ones. It was because he had 'won his spurs,' if I may so say, in Samaria, and proved the stuff he was made of, that the angel of the Lord came and said to Philip, 'Go down on the road to Gaza, which is desert. Do not ask now what you are to do when you get there. Go!' So with his sealed orders he went. No doubt he thought to himself, 'Strange that I should be taken from this prosperous work in Samaria, and sent to a desert road, where there is not a single human being!' But he went; and when he struck the point of junction of the road from Samaria with that from Jerusalem, looked about to discover what he had been sent there for. The only thing in sight was one chariot, and he said to himself, 'Ah, that is it,' and he drew near to the chariot, and heard the occupant reading aloud Isaiah's great prophecy. The Ethiopian chamberlain was probably not very familiar with the Greek translation of the Old Testament, which he seems to have been using and, as poor readers often do, helped his comprehension by speaking the words he sees on the page. Philip knew at once that here was the object of his mission, and so 'joined himself

to the chariot,' and set himself to his work.

So Christ chooses His agents for further work from those who, out of their own spontaneous love of Him, have done what lay at their hands. 'To him that hath shall be given.' If you are ambitious of a wider sphere, be sure that you fill your narrow one. It will widen quite fast enough for your capacities.

II. Now let me say a word about the long years of obscurity.

Philip went down to Caesarea, and, as I said, he drops out of the story for twenty years. I wonder why it was that when Jesus Christ desired that Cornelius, who lived in Caesarea, should hear the gospel, He did not direct him to Philip, who also was in Caesarea, but bid him send all the way to Joppa to bring Peter thence? I wonder why it was that when Barnabas at Antioch turned his face northwards to seek for young Saul at Tarsus, he never dreamed of turning southwards to call out Philip from Caesarea? I wonder how it came to pass that this man, who at one time looked as if he was going to be the leader in the extension of the Church to the Gentiles, and who, as a matter of fact, was the first, not only in Samaria but on the desert road, to press beyond the narrow bounds of Judaism, was passed over in the further stages by Jesus, and why his brethren passed him over, and left him there all these years in Caesarea, whilst there was so much going on that was the continuation and development of the very movement that he had begun. We do not know why, and it is useless to try to speculate, but we may learn lessons from the fact.

Here is a beautiful instance of the contented acceptance of a lot very much less conspicuous, very much less brilliant, than the early beginnings had seemed to promise. I suppose that there are very few of us but have had, back in the far-away past, moments when we seemed to have opening out before us great prospects of service which have never been realised; and the remembrance of the brief moments of dawning splendour is very apt to make the rest of the life look grey and dull, and common things flat, and to make us sour. We look back and we think, 'Ah, the gates were opened for me then, but how they have slammed to since! It is hard for me to go on in this lowly condition, and this eclipsed state into which I have been brought, without feeling how different it might have been if those early days had only continued.' Well, for Philip it was enough that Jesus Christ sent him to the eunuch and did not send him to Cornelius. He took the position that his Master put him in and worked away therein.

And there is a further lesson for us, who, for the most part, have to lead obscure lives. For there was in Philip not only a contented acceptance of an obscure life, but there was a diligent doing of obscure work. Did you notice that one significant little word in the clause that I have taken for my text: 'We entered into the house of Philip *the evangelist*, which was one of the seven'? Luke does not forget Philip's former office, but he dwells rather on what his other office was, twenty years afterwards. He was 'an evangelist' now, although the evangelistic work was being done in a very quiet corner, and nobody was paying much attention to it. Time was when he had a great statesman to listen to his words. Time was when a whole city was moved by his teaching. Time was when it

looked as if he was going to do the work that Paul did. But all these visions were shattered, and he was left to toil for twenty long years in that obscure corner, and not a soul knew anything about his work except the people to whom it was directed and the four unmarried girls at home whom his example had helped to bring to Jesus Christ, and who were 'prophetesses.' At the end of the twenty years he is 'Philip the evangelist.'

