

Acts 21

FROM MILETUS TO TYRE

The places touched on this phase of Paul's trip were all places of historic interest and attraction for tourists. For example, Rhodes, a tiny island famous for its cultivation of roses (whence came the name), was also noted for "the giant Colossus of Greek fame, with conquering limbs astride from land to land." This member of the Dodecanese Islands boasted the mighty Colossus of Rhodes, "One of the seven wonders of the ancient world," a giant bronze statue astride the harbor on its eastern extremity. It stood 105 feet high, having been erected by Chares of Lindus in 300 B.C. After standing only 56 years, it was tumbled and fragmented by an earthquake in 244 B.C.; but the ruins of this enormous wonder were a notable attraction until they were finally sold as scrap metal to a Jewish dealer in 656 A.D., who required 900 camels to transport "the remains"

Acts 21:1 And 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 Pa-ta'-ra:

... after we were gotten from them ... Many have noted the Greek text here which has the meaning of "When we had torn ourselves away," indicating the intense emotions of the parting at Miletus. Luke was sensitive to the deep emotional ties which bound the apostle to his converts.

Acts 21:2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

The ship Paul and company had been using was a "tramp vessel," making many stops; and here the chance to speed up their journey came through the timely availability of a ship bound directly for Tyre.

Acts 21:3 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.

Here was a remarkable fulfillment of Isaiah's prophecy:

Isaiah 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel.

The sons of God, coming from far, laden with gold and silver, unto the name of the Lord (in the person of his disciples) - all of this is remarkably applicable to what took place here. In addition, the "ships of Tarshish" were invariably associated with places "like Joppa and Tyre."

Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

The presence of Christians in Tyre "was foretold"

Psalms 87:4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this [*man*] was born there.

... that he should not go up to Jerusalem ... The Holy Spirit had repeatedly revealed that bonds and imprisonment awaited Paul in Jerusalem. The words here, then, should be viewed, not as a mandate of the Holy Spirit, but as a conclusion reached by the disciples who so dearly loved Paul and wished to protect him from danger.

Acts 21:5-6 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.

These verses are proof that New Testament Christians did not follow any prescribed form of prayer, but that prayers were offered without special advance preparation at any convenient time or place.

No man can read this narrative in a dispassionate manner without believing that they offered anything but an extemporaneous prayer ... No man can believe that Paul thus poured out the emotions of his heart in a prescribed form of words, eulogy or ritual liturgy.

Acts 21:7 And when we had finished [our] course from Tyre, we came to Ptolemais (TOE-leh-may), and saluted the brethren, and abode with them one day.

When we had finished the voyage from Tyre ... many learned men believed that the Greek words used here indicate that "the sea voyage ended here," and that the balance of the journey to Jerusalem was on foot.

Saluted the brethren ... This was a favorite word of both Paul and Luke; as-pad'-zom-ai meaning: to enfold in the arms like we hug. Paul used it more than a dozen times in the 16th Chapter of Romans alone. It carried the meaning of a fervent greeting of fellow-Christians.

Acts 21:8 And 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.

We abode with him ... As McGarvey said, "His house must have been a capacious one, as it enabled him to entertain the nine men who made up Paul's company." cf: Acts 20:4-5 for the names of the other seven besides Paul and Luke. Philip had evangelized the cities of the coastal area from southward of Caesarea; where, after his preaching in many places, he had settled down in Caesarea, his large house indicating that he was a man of considerable means, incidentally disproving the "socialism or communism" which some think they find in the New Testament. cf: Acts 21:16.

Acts 21:9 And the same man had four daughters, virgins, which did prophesy.

The absence of any statement as to what the daughters of Philip did or said is a sign that here we have the account of an eyewitness.

Acts 21:10 And as we tarried [there] many days, there came down from Judaea a certain prophet, named Agabus (ah-GAH-buhs).

Agabus ... The prophecy here delivered by this man is exceedingly important as showing "how" the Holy Spirit testified to Paul in every city that bonds and imprisonment awaited him. It was not by premonitions and subjective thoughts, but through plain words spoken by the Holy Spirit through a prophet, that Paul received such information. For more on this, cf:

Acts 20:22-23 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

Acts 21:11 And 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.

