

Triennial Torah Study – 2nd Year 21/01/2012



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This week's Triennial Torah reading can be found at:

<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

Lev 12	Jer 47-48	Prov 24	Acts 21
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Leviticus 12 (Same as last week's)

Laws of Clean and Unclean Meat (Leviticus 11-12)

These dietary laws, repeated in Deuteronomy 14, were around long before the institution of the Levitical priesthood—indeed, long before Israel even existed. For even before the Flood of Noah's day, almost 1,000 years earlier, we see the distinction between clean and unclean animals. At that time, God commanded Noah to take two of every unclean animal onto the ark and seven (or seven pairs) of every clean animal (Genesis 7:2-9). Regrettably, many today argue that the dietary laws were done away in the New Testament. However, there are no scriptures that support this view, even though some have misused certain verses to try to make the point. To counter one popular argument, the dietary laws were not done away by the ending of the Old Covenant initiated at Sinai, because, again, they were in force long before that covenant came into being. Nowhere does the New Testament abrogate God's laws regarding clean and unclean animals. Indeed, frogs are still viewed as "unclean" at the very end of the Bible, along with certain birds (compare Revelation 16:13; 18:2).

While the Jewish people have preserved the dietary laws—along with some dietary traditions not enjoined by Scripture—the people of the "lost 10 tribes" of Israel, influenced by their gentile neighbors, gradually stopped observing them. And God remains very displeased about this fact. In Isaiah 65, speaking of the end time, He says: "I have stretched out My hands all day long to a rebellious people, who walk in a way that is not good, according to their own thoughts; a people who provoke Me to anger continually to My face... who eat swine's flesh, and the broth of abominable things is in their vessels" (verses 2-4).

In fact, the next chapter of Isaiah prophesies that Christ, at His return, is going to punish such people for eating unclean meat as part of their willful ignorance of and disobedience to God's instruction, even though they may not view it as such. Notice what God says: "For behold, the Lord will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword the Lord will judge all flesh; and the slain of the Lord shall be many. 'Those who sanctify themselves and purify themselves, to go to

the gardens after an idol in the midst, eating swine's flesh and the abomination and the mouse, shall be consumed together,' says the Lord. For I know their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory" (66:15-18). Ultimately all nations will come to know God's truth— including His laws regarding clean and unclean meats.

We will see more about clean and unclean meats as pertaining to holiness (see Leviticus 11:44-47) in the highlights for Leviticus 20:25-26.

Jeremiah 47-48

Chapter 47 Prophecy Against the Philistines. By the Word of YHVH, Jeremiah prophecies against the Philistines that a mighty army from the north is rising up and will sweep through Tsor and Tsidon. The remnant of the isle of Kaphtor, the Philistines, are being ravaged by YHVH. The sword of YHVH has been unleashed and it will not rest until it has done its purpose upon the people of Azzah and Ashqelon.

Prophecy Against Moab (Jeremiah 48)

Recall from our previous reading that when Jehoiakim rebelled against Babylon, Nebuchadnezzar sent Chaldean troops and mercenary forces from Syria, Moab and Ammon into Judah. This was actually according to God's will, to punish Jehoiakim and Judah for their rebellion against Him (2 Kings 24:1-5). But these nations, though guilty of their own great sins, exulted in their part in Judah's downfall—full of arrogance and pride. They did not acknowledge God. And their hatred of God's people was completely unjustified. So they, too, would be punished. Jeremiah prophesies against them in Jeremiah 48 and 49—and against Israel's age-old enemy, Edom, along with other adjacent peoples. This parallels end-time events, when God punishes modern Israel and Judah through other nations—nations that God then punishes as well for their own pride, arrogance and wrongdoing.

