THE ACTS OF THE APOSTLES.†

THE STRUCTURE OF THE BOOK AS A WHOLE.

For the Dispensational place of the Acts, see Ap. 181.

The writer is, without doubt, Luke. The book has the same introductory address as his Gospel (cp. 1:1 with Luke 1:3), and takes up the history where the Gospel leaves it, giving in greater detail the account of the Ascension, with which that Gospel closes.

It is an expansion, in part at least, of Mark 16:20, and records the fulfillment of the Lord’s promise to send the Holy Spirit (Luke 24:49), as well as the answer to His prayer on the cross (Luke 23:34), a prayer which secured to the guilty nation a further respite from the doom He had pronounced (Luke 13:35).


The action has Jerusalem as its center. The Mosaic Law is observed. Peter and the other Apostles are found continually in the Temple. Paul goes first to the Synagogues, because “it was necessary that the word of God should first have been spoken to you” (13:46). He keeps the feasts (18:21; 20:16). He has vows (18:18; 21:23, 26), and walks orderly, keeping the Law (21:24). The Gentiles take the second place (26:22, 23), coming in after the Jew, but no longer as proselytes (10:44; cp. 11:3).

When the name “Christ” is used without a qualifying word, “Jesus”, or “Lord”, it has the definite article, the Christ, i.e. the Messiah.

The book naturally divides into two parts which are relative, mainly (1) to the ministry of Peter, John, Stephen, Philip, &c., to the People in the Land, and (2) to the ministry of Paul, Barnabas, Silas, &c., to the Dispersion outside the Land. Fuller details will be found in Ap. 181.

Eighteen speeches or addresses are recorded:—

Seven by Peter: 1. To the assembled believers, 1:15—22.
2. On the day of Pentecost, 2:14—40.
5. “ ” 5:29—32.
6. In the house of Cornelius, 10:28—43.
7. In the council at Jerusalem, 15:7—11.

One by Stephen: Before the Sanhedrin, 7:2—53.

Seven by Paul: 1. In the Synagogue at Antioch, 13:16—41.
2. At Lystra, 14:15—17.
5. On the stairs before the castle, 22:1—21.

And those of Gamaliel, 5:35—39, and Tertullus, 24:2—8.

Luke nowhere names himself, but what are called the “we” sections (16:10—17; 20:5—15; 21:1—18; 27:1—28:16) indicate where he was in the company of the Apostle. Cp. also Phil. 24; 2 Tim. 4:11.

There is a noteworthy correspondence, or parallelism, between the miracles wrought through Peter and those wrought through Paul. Cp. 3:2—8 with 14:8—10; 5:12, 15, 16 with 19:11, 12; 9:36—42 with 20:9—12.
THE FIRST ACCOUNT I ... made, O Theophilus, concerning all that Jesus began both to do and teach,

2 Until the day in which He was received up, having through the Holy Spirit [Divine Power] commanded the apostles whom He chose out.

3 To whom ... He presented Himself also alive after that He had suffered by many indubitable evidences, being seen of them during forty days, and speaking of the things concerning the kingdom of God:

4 And, being assembled together with them, commanded them that they should not separate themselves from Jerusalem, but wait for the promise of the Father, "which," saith He, "ye ... heard of Me.

5 Because John indeed was baptized with water; but ye shall be baptized with the Holy Spirit [gifts] not after these many days."

6 When they therefore were come together, they were questioning Him, saying, "Lord, Thou dost in this time set up again the kingdom to Israel?"

7 And He said unto them, "It is not yours to know the times, &c. which the Father hath put in His Own authority.

8 But ye shall receive power, after that THE Holy Spirit [The Giver] is come upon you: and ye shall be witnesses both in Jerusalem, and in all Judaea, and in Samaria, and as far as the uttermost part of the earth,"

9 And when He had spoken these things, while they looked, He was lifted up; and a cloud received Him from their eyes.

10 And while they were gazing earnestly into heaven as He was going, behold, two men stood by them in white apparel;

5 For John truly was Because John indeed (Gr. men).

6 asked of = were questioning. Gr. eperato.


10 looked steadfastly = were gazing into.

11 The Companion Bible (Condensed): ACTS: Page: 1576 (2)
11 Which said also, “Men, Galileans, why stand ye gazing up into the heaven? this Jesus, Which is taken up from you into heaven, shall so come in like manner as ye beheld Him going into the heaven.”

12 Then returned they unto Jerusalem from the mount called Olivet, which is near Jerusalem a sabbath day’s journey.

13 And when they entered in, they went up into the upper room, where were abiding both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all were continuing with one mind in prayer and petition, with the women, and Mary the mother of Jesus, and with His brethren.

15 And in those days Peter rose up in the midst of the brethren, and said, (the crowd of names to the same place were about an hundred and twenty.)

16 “Men and brethren, this Scripture must needs have been fulfilled, which THE Holy Spirit [The Giver] through the mouth of David spake before concerning Judas, which became guide to them that arrested Jesus.

17 For he was numbered among us, and obtained the lot of this ministry.

18 (Therefore this one indeed caused to be purchased a place with the pay of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels were poured out.

19 And it was known to all the dwellers at Jerusalem; insomuch as a place is called in their own dialect, Aceldama, that is to say, The field of blood.)

20 For it has been written in a book of Psalms, ‘Let his habitation be a desert, and let no man dwell in it: and his office of an overseer let another receive.’

21 Wherefore of these men which have companied with us in all the time that the Lord Jesus went in and out among us,

11 also said = said also.
Ye men of Galilee. Lit. Men, Galileans. The term "men" was usual in addressing a company. Cp. our use of the word, "Gentlemen". This usage is common in Acts: v. 16; 2. 14, 22, 29, 37; 3. 12; 5. 35; 7. 2; 13. 15, 16, 26, 38; 15. 7, 13; 17. 22; 19. 35; 21. 28; 22. 1; 23. 1, 6; 28. 17. gazing up. Ap. 133. I. 7. Some texts read Ap. 133. I. 5. this same = this.

so ... in like manner. The Descent, therefore, will be like the Ascension, actual, literal, visible, unexpected, save by those looking for Him, in the clouds of heaven, and to the same place whence He departed (Zech. 14. 4). have seen = beheld. Ap. 133. I. 12.

gozing = going.

12 Olivet. Only here in N.T., but found often in the Papyri. The usual expression is the "Mount of Olives".

a sabbath day’s journey. See Ap. 51. III. 1 (5).

13 were come = entered. an = the.


14 continued = were continuing. Gr. proskartereo. In Acts, here; 2. 42, 46; 6. 4; 8. 13; 10. 7.

with one accord = with one mind. Occ. eleven times in Acts, once in Rom. 15. 6. Found in a Papyrus of 117 B.C.


and Mary. The last mention of her, "at prayer".


number. Gr. ochlos, crowd. This is an occ. of the Epitrechon.

together = to the same (place). Gr. epi to auto. See 2. 1, 44; 4. 26.

1 Cor. 7. 5; 11. 20; 14. 23.

an hundred and twenty = three forties. A divinely appointed number during a period of waiting. It was the number of Ezra’s great synagogue.

See Ap. 10.


David. Peter asserts that Ps. 69 was written by David, and was the utterance of the Holy Spirit. Cp. 2 Pet. 1. 21.

concerning. Ap. 104. xiii. 1. was = became.


17 numbered. Gr. kataarithmeo. Only here.

with. Gr. sun, as in v. 14, but the texts read en, among.

had. Omit. part = the lot. Gr. kleros. Five times in the Gospels, of the lots cast for the Lord’s garments.

22 Beginning from the baptism of John, unto that same day that He was received up from us, must one of these become a witness with us of His resurrection.

23 And they nominated two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, “Thou, Lord, who knowest the hearts of all men, shew plainly of these two, the one Thou hast chosen,

25 That he may receive the lot of this apostolic ministry, from which Judas transgressed, to go to his proper place.”

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost [the fiftieth day] was being fulfilled, they were all with one mind together.

2 Suddenly there came a sound from the heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there were seen by them tongues parting themselves like as of fire, and it sat upon each one of them.

4 And they were all filled with Holy Spirit [gifts], and began to speak with another of a different kind of tongues, even as THE Holy Spirit [The giver] was giving them to speak forth.

5 And there were dwelling in Jerusalem Jews, pious men, out of every nation of those under the heaven.

6 Now this voice having come, the multitude came together, and were confused, because that they heard them speaking, each one in his own dialect.