Luke and Acts were written by the same author. The situations are different but they deal with the same Gospel. And there are a number of similarities in the books.

Luke 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Luke records Jesus foretelling His coming shameful treatment in Jerusalem cf:

Luke 18:31-33 Then he took [*unto him*] the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge [*him*], and put him to death: and the third day he shall rise again.

Now in Acts 21:4 and verse 11 we have seen that Paul was made aware of the shameful imprisonment that was awaiting him in Jerusalem.

In Luke 23, Jesus was violently rejected by His own Nation and crucified.

In Luke 22:22, 23:12 and 25:11 Paul was rejected by his own people for his preaching of the Gospel. Jerusalem rejected him and his Gospel.

Acts 21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Luke himself appears to have been one of the disciples who interpreted the prophetic warnings to Paul as an indication that he should not proceed to Jerusalem at all. Note the "we" in Acts 21:12

Acts 21:13 Then 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.

This is a tragic passage. Against the advice of his physician, and contrary to the insistence of his friends and fellow-Christians, Paul determined to go to Jerusalem, believing, of course, that it was the will of God for him to go; a

conclusion that was reluctantly accepted by Luke and others who sought to dissuade him.

Acts 21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

This sums up how Paul's purpose of offering the Gospel a final time to Jerusalem was tried by the Spirit.

Disciples at Tyre "Through the Spirit" told Paul "Not to go to Jerusalem" in V:4.

Then Agabus pantomimed what imprisonment awaited him the Holy city. Yet Paul continued on to his destiny.

The Spirit had guided him to go to Jerusalem. But as Paul journeyed, the Spirit tested and tried his resolve. The key to understanding these verses lies in the words of his friends here in V:14. "The will of the Lord be done". It was God's will that Paul go.

The warnings of the Spirit told what would happen should the Apostle persist in doing God's will. The warnings were not instructions not to go up to Jerusalem. It was Paul's friends that urged him not to go.

But Paul rebuked them for trying to get him to break his Spirit assigned purpose. This section shows that no threatening storm could keep the Gospel in Paul from reaching its divine goal ... Jerusalem ... then Rome.

Acts 21:15-16 And after those days we took up our carriages, and went up to Jerusalem. 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.

CONCLUSION OF THE THIRD JOURNEY

Some place the conclusion of Paul's third journey at Acts 21:17; but it would appear more logical to include the balance of this paragraph, through Acts 21:26, thus including the implied delivery of the charity to James and the elders, along with suggestions immediately offered to Paul in their first meeting

Acts 21:17 And when we were come to Jerusalem, the brethren received us gladly.

Since becoming a Christian Paul had never come to Jerusalem and received a warm welcome ... there always seemed to be some contention. With him on this trip were Gentile converts ... proof of the power of the Gospel to justify and sanctify men of any race. He also had the offering for the poor of Jerusalem, another demonstration on the power of the Gospel to bring Jews and Gentiles together in one community of faith. One fellowship of believers: the Church.

The church in Jerusalem represented by James and the elders of the church welcomed Paul. They glorified God for what He had done by Paul's ministry and were at one with the Apostle doctrinally in agreeing that Moses' Law need not be binding upon Gentiles. There was no lack of harmony between Paul and the leaders of Jerusalem.

Acts 21:18-19 And the [day] following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

James ... and all the elders ... It appears at first glance that here is the picture of a metropolitan bishop ruling over the church in Jerusalem, the elders being secondary; but this is not true and should not be accepted. James, as a natural half-brother of our Lord, and an inspired author (of the Book of James), was an "apostle of secondary rank," though not one of the Twelve; and it was quite natural that the church in Jerusalem should have given him the honor which he seems to enjoy in this and other passages.

Acts 21:20 And 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:

In the absence of the Twelve, who presumably might have known better, the whole Jerusalem church was involved in law-keeping, being "all zealous of the law"

Acts 21:21 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.