The Moabites and Ammonites are descendants of Lot's sons, Moab and Ben-Ammi (Genesis 19:36-38). These peoples, along with the Edomites, lived on the east side of the Jordan River and Dead Sea, where the nation of Jordan is now situated—Ammon on the north, Moab in the middle and Edom in the south. The hammer of Babylon would fall on them too—not just Judah (see Jeremiah 27:1-11). But while the prophecies in chapters 48 and 49 probably applied to the people of Jeremiah's day in part, it is evident that their ultimate application was for the end time—the Day of the Lord, the cataclysmic period immediately preceding the return of Jesus Christ, which appears to be a year in length. Note Jeremiah 48:12 ("behold, the days are coming"), verse 41 ("on that day"), verse 44 ("the year of their punishment") and verse 47 ("in the latter days"). And we will see further proof as we examine the chapter.

As has been mentioned previously in the Bible Reading Program, the descendants of the people of ancient Ammon and Moab are evidently still concentrated in Jordan (with its capital named Amman after Ammon) and surrounding areas. Today's Palestinians of Jordan and Israel are probably a mixture of Edomites, Ammonites, Moabites, Arabs and other ancient Middle Eastern

elements. In reading Jeremiah 48 and 49, consider the attitudes of these people today toward the Jewish state of Israel. As the old saying goes, the more things change, the more they stay the same.

Some of the wording in Jeremiah 48 is quite similar to that of the prophecy against Moab in Isaiah 15-16. Indeed, Jeremiah appears to have been led by God to actually use portions of Isaiah's prophecy himself. (That being so, you will probably find it helpful to reread Isaiah 15-16 at this point and review the Bible Reading Program commentary for those chapters.)

Let's look at some of the specifics of the prophecy in Jeremiah 48. Nebo (verse 1) was a town of Moab located at Mount Nebo, from where Moses surveyed the Promised Land. Kirjathaim (verse 1) and Heshbon (verse 2) were Moabite cities—Heshbon being the chief one. "Heshbon was midway between the rivers Arnon and Jabbok; it was the residence of Sihon, king of the Amorites [in Moses' day], and afterwards a Levitical city in Gad (Num. 21:26)" (Jamieson, Fausset & Brown's Commentary, note on verse Jeremiah 48:2). Of course, Gad and the other Israelite tribes east of the Jordan had been carried away captive by the Assyrians and this territory reverted back to the Moabites (and even before that the land had changed hands numerous times because of frequent wars). It is interesting to notice that many of the Ammonite and Moabite cities were built by the Israelites: "And the children of Gad built Dibon and Ataroth and Aroer, Atroth and Shophan and Jazer and Jogbehah, Beth Nimrah and Beth Haran, fortified cities, and folds for sheep. And the children of Reuben built Heshbon and Elealeh and Kirjathaim, Nebo and Baal Meon (their names being changed) and Shibmah" (Numbers 32:34-38).

Madmen (Jeremiah 48:2) was another town in Moab, its name meaning "Dunghill." Horonaim (verse 3), meaning "Two Caves," was located in a "descent" or low place—in contrast to the "ascent of Luhith" (verse 5). "Horonaim lay in a plain, Luhith on a height. To the latter, therefore, the Moabites would flee with 'continual weeping,' as a place of safety from the Chaldeans" (note on verse 5).

Chemosh, the tutelary god of the Moabites, was to go into captivity—apparently signifying that the idols representing him would be plundered by the enemy or would simply accompany the people into captivity, as with the priests and princes (verse 7). However, there may be an endtime application here. Consider that the world religion known today as Christianity is actually a false Christianity that is in many ways a modern form of Baal worship—and that Baal and Chemosh are often identified as one and the same. In many ways, Islam—the religion of today's Moabites and virtually all Middle Eastern peoples other than the Jews—arose out of a blend of Judaism and this false Christianity mixed with Arab mythology. In spite of the fact that there are numerous sects within these three major religions, which provide hundreds of minor variations in practices, their roots are remarkably similar to each other, as well as to the ancient Canaanite and Babylonian religions.