7 And they were all dumbfounded and marvelled, saying to one another, Behold, are not all these which speak Galilaeans?

8 And how hear we speaking, each one in our own dialect, in which we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and sojourners from Rome, Jews and proselytes,

11 Cretans and Arabians, we do hear them.
4 speak in our tongues the great things of God."
12 And they were all amazed, and were perplexed, saying one to another, "What does this imply?"
13 Others sneering said, "They have been filled of new wine."
14 But Peter, standing up with the eleven, lifted up his voice, and spoke out to them. "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known to you, and attend closely to my sayings:
15 For these are not drunken, as ye assume, for it is but 9:00 am.
16 But this is that which was spoken through the prophet Joel:
17 'And it shall come to pass in the days of Messiah,' saith God, 'I will pour out My Holy Spirit [gifts] upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
18 And on My servants and on My bondmaids I will shed forth in the days of Messiah of My Holy Spirit [gifts]; and they shall prophesy:
19 And I will give wonders in the heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
20 The sun shall be changed into darkness, and the moon into blood, before that great and terrible day of the Lord come:
21 And it shall come to pass, that whatsoever shall call on the name of the Lord shall be saved.'
22 Ye men of Israel, hear these words; Jesus the Nazarene, a Man set forth from God unto you by powers and wonders and signs, which God did through Him in the midst of you, as ye yourselves ... know:
23 Him, being delivered by the determined counsel and foreknowledge of God, ye ... by lawless hands have nailed up to the cross and slew:
24 Whom God hath raised up, having loosed the wonderful works = great things. Gr. megaleios. Only here and Luke 1. 49.
12 were in doubt = were perplexed. Occ. here; 5, 24; 10, 17. Luke 9, 7; 24, 4.
What meaneth this? = What does this imply? Gr. thelo. (Ap. 102. 1.)
mocking. Gr. chlewazo. Only here and 17, 32. The texts read diachlewazo.
These men = They. are full = have been filled. Gr. mestoo. Only here. new wine. Gr. gleukos. Only here. This word and mestoo are frequent in medical works.

2: 14-8. THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM.

2: 14-47. AMONG THE BRETHREN.
14-36. Peter's address. 37-47. Results.

2: 14-36. PETER'S ADDRESS.

16. 21. Reference to Joel.
25. 28. Reference to Ps. 16.
29. 33. Appeal. Men and Brethren.
34-36. Reference to Ps. 110.

14 voice. Gr. phone. See v. 6.
said = spoke out. Gr. apophthengomai, as in v. 4. This was an utterance in the power of the Holy Spirit.
unto = to.
Ye men, &c. Lit. men, Jews, and dwellers at Jerusalem. See note on 1. 11.
The ministry of Peter was to the Circumcision. Cp. Matt. 15. 24.
known. See note on 1. 19.
hearken = attend closely. Gr. enotizomai. Only here. Lit. take into the ears.
words = sayings. Gr. rhema. Mark 9, 32.
15 suppose. Gr. hupolambano. See note on 1. 19. seeing = for.
the third hour = i.e. 9 a.m. Ap. 165. Cp. 1 Thess. 5. 7.
16 this is that, &c. Quoted from Joel 2. 28-31. See Ap. 183.
the last days. See note on Gen. 49. 1.
birth-pangs of death: because it was not possible that He should be retained by it.

25 For David speaketh with reference to Him, 'I saw before me the Lord through every event before my face, for He is on My right hand, in order that I should not be shaken:

26 On account of this did my heart rejoice, and my tongue rejoiced exceedingly; moreover my flesh also shall rest in hope:

27 Because Thou wilt not forsake me into the grave [the state of death], neither wilt Thou give Thine Holy One to see decay.

28 Thou madest known to me the ways of life; Thou shalt make me full of joy with Thy countenance.

29 Men and brethren, I may with frankness speak unto you of the patriarch David, that he is both dead and buried, and his tomb is among us this day.

30 Therefore being a prophet, and knowing that God swore by an oath to him, that of the fruit of his loins, He would set One on His throne;

31 He foreseeing it spake concerning the resurrection of the Christ, that He was not forsaken in the grave, neither His flesh saw decay.

32 This Jesus ... God raised up, of which we are witnesses.

33 Therefore being by the right hand from beside God exalted, and having received of the Father the right hand, he saith:

34 For David went not up into the heavens: but he saith himself, 'The LORD said unto my Lord, Sit Thou on My right hand,

35 Until I make Thy foes the footstool of Thy feet.'

36 Therefore let all the house of Israel know assuredly, that God hath made that same 22 Jesus, Whom ye crucified, both Lord and Christ.'

37 Now when they heard this, they were pierced through in their heart, and said unto the rest of the apostles, 'Men and brethren, what shall we do?'

38 Then Peter said unto them, 'Repent [change your mind for the better and morally], and be baptized every one of you in the name of our Lord Jesus Christ for the remission of sins.'

2. 37-47 [For Structure see next page].

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of Jesus Christ for the forgiveness of sins, and ye shall receive the free gift of the Holy Spirit.

39 For the promise is to you, and to your children, and to all that are of the Dispersion, that every one that believeth shall receive the remission of sins.

40 And by many other signs was he earnestly testified, and exhorting, saying, Save yourselves from this crooked generation.

41 Then they that received his word were baptized; and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' teaching and the fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul; and many wonders and signs were done through the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all that believed, as any one had need.

46 And they, continuing daily with one accord in the temple courts, and eating together meals at home, were partaking of their food with gladness and singleness of heart,

47 Praising God, and having favour in regard to all the people. And the Lord added to the saved daily.

Now Peter and John were going up together into the temple courts upon the hour of prayer, being the ninth hour.

2 And a certain man being lame from his mother's womb was carried, whom they were laying to the church. The texts omit.

3: 1-4: 22. AMONG THE PEOPLE.

3: 1-11. MIRACLE. PERFORMED.

1 Peter and John. Mentioned together seven times in Acts, John always in subordination to Peter.


3 Temple. See 2. 46. At = upon. Ap. 104. ix. 3.


7. In the Temple.

8. The Beautiful Gate.

9. The Lame Man healed.

10. The Beautiful Gate.

11. Solomon's Porch.

2: 37-47. RESULTS.

37. Conviction.

38-40. Apostle's Counsel.

41. Converts.

42. Souls added.

43. Continuance.

44. Fear.

45. Apostles' Miracles.

46. Converts.

47. Souls added.

Jesus Christ. i.e. Jesus as Messiah. Ap. 98. XI.


Gift = free gift. Gr. doron. See note on John 4. 10. Always used of divine gifts. The word doron is always used of man's gifts, except in Eph. 2. 8.


Afar off. Lit. unto (Gr. eis) far, i.e. the Dispersion and then the Gentiles. Cp. 22. 21. Eph. 2. 13, 17. Fig. Ephesians. Ap. 6.

Call = call to (Himself).

40 With = by.


Untoward = crooked.

41 Gladly. Texts omit.


Souls. Ap. 110. II. See Ps. 110. 3.

43 And. This and the ands in following verses give the Fig. Polysyndeton. Ap. 6.


Doctrine = teaching.

Fellowship = the fellowship. Cp. v. 44.

We went = were going.

The ninth hour. About 3 p.m. See Ap. 165.

Laid = were laying i.e. used to lay.
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3. 2. 

3. 14. 

daily towards the gate of the temple which is called Beautiful, to ask alms from them that entered into the temple; 3 Who seeing Peter and John about to go into the Temple courts asked to receive an alms. 4 But Peter, gazing intently upon him with John, said, “Look upon us.” 5 But he gave heed to them, expecting to receive something from them. 6 Then Peter said, “Silver and gold belong not; but such as I have this I give thee: In the name of Jesus Christ the Nazarene rise up and walk.” 7 And he took him by the right hand, and raised him up; and immediately his feet and ankle bones were strengthened. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him. 11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering. 12 But when Peter saw it, he answered unto the people, “Ye men of Israel, why marvel ye at this? or why look ye so earnestly to us, as though by our own power or godliness we had made him to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Servant Jesus; Whom ye delivered up, and denied in the presence of Pilate, when he had decided to release Him. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

3: 12-26. ANSWER TO PEOPLE.


3: 12-16. PETER’S EXPLANATION.

