

“THROUGH THE BIBLE”

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ACTS 21-22

As Jesus ascended to heaven He told His disciples to take the Gospel into Jerusalem - Judea and Samaria - and the uttermost parts of the world. And they did! In fact, this becomes an outline for the book of Acts... Chapters 1-6 discuss the Church at Jerusalem... Chapter 7-12 describe how the Gospel branched out into the surrounding neighborhoods... Then in chapters 13-28 we're shown how Paul took the Gospel to the uttermost parts of the world - all the way to Rome, the capitol of the empire.

Paul embarked on three different church planting ventures... In chapter 21 he's on his last lap – his third expedition. He's just left the Ephesian elders on the beach at Miletus, and he's headed to Jerusalem. His desire is to arrive by the Feast of Pentecost – in late spring.

Let me comment about Paul's travels... The Apostle crossed majestic mountains and strolled along Mediterranean beaches. He walked the marble streets, and viewed the colossal buildings of the world's most magnificent cities. He witnessed *natural beauty* and *architectural wonders*. Paul could've describe enough *landscapes*, *seascapes*, and *cityscapes* to fill a travel brochure that would cause the most avid tourist to salivate. Yet scan Paul's letters - read Luke's accounts of his travels - and you'll never find a verbal postcard. Not a single line of Paul's writings is wasted on pointing to his physical surroundings. His focus was not on the beaches or buildings, but on *the Lord He served* and *the souls that needed to be saved*. On the Road to Damascus Paul was blinded by a bright light and the glory of Jesus. And for the rest of his life he remained blind to everything else but the Lord and His Gospel! *It's a blindness we all should emulate.*

Acts 21 begins, “Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following day to Rhodes, and from there to Patara.” Here's where a map is helpful. These are all port cities on what is today, southwestern Turkey. Paul and his entourage are skipping along the coast looking for passage on a larger ship that could cross the Mediterranean and get them to Israel.

“And finding a ship sailing over to Phoenicia, we went aboard and set sail.” Phoenicia is modern-day Lebanon. Just north of the border to Israel. “When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo.” Obviously, Paul didn't wait for a first class cabin on a Carnival cruise. He hitched a ride on a freighter. His passion was *who he could reach*, not *how he could roll*. When the ship docked in Tyre it had carried Paul 400 miles - across the Mediterranean, under the island of Cyprus, and to the shores of Phoenicia.

Verse 4, “And finding disciples, we stayed there seven days.” I'm sure Paul was *tired* by the time he reached Tyre... but notice how he recharges his batteries... He doesn't isolate himself, rather he finds some disciples. Never underestimate the renewing power of fellowship – just hanging out with other believers. It was strategic even for a hearty believer like Paul.

But pay close attention to verse 4. The phrase “finding disciples” in the original language implies an extensive search. Paul went out of his way to locate the local believers. He had to find fellowship. It didn't come to him. And this is what you might have to do to find meaningful fellowship. It takes nothing to *attend church*, but you have to *find fellowship*. You have to take some initiative and search it out. You have to move outside your comfort zone and rub shoulders with people until you find your niche. It's funny, talk to some people who've attended our church for a few weeks, and they've made all kinds of connections. They say we're the friendliest church on the planet. Yet other folks have been coming for years, and still feel like a stranger. They complain that we're unfriendly. Yet in most cases, here's the difference, those who've plugged in went out to “find disciples,” whereas those who haven't “sat back to

be found.”

Paul found disciples, but the disciples he found had a message for Paul, verse 4, “They told Paul through the Spirit not to go up to Jerusalem.” NT scholar FF Bruce translates “*through the Spirit*” as “*under prophetic inspiration.*” Earlier in Acts 19:21 we’re told, “Paul purposed in the Spirit... to go to Jerusalem.” Yet here the Holy Spirit throws up a stop sign. And so the question arises, “was Paul obedient or disobedient in going to Jerusalem?” And to me the answer is clear... **I have no idea!...** And I’m not alone... The Bible commentators are divided. Good men line up on both sides. Next week, we’ll talk more about how God’s will works out. But if you’ve been a Christian for long you realize discerning God’s will is not always an exact science. Our vision can get murky... Yet Paul’s life demonstrates that if we’re sincere, God is faithful. God can get us to where we need to be.