There is patient perseverance at unrecompensed, unrecorded, and unnoticed work. 'Great' and 'small' have nothing to do with the work of Christian people. It does not matter who knows our work or who does not know it, the thing is that *He* knows it. Now the most of us have to do absolutely unnoticed Christian service. Those of us who are in positions like mine have a little more notoriety-and it is no blessing-and a year or two after a man's voice ceases to sound from a pulpit he is forgotten. What does it matter? 'Surely I will never forget any of their works.' And in these advertising days, when publicity seems to be the great good that people in so many cases seek after, and no one is contented to do his little bit of work unless he gets reported in the columns of the newspapers, we may all take example from the behaviour of Philip, and remember the man who began so brilliantly, and for twenty years was hidden, and was 'the evangelist' all the time.

III. Now, there is one last lesson that I would draw, and that is the ultimate recognition of the work and the joyful meeting of the workers.

I think it is very beautiful to see that when Paul entered Philip's house he came into a congenial atmosphere; and although he had been hurrying, out of breath as it were, all the way from Corinth to get to Jerusalem in time for the Feast, he slowed off at once; partly, no doubt, because he found that he was in time, and partly, no doubt, that he felt the congeniality of the society that he met.

So there was no envy in Philip's heart of the younger brother that had so outrun him. He was quite content to share the fate of pioneers, and rejoiced in the junior who had entered into his labour. 'One soweth and another reapeth'; he was prepared for that, and rejoiced to hear about what the Lord had done by his brother, though once he had thought it might have been done by him. How they would talk! How much there would be to tell! How glad the old man would be at the younger man's success!

And there was one sitting by who did not say very much, but had his ears wide open, and his name was Luke. In Philip's long, confidential conversations he no doubt got some of the materials, which have been preserved for us in this book, for his account of the early days of the Church in Jerusalem.

So Philip, after all, was not working in so obscure a corner as he thought. The whole world knows about him. He had been working behind a curtain all the while, and he never knew that 'the beloved physician,' who was listening so eagerly to all he had to tell about the early days, was going to twitch down the curtain and let the whole world see the work that he thought he was doing, all unknown and soon to be forgotten.

And that is what will happen to us all. The curtain will be twitched down, and when it is, it will be good for us if we have the same record to show that this man had-namely, toil for the Master, indifferent to whether men see or do not see; patient labour for Him, coming out of a heart purged of all envy and jealousy of those who have been called to larger and more conspicuous service.

May we not take these many days of quiet converse in Philip's house, when the pioneer and the perfecter of the work talked together, as being a kind of prophetic symbol of the time when all who had a share in the one great and then completed work will have a share in its joy? No matter whether they have dug the foundations or laid the early courses or set the top stone and the shining battlements that crown the structure, they have all their share in the building and their portion in the gladness of the completed edifice, 'that he that soweth and he that reapeth may rejoice together.'

10And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus. 11And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

We saw Agabus only one other time in Scripture, Acts 11:28 when he prophesied a coming "dearth" or famine. When it says, "throughout all the world", the meaning is the known Jewish world at that time. Predominately Judah and Samaria.

Acts 11:28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

It was from this prophecy of Agabus in Acts 11:28 that the Church determined to set aside offerings to aid those in Jerusalem during the famine or as this verse puts it “dearth”.

12And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

Paul never faltered in his commitment to Christ, knowing that he faced imprisonment at the hands of the gentile Romans.

Wherever Paul went, so went the Good News of Jesus Christ. As Christians, we have the same joy to bring God’s Good News wherever we go. His final statement in vs 14 should be the ending to every prayer we utter. **“The Will of the Lord be done.”**

15And after those days we took up our carriages, and went up to Jerusalem.

There is a word I had not seen very often; “Carriages.”

The KJV of the Lexicon has it as:

aposkeuazo ap-osk-yoo-ad'-zo: to pack up (one's) baggage -- take up... carriages.

Many translations substitute the word Chariot for Carriage. I doubt that Paul was using a Chariot.

16 There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

The verse refers to “an old disciple” in not a reference to his age but to how long he had been a disciple. He was believed to be one of those referenced in Acts 11:20 being a disciple of Christ from Pentecost.

Here is the focus of Paul’s journey to Jerusalem. He wanted to be there in time for the Festival of Pentecost. Pentecost is a Greek word meaning 50. These are important things to know as a Christian perhaps for no other reason than your own edification.

Pentecost?