15. Ye killed Him.
16. God raised Him.

52. a murderer = a man (Ap. 123.) a murderer.
15 And killed the Leader of life, Whom God hath raised out of among the dead; whereof we are witnesses.

16 And His name upon faith of His name hath made this one strong, whom ye see and know: yea, the faith which is by Him hath given him this wholeness in the presence of you all.

17 And now, brethren, I know that according to ignorance ye did it, as your rulers also did.

18 But those things, which God announced before by the mouth of all His prophets, that His Christ should suffer, He fulfilled.

19 Repent ye therefore, and turn ye again to Me, that your sins may be blotted out, in order that... times of refreshing may come from the presence of the Lord;

20 And He shall send Christ Jesus, Which was appointed before to you:

21 Whom the heaven must receive until the times of the re-establishment from a state of ruin of all things, which God spoke by the mouth of all His holy prophets since the world began.

22 Indeed Moses truly said... A prophet shall the Lord your God raise up out of your brethren, as He raised me up; Him shall ye hear according to all things whatsoever He shall speak unto you.

23 And it shall come to pass, that every soul, which will not hear that Prophet, shall be utterly destroyed from among the people.

24 Yea, and all the prophets from Samuel and those next in order, as many as have spoken, foretold also of these days.

25 Ye are... sons of the prophets, and of the covenant which God covenanted with our fathers, saying unto Abraham, 'And in thy seed [Christ] shall all the families of the earth be blessed.'

26 To you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.


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4. 1. Now as they spake unto the people, the priests, and the 
	captain of the temple, and the Sadducees, came upon 
them, 2 Being exasperated because they taught the people, and 
	preached in Jesus the resurrection from the dead. 3 And they laid 
hands on them, and put them in ward unto the next day: for it was 
	already eventide. 4 But many of them which heard the word 
	believed; and the number of the men was about five thousand. 5 Now 
it came to pass on the morrow, that their heads and elders, and scribes, 
6 And Annas the high priest, and Caiaphas, and John, and Alexander, 
	and as many as were of the high-priestly race, were gathered together 
at Jerusalem. 7 And when they had set them in the midst, they 

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4. 15.
out of the Sanhedrin, they conferred towards one another, saying, “What shall we do to these men? for that indeed a notable miracle hath come to pass by them is manifest to all them that inhabit Jerusalem; and we are not able to deny it.

17 But in order that it spread not for more unto the people, let us straitly threaten them, no longer to speak to no man in this name.”

18 And they called them, and commanded them not to speak forth at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, “If it be right in the sight of God to hearken unto you rather than unto God, judge ye.

20 For we are not able to speak the things which we saw and heard.”

21 But having further threatened them, they let them go, finding no further means of punishing them, because of the people: for all glorified God for that which had taken place.

22 For the man was above forty years old, on whom this miracle of healing had been wrought.

23 And having been let go, they went to their own, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God, with one accord, and said, “Lord, Thou . . . Which heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of Thy servant David saidst, ‘Why did the nations rage, and the people meditate vain things? the earth, and the sea, and all that in them is:

26 The Gentiles of the earth stood up, and the Jews were gathered together against the Lord, and against His Messiah.’

27 For upon truth in this city against Thy holy Servant Jesus, Whom Thou didst anoint, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.
28 For to do whatsoever Thy hand and Thy *counsel predestinated *to be done.
29 *And as to the present, *Lord, *behold their *threatenings: and give unto Thy *bond servants, that with all *boldness they may *speak Thy *word, *and stretch forth Thine hand *for healing; and that *signs and *wonders may be done by the *name of Thy holy *Servant 27 *Jesus,* 9.
30 *And while they *prayed, the place was *shaken *in which they were assembled together; and they were all *filled with the Holy Spirit [gifts], and they *spake the *word of God with *boldness.

31 *And of the full number of the believing ones were *of one heart and of one soul: and *not even said one of them that *any one of his possessions was his own; but they had all things common.
32 *And with great *power were giving forth the *apostles the testimony of the *resurrection of the Lord 13 *Jesus: and *great *grace was upon them all.
33 *For neither were there any among them *in need: for as many as were *possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 *And *laid them down at the *apostles' feet: and *it was distributed unto every man *according as *any one had need. 36 *And *Joseph, who by the *apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and a Cypriote *by race, 37 *Having a field, sold it, and brought the money, and laid it *at the *apostles' feet.

5 *But a *certain man *by name *Ananias, with Sapphira his wife, sold a possession,
2 *And *kept back *part from the price, *his wife

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also being conscious of it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, “Ananias, why hath Satan filled thine heart to lie to THE Holy Spirit, and to keep back part from the price of the place?”

4 Whiles it remained, was it not thine own? and after it was sold, belonged it not in thine own power? why is it that thou didst put this thing in thine heart? thou hast not lied to men, but to God.”

5 Now Ananias hearing these words fell down, and expired: and great fear came on all them that heard these things.

6 Now the younger men arose, wound him up, and carried him out, and buried him.

7 Now it was as it were an interval of about three hours, and his wife, not knowing what was done, came in.

8 And Peter said to her, “Tell me if ye sold the place for so much?” And she said, “Yea, for so much.”

9 Then Peter said unto her, “Why is it that ye were agreed together to tempt THE Holy Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out.”

10 Then fell she down straightway at his feet, and expired: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon all those who heard these things.

12 Now by the hands of the apostles were many signs and wonders being wrought among the people; and they were all with one accord in Solomon's porch.

13 Now of the rest durst no one join himself to them: but the more added to the Lord, multitudes both of men and women.

14 Now believing ones were the more added to the Lord, sick along the streets,

15 So that they brought forth the sick into the church, and upon all those who came, to the apostles’ feet.
There came a multitude also out of the cities round about unto Jerusalem, bringing sick folk, and them which were beset by unclean spirits: and they were healed all of them.

But the high priest rose up, and all they that were with him, (which is a heresy of the Sadducees,) and were filled with indignation,

And laid their hands upon the apostles, and put them in the public prison.

But the angel of the Lord by night opened the prison, and brought them forth, and said, "Go, stand and speak in the temple of the people, and teaching the people.

Then came one and reported to them, saying, "Behold, the men whom ye put in prison are standing in the temple, and speaking the words of life."

Now when they heard that, they entered into the temple towards day break, and were teaching. But the high priest came, and they that were with him, and called the council, and all the assembly of the elders of the sons of Israel, and sent unto the prison to have them brought.

But when the officers came, and found them not in the prison, they returned, and reported.

Saying, "The prison indeed found we locked with all safety, and the guards standing before the doors: but when we had opened, we found no one within."

Now when ... the captain of the temple and the chief priests heard these words, they were doubting of them what this might come to be.

Then came one and reported to them, saying, "Behold, the men whom ye put in prison are standing in the temple, and teaching the people." Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

Saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring the blood of this Man upon us."

Then Peter and the other apostles answered and said,
“\text{It is necessary} \text{ to obey God rather than men.} 
\text{30} \text{ The God of our fathers raised up Jesus, Whom ye laid hands on having hanged} \text{ upon a} \text{ \text{tree}.} \text{31} \text{ This one ... God exalted to His right hand to be a Leader and a Saviour, for to give repentance to Israel, and forgiveness of sins.} \text{32} \text{ And we are witnesses of these words; and so is also THE Holy Spirit, Whom God gave to them that obey Him.} 
\text{33} \text{ Now they having heard that, they were cut to the heart, and were consulting to slay them.} 
\text{34} \text{ Then rose one in the \text{council, a Pharisee, named Gamaliel, a teacher of the law, honoured by all the people, and commanded to put the apostles out of court;} } \text{35} \text{ And said unto them, \text{Men, Israelites,} take heed to yourselves that ye are about to do upon these men.} 
\text{36} \text{ For before these days rose up Theudas, saying that he was himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and came to be nought.} 
\text{37} \text{ After this one rose up Judas of Galilee in the days of the taxing, and caused to revolt much people after him: he also perished; and all, even as many as obeyed him, were dispersed.} 
\text{38} \text{ And now I say unto you, Stand away from these men, and let them alone: for if this counsel or this work be out of men, it will be overthrown: } \text{39} \text{ But if it be of God, ye are not able to overthrow it; \text{lest haply ye be found even God fighters.} } \text{40} \text{ \text{Now} to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.} 
\text{41} \text{ They indeed therefore departed from the presence of the \text{council, rejoicing that they were counted worthy to be dishonoured for the name.} \text{42} \text{ And daily in the temple courts, and at home, they ceased not to teach and preach Jesus as the Christ.} 
\text{6} \text{ And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Greek speaking Jews against the Hebrews, because their widows} 
\text{overthrow. Gr. kataleuo. transl. \text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}
were being overlooked in the daily ministering.
2 Then the twelve called the multitude of the disciples unto them, and said, "It is not pleasing that we should leave the word of God, and serve tables.
3 Wherefore, brethren, look ye out from you seven men of honest report, full of the Spirit and wisdom, whom we may appoint over this need.
4 But we will give ourselves continually to prayer, and to the ministry of the word.
5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a companion of Antioch:
6 Whom they set in the presence of the apostles: and when they had prayed, they laid their hands on them.
7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great crowd of the priests were obedient to the holy place, and the law:
8 And Stephen, full of grace and power, did great wonders and signs among the people.
9 Then there arose certain out of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them out of Cilicia and of Asia, questioning with Stephen.
10 And they were not strong enough to resist the wisdom and the Spirit by which he spake.
11 Then they secretly persuaded men, which said, "We have heard him speak blasphemous words against the Law, and against God."
12 And they stirred up the people, and the elders, and the scribes, and came upon him, and violently seized him, and brought him to the Sanhedrin,
13 And set up false witnesses, which said, "This man cease not to speak blasphemous words against this holy place, and the law:
14 For we have heard him say, that this Jesus the Nazarene will destroy the Temple,