Verse 5, “When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.” Obviously, the Phoenician disciples saw that Paul was determined to press on despite their warnings – so rather than judge him, or argue with him, or refuse to support him because he disagreed with them – they loved Paul, and prayed for him. I’m sure they saw that his intentions were good.

“When we had taken our leave of one another, we boarded the ship, and they returned home. And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.” Ptolemais was the ancient name for the Israeli port of Acco, 9 miles north of Haifa. And notice Paul found fellowship there – if just for the day.

“On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of Philip the evangelist...” Caesarea is 30 miles south of Acco. It was headquarters for the Roman governor in Israel. And if you’ve been with us to Caesarea you know why Philip chose to live there – it’s a gorgeous, seaside town. Water and sky are bluest blue.

And Paul “entered the house of Philip... who was one of the seven, and stayed with him.” Paul’s host, Philip, appears 3 times in the book of Acts. In chapter 6 he was “one of the seven” - the first deacons. In chapter 8 he leads a revival in Samaria, and an Ethiopian to Christ. And in chapter 21 he’s living in Caesarea with four faithful daughters. Verse 9, “Now this man had four virgin daughters who prophesied.” Notice, these daughters are *sexually pure* and *spiritually sensitive*. Most dads have to constantly remind their daughters of God’s will, Philip’s girls were always speaking God’s will to him and the church.

What a guy this Philip - *a servant in the church, an evangelist to the lost, a dad to his daughters*. And this is the mark of a great man. Can he juggle the balls at church, in the world, and at home... Is he faithful in all 3 arenas? Some guys do well in the world, but fail at home and neglect their church. Or they serve the church and safeguard their home, but they have no witness in the world. What made Philip great was he excelled at all three! Its said, “We come into the world head first, we leave feet first, and in between its all a matter of balance.” Philip lived a blessed and balanced life.

“And as we stayed many days, a certain prophet named Agabus came down from Judea.” We met Agabus earlier in 11:28 when he predicted a famine. Now in two verses with Agabus and Philip’s girls we find there’re NT prophets and prophetesses. And “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.’” It was common for OT and NT prophets to use visual aides to deliver a message. Jeremiah and Ezekiel are good examples... Jeremiah buried a sash... Ezekiel laid on his side and dug a hole in his house... Here Agabus also goes theatrical. He grabs Paul’s belt and turns it into handcuffs. There’s an arrest in Paul’s future if he goes to Jerusalem. Twice now, God the Holy Spirit has warned Paul of danger awaiting in Jerusalem.

“Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.” But notice Paul’s response... “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.” For a *sold-out Paul* it was Jerusalem or bust! Nothing was going to persuade him otherwise – not even the threat of death. He was ready to lay down his life for Jesus’ sake if necessary.

Congressman Steve Largent tells the story of leaving his office one afternoon to walk across the street to the Capitol. He notice a group of Secret

Service agents lining the sidewalk. He asked what was going on... It turns out the King of Morocco was in town for a meeting with the President. And because the King has such a large entourage, *including his twelve wives*, it takes a whole lot of secret agents to safeguard their visit. In fact, the King of Morocco travels with his own personal organ donor. This man is a perfect donor match for the King, so if the monarch falls sick, or gets injured, and needs a transplanted heart, or liver, or kidney - the donor is on the spot. This man is willing to lay down his life for his king. And this was also Paul's role... He wasn't just willing to be cuffed for Christ, he was willing to die. Paul was blind to everything other than Jesus.

Verse 14, "So when he would not be persuaded, we ceased, saying, "The will of the Lord be done." And after those days we packed and went up to Jerusalem." Here again we see how difficult and subjective it can be to discern God's will... *a prophet* and *an apostle* can't even agree. Agabus says "no" and Paul says "go." Yet here's a lesson for us. What happens when you disagree with someone over God's will in a situation? Especially someone in authority. What do you do when your pastor, or boss, or parent makes a determination concerning God's will - that affects you - and you disagree? Paul's pals had the right approach. They disagreed with their leader. Even verbalized their disagreement. Yet when he failed to take their advice, they trusted God to guide him, and followed - they even helped him pack.

For some of us this is a tough pill to swallow. It reminds me of the hand dryer in the employee restroom. Above it some disgruntled worker had written the words, "For a message from the boss, press the button." There was bitterness in the camp... And it would've been easy for bitterness to develop in Paul's pals. It's no problem being a follower, until the leader takes a path you don't want to travel. A friend once told me, "It's not really submission until you disagree."