Q. Fifty days from what?

Passover. Circa 1446 BC was the first Passover.

Q. What happened on Passover in Egypt?

The Israelites were told to slay a lamb and put its blood on their doorposts.

Q. Why”

The night of the first Passover the Lords’ Angle of death was going to pass over Egypt and slay all the first born that had not

done what God told them to do with the lamb and the blood. So, the Angel of Death would Passover any house that had the blood of the Lamb on its door post.

Q. Curious, what other event happened on Passover that involved a Lamb and its Blood?

The Crucifixion of Jesus the Messiah the One and Only Son of the Most High God, the Creator God. Approximately 1,479 years after the first Passover in the Circa 30 AD Jesus became the Passover Lamb for all Believers. If the Blood of Jesus is on the doorpost of your heart then death has no more sting, you have eternal life with Jesus.

Q. What happened 50 days after Jesus Crucifixion?

Pentecost. Are you seeing the pattern here lain down by God; 1,479 years before, Jesus Crucifixion, Jesus came to fulfill the Law and the Prophets. Jesus was Crucified on the preparation day for the Feast of Passover?

In the original Passover, the lamb that was slain was slain on the evening that the Angel of Death passed over all of Egypt, killing the first born of all who did not put the Blood on their door posts.

We cannot calculate the exact time when the terms; twilight and evening are used. The next day for the Jews begins at sundown and ends the following sundown. In Genesis 1:3-5 God established night and day. God said that there was darkness and then light “the first day”.

Genesis 1: 1In the beginning God created the heaven and the earth. 2And the earth was without form, and void; and **darkness** was upon the face of the deep. And the Spirit of God moved upon the face of the waters.3And God said, Let there be light: and there was light. 4And God saw the light, that it was good: and God divided the light from the **darkness**. 5And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. (emphasis mine)

So, Paul wanted to be in Jerusalem on Pentecost. We can be quite sure that Paul or Saul of Tarsus at the time was not at the Pentecost when Peter filled with the Holy Spirit spoke along with the other Apostles to the crowd in Jerusalem. Speaking in foreign tongues so that all nearby could hear the Good News, empowered, and filled with the Holy Spirit.

As a timeline for Paul:

Jesus Crucified	30 AD
Paul conversion to Christianity	34 AD
Paul goes to Arabian for 3 years	34-37 AD

Paul goes back to Tarsus for safety	38-46 AD
Paul begins ministry	47 AD
Paul goes to Jerusalem for Pentecost	57 AD
Paul before Felix	57 AD
Paul before Festus and Agrippa	59 AD
Paul arrives in Rome	60 AD
Preaches for 2 years in Rome	60-62 AD
Second imprisonment Nero	66 AD

Paul spent 32 years either sequestered or in the Ministry for Christ.

Paul's Arrival at Jerusalem

17And when we were come to Jerusalem, the brethren received us gladly. 18And the *day* following Paul went in with us unto James; and all the elders were present.

If you recall, James was the half-brother of Jesus and was put in charge of the Fellowship in Jerusalem by Peter and John.

19And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20And when they heard *it*, they glorified the Lord, and said unto him, Thou seest,

brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

We have coupled here, “praise and accuse” scenario. There was undoubtedly always those who would bring accusation against those that are doing. In this case, Jews from Jerusalem and from all the Jewish enclaves that Paul had ministered in. Word undoubtedly had reached the fellowship in Jerusalem that Paul had told Jews not to circumcise their male children. Of course, we know that is not the case as the issue of circumcision had been settled by this very group that fellowshiped in Jerusalem and seemed to have some sort of authority; man made it appears.

Non-the-less if you recall the issue was that many Jews wanted Gentile Believers to be circumcised before they could become a Believer. Again, not authorized by God but my men.

The Fellowship Council in Jerusalem under the direction of James the Just, had declared that not to be true and freed all Gentile Believers from the Law of Circumcision. But alas, there were the hardcore Jews that needed someone to accuse of something and Paul was the recipient of the complaints to James. I’m not making lite of the conviction of the Jewish Religion, some were dedicated to the Law, just like we are to Christ. I think the Lord would say the same thing to them that He said to Paul.