As Wesley said, "James should have told those Jewish Christians: I do not keep the law of Moses; neither does Peter; neither need any of you!"

Acts 21:22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

Acts 21:23 Do therefore this that we say to thee: We have four men which have a vow on them;

Paul himself, as a Jew, kept many of the customs of Jews, in a patriotic sense, even shaving his head cf: Acts 18:18, with regard to some kind of vow; but Paul's writings make it certain that he never regarded any such things as being related in any manner whatsoever to salvation in the name of Christ.

Paul's observance of such things made his entry into synagogues possible, and thus they had a certain practical utility in his teaching. "To the Jews I became as a Jew, that I might gain Jews" (1 Corinthians 9:20).

Acts 21:24 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 walk orderly, and keep the law.

Paul and the Elders sought to end the slanders about Paul's Gospel and his teaching and attitude to the Law of Moses. To facts must be noted:

First: the plan did not fail ... it worked. Paul's purifying himself and paying the expenses of the four exposed the slanders. By his actions he exhibited that the Gospel left him free to obey the Law. The riot that follows was not because he obeyed the customs, but was because he was accused of desecrating the temple.

Second: The keeping of sacrificial customs was not a compromise.

It illustrates the freedom found in the Gospel of Christ.

1 Corinthians 9:19-22 For though I be free from all [*men*], yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 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.

The Gospel freed men from the weakness and curse of the Law. But in so doing it freed him to keep the Law if he so desired. If keeping a custom rendered service to Christ then one was free to keep the custom. This was a victorious application of the Gospel, not a compromise of it. The Gospel sets people to eat or not to eat, to circumcise or not to circumcise, to observe Holy days or not to observe Holy days.

Roman 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Acts 21:25 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.

This reveals the unity between the church and Paul. The church at Jerusalem was under the leadership of James is made up entirely of Jews. Yet the Jerusalem Church of Christ confidence in Paul's Gospel is the same.

Acts 21:26 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.

In V:15-26 is a song of victory in contrast to the long funeral dirge which follows through chapter 26.

Thus the fabulous missionary journeys of Paul were concluded. According to De Welt, a period of about eight years was required for all the events connected with those journeys, from about 50 A.D. to about 58 A.D. These journeys established a large number of Gentile congregations throughout a large portion of the Roman Empire and proved the amazing success of the Lord's great apostle to the Gentile world. During this period, Galatians, I & II Corinthians, I & II Thessalonians, and Romans had been written and sent on their way through history. In a real sense, these eight years were crucial to the spread of Christianity throughout the world.

Acts 21:27 And 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,

The church in Jerusalem was not involved in the opposition against Paul. On the contrary is crystal clear that the Apostle was received as God's messenger.

Their plan was an application of Paul's Gospel of "freedom in Christ" Freedom from the Law or Freedom to the Law was what redemption demanded.

Acts 21:28 Crying 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.

The plan did not cause the riot and its tragic consequences: it did offer the occasion. Acts 21:15-26 is the connecting link between the victories of Paul's Gospel and Jerusalem's violent rejection of Paul and his Christ.

In Acts 21:27-40 Paul was deliberately exercising his freedom in Christ to obey the Mosaic ceremonial laws.

The accusations against him were untrue. He had written of his love and grief for his "Kinsmen according to the flesh"

Roman 9:1-3 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

He had generated a gift of cash for the poor Hebrews. As to the Law he was not only presently obeying it but he had had Timothy circumcised in 16:3. He had advised Christian Jews in Corinth cf:

I Corinthians 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

Acts 21:29 (For they had seen before with him in the city Trophimus (tro-FEE-muhs) an Ephesian, whom they supposed that Paul had brought into the temple.)

The accusations were suppositions created by the jealousy of the Jews. This reveals the injustice in attacking him at the very moment that the Gospel had freed him to keep Moses' Law. The Gospel had actually set him free not to conform to a command but to serve the four brethren. He who obeys a command, because it is a command is a slave to the Law. But he who obeys because it fulfills a need has freedom in Christ.