Understand, I'm not talking about a decision that's *unbiblical or immoral or unethical*. Those are easy choices - you follow the right *principle* not the *person*. What I'm talking about are the subjective, amoral issues in life. What do you do when your pastor - or husband - or boss chooses a path you're not so sure about? He even wants you to carry some baggage. The consequences of his decision are bound to effect you. What do you do?

Here's what Paul's pals did... **First**, they recognized that Paul's intentions were good. Yes, he was *hard-headed*, but nobody doubted he was *soft-hearted*. He was determined to go to Jerusalem because of his love for Jesus and his love for the Jews.

Second, they didn't trust Paul necessarily, but they trusted God to guide Paul. Rather than abandon ship just because they disagreed with the leader, they remembered Who it was that was steering their leader... On the Road to Damascus God knocked Paul off his high horse. He did it once, He can do it again. *Their God* was bigger than *their leader*. God has ways of steering a leader even when the leader's listening gets a little dull.

And **third**, they kept the comma. Read verse 14 without the first comma, "We ceased saying, 'The will of the Lord be done.'" In other words, "We're *wasting our breath arguing with Paul!*" Thankfully, that wasn't their attitude. No, they kept the comma. "we ceased, saying, 'The will of the Lord be done.'" They ceased their debating, and gave Paul the benefit of the doubt.

Verse 16, "Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge. And when we had come to Jerusalem, the brethren received us gladly." It's a 65 mile trek from Caesarea up to Jerusalem.

"On the following *day* Paul went in with us to James (the half-brother of our Lord Jesus and the leader of the Church in Jerusalem), and all the elders were present. When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry. And when they heard *it*, they glorified the Lord." But with a caveat... "And they said to him, "You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law..." The church leaders in Jerusalem appreciated the freedom the Gentiles enjoyed. A right standing with God is maintained by faith in Jesus, not the deeds of the Law. But there were Jewish believers who leaned toward legalism. This is the purpose of the book of Hebrews. It proves to Jewish believers that Jesus is superior to Judaism, and faith is superior to the law.

Verse 21, "But they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children nor to walk according to the customs." This wasn't true... Paul never prohibited Jews from circumcising their boys. Nor did he

advocate abandoning Jewish custom. If a Jew wanted to maintain his Jewishness fine! Paul just pointed out that adherence to the Law and Jewish custom, had nothing to do with being right with God. Paul championed grace, yet was branded an enemy of Judaism.

And James knows Paul is headed for a showdown with the Jewish hierarchy. He predicts in verse 22, “What then? The assembly (or the Sanhedrin) must certainly meet, for they will hear that you have come.” James knows what’s coming, but his response is questionable...

“Therefore do what we tell you: We have four men who have taken a vow. Take them and be purified with them, and pay their expenses so that they may shave *their* heads, and that all may know that those things of which they were informed concerning you are nothing, but *that you yourself also walk orderly and keep the law.*” James suggests a way for Paul to show the Jews that he’s still supportive of their customs and traditions. Four men were scheduled for a vow. Here’s how it might’ve worked... They took some time off. Then they entered the Temple and shaved their head as a pledge to God. Over the duration of the vow their hair and beard grew. At its conclusion they returned to the Temple, shaved again; then offered the hair that had grown back as a sacrifice to God. James suggests Paul support the four vow takers financially, while they’re out of work, and even participate in the ritual with them. In doing so, Paul would be saying to the Jews that he’s not opposed to their rituals.

In James’ mind this is simply a tip of the hat to the Jews – not a compromise of the Gospel to the Gentiles. And apparently Paul agreed... In 1 Corinthians 9:20 Paul wrote, “To the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law...” Paul was all things to all men. He built bridges for the Gospel. He *related culturally* without *compromising biblically*. This is what Paul believed he was doing here.

James goes on to reaffirm the freedom of the Gospel to the Gentiles. Verse 25, “But concerning the Gentiles who believe, we have written *and decided that they should observe no such thing, except that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual immorality.*” James is just repeating the edict that had already been sent out by the Church of Jerusalem in Acts 15.

“Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them. Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, “Men of Israel, help! This is the man who teaches all *men* everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place.” Remember, certain Jews had followed Paul to Galatia and Asia and opposed his teaching in their synagogues. We called them the Judaizers. Well, their home base was Jerusalem, and when they saw Paul in the Temple they created an uproar. It’s been said, “Everywhere Paul went he either sparked a riot or a revival.” In Jerusalem, it was a riot!