Verse 9 in the New King James Version says, “Give wings to Moab, that she may flee and get away; for her cities shall be desolate, without any to dwell in them” (compare KJV). If the translation of the first part of this verse is accurate, the prophecy itself would seem to be the wings of escape—if the Moabites would heed it. However, other versions translate the verse differently. For example: “Oh, for wings for Moab that she could fly away [implying that she can’t], for her cities shall be left without a living soul” (Living Bible). Still other translations are even more different: “Put salt on Moab, for she will be laid waste; her towns will become desolate, with no one to live in them” (NIV, compare NRSV). This seems to make the most sense, considering that God appears to be speaking to the forces of Moab’s destruction in verses 9-10.

Verse 10 is apparently mistranslated in the King James and New King James Versions. In context, the word rendered “deceitfully” actually has to do with being slack or negligent. “To represent how entirely this is God’s will, a curse is pronounced on the Chaldeans, the instrument, if they do it negligently (Margin) or by halves” (note on verse 10). Notice the NIV rendering: “A curse on him who is lax in doing the LORD’s work! A curse on him who keeps his sword from bloodshed!” (compare NRSV, which translates the verse similarly).

Verse 11 declares that Moab is “settled on his dregs” (or “lees” in the King James Version), not having been “emptied from vessel to vessel.” The JFB Commentary states: “As wine left to settle on its own lees retains its flavor and strength (which it would lose by being poured from one vessel into another), so Moab, owing to its never having been dislodged from its settlements, retains its pride of strength unimpaired” (note on verse 11). But this was going to change (verse 12). “The image was clear to Jeremiah’s first readers. Wine was poured gently from the storage jar to serving jars so as not to disturb the dregs, impurities which had settled at the bottom. Similarly, God had treated Moab gently. But now the nation’s experience will be like that of jars violently shaken and smashed” (Bible Reader’s Companion, 1991, note on verse 11).

Dibon (verse 18) was the Moabite capital from which King Mesha had ruled (2 Kings 3:4-27). It is clear that all of Moab’s strongholds are being destroyed—utterly humiliating this haughty people.

In verse 19 of Jeremiah 48, Aroer, “on the north bank of the Arnon [the river between Moab and Ammon], [is] a city of Ammon (Deut. 2:36; 3:12). As it was on ‘the way’ of the Moabites who fled into the desert, its inhabitants ‘ask’ what is the occasion of Moab’s flight, and so learn the lot that awaits themselves” (JFB, note on Jeremiah 48:19). Indeed, Ammon was next on the list for destruction, as chapter 49 shows.

Verses 20-25 of Jeremiah 48 give the answer to the question of what happened in verse 19—and that answer is from God (verse 25). Judgment is to come on the countryside (verse 21) and on “all the cities of the land of Moab, far or near” (verse 24). “He enumerates the Moabite cities at length.... Many of them were assigned to the Levites, while Israel stood” (note on verse 20). Bozrah in verse 24 “refers not to the capital of Edom, but to Bezer, one of the cities of refuge

(see Josh. 20:8)” (Nelson Study Bible, note on Jeremiah 48:21-25). “The piling up of name after name is designed to drive home the message of total judgment” (New Bible Commentary, note on verses 21-24). The “horn” and “arm” of Moab—symbols of power and strength—are to be broken.

The Moabites are to be made “drunk”—that is, “intoxicated with the cup of divine wrath, so as to be in helpless distraction” (JFB, note on verse 26). They are to be objects of scorn, just as they scorned the Israelites. God asks Moab, “Was she [Israel] caught among thieves, that you shake your head in scorn whenever you speak of her?” (verse 27, NIV). This is “proverbial. What did Israel do to deserve such derision? Was he detected in theft, that thou didst so exult over him in speaking of him? Though guilty before God, Israel was guiltless toward thee” (note on verse 27). No doubt, the Palestinians of today would disagree—wrongly. Of course, it should be understood that the retribution on Moab is not mere “payback” for mistreating God’s favored nation, but rather God’s fair and equal treatment of all nations. No peoples will remain stiff-necked or arrogant before Him when He intervenes to judge the nations.