After chapters 21 through chapter 26 the Jerusalem church no longer appears in the story. From there on to the end of the book "the Jews" are the opposition and

they are not the church. In the next six chapters covering four years, Paul is presenting his Gospel to his “Kinsmen according to the flesh” at four levels. In each and every instance he was summarily rejected.

In 21:27 through the end of chapter 22 he addresses the people in the mob scene, and is rejected.

In chapter 23 he speaks to the Jewish counsel.

In Chapter 24 has him presenting his message before the Spiritual chiefs of Israel.

In his final appearance before “the Jews” in chapter 25 & 26 have him peaching before the political rulers of Israel.

From 21:27 through chapter 26 Luke’s theme is the determined rejection of Paul’s Christ on the part of the entire Jewish nation at all levels of society. Their actions insist that the crucifixion of Christ was no accident by the Romans, but a determined rejection of Jesus by the Jews.

Israel not only crucified its Christ. But on these occasions Israel explosively rejected the Gospel ... especially if Gentiles can be saved by it. Jerusalem and the Jews will have nothing to do with Jesus as the Christ the Son of God.

Acts 21:30 And 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.

What is Luke saying in the violence of 21:27-40? The theme of this book is rapidly drawing to a close. In Luke Jesus came, served and died for all. In Acts the Gospel was surmounting all barriers to reach all humanity. It comes to those outside of Moses and it comes to those inside Moses. It redeems at all alike.

In the violence of this paragraph Luke is beginning to bring to a climax ... the open door of Christ’s redemption and the closed door of Jewish exclusivism.

The expression “The doors were shut” is significant. The Temple was locked against Gentiles. They were to be excluded from God’s program and with the doors shut they were even excluded from the court of the Gentiles.

The Gospel, God’s new and real spiritual temple was opening the doors ever wider to receive all, male and female, Jew and Gentile. Luke portrays the Jews rebuff of any Gospel that would pry opened the door to Gentiles.

The Jerusalem hierarchy had long sought to murder Paul, and his frequenting the temple for a whole week gave them exactly the opportunity they needed; and the only reason they did not succeed was due to the providential alertness and efficiency of the Roman garrison in the tower of Antonio.

Acts 21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Fortress of Antonio

One would like to think that some of those Christians with their heads shaved carried the message to the chiliarch (CHILL-ee-arch), but there is no evidence of it.

The Sanhedrinists, through their henchmen, were in the process of beating Paul to death, having first precipitated a mob scene in which it would be impossible to fix individual responsibility. Only God's providence saved the great apostle's life.

Acts 21:32 Who 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.

At the northwest corner of the temple stood the great tower of Antonio, official headquarters of the Roman presence in Jerusalem. That presence was commanded by a chiliarch (CHILL-ee-arch), (commander of a thousand, or a tenth of a legion) with centurions (each commanding a hundred) under him. Thus it appears that two or three hundred men were used by the chiliarch (called the chief captain) in his rescue of Paul.

From the scene here, it is crystal clear that the Jewish temple would have to be destroyed, in order to break up the center of opposition which it sheltered. That opposition was ruthless, unprincipled, and resourceful; and, if they could have continued in possession of such an instrument of power as the temple assuredly was, the gospel might not ever have been fully free of it in Judaea. However, Paul's speech about to be given would be the last great opportunity that the temple-keepers would ever have to renounce their unbelief and accept the Savior. Only about a decade from the uproar in this chapter would elapse before Vespasian and Titus would unknowingly implement the Lord's great prophecy of the temple's utter ruin. See my Commentary on Mark under [Mark 32:2](#) for ten reasons why God destroyed it.

Acts 21:33 Then 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.

Thus the apostle Paul passed into the custody of the Roman government, beginning a period of imprisonment which was to last five years; and during which Rome itself would become a persecutor. It was a most decisive moment in the life of Paul. During those long years of his imprisonment, first at Caesarea, then in Rome, Luke would do the research necessary to giving mankind the gospel that bears his name and the book which is the object of these present studies.

Acts 21:34-36 And 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. **35** And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. **36** For the multitude of the people followed after, crying, Away with him.