Verse 29, (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.) And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.” The outer court of the Temple was accessible to Gentiles. It was appropriately called, “*The Court of the Gentiles.*” But above the door leading deeper into the Temple were the words, “*The Court of Israel.*” In fact, a sign hung above the door that read, “No foreigner may enter within the barricade which surrounds the sanctuary and enclosure. Anyone who is caught so doing will have himself to blame for his ensuing death.” Jews from Ephesus recognized Trophimus and knew he was a Gentile. And just because they saw him with Paul in the streets they concluded Paul had taken him into the Temple. It was an assumption born out of prejudice.

It’s amazing how quickly worshippers turned to mob violence. They grabbed Paul, and were dragging him outside the Temple to stone him in the valley, when... “Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar.” On the northwest end of the Temple Mount the Romans had built a fortress. It was a police precinct in the Temple to help them keep order. As many as 1000 troops were stationed in the Fortress of Antonio. When news of the mop reached the Romans, a garrison was dispatched to the scene. And they arrived just in the nick-of-time for the Apostle Paul.

Verse 32, “(The commander) immediately took soldiers and centurions, and ran down to them. And when they (the Jews) saw the commander and the

soldiers, they stopped beating Paul.” The Romans break up a lynching! “Then the commander came near and took him, and commanded *him* to be bound with two chains; and he asked who he was and what he had done. And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks. When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob. For the multitude of the people followed after, crying out, “Away with him!” The Temple is out-of-control. The Romans are trying in vain to maintain order.

“Then as Paul was about to be led into the barracks, he said to the commander, “May I speak to you?” He replied, “Can you speak Greek? Are you not the Egyptian who some time ago stirred up a rebellion and led the 4000 assassins out into the wilderness?” Historians tell us that three years earlier an Egyptian led 4000 Jews outside the Temple, to the Mount of Olives and tried to command the walls of Jerusalem to fall. Of course, when the walls refused to obey, the gullible Jews realized they'd been duped. The false messiah narrowly escaped. But the commander mistakes Paul for the Egyptian. He thinks the villain has returned to the scene of the crime.

“But Paul said, “I am a Jew from Tarsus, in Cilicia, a citizen of no mean city (a significant city); and I implore you, permit me to speak to the people.” To me this is incredible! Notice, the poise and purpose under fire. If this was me, and I'd been roughed up by a mob, and my life had been threatened, my top priority would've been crawling to safety. I'd be begging the Romans to lock me up, and save me from the bloodthirsty Jews. But not Paul! His goal is to preach. He's still looking for a opportunity. He came to Jerusalem with a message and won't be satisfied until its delivered. He's blind to everything else except the love and truth of the Gospel.

“So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to *them* in the Hebrew language, saying...” This is the moment Paul has been waiting on for 20 years! He was once a Temple officer. He finally gets a opportunity to preach to his former peeps – the Temple Jews. He spoke Greek to the Romans, but speaks now in his mother tongue... “Brethren and fathers, hear my defense before you now. And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said: “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today.”

Here is Paul's big opportunity. He finally gets to preach to the Jews. But notice, rather than expound OT prophecies, or launch into Levitical typology, or overview God's redemptive plan... he resorts to a much simpler approach... *his testimony!* Paul tells them what happened to him. And this should encourage us... Everyone one of us has a testimony. You can argue theology, or apologetics, or history... but you cannot deny my testimony. That's why it's said, “A man with an experience is never at the mercy of a man with an argument.” Testimonies are powerful and convincing. No one can dispute the change that Jesus has worked in me.

Paul was a Jew. He studied in Jerusalem under Gamaliel, one of Judaism's greatest rabbis. He adhered to a strict interpretation of the Law. And Paul thought he was zealous for God... So much so, that he says, “I persecuted this Way (his name for Christianity) to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.” Paul had served as the High Priest's henchman. It was his job to round up the believers for punishment.

But Paul got intercepted. “Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me. And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ So I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ “And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me.” Before we go further, let me clear up a potential misunderstanding... When Luke records Paul's conversion in Acts 9:7 he says Paul's companions heard a voice, but saw no one. Here, Paul seems to contradict Luke. They didn't hear the voice. Here's the solution... In Acts 9 the Greek word translated “hear” means “to hear a noise.” In chapter 21 it refers to “hearing articulated sounds or words.” Evidently, they heard a voice, but couldn't grasp what was said.