Verse 28 is a directive for those who “dwell in Moab” to leave the cities and dwell in “the rock.” Is this referring only to Moabites, or is it referring to non-Moabites in the region, possibly some of God’s people in the end time? Perhaps it refers to both—the directive being aimed at whoever will respond. The mention of “rock,” or sela in Hebrew, is no surprise since the nation of Jordan is certainly rocky terrain. And in the southern part of Jordan, in the area once occupied by Edomites, is the ancient abandoned city of Sela. Its Greek name Petra, by which it is still known, means the same thing—“Rock”—since dwellings, tombs and temples were carved out of the rock cliffs. Some have speculated, based on an interpretation of certain scriptures, about the possibility of Petra being the place of safety in the end time prophesied in Revelation 12:6. Yet at this time we can’t know for sure. Some possible interpretations and scenarios were covered in the commentary with Isaiah 16, where it appears to say that Moab will refuse to give refuge to God’s outcasts (though, as noted before, the wording there is somewhat ambiguous). In any case, God will undoubtedly show those of His people whom He intends to protect in the end time the way to safety at the right time.

The downside of even mentioning a place of future temporary refuge is that God’s people can be tempted to trust in getting to the place. The trust should only be in God, who, by His supernatural protection and provision, makes one place safer than others for a particular period of time. And a Christian’s focus should not be on physically saving his own neck, but on doing the work of God—“for in doing this you will [spiritually] save both yourself and those who hear you” (1 Timothy 4:11-16; compare Matthew 16:24-27).

Returning to Jeremiah 48, we see the pride of Moab addressed in strong terms in verse 29— six times in this one verse. In verse 30, God speaks of Moab’s unjust wrath—and even lies. Therefore punishment must come. But this is no pleasure for God—He mourns over having to take such action (verse 31).

Kir Heres, “also called Kir Haraseth, (see 2 Kin. 3:25; Is. 16:11), may be a name for the capital city of Moab (Kir of Moab; see Is. 15:1)” (note on Jeremiah 48:30-33). Sibmah and Jazer (verse 32) are other Moabite cities built by the Israelites, as mentioned earlier. Verse 32 has been translated and interpreted in various ways, some seeing Jazer as a literal sea, perhaps the Dead Sea or Mediterranean, and some seeing it as a figurative sea of tears formed from the great weeping mentioned.

The cry from Heshbon to Elealeh and Jahaz (Jeremiah 48:34) is mentioned in Isaiah 15:4. The three-year-old heifer is mentioned in verse 5 (see previous Bible Reading Program comments on Isaiah 14:28-16:14). “My heart shall wail like flutes for Moab...for the men of Kir Heres” (Jeremiah 48:35) parallels “my heart shall resound like a harp for Moab...for Kir Heres” (Isaiah 16:11).

In Jeremiah 48:40 we see one flying like an eagle to overspread Moab—”not to bear them ‘on eagles’ wings’ (Exod. 19:4; Deut. 32:11, 12), as God does His people, but to pounce on them as a prey ([Jeremiah] 49:22; Deut. 28:49; Hab. 1:8)” (note on Jeremiah 48:40).

Verse 44 mentions “the year of their punishment.” Considering the related punishments of Ammon, Moab and Edom, this seems to tie very clearly to “the day of the LORD’s vengeance, the year of recompense for the cause of Zion” (Isaiah 34:8; compare 63:4). As already mentioned, this year of punishment is a reference to the end-time Day of the Lord, which culminates in the return of Jesus Christ to the earth.