8 faith. The texts read "grace". See note on 2.47.
10 able = strong enough. See 15.10.
13 witnesses. Gr. martur. See 1.8.

6:1. Disciples multiplied.
6:3. Appointment proposed.
6:5. Appointment made.

daily. Gr. kathemerinos. Only here.
ministration = ministration. Ap. 190. II. 1. It was the relief of 2.44, 45.

word. Ap. 121. 10.

tables. i.e. the business of distribution. Fig. Iddio. Ap. 6.


of honest report. Lit. witnessed to, or attested. Gr. martureo. Cp. Heb. 11. 2; 4, 5, 39, R.V.


business = need. Gr. cheira. as in 2. 45; 4. 35.

4 give ourselves continually. Gr. proskartereo. as in 1. 14.

6:14.

AMONG THE BRETHREN.

1. Disciples multiplied.
3. Appointment proposed.
5. Appointment made.
6. Disciples multiplied.

AMONG THE PEOPLE.

6:11. False Witnesses.
6:15. Stephen’s Testimony and Martyrdom.


Cilicia. A province of Asia Minor, of which Tarsus was the capital. See Ap. 190. I. 1.


9 people. See note on 2.47.
synagogue. Ap. 120.

Libertines. During the Civil Wars many Jews had been enslaved, and afterwards set free by their masters. A manumitted slave was called libertina. These were probably the descendants of such freedmen who had returned to Jerusalem, after the decree of Tiberius expelling the Jews from Rome about 20 A.D. 21. 39. Probably Saul was one of these disputers.

10 able = strong enough. See 15.10.


2 Tim. 3. 2. 2 Pet. 2. 11.

the Law.

12 stirred up. Gr. sunarkazo. Only here. Frequent in medical works.

13 witnesses. Gr. martur. See 1.8.

of the courts of which the Sanhedrin was sitting.


THE ACTS.  

7. 12.

and shall change the ethics which Moses delivered us.”

15 And all that sat in the Synhedrin, fasting their eyes on him, "saw his face as if the face of an angel.

7 Then said the high priest, “If these things are so.”

2 And Stephen said, "Men, brethren, and fathers, hearken; The God of glory was seen by our father Abraham, when he was in Mesopotamia, before he settled in Haran.

3 And said unto him, 'Get thee out of thy land, and out of thy kindred, and hither into the land which I shall shew thee.'

4 Then came he out of the land of the Chaldaeans, and settled in Haran; and from thence, after that his father was dead, he changed his abode into this land, wherein ye now dwell.

5 And He gave him not any inheritance in it, not even so much as a place for a foot: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had not any child.

6 And God spake on this wise, That his seed should be a stranger in a foreign land; and that they should enslave them, and wrong them four hundred years.

7 And the nation whom they shall serve will I judge, said God: 'and after these things shall they come forth, and worship Me in this place.'

8 And He gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, being jealous, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his tribulations, and gave him grace and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a death over all ... Egypt and Chanaan, and great tribulations: and our fathers found nothing to fill with.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers the first time.

change. Gr. allasso. Here; Rom. 1. 23. 1 Cor. 15. 51, 52. Gal. 4. 20. Heb. 1. 12.


6: 15–8: 1.  

STEPHEN'S TESTIMONY AND DEATH.


7: 32–34. The Wilderness a Holy Place.


7: 40–43. Tabernacles of Idols.


7: 47. Solomon. Type of the King.

7: 48–50. All places Holy.


7: 54–8: 1. Death of Stephen.


as it had been = as if.

7. 1 Are these things so = if (Ap. 118. 2. a) these things are so.


glory. See p. 1511. This is the genitive of character. Ap. 17. 1. Cp. Ps. 105. 17–19. and note the seven other similar expressions, "the God of comfort" (Rom. 15. 5. 2 Cor. 1. 3), "hope" (Rom. 15. 13), "love" (2 Cor. 13. 11), "patience" (Rom. 15. 5), "peace" (Rom. 15. 33, &c), "all grace" (1 Pet. 5. 10), and "truth" (Deut. 32. 4, &c).

appeared unto = was seen by. Gr. optomai. Ap. 106. vi.

dwell = settled. Gr. katoikeo. See note on 2. 6.

Charran = Haran (Gen. 11. 31).


from = out of. Gr. ek, as above.


come = hither. Gr. deurop.

land. Gr. ge, as above.

when = after that. Gr. meta. Ap. 104. xi. 2. It was Abraham, not Terah, who had been called (Gen. 12. 1), and therefore Terah could get no farther than Haran. There was a long sojourn in Haran of twenty-five years. See Ap. 50. pp. 51, 52.

removed him. Gr. meteikizo = to cause to change one's abode. Only here and v. 43. In the Sept. in 1 Chron. 5. 6. Amos 5. 27, &c, wherein = into (Gr. eis. Ap. 104. vi) which, i.e. into which ye came and now dwell there.

5 none = not (Gr. ou. Ap. 105. 1) any,

no, not, &c. = not even (Gr. oude). Fig. Epitasis. Ap. 6.
And in the second time Joseph was made known to his brethren; and Joseph's race became manifest to Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

So Jacob went down into Egypt, and came to his end, he, and our fathers,

And were removed into Shechem, and laid in the tomb that Abraham bought for a sum of money from the sons of Emmor the father of Shechem.

But as soon as the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

Till another king arose, which knew not Joseph.

This one dealt wisely with our kindred, and evil entreated our fathers, so that they caused to be exposed their babes, to the end they might not be preserved alive.

In which time Moses was born, and was fair to God, and nourished up in his father's house three months:

And when he was cast out, Pharaoh's daughter took him up, and nourished him for a son for herself.

And Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in works.

And when he was full forty years old, it came upon his heart to visit his brethren the sons of Israel.

And seeing one of them being wronged, he defended him, and took vengeance for the oppressed one, having smitten the Egyptian:

For he supposed his brethren ... understood how that God by His hand would give them salvation: but they understood not.

And the following day he shewed himself unto them as they fought, and was reconciling them into peace ... saying, 'Men, ye are brethren; why wrongdoing one another?'

But he that did his neighbour wrong thrust him away, saying, 'Who made thee a ruler and a judge over us?'

Thou dost not wish to kill me, as thou killedst the Egyptian yesterday?

Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

And when forty years were fulfilled, there appeared to him in the wilderness of mount Sinai an angel ... in a flame of a burning bush.

Avenged = took vengeance (Gr. ekdikesis). Here, Luke 18. 7, 8; 21. 22. Rom. 12. 19. 2 Cor. 7. 11. 2 Thess. 1. 8. Heb. 10. 30. 1 Pet. 2. 14.) for him that was oppressed = the oppressed one. Gr. kataponeomai. Only here and 2 Pet. 2. 7. and smote = having smitten. 25 would have. Omit.

Deliver them = give them salvation. 26 next = following. Gr. epeimi. Only here. 16. 11; 20. 15; 21. 16; 23. 11. See note on Matt. 6. 11.