Acts 9: [4](#)And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? [5](#)And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. [6](#)And he trembling and astonished said, Lord, what wilt thou have me to do?

[21](#)And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. [22](#)What is it therefore? the multitude must needs come together: for they will hear that thou art come. [23](#)Do therefore this that we say to thee: We have four men which have a vow on them; [24](#)Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

James was asking Paul to renew his Nazarite Vow and shave his head for the required time. It would be a sign to the Jews in Jerusalem that he is still a Jew and walks as a Jew walks according to the Law.

[25](#)As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. [26](#)Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Paul did as he was asked to keep the peace. Paul had tried to be all things to all men as he once said. Not compromising his life in Christ but fulfilling the Legal requirements of the Jewish religion in order to enter the Temple.

1 Corinthians 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

Paul's goal was to be able to have a conversation with non-believers and to do so he had to meet certain requirements from their perspective. He would do that without compromising his faith and trust in Jesus Christ. Like he did with the Greeks, he didn't argue with them over their gods, he simply pointed out that they had an unknown god and he would tell them who this God was. It would be the God of the Universe and all things.

Paul Seized in the Temple

Unfortunately, James's plan did not work. These Jews from Asia that had attempted to kill Paul were now in Jerusalem and were filled with hatred, unwilling to listen to anything other than their hatred of Paul and Christianity in general. Similarly, to how Paul was when he was Saul of Tarsus and felt that way toward the People of the Way.

We see in our current day in America how the hatred of a person blinds those haters so that no conversation can be had.

27And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

Paul had not brought any gentile into the Temple; it was a made-up story based on one of Jews from Asia seeing Paul's gentile companions near the Temple gate and assumed Paul had taken him into the Temple. Funny how false allegations when fanned by hatred can get someone charged falsely.

29(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

The antagonistic Jews would never let a good crisis go to waste. And if the charges were false what difference does that make, just stir up the people and let it go. An old saying is true today as it was years ago. "A lie is halfway round the world before the truth has got its boots on."

The last thing the Pharisees and Sadducees wanted was for the Roman Guards to get involved. But that was their job to keep the peace, so they came. It seems a lot of their time was occupied by keeping the Jews from killing each other over some real or perceived violation of any one of a number of manmade laws.

31And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. 32Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

The police show up and the beatings stop at least it used to be that way, not so much anymore. In this case they stop beating Paul.

33Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

In law enforcement when you go to a large fight, and you are outnumbered you grab the loser until you get enough help to take on the aggressors. You accomplish two things; you save the losers life, and you buy time for backup to arrive.

Not saying that is what happened here but they did save Paul's life.

34And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36For the multitude of the people followed after, crying, Away with him.

These folks were so stirred up they were not going to let it go.

Paul was being carried by the soldiers in their retreat to the castle.

Satan has a way of firing people up and stoking the fire to keep the anger and hatred growing. His simple goal is conflict, he cares little as to who the combatants are, just have conflict.

Paul Speaks to the People

37And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

A case of mistaken identity on the part of the Roman Chief Captain. The fine Captain thought he had caught an escaped assassin that had a goal of destroying the Roman Guard in Jerusalem.

From Pulpit Commentary

"He whom Josephus calls (' Bell. Jud.,' it. 13:5) "the Egyptian false prophet," and relates that, having collected above thirty

thousand followers, he advanced from the desert to the Mount of Olives, intending to overpower the Roman garrison and make himself tyrant of Jerusalem, with the help of his δορυφόροι, or body-guard, who might very probably be composed of the Assassins or Sicarii, mentioned in the text.”

39But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

The Roman Captain would be quite familiar with Tarsus as it was used to mint coins for the Romans. One inscription on the back of some coins was METROPOLIS-AUTONOMOS, meaning an Independent City. Paul was using the power of the city he was from to influence the Roman Captain. And, he was successful.

40And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

Hebrew was a dying language, and the Jews loved their own language. After the Greek influence, most material and communication had switched to Greek. The term Hellenist Jew meant that a particular Jew spoke Greek. As the Hebrew language languished due to one invader after another Hebrew suffered. When Paul began to speak in Hebrew it got the attention of the rioters and quelled their cries for Paul's death.

All verses are copied from <https://biblehub.com/> in King James