“In the shadow of Heshbon, the [Moabite] fugitives stand helpless” (Jeremiah 48:45, NIV). Indeed, it is all to no avail. The land will be devoured by fire. Again, while this may have had some application to the ancient Babylonian invasion, it is primarily speaking of the end time. Yet it should be noted that the end-time invader of Moab is not the final Babylon—for Ammon, Moab and Edom will escape from the hands of that imperialistic power (see Daniel 11:41).

Rather, the eagle who will pounce on Moab and destroy it is the returning Jesus Christ and a resurgent Israel. The “fire out of Heshbon” and “flame from the midst of Sihon” (Jeremiah 48:45) is a quote from Numbers 21:28 concerning the ancient Israelite destruction of Moab. Verse 46 of Jeremiah 48 is quoted from Numbers 21:29, regarding Israel’s ancient subjugation of Moab. Yet in Jeremiah these things are prophesied to happen in the future (compare also Isaiah 11:11-14). Making it even clearer, the devouring of the “brow of Moab, the crown of the head of the sons of tumult” (verse 45) is essentially quoted from the messianic prophecy God gave through Balaam: “A Star shall come out of Jacob; a Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult” (Numbers 24:17). This unmistakably refers to the coming of the Messiah in mighty power—and provides a clear marker that these prophecies extend to the time of Christ’s return.

But that is not the ultimate end for Moab. While there is a seeming contradiction between verse 42 and verse 47, it is easily resolved. “Moab shall be destroyed as a people” (verse 42), “yet I [God] will bring back the captives of Moab in the latter days” (verse 47). Verse 42 must mean “a

people” as a whole—a nation—and not every last person. Otherwise there would be no one to take into captivity (see verse 46). It is thus evident that when Moab is destroyed, there will be some survivors. This is consistent with what we have sometimes witnessed in modern warfare. Even in the horrific “ethnic cleansing” wars of late, some people survive.

Besides Isaiah 15-16, other prophecies concerning Moab may be found in Amos 2:1-3, Zephaniah 2:8-11, Isaiah 25:10-12 and Ezekiel 25:8-11.

Proverb 24

Saying 19: Evil Associations (24:1-2). Whereas saying 14 (23:17-18) invokes the future in discouraging the envy of sinners, this saying just says not to envy them or want to be with them because they are up to no good. The point is to see what they’re really all about?and to not want any part of that. A benefit of moral learning is that one comes to hate and reject evil simply because it is evil.

Saying 20: Reward of Wisdom (24:3-4). Verse 3 says that through wisdom a house is built. Some take this as a dwelling place or a household, a family. However, verse 4 says the rooms are filled with riches. While this could be a domestic abode, taken together the verses seem to speak of a treasure house. This may correspond to the conclusion of the first chapter of the Instruction of Amenemope: “If you spend a lifetime with these things in your heart, you will find it good fortune; you will discover my words to be a treasure house of life, and your body will flourish upon earth” (3:17?4:2). In both cases, it is most likely that the treasures are metaphorical for wonderful understanding and rich blessings in life, especially in light of saying 7 about not setting one’s eyes on material wealth (Proverbs 23:4-5). Of course, as in other proverbs, the blessings may include material increase. And ultimately, as noted elsewhere, all of God’s people will jointly possess all things; the whole universe.

Words of the Wise Cont’d: Take a Stand Against Evil (Proverbs 24:5-22)

Saying 21: Wisdom Over Strength (24:5-6). True strength lies in wisdom rather than mere brute force. While the verse might seem to apply to rulers only, since only they would be waging war, “the majority of the thirty sayings are clearly addressed to someone who is not in high office. A metaphorical sense that one should engage life with discernment rather than by exercise of force is therefore likely” (NAC). Consider the Christian life as one of waging spiritual warfare. Here we have the third proverb advising a “multitude of counselors” (the first two being 11:14 and 15:22).