Do ye wrong one to another = wrong ye another. Gr. adikeo, as in v. 24. 27 thrust him away. Gr. apostheo.


Wilt thou = Thou dost not (Ap. 105. II) wish (Ap. 102. 11); me is used with questions, where a negative answer is expected.

Kill. Gr. anaireo. As in v. 21; diddest = killedst. 29 saying. Gr. logos, as in v. 22. stranger. Gr. paroikos. Same as "sojourn" in v. 6.

Madian = Midian. See Ex. 2. 15; 3. 1.

Fire in a bush = of a burning bush. Fig. Antimereia. Ap. 6.

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31 When 20Moses 24saw it, he wondered at the "sight: and as he drew near to inspect it, the voice of the Lord came "... 32 Saying, 'I am the "God of thy fathers, the God of Abraham, and the ... of Isaac, and ... of Jacob.' Then 20Moses became trembling, and durst not inspect.

33 Then said the Lord to him, 'Put off the sandal of thy feet: for the place "where thou standest is holy "ground.

34 'I have 24seen, I have 24seen the wrong of My 17People which is in Egypt, and I have heard their "groaning, and am come down to 10deliver them. And now come, I will send thee into Egypt.'

35 This 20Moses whom they refused, saying, 'Who made thee a ruler and a 27judge?' the same did God 14send to be a ruler and a redeemer by the hand of the Angel Which was seen by him in the bush.

36 This one brought them out, after that he had done wonders and signs in the 3land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is the 20Moses, which said 13 to the 23 sons of Israel, "A prophet shall the Lord ... God "raise up 13 to you of your brethren, as me; His shall ye hear.'

38 This is he, that was in the assembly in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers: who received the living utterances to give 11 to us:

39 To whom our fathers would be obedient, but 27thrust him away, and in their hearts turned back again into Egypt.

40 Saying unto Aaron, 'Make us gods to go before us: for as for this 20Moses, which brought us out of the 3land of Egypt, we know not what has come to him.'

41 And they were calf-making in those days, and offered sacrifice 13 to the 5 idol, and were rejoicing in the works of their own hands.

42 Then God turned, and gave them up to worship the army of the heaven; even as it has been written in a book of the prophets, 'O ... house of Israel, did ye offer to Me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Ye even took up the tent of Moloch, and the star of your god 5 Remphan, 5figures which ye made to worship them: and I will 2 carry you away beyond 5 Babylon.

44 Our fathers had the 43 tent of testimony in the wilderness, even as He arranged, 5 speaking 13 to 20Moses, that he should make it according to the fashion that he had 5 seen.
45 Which ... our fathers that in their turn brought in also with Joshua into the possession of the "Gentiles, whom God thrust out from the face of our fathers, until the days of David;

46 Who found grace in the eyes of God, and asked to find a habitation for the God of Jacob.

47 But Solomon built him an house.

48 But not the Most High in hand-made temples dwelleth; even as saith the prophet,

49 The Heaven is My throne, and earth is the footstool of My feet: what kind of house wilt thou build Me? saith the Lord: or what is the place of My rest?

50 Hath not My hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always fall against THE Holy Spirit: as your fathers did, so do ye.

52 Which of the prophets did not your fathers persecute? and they slew them which shewed before of the coming of the Just One; of Whom ye became now ... betrayers and murderers:

53 Who ... received the law unto the disposition of angels, and guarded it not."

54 When they heard these things, they were cut to the heart, and they were gnashing their teeth on him.

55 But he, being full of the Holy Spirit, looked up steadfastly into the Heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, "Behold, I see the heavens thrown open, and the Son of man standing on the right hand of God."

57 Then they cried out with a great voice, and held tight their ears, and rushed upon him with one accord,

58 And cast him without the city, and kept casting stones at him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, "Lord Jesus, receive my spirit."

60 And he kneeled down, and cried with a great voice,

45 also. This should be read after "brought in".

46 came after = received in succession. Gr. diadechomai. Only here. R.V. "in their turn".

47 Gentiles. Gr. ethnos, same as nation, v. 7. 


50 unto = until. Gr. heos.

51 David. Like Joseph, David was rejected, and tested by affliction before God gave him deliverance.

52 before = in the eyes of. Gr. enopion.


55 Solomon. Stephen does not enlarge upon the history of either David or Solomon, probably because he saw the gathering storm on the faces of his audience.

56 Howbeit, &c. Read, "But not the Most High in hand-made temples dwelleth". The "not" stands first by Fig. Anastrophe. Ap. 6. 

57 the Most High. Gr. hupsistos. This, as a title of Deity, occ. nine times.

58 earth. Gr. ge, as in v. 3.

59 My footstool = the footstool of my feet, as in 2. 35. Cp. Matt. 5. 35, and see note on Matt. 22. 44.

60 what = what kind of.

61 rest. Gr. kataposis. Only here; Heb. 3. 11, 18; 4. 1, 3, 5, 10, 11.


64 Prov. 29. 1. This is an instance of Fig. Ecphonesis. Ap. 6.

65 uncircumcised. Gr. aperimetros. Only here.

66 resist = fall against. Gr. antipipto.

67 the Holy Ghost. Ap. 101. 11. 3. This verse is quoted in support of the idea that men can successfully withstand the Spirit, instead of stumbling at His words. Cp. Matt. 21. 44.

68 have, &c. = did ... persecute. have slain = slew. shewed before. Gr. prokatanegello. See 3. 18.


71 have been = became. Gr. eino. Omit.


74 disposition. Gr. diataghe. Only here and Rom. 13. 2. The Syriac reads, "by the precept". Cp. v. 38 and Gal. 3. 19.

75 have, &c. = guarded it not.
And Saul was approving of his death. And in that day there arose a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the districts of Judaea and Samaria, except the apostles.

But Saul, he made havoc of the church, entering into house by house, and dragging men and women committed them to prison.

They therefore indeed that were scattered abroad went everywhere preaching the word.

Then Philip went down to the city of Samaria, and preached the Messiah to them.

And the crowds with one accord took heed to those things spoken by Philip, hearing and seeing the signs which he was doing.

For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many paralytics, and that were lame, were healed.

And there came to be great joy in that city.

But there was a certain man, called Simon, which before was, in the city, practicing magic, bewitching the people of Samaria, saying that himself was a certain great one:

And Saul rejoiced that he was made a persecutor of the church. And he went throughout in the cities of Judaea and Samaria, compelling them to believe.

This Simon called himself Great. And they that heard him, gave heed, saying that he was he which practiced magic, which was called the Great. And a great multitude heard him of them that cast out devils, saying that he was he who practiced magic.

And Saul, he came to Damascus. And immediately those that were of the church believed on him, and they were called the way of the Lord.

And Saul, he came every where. And he taught in the synagogues, declaring that Jesus was the Son of God.

Then Philip went down to the city of Samaria, and preached the Messiah to them.

And the crowds with one accord took heed to those things spoken by Philip, hearing and seeing the signs which he was doing.

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This Simon called himself Great. And they that heard him, gave heed, saying that he was he which practiced magic, which was called the Great. And a great multitude heard him of them that cast out devils, saying that he was he who practiced magic.

And Saul, he came to Damascus. And immediately those that were of the church believed on him, and they were called the way of the Lord.

And Saul, he came every where. And he taught in the synagogues, declaring that Jesus was the Son of God.
10 To whom they all gave heed, from the least to the greatest, saying, “This one is the great power of God.”
11 And to him they gave heed, because that of long time he had been bewitching them with magical arts.
12 But when they believed Philip preaching about the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
13 Then Simon himself also believed: and when he was baptized, he was continuing with Philip, and was amazed, beholding the great mighty works which were done.
14 Now when the apostles which were in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 Who, when they were come down, prayed concerning them, that they might receive the Holy Spirit:
16 (For as yet he was fallen upon no one of them: only they had been baptized into the name of the Lord Jesus.)
17 Then laid they their hands upon them, and they were receiving the Holy Spirit.
18 And when Simon perceived that through laying on of the apostles' hands THE Holy Spirit is given, he offered them money,
19 Saying, “Give me also this power, that they may receive the Holy Spirit also.” But Peter said unto him, “Thy money perish with thee, because thou hast thought to purchase the free gift of God through money.
20 Thou shalt not part nor lot in this reckoning: for thy heart is not right before God.
21 Repent therefore from this thy wickedness, and pray to God, if perhaps the thought of thine heart shall be forgiven thee.
22 For I see thou art in the gall of bitterness, and in the bond of iniquity.
23 Then answered Simon, and said, “Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”
24 Then said Peter, “If ye therefore have received a remission of sins, having put off the old man which is to perish, whose body is the deceit of lusts, and is slain by their galleys:
25 They indeed therefore, when they had fulfilled their testimony and spoke the word of the Lord, returned to Jerusalem.

