



SERMON NOTES

US N°. 120

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Title: Lessons on the Road

#29 in the Series on the Acts of the Apostles

1. From Miletus to Jerusalem; along his journey, take not how many believers there are “*nowadays*.”
 - a. Tyre. Paul is warned once again about the dangers waiting in Jerusalem, but presses onward. (see also Acts 20:22-23) Paul did not take this as a command to not go to Jerusalem, but rather the earnest wish of the other believers that he would not go. Paul took it to mean that he should not go unless he was willing to encounter danger. Grotius renders it, “*That he should not go unless he was willing to be bound.*” Our duty is not to be measured by the fact that we shall experience danger, in whatever way that may be made known to us. Duty consists in following the will of God, and encountering whatever trials may be in our way.
 - i. Inspiration through the Spirit; Is. 30:21, “*Your ears shall hear a word behind you, saying, “This is the way, walk in it...”*”
 - ii. Acts 21:5, “*they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.*” Husbands, wives and children all belong together within the Church.
 - b. Ptolemais.
 - c. Cæsarea. Paul comes and stays at Philip’s house. Some 20 years earlier, Philip & Paul had originally been on opposing sides, now here they are fellowshiping together. This grace of reconciliation is one of the greatest proofs of the supernatural nature of the gospel.
 - i. Philip was not an apostle (a deacon), not a pastor (an evangelist), not celibate (married with children) and not a wandering missionary (planted).
 - ii. Acts 8:40 tells us that after Philip’s work in bringing the Ethiopian eunuch to faith, he preached through the coastal region and ended up in Caesarea. It’s a wonderful title, “*Philip the evangelist*,” he was known by the good news he presented to other people.
 - iii. Reconciliation. We are commanded to pray for & love our enemies (cf. Mt. 5:44-45) and to “*put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.*” (cf. Col. 3:12-15)
 - iv. Women in ministry. Women have equal standing before God; neither male nor female (cf. Gal. 3:28) and though a woman was not intended to rule in the church (cf. 1 Cor. 14:34-35; 1 Tim. 2:12) nothing hinders her from exercising her gifts as a preacher of the truth. (cf. Acts 18:26, 1 Cor. 11:5)
 1. 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)

- v. Agabus. His prophecy was true and genuine. But to this true word, they added a human application by pleading 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. Acts 21:12 shows that even Luke and Paul's traveling companions tried to persuade Paul not to go to Jerusalem. God's custom with such remarkable prophecies is that there should be great deal of confirmation; Paul had received several prophetic words on this very topic in Macedonia (cf. Acts 20:22-23), in Tyre (cf. Acts 21:4) and now in Caesarea. (cf. Acts 21:11)
 - 1. Prophecy has a role.
 - a. 1 Thess. 5:19-22, *"Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good."*
 - b. 1 Cor. 14:1-5, *"Pursue love, and desire spiritual gifts, but especially that you may prophesy. For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification."*
 - 2. Agabus' own history is obscure. Obscure men are known by God and may become vessels of Divine grace, may be employed on great missions, and may eventually come to high renown.
- vi. Duty. Paul's insistence on going to Jerusalem despite the dangers was an obedient response to the command of the Holy Spirit in his heart. He was bound in the spirit to go to Jerusalem (cf. Acts 19:21). The warnings from the Holy Spirit were intended to prepare Paul, not to stop him.
 - 1. *"To choose to suffer means that there is something wrong; to choose God's will even if it means suffering is a very different thing. No healthy saint ever chooses suffering; he chooses God's will, as Jesus did, whether it means suffering or not."* (Chambers)
 - 2. Think about the Savior for whom Paul was willing to pay this price for; think about the message that brought about this willingness. Paul sacrificed his ease, his friendships, his liberty, and his life.
- d. An old disciple; Mnason (*a diligent seeker*) of Cyprus.
 - i. There is a tradition that he was one of the twenty Jews sent out.
 - ii. Never too old. The oldest saint, as well as the youngest Christian, needs to obey the exhortation about growing in grace and in the knowledge of our Lord and Savior Jesus Christ.
 - iii. While Mnason was not able to undertake all of the long, arduous and perilous missionary journeys Paul faced, he could help those who were called and qualified to do so. He was content to fill a little space even though it was only to give a night's lodging for God's

workers. Mnason felt it a privilege to entertain Paul and his companions and who remained until the end of his day an effective witness to God's faithfulness.

- iv. Prov. 20:29, *"The glory of young men is their strength, and the splendor of old men is their gray head."*
- v. Titus 2:2-5, *"that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things – that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed."*
- vi.
- e. Hospitality. Practice hospitality.
 - i. Mt. 25:35, *"I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in..."*
 - ii. Heb. 13:2, *"Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels."*

2. Take aways

- a. There are believers everywhere
- b. Do your duty
- c. Pursue reconciliation
- d. Importance of women in ministry
- e. Importance of prophecy in the church
- f. Never too old to learn
- g. Teach the next generation
- h. Practice hospitality