Saying 22: Fools Contribute Nothing (24:7). The NKJV and other versions show the fool here as not speaking up at the city gate, where community decisions were made; wisdom being beyond him (so that he is out of his element). However, other passages show fools having much to say all the time, no matter the setting. Do civil government meetings today proceed with fools keeping silent? The New American Commentary offers a slightly different translation of the verse: “Wisdom is too high for a fool; let his mouth stay shut at the gate.” Either way, the point is

that fools have nothing worthwhile to contribute. By contrast, the wise, though often reserved in speech, have a responsibility to contribute wisdom in critical situations.

Saying 23: Disapproval of Evil Men (24:8-9). Plotters and troublemakers will eventually be discovered and subject to public scorn.

Saying 24: Test of Adversity (24:10). The verse uses a play on words: “If you faint in the day of adversity [sarah], your strength is small [sar].” While trials can expose one’s lack of mettle, the point of the proverb is to encourage people to muster courage to make it through the hard times (compare Jeremiah 12:5). God is ever there to see us through.

Saying 25: Preservation of Life (24:11-12). This saying makes clear the responsibility before God to do what we can to rescue those in mortal peril. On one level, as we have opportunity we must work to prevent murder in all its forms, including genocide and abortion. As Christians we do not take up arms in such causes; nor can we individually crusade around the earth to stop all unjust killing in this age. But, as God empowers us, we are to proclaim and teach His will in these matters and do what we can to stop such things from happening. If we lived in Nazi Germany during the Holocaust and knew what was going on, it would be our responsibility to hide and deliver neighboring Jews slated for the gas ovens. The passage also applies to helping those who are jeopardizing their own physical lives through vice or imprudence. On another level, the saying concerns those in spiritual peril, stumbling toward destruction. We are to warn this world of its fatal path (like watchmen, as in Ezekiel 33:1-11) and proclaim the way of salvation and we must especially help spiritual brethren who are neglecting their salvation (compare Galatians 6:1-2).

Saying 26: Good Future of Wisdom (24:13-14). Honey is sweet and enjoyable, and so is wisdom and the life to which it leads. This way leads to a wonderful, profitable outcome with hope not cut off wording also used in saying 14 (23:17-18).

Saying 27: Treatment of the Righteous (24:15-16). As Expositor’s notes on this verse: “It would be futile and self-defeating to mistreat God’s people, for they survive; the wicked do not! The warning is against attacking the righteous; to attack them is to attack God and his program, and that will fail (see Matt 16:18). The consequence, and thus the motivation, is that if the righteous suffer misfortune any number of times (=‘seven times,’ v. 16), they will rise again [seven being symbolic of completeness]; for virtue triumphs in the end?. Conversely, the wicked will not survive; without God they have no power to rise from misfortune. The point then is that ultimately the righteous will triumph and those who oppose them will stumble over their evil” (note on verses 15-16).

Saying 28: Misfortune of an Enemy (24:17-18). This proverb warns against gloating over an enemy’s downfall, with the threat that God will be unhappy with us and cease to afflict the enemy. We should not take this to mean that we should avoid gloating just to make sure God keeps afflicting the enemy; for that amounts to silently cheering on the affliction. The implied threat in God relenting from afflicting the enemy is that the enemy will return to troubling us. In

the meantime, instead of gloating we should just be thankful for God's protection and leave all to His judgment; praying that God will use any affliction He brings on our enemies to lead them to change for the better.

Saying 29: Envyng the Wicked (24:19-20). The words of verse 19 are nearly the same as King David's in Psalm 37:1. We must not fret over the wicked, or being envious of them (compare 3:31; 23:17-18; 24:1-2), because they are doomed if they will not reform.

Saying 30: Fear God and the King (24:21-22). In this last of the 30 sayings of the wise we are told to fear God and the king, a phrase the apostle Peter likely quoted from in 1 Peter 2:17. In the same proverb we are instructed to not associate with "those given to change." The latter phrase probably means more than merely the fickle. Given the context, it is taken by some to mean revolutionists or "the rebellious" (NIV)?those who subvert society. They will be brought to ruin by both God and king.