8: 12–25. PHILIP'S MINISTRY. RESULT.
12 believed. Ap. 150. i. ii.
the things. The texts omit. concerning. Gr. peri.
13 believed also = also believed. Ap. 150. i. i.
continued = was continuing. Gr. proskarthereo.
were = had been. Gr. hapaxecho. See Luke 9. 48.
for = concerning. Gr. peri, as in v. 12.
the Holy Ghost = holy spirit. Gr. pneuma hagion. No article.
none = no one. Gr. oudeis. There is a double negative in the sentence.
were = had been. Gr. hapaxecho. See Luke 9. 48.
received = were receiving, i.e. continuing to receive.
the Holy Ghost. to pneuma to hagion. Both articles, because referring to what has been already spoken of in v. 15.
that = in order that. Gr. hina.
20 perish. Lit. be unto (Gr. eis) destruction (Gr. apoleia). See John 17. 12. Peter's indignant words are an instance of Fig. Apodiosis. Ap. 6.
that, &c. = to purchase.
gift = free gift. Gr. dorea. See 2. 38.

least, &c. Lit. little unto great. This man = This one.
God Ap. 98. i. i. He thus assumed to be the Divine Logos. Cp. 1 Cor. 1. 24.
11 had regard. Same word as "gave heed" in vv. 6, 10.
because that ... he had. Lit. because of (Gr. dia. Ap. 104. v. 2) their having been bewitched by sorceries = magical arts. Gr. mageia. Only here. Cp. mageuo, v. 9.

8. 10. THE ACTS. 8. 25.
and evan[elized] many villages of the Samaritans.

26 But an angel of the Lord spake unto Philip, saying, “Arise, and go down to the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.”

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority, of the eunuchs that belonged to the queen of the Ethiopians, who was over all her treasures, and had come to Jerusalem for to worship,

28 Was returning, and sitting upon his chariot read Isaiah the prophet.

29 And the Angel said to Philip, “Go near, and join thyself to this chariot.”

30 Then Philip having run up, heard him read the prophet Isaiah, and said, “Understandest thou what thou readest?”

31 And he said, “How can I, if not some one should lead me in the way?” And he besought Philip that he would come up and sit with him.

32 Now the context of the Scripture which he read was this, “He was led as a sheep to the slaughter; and like a lamb voiceless before the one shearing Him, so opened He not His mouth:

33 In his low estate his judgment was taken away: and who shall tell His posterity? because His life is taken from the earth.”

34 And the eunuch answered Philip, and said, “I pray thee, concerning whom speakest the prophet this? concerning himself, or of some other man?”

35 But Philip opened his mouth, and began from the same Scripture, and said, “Some man of great authority was over all her treasures, and had come to Jerusalem for to worship.

36 And as they went down their way, they came unto a certain water: and the eunuch said, “Behold, here is water; what doth hinder me to be baptized?”

37 And Philip said, “If thou believest with all thine heart, some man; for [taught by the Spirit, he needed him not], he went his way rejoicing.

40 But Philip was carried to, and found at Ashdod:
9 Now Saul, yet breathing out threatenings and murder against the disciples of the Lord, went to the high priest, and desired of him letters to Damascus to the synagogues, that if he found any being of the faith of the believers, both men or women, he might bring them bound unto Jerusalem.

3 But as he journeyed, it came to pass that he drew nigh Damascus: and suddenly there flashed around him a light out from heaven:

4 And he falling heard a voice saying to him, "Saul, Saul, why persecutest thou me?"

5 And he said, "Who art thou, Lord?" And He said, "I am Jesus Whom thou persecustest." "It is hard for thee to kick against the pricks.

6 And he trembling and astonished said, "Lord, what wilt thou have me to do? And the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do."

7 Now the men which journeyed with him stood speechless, hearing a voice, but seeing no one.

8 Now Saul was raised up from the earth; and when his eyes were opened, he saw nothing: but they leading him by the hand brought him into Damascus.

9 And he was three days not seeing, and not did eat nor drink.

10 Now there was a certain disciple at Damascus, by name Ananias; and to him said the Lord in a vision, "Ananias." And he said, "Behold, I am here, Lord."

11 And the Lord said unto him, "Arise," and go into the lane which is called Straight, and seek in the house of Judas for a Tarsian, Saul by name: for, behold, he prayeth.

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Caesarea. Not Caesarea Philippi (Matt. 16. 13), but the place on the coast, between Carmel and Joppa. It was built by Herod, and called Caesarea Sebaste, in honour of Augustus (Gr. Sebastos) Caesar. Herod built a mole or breakwater, so as to make a harbour (Josephus, Ant. XVI, v. 1). Now a ruin.

8, 40. ---

THE ACTS.
12 And saw in a vision a man by name Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, “Lord, I have heard from many concerning this man, how many evil things he hath done to Thy separated, ones at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on Thy name.”

15 But the Lord said to him, “Go thy way: for he is a vessel of election, to bear My name in the presence of the Gentiles, and kings, and the sons of Israel:

16 For I will forewarn him how great things he must suffer for on behalf of My name.”

17 And Ananias went his way, and entered into the house; and putting his hands on him said, “Brother Saul, the Lord, even Jesus, That was seen by thee in the way by which thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit [Gifts].”

18 And straightway there fell away from his eyes as it had been scales: and he received sight ... and arose, and was baptized.

19 And when he had received nourishment, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Jesus in the synagogues, that This One is the Son of God.

21 But all that heard him were amazed, and said, “Is not this he that devastated them which called on this name in Jerusalem, and came hither for this, in order that he might bring them bound unto the chief priests?”

22 But Saul was strengthened, and confounded the Jews which dwelt at Damascus, proving that this is the Messiah.

23 Now when three years were fulfilled, the Jews plotted to kill him:

24 But their plot was known to Saul.
And they were watching the gates day and night that they might kill him.

25 Then the disciples took him by night, and sent him down through the wall lowering him in a basket.

26 Now when Saul was come to Jerusalem, he tried to join himself to the disciples: but they were all afraid of him, hesitating to believe that he was a disciple.

27 But Barnabas laid hold of him, and brought him to the apostles, and related unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had spoken without reserve at Damascus in the name of Jesus.

28 And he was with them coming in and going out [in every day life] at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they took in hand to kill him.

30 But the brethren having got to know, they brought him down to Caesarea, and sent him forth to Tarsus.

31 The church indeed therefore had peace throughout all Judaea and Galilee and Samaria, being edified and walking in the fear of the Lord were replenished with the comfort of THE Holy Spirit, the church was multiplied.

32 And it came to pass, as Peter passed through all quarters, he came down to the saints also which dwelt at Lydda.

33 And there he found a certain man named Aeneas, lying on a bed from eight years, and was paralyzed.

34 And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which being interpreted is called Dorcas: this woman was full

9. 24. THE ACTS.†

9. 36.

watched = were watching. Gr. paratereo. See note on Luke 17. 20.

24 kill him. 2 Cor. 11. 32. Paul says "the governor under Aretas kept the city with a garrison". This Aretas was Herod's father-in-law, upon whom he made war because Herod had abandoned his daughter for his brother Philip's wife, Herodias. Perhaps to do the Jews a pleasure, like Felix, Aretas endeavoured to seize Paul.


by = through. Gr. dia. Ap. 104. v. 1


basket. Gr. spurius. See note on Matt. 15. 37.

26 assayed = tried. Gr. peirao.

join. See note on 5. 13.

and believed not = not believing, i.e. hesitating to believe. Ap. 150. I. iii.

27 Barnabas. See note on 4. 36.


declared = related. Gr. diegeomai. See note on 8. 33.


28 coming in and going out. See note on 1. 21.

29 spake boldly. Same word as "preached boldly" in v. 27.

disputed. Same word as in 6. 9.

Grecians. See note on 6. 1.


slay. Same word as "kill", vv. 23, 24.

30 Which . . . knew = But the brethren having got to know it. Gr. epiginosko. Ap. 132. I. iii.

brought . . . down. Gr. katago.