But Paul understood... the Jesus he had persecuted was the risen Lord! Verse 10, "So I said, 'What shall I do, Lord?' Notice Paul calls Jesus "Lord" which means "Master, Boss." If Jesus is Lord - and Paul loves God - then he has no other choice but to bow and obey. And that's what he does. "And the Lord said to me, 'Arise and go into Damascus, and there you will be told all things which are appointed for you to do.'" Notice Paul's conversion begins with "who" – and ends with "do." At first he says, "Who are you, Lord?" Then once converted he asks, "What shall I do, Lord?" This is how all conversions transition. When you see Jesus for who He is, you'll want to obey. "What shall I do?" is our only appropriate response.

Verse 11, "And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus." In a sense Paul was blind as a bat, but in spiritual sense he'd never seen clearer. "Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt there, came to me; and he stood and said to me, 'Brother Saul, receive your sight.' And at that same hour I looked up at him." The last sight Paul saw before the lights went out was the Head of the Church, Jesus Christ. Now when the lights come back on the first sight he sees is a faithful servant of the Church, Ananias.

"Then he said, 'The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. For you will be His witness to all men of what you have seen and heard. And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.' Paul was baptized in Damascus, but he immediately returned to Jerusalem to witness to his fellow Jews. "Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance and saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.'" Paul thought like a Jew. He knew their mindset. He understood their customs. Surely, they would listen to him... But not so. God would use Paul to reach the Gentiles. He was called "the apostle to the Gentiles." Yet Paul never gave up trying to reach the Jews. I'm not sure he ever fully embraced his role. He loved the Jews with all his heart.

Verse 19, "So I said, 'Lord, they know that in every synagogue I imprisoned and beat those who believe on You. And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death (Paul had overseen the grizzly murder), and guarding the clothes of those who were killing him.' Paul was the guy who guarded the warm up jackets, when the men wound up and pummeled Stephen with stones. Paul thought for sure, the Jews would listen to one of their own. But the Lord had a different plan. "Then He said to me, 'Depart, for I will send you far from here to the Gentiles.'" It's ironic, where Paul thought he'd be most effective, he didn't make a dent, yet everywhere Paul went to preach to the Gentiles revival broke out. It just goes to prove that relevance and relate-ability is great, but its worthless if you're not in the will of God. Was Paul right or wrong in coming to Jerusalem and in taking a Jewish vow?... Nobody knows for sure.

"And they listened to him until this word..." What word? "Gentiles." They couldn't stand it that God would show grace and mercy on the Gentiles. "And then they raised their voices and said, 'Away with such a fellow from the earth, for he is not fit to live!' Then, as they cried out and tore off their clothes and threw dust into the air..." These were Jewish reactions to blasphemy. The rabbis at the time taught that God made the Gentiles as kindling for the fires of hell. They were starter logs for hellfire. They considered Paul a heretic for believing God would save Gentiles.

Then "the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know why they shouted so against him." The Romans were planning to interrogate Paul with torture. And not with waterboarding, but the flagellum. They were going to brutally beat him with a cat-o-nine-tails. "And as they bound him with thongs, Paul said to the centurion who stood by, 'Is it lawful for you to scourge a man who is a Roman, and uncondemned?'" Paul is no masochist. He wasn't afraid to take a beating for the sake of Christ, but neither does he relish one. If he can avoid it, great! So he pulls out his trump card – his citizenship. It was against Roman law to scourge a citizen of Rome until he first was given due process of law.

"When the centurion heard that (he was a citizen), he went and told the commander, saying, 'Take care what you do, for this man is a Roman.'" Then the commander came and said to him, "Tell me, are you a Roman?" He said, "Yes." The commander answered, "With a large sum I obtained this citizenship." And Paul said, "But I was born a citizen." The Roman commander had gained his citizenship through a bribe, but Paul being born in Cilicia – a Roman province – had become a citizen by birth. And Paul was not afraid to use his citizenship when it helped the cause. Paul was a shrewd dude. Recall, Jesus told us to be smart as serpents. It may surprise you to realize that shrewdness can be a Christian virtue.

“Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.” He’d already gone overboard with the handcuffs. He wasn’t about to add injury to insult by beating Paul. For the moment, the commander backs off, but he’s not done...