Acts 21

Chapter 21 begins now with Sha'ul leaving the brethren at Ephesus and setting sail for Jerusalem. The cargo ship he and his companions were on stopped in Tzor and they stayed for seven days with some taught ones they had found. These taught ones were warning Sha'ul not to go to Jerusalem, for in their spirits they sensed what was going to happen to him there. After the seven day stay, the loving families there saw Sha'ul and his companions off to outside of the city with hugs and prayers, and they sat sail from Tzor and arrived in Ptolemais where they stayed with brethren there for one day. After leaving there they went to Caesarea and stayed with Philip the evangelist. Philip had four maiden's daughters who prophesied. While there, a man named Hagab came from Judah. When he arrived, he grabbed Sha'ul by the girdle and said, "Thus says the Set-apart Spirit, 'Thus shall the Jews at Jerusalem bind the man who owns this girdle and deliver him into the hands of the gentiles.'"

At this, the gathering of people began to cry and weep, but Sha'ul questioned them... for he was prepared to not only be bound, but to die in Jerusalem for the Name of The Master Yeshua. In time, they all realized it was the will of The Master that this thing would take place and they let Sha'ul leave there to go to Jerusalem. He was greeted there by the brethren with gladness and they all went to the place of Ya'aqob (James), and all the elders came. Sha'ul shared with them all the great a marvellous things being done by Elohim among the gentiles.

They all gave praise to The Master for this news.

But shortly, a charge and rumor arose – that Sha'ul was teaching the Jews who are among the gentiles to forsake Moses, saying not to circumcise the children nor to walk according to the practices. The brethren believed Sha'ul and were happy and praising the Spirit, but wondered what to do to help Sha'ul against these rumors for they knew that the Pharisees would eventually come and stress them. So they came up with an idea to strengthen Sha'ul's position of doctrine among them. They advised Sha'ul to go with these four men who had recently taken a vow and to be cleansed with them and the cleansing ceremony they were to do. They advised

Sha'ul to pay their expenses so that they shave their heads. They suggested this would be a clear and public demonstration to the Jews/Pharisees that he still walked according to the Torah.

The brethren re-affirmed their decisions previously made concerning the gentiles... that being to keep away from what is offered to idols, and blood, and what is strangled, and whoring. Then the next day Sha'ul took the men, cleansed with them, and went into the Set-apart Place to announce the completion of the days of separation – until the offering should be presented for each one of them. Once the seven days were nearly ended, the Pharisees from Asia came and begin to stir up trouble.

“Men of Israel, help!”, they cried aloud, “This is the man who is teaching all men everywhere against the people, and the Torah, and this place. And besides he also brought Greeks into the Set-apart Place and has profaned this Set-apart Place.” [because they were considered unclean] Sha'ul had not done this, but they Pharisees from Asia had seen Sha'ul earlier in the city with Trophimos the Ephesian, a Greek and they assumed Sha'ul was in the Set-apart place with him. They people gathered and were moved. They seized Sha'ul and dragged him out of that place. They were creating a large uproar, beating him and trying to kill him. Someone told a nearby company of Roman soldiers who hurried to the area and when the Jews saw them coming, they stopped beating Sha'ul. The commander inquired as to what was going on, and because there was such a large commotion, he could not get any straight answers from anyone. So the soldiers bound and chained Sha'ul and took him to the barracks.

The crowd was very loud, large, and violent such that the soldiers had to carry Sha'ul and they were shouting “Away with him!” Before being delivered into the barracks, he asked the soldiers if he may speak to the crowd. The soldiers were astonished at his knowledge of the Greek language, for they took him to be the leader of Egyptian assassins somehow. Sha'ul explained he was a Jew from Tarsos in Kilikia and just wanted to speak to the crowd – and so they allowed it. Sha'ul was able to quiet the crowd and began speaking to them in Hebrew.