Caesarea. See 8. 40.


31 Then, &c. = The church indeed therefore.


rest = peace. Gr. eirene.


and were edified = being edified. Gr. oikodomeo. Cp. 4. 11; 7. 47, 49.

walking = going. Fig. Hendiadys. Ap. 6. Read, "being edified and walking in the fear of the Lord were replenished with".

comfort. Gr. paraklesis. See note on 4. 36.


were = was. The texts put this verse in the sing. "The church ... was".

multiplied. See note on 6. 1.

9: 32–10: 48. MINISTRY AT LYDDA.

9: 32–42. Aeneas, &c.

9: 43.

Abode (meno).

10: 1–48–

Abode (epimenoi)

9: 32–42. AENEAS.

32–42.

Miracle.

35.

Result.

36–41. Miracle.

42. Result.

also to the saints = to the saints also.

Lydda. Ludd, in the plain of Sharon, about a day's journey w. of Jerusalem. See 1 Chron. 8. 12.

eight years = from (Gr. ek. Ap. 104. vii) eight years.

sick of the palsy = paralyzed. See note on 8. 7.

make thy bed. Lit. spread for thyself.

33 which had kept his bed = lying on a bed (Gr. krabhatos. See note on Mark 2. 4).

34 maketh thee whole = healeth thee.


36 disciple. Gr. mathetria, the fem. form of mathetes. Only here.


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of good works and alms which she did.
37 And it came to pass in those days, that she fell sick, and died: whom when they had bathed, they laid her in an upper room.
38 And Lydda being near to Joppa, and the disciples had heard that Peter was in it, they sent unto him two men, entreating him that he would not delay to come as far as them.
39 Then Peter arose and went with them. When he was come, they brought him into the upper room: and all the widows stood by him weeping, and shewing the shirts and garments which Dorcas made, while she was with them.
40 But Peter put them all outside, and kneeled down, and prayed; and turning him to the body said, “Tabitha, arise.” And she opened her eyes: and when she saw Peter, she sat up.
41 And he gave her his hand, and lifted her up, and having called the saints and widows, presented her alive.
42 And it came to be known throughout all Joppa; and many believed in the Lord.
43 And it came to pass, that he abode many days in Joppa with a certain Simon a tanner.

10 There was a certain man in Caesarea by name Cornelius, a captain over a hundred men of the cohort called the Italian band,
2 A pious man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.
3 He saw in a vision clearly as if 3 p.m. of the day an angel of God coming in to him, and saying to him, “Cornelius.”
4 But gazing at him, and becoming affrighted, he said, “What is it, Sir?” And he said unto him, “Thy prayers and thine alms are come up for a reminder in the sight of God.
5 And now send men to Joppa, and send for one Simon, who is surnamed Peter:
6 This one lodgeth with one Simon a tanner, whose house is by the side of the sea: he shall tell thee what thou oughtest to do.”
7 Now when the angel which spake unto him was departed, he called two of his household servants, and a pious soldier of them that waited on him continually;
8 And having related all these things unto him, he sent them to Joppa.

Lord. Gr. kurios.Used as in John 4. 11, where it is rendered “Sir”.
before = in the sight of. Gr. enopion.
lodgeth. Gr. pass. of xenizomai, to receive as a guest.
by the side of the sea. he shall, &c. The texts omit this clause.
John 1. 18.
almsdeeds = alms. Gr. eleemosune, as in 3. 2.
was sick = fell sick. Gr. astheneo. Frequent in the Gospels. In Acts, here, 19. 12; 20. 35.
upper chamber = upper room. See note on 1. 13.
forasmuch as = Lydda was nigh. Lit. Lydda being near.
to = as far as. Gr. heos.
coats. Gr. chiton. = tunic or under-garment.
kneeled down. Same expression as in 7. 60.
lifted her up. Lit. caused her to rise up. Gr. anistemi, as above, v. 40.
when he had = it came to be.
known. Gr. gnóstos. See note on 1. 19.
tarried = abode. Gr. meno. See note on p. 1511.
tanner. Gr. büruseus. Only here and 10. 6, 32. Perhaps no one else would receive him.

10: 1-18. CORNELIUS.

10: 11-24. PREPARATION.
1-4. Vision. 5. 6. Command. 7. 8-. Obedience.
-8-9-. Messengers sent. -9-19-. Vision.

Caesarea. See note on 8. 40.
called = by name. centurion = a captain over a hundred men. Gr. hekatontarchos. Occ. elsewhere, v. 22; 24. 23; 27. 1, 31. In the Gospels and in nine other places in Acts, the form hekatontarchos is used.
band = cohort. Gr. speira. See Matt. 27. 27.
Italian. It would be one levied in Italy.
devout = pious. Gr. eusebes. Here, v. 7; 22. 12. 2 Pet. 2. 9. Not the same as in 2. 5; 8. 2.
alms. Gr. eleemosune. See note on 3. 2.
people. Gr. laos. See note on 2. 47.
vision. Gr. horasma, as in 7.31.
evidently = clearly, i.e. objectively. Gr. phaneros.
about = as if.
the ninth hour = 3 p.m. Ap. 165.
unto = to.
he was afraid, and = and becoming affrighted, he. Gr. emphosos. Here, 22. 9; 24. 25. Luke 4. 5, 37. Rev. 11. 13.

The Companion Bible (Condensed): ACTS: Page: 1601 (27)
On the morrow, as they went on their journey, and were drawing near unto the city, Peter went up upon the house to pray about midday:

And he became very hungry, and wished to eat: but while they were ready, a trance came upon him,

And beheld the heaven opened, and a certain vessel descending, as it had been a great sheet ... let down by the four corners upon the earth:

In which were all four-footed beasts of the earth, ... and creeping things, and fowls of the heaven.

And there came a voice to him, "Rise, Peter; slay, and eat.

But Peter said, "By no means, Sir; for I have not even at any time ate any thing that is common or unclean.

And the voice spake unto him again the second time, "The things which God hath cleansed, that call not thou common."

This was done thrice: and the vessel was received up again into the heaven.

Now while Peter was perplexed in himself what this vision which he had seen should be, behold, the men which were sent from Cornelius having inquired carefully for Simon's house, and stood at the gate,

And called, and inquired if Simon, which was surnamed Peter, were lodged there.

While Peter turned over in his mind the vision, the angel of God said unto him, "Behold, three men seek thee.

But arise, and get thee down, and go with them, doubting nothing: for I have sent them."

Then Peter went down to the men ...; and said, "Behold, I am he whom ye seek: what is the cause on account of which ye are present?"

And they said, "Cornelius the centurion, a just man, and one that feareth God, and of honest report by all the nation of the Jews, was warned from God by an holy angel to send thee into his house, and to hear words from thee."

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.


nothing. Gr. medeis. 21. 22. 23.

for I have sent them. This proves that it is among. Gr. hupo. Ap. 104. xviii. 1.


words. Gr. rhema. See note on Mark 9. 32.
24 And the morrow after they entered into Caesarea. Now Cornelius was waiting for them, and had called together his kinsmen and intimate friends.

25 Now as it came to pass that Peter entered in, Cornelius met him, and fell down at his feet, and did him reverence.

26 But Peter raised him up, saying, “Rise up; I myself also am a man.”

27 And conversing with him, he went in, and found many that were come together.

28 And he said unto them, “Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto aliens; but Me God shewed that I should call no man common or unclean.

29 Therefore without gainsaying also I came, as soon as I was sent for: I inquired therefore for what reason ye ... sent for me?”

30 And Cornelius said, “From the fourth day until this hour I was praying; and at the ninth hour I prayed in my house; and at the ninth hour I prayed in my house, and at the ninth hour I prayed in my house.

31 And said, ‘Cornelius, thy prayer was heard, and thine alms were remembered in the sight of God.’

32 ‘Send therefore to Joppa, and call hither Simon, who is surnamed Peter; he is lodged in the house of one Simon a tanner by the sea side: ...’

33 ‘Immediately therefore I sent to thee; and thou didst well that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee by God.’

34 Then Peter opened his mouth, and said, “Upon a truth I perceive that God is not a respecter of persons:

35 But in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.

36 The word which God sent unto the sons of Israel, preaching peace by means of Jesus Christ: (He is Lord of all:)

37 That word, I say, ye know, which came to be throughout all Judaea, and began from Galilee, after the baptism which John proclaimed;


38 The Lord’s Life.

39 Witnesses.

40 The Lord’s Death and Resurrection.

41 Witnesses.

42 The Lord the Judge.

43 Witnesses.

10: 34-43. PETER.

