

## PAUL'S TRAGIC COMPROMISE

(Acts 21:17-26)

- I. THE BIRTH OF THE CHURCH IN JERUSALEM (chapters 1-2)
- II. THE GROWTH OF THE CHURCH IN JERUSALEM (chapters 3-7)
- III. THE CHURCH'S WITNESS FOR CHRIST IN JUDEA, SAMARIA, AND SYRIA (chapters 8-12)
- IV. THE CHURCH'S WITNESS TO THE REST OF THE WORLD (chapters 13-28)

- A. Making their way back to Jerusalem, Paul and his comrades sail from Miletus to Tyre (21:1-6)
- B. The missionary team stops off in Ptolemais and then Caesarea (21:7-16)
- C. Paul's disastrous compromise in Jerusalem (21:17-26)

1. When Paul and his party arrived in Jerusalem, they received a \_\_\_\_\_  
from the believers there; the very next day Paul, Luke and others went to see \_\_\_\_\_ and  
the other elders in the Jerusalem church. (vv. 17-18)
  
2. The apostle of grace greeted all the elders and then related the marvelous things that \_\_\_\_\_  
had \_\_\_\_\_ among the Gentile churches through \_\_\_\_\_ ministry; the elders' response  
was, "*they glorified the Lord.*" (v. 19-20a)
  
3. Oddly the elders in Jerusalem didn't waste much time before they brought up the fact that there  
were thousands of Jews "*who have believed, and they are all zealous for the Law*" (not grace).  
(v. 20b)
  - a. The believer's \_\_\_\_\_ to the Mosaic Law seemed to have been \_\_\_\_\_  
at the Jerusalem Counsel in Acts 15 (49 AD) and \_\_\_\_\_ succinctly in the  
epistle to the Galatians (approx. 49 AD).
  
  - b. That converted Jews living in Jerusalem would be zealous for the Law is not entirely  
surprising; but the fact that James and the other elders had \_\_\_\_\_  
the differences between Law and Grace are indeed \_\_\_\_\_.
  
4. James brought up some accusations by saved Jews; they \_\_\_\_\_ that Paul taught that  
the Jews among the Gentiles \_\_\_\_\_ circumcision and all of the Jewish  
customs. (vv. 21-22)

- a. Since Paul was the same man who wrote on Christian \_\_\_\_\_ in Romans 14, he would \_\_\_\_\_ that saved Jews violate their own conscience. (Rom. 14:1-6)
  
- b. Paul's teaching on circumcision (for Jew and Gentile) was... \_\_\_\_\_ it as a \_\_\_\_\_ of justification or sanctification. (Gal. 5:2-4; 6:11-15)
  
- c. When Paul was pressured by legalists of the Law in Jerusalem to circumcise Titus (a Greek), the apostle \_\_\_\_\_, because their demands were \_\_\_\_\_ to the truth of the Gospel. (Gal. 2:2-5)
  
  
5. James and the elders \_\_\_\_\_ that Paul join in the purification rites of four men who had taken a vow and that he \_\_\_\_\_ their expenses. (vv. 23-24a)
  
  
6. There was the hope that this legalistic act would dispel the false accusations and \_\_\_\_\_ the Jewish believers into thinking that Paul also \_\_\_\_\_ the \_\_\_\_\_ along with all of them. (v. 24b)
  
  
7. James excluded the Gentiles regarding the Law with respect to what took place at the Jerusalem Council (Acts 15); but for Paul to \_\_\_\_\_ himself with these Jews because he had been with \_\_\_\_\_ Gentiles sent an inconsistent, and terribly \_\_\_\_\_ message to them. (v. 25)
  
  
8. For someone who was "*dead to the Law*" (Rom. 7:4; Gal. 2:19), Paul \_\_\_\_\_ his grace principles in order to \_\_\_\_\_ the \_\_\_\_\_ Jews in Jerusalem. (v. 26)

\* If you have a solid understanding of Grace, is that a guarantee that you will never compromise your principles?