It was necessary to carry Paul in order to prevent someone's putting a dagger in his heart, even while in the custody of the military. That was no ordinary mob.

Away with him ... They may have supposed that the temple authorities would find some manner of persuading the military to execute Paul. The words remind one of the cries of the mob who clamored for the blood of Jesus.

Acts 21:37 And 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?

PAUL'S REQUEST TO SPEAK

In the best form of military etiquette, Paul requested and received permission to speak to the chiliarch, who was astounded that Paul addressed him in a learned manner, speaking Greek, which the chiliarch had no reason to suppose that he knew. Throughout, the chiliarch had acted upon the assumption that Paul was a criminal, but one word from the apostle was enough to cast doubt on such a conclusion.

Acts 21:38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

Egyptian ... leddest ... four thousand men ... Commentators like to speculate on the disparity between this chiliarch's attribution of only 4,000 men to the Egyptian seditionist as contrasted with the 30,000 attributed to him by Josephus; but it is exceedingly unlikely that the chiliarch's information would have been inadequate on such a subject. Josephus, unlike the sacred authors, has been proved wrong on many points.

The evil genius of the critical mind, however, is revealed in such a comment as that of MacGreggor, thus: "This is another faulty recollection of Josephus on Luke's part." [35] This snide little criticism is reproduced here, not because of its value, for it has none; but it is cited as another example of the crooked exegesis which is popular in our day. Here is what Josephus wrote:

There was an Egyptian false prophet ... who got together thirty thousand men who were deluded by him ... and was ready to break into Jerusalem by force ... conquer the Roman garrison ... But Felix prevented his attempt ... When it came to a battle, the Egyptian ran away ... while the greatest part of those that were with him were either destroyed or taken alive. [36]

Note the last lines of the above comment from Josephus, which declare that there were more than FIFTEEN THOUSAND casualties, that number being the minimum which could qualify as "the greatest part" of "thirty thousand." But in another place, Josephus gave the number killed and captured thus:

Felix attacked the Egyptian and the people that were with him. He slew four hundred of them, and took two hundred alive. But the Egyptian himself escaped out of the fight, but did not appear any more. [37]

Behold then the accuracy of Josephus! But not less marvelous is the critical mind which can: (1) suppose that Josephus was absolutely correct, (2) that the competent military commander in Rome knew that Josephus was correct and agreed with him when he said the Egyptian led thirty thousand men, and (3) that poor Luke failed to remember exactly what he had read in Josephus, (4) that of course he never heard Lysias say anything, but was piecing together a speech attributed to Paul by scrounging up some material from Josephus! It is exactly this type of nonsense which has firmly fixed the onus of bias and unreliability upon current criticism of the New Testament.

Acts 21:39 But 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.

A citizen of no mean city ... Coins excavated from Tarsus carry the inscription, "Metropolis Autonomous," indicating that it had been granted autonomy by the Romans. It was an important metropolis noted for its educational facilities, as well as for trade, shipbuilding, and commerce.

The amazing character of Paul is seen in this, that he desired to address a multitude which only a few moments before had been illustrated in their efforts to beat him to death. Amazing fortitude, amazing faith, amazing power!

Acts 21:40 And 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,

Beckoned with the hand ... Such a gesture, so characteristic of Paul, might not have been possible unless the chiliarch had ordered the easing or removal of his chains.

A great silence ... How strange that the uproar ceased. The hand of God was surely in the astounding silence that fell over the temple mob. By such a means, God would give them one more opportunity to hear and believe the truth; and one may only wonder if perhaps there was even a single individual who dared in his heart to forsake such blind and frenzied prejudice and come to the fullness of faith in Jesus our Lord.

The Hebrew tongue ... Strictly, this was Aramaic, or the common vernacular of the people. Paul was a linguist; and it may be supposed that if his dream of reaching Spain was ever realized, even there he would have been able to preach in a tongue known to the people. The content of Paul's speech is the burden of the next chapter.

Sources: KJV, theWord.com, MacGreggor, J.W. McGarvey, Clarke, Coffman, De Welt, Wesley Commentaries