

A Second Warning at Caesarea

Text: Acts 21:7-14

Introduction:

Paul is on his way to Jerusalem, where he knows that chains and tribulations await him. Last time, we travelled with him to Tyre (in Phoenicia), where some disciples there, pled with him not to go to Jerusalem, as the Holy Spirit had revealed to them that he would face persecution there.

This morning, we jump back onboard the ship, and travel with Paul down to Caesarea.

I. A Second Warning at 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" (vs. 7-9).

After staying with the brethren in Ptolemais for a day, Paul and his companions headed down to Caesarea, where they stayed with Philip the evangelist, who was also one of the first, seven chosen deacons.

Question #1: Luke tells us that Philip's four virgin daughters had prophesied. What might be the reason that Luke tells us this? [Shows the fulfillment of Joel 2, as recorded in Acts 2:16-21; the outpouring of the Holy Spirit]

Question #2: What, if anything, does this teach us about the role of women in the pastoral ministry? How do we know this? [See 1 Timothy 2:8-15 & 1 Corinthians 14:34-35 ; the clear teachings of Scripture must govern our understanding of the obscure, and the didactic the historic]

"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" (vs. 10-12).

Question #3: Paul stayed at Caesarea for many days. What interrupted his time there?

[Agabus's arrival and prophecy]. What does this tell us about the situation? [Agabus was specifically sent there on a mission to declare this prophecy]. Discuss the way, in which, Agabus delivers God's truth to Paul? Again, what purpose might this have served for those who observed this? For us?

Question #4: What was it about Agabus's prophecy that moved even Paul's close companions to plead with him not to go to Jerusalem? [He would be "delivered into the hands of the Gentiles"]. Why would this trouble them all the more? [Could mean certain death]. What recent example might have added weight to this assumption? [the crucifixion of Christ].

"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" (vs. 13).

Question #5: Paul's response here, was a product of their response to the prophecy. Comment on it. How might God have used this for them? For us?

Question #6: How does Paul's response benefit him? How does it glorify God?

"So when he would not be persuaded, we ceased, saying, 'The will of the Lord be done'" (vs. 14).

Question #7: How do they glorify God when being incapable of persuading Paul not to go to Jerusalem? What does their response remind us of? [The Lord's Prayer in the Garden of Gethsemane, just prior to His passion]. How can we apply this to us?