34-38. The Lord’s Life.

39-. Witnesses.

35 accepted with = acceptable to. Gr. dektos. Here Luke 4. 19, 24. 2 Cor. 6. 2. Phil. 4. 18.


38 The Lord’s Life.

39-40. The Lord’s Death and Resurrection.

41 Witnesses.

42 The Lord the Judge.

43 Witnesses.


35 respecter of persons. Lit. one who takes faces (i.e. persons) into account. Gr. prosopoleptes.


38 The Lord’s Life.

39-40. The Lord’s Death and Resurrection.

41 Witnesses.

42 The Lord the Judge.

43 Witnesses.

10: 24-48. CONFERENCE.


27 as he talked with = conversing with. Gr. sunomileo. Only here.


unlawful. Gr. athemitos. Here and 1 Pet. 4. 3. Themis is that which is established by custom or usage.


one of another nation = aliens. Gr. allophulos. Only here in N.T., but freq. in Sept., where the Heb. reads “Philistines”.

hath. Omit. me. Emphatic because it stands first in the sentence. “Me God shewed”.

not call any = call no (Gr. medecis).

29 came, &c. Read, “without gainsaying also I came”.

without gainsaying. Gr. anantirrhetes. Only here.


have. Omit.

30 Four days ago = From (Gr. apo. Ap. 104. tv) the fourth day. I was, &c. The texts omit “fasting”, and read “until this hour I was praying”.

bright = shining. Gr. lampros.

31 is = was.

are had in, &c. = were remembered.

in the sight of. The same as “before”, vv. 4, 30, 33.


who, &c. The texts omit.

33 immediately. Gr. exautes. Here. 11. 11; 21. 32; 23. 30. Mark 6. 25. Phil. 2. 23.


25 And as, &c. = Now as it came to pass that Peter entered in.


27 as he talked with = conversing with. Gr. sunomileo. Only here.


unlawful. Gr. athemitos. Here and 1 Pet. 4. 3. Themis is that which is established by custom or usage.


one of another nation = aliens. Gr. allophulos. Only here in N.T., but freq. in Sept., where the Heb. reads “Philistines”.

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30 Four days ago = From (Gr. apo. Ap. 104. tv) the fourth day. I was, &c. The texts omit “fasting”, and read “until this hour I was praying”.

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31 is = was.

are had in, &c. = were remembered.

in the sight of. The same as “before”, vv. 4, 30, 33.


who, &c. The texts omit.

33 immediately. Gr. exautes. Here. 11. 11; 21. 32; 23. 30. Mark 6. 25. Phil. 2. 23.


38 Jesus of Nazareth how God anointed Him with the Holy Spirit and with power; Who went about acting as a benefactor, and healing all that were overpowered by the devil; for God was with Him.

39 And we are witnesses of all things which He did both in the country of the Jews, and in Jerusalem; Whom they took away having hanged Him on a tree:

40 This One God raised up the third day, and gave Him to be openly seen;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

42 And He charged us to preach unto the people, and to fully testify that it is He Which was ordained of God to be the Judge of living and dead persons.

43 To this One all the prophets testify, that through His name whosoever believeth in Him shall receive forgiveness of sins.

44 While Peter yet spake these words, the Holy Spirit fell on all them which heard the Gospel message.

45 And the Jews which were faithful were astonished, as many as came with Peter, because that on Gentiles also was poured out the gift of the Holy Spirit.

46 For they heard them speaking with tongues, and magnifying God. Then answered Peter,

47 "Can any one forbid water, that these should not be baptized, which have received the Holy Spirit even as we also?"

48 And he commanded them to be baptized in the name of Jesus Christ. Then asked they him to continue certain days.

11 Now the apostles and brethren that were throughout Judaea heard that Gentiles also... received the word of God.

2 And when Peter was come up to Jerusalem, the Jews... were contending against him,

3 Saying, "Thou wertest in to men uncircumcised, and didst eat with them."

4 But Peter having begun, set forth it in order to them, saying,

38 How. &c. The Gr. reads, "Jesus of Nazareth, how God anointed (see 4. 27) Him".


39 witnesses. Gr. martur. See note on 1. 8.

land = country. Gr. chora.

slew. Gr. anaireo. See note on 2. 23.

and hanged = having hanged Him.


tree. See note on 5. 30.

40 Him = This One.


shewed Him openly. Lit. gave Him to become manifest, i.e. to be openly seen. Gr. emphanes. Here, Rom. 10. 20. Cp. Ap. 106. I. iv.


did eat... with. Gr. sunesthis. Here, 11. 3. Luke 15. 2. 1 Cor. 5. 11.

Gal. 2. 12.

drink with. Gr. sumpino. Only here.

from the dead. Gr. ek nekron. Ap. 139. 3.

42 commanded = charged.

testify = fully testify. Gr. diamarturomai. See note on 2. 40.

ordained. Gr. horizo. See note on 2. 23.


quick = living.


43 give... witness = testify. Gr. martureo, as in v. 22.

name. See note on 2. 38.


remission = forgiveness. Gr. apameos. See note on 2. 38; 5. 31.


44 the word. i.e. the gospel message. Fig. Idioma. Ap. 6.

45 they, &c. i.e. the Jews. Cp. 11. 2. Rom. 4. 12; 15. 8. Gal. 2. 12.

Col. 4. 11. Tit. 1. 10. These were Jewish Christians, called "brethren", v. 23. 11, 12.

believed = were faithful. Gr. pistos. Ap. 150. III.

were astonished. Gr. exestimi. See note on 2. 7.

Gentiles. Gr. ethnos. Same as "nation", vv. 22, 35.


46 speak = speaking. Gr. laleo, as in v. 7.

magnify = magnifying. Gr. megulano, as in 5. 13.


forbid. Same as "hinder" in 8. 36.


as well as we = even as we also.


the Lord. Ap. 98. VI. i. B. 2 A. The texts read "Jesus Christ".


tarry. Gr. epimenos. See John 8. 7 (continue).

11. 1-17. DISSENSION IN THE ASSEMBLY.

1-3. Peter blamed.

4-10. Peter's Vision.


15-17. Peter vindicated.


4 rehearsed ... from the beginning, and = having begun.


2 they, &c. See note on 10. 45.

3 they, &c. See note on 10. 45.

Gr. dikaios, as in 10. 45.

contended = were contending.

eat with. Gr. sunesthio, as in 10. 41.

unto = to.

40 For they heard them speaking with tongues, and magnifying God. Then answered Peter, "Can any one forbid water, that these should not be baptized, which have received the Holy Spirit even as we also?"

41 And he commanded them to be baptized in the name of Jesus Christ. Then asked they him to continue certain days.

11 Now the apostles and brethren that were throughout Judaea heard that Gentiles also... received the word of God.

2 And when Peter was come up to Jerusalem, the Jews... were contending against him,

3 Saying, "Thou wertest in to men uncircumcised, and didst eat with them."

4 But Peter having begun, set forth it in order to them, saying,
5 “I was in the city of Joppa praying: and in a trance I saw a sight. A certain vessel descend, as it had been a great sheet, sent down out of heaven by four corners; and it came as far as to me:

6 Unto the which I having gazed, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the heaven.

7 And I heard a voice saying unto me, ‘Arise, Peter; slay and eat.’

8 But I said, ‘By no means, Lord: for never at any time came any thing common or unclean into my mouth.’

9 But a voice answered … again from heaven, ‘What God hath cleansed, that make not thou common.’

10 And this came to pass three times: and all were drawn up again into heaven.

11 And, behold, immediately there three men stood before … at the house in which I was, sent from Caesarea unto me.

12 And the angel bade me go with them, nothing doubting. Moreover these six brethren came with me, and we entered into the man's house:

13 And he told us how he had seen the angel in his house, standing and saying …, 11 ‘Send … to Joppa, and send for Simon, who is surnamed Peter;

14 Who shall speak to thee words, by which thou and all thy house shall be saved.’

15 Now in my beginning to speak, the Holy Spirit fell upon them, even as on us also in the beginning.

16 Then remembered I the word of the Lord, how that He said, ‘John indeed baptized with water; but ye shall be baptized with the Holy Spirit.’

17 If therefore as God gave them the like free gift as He did unto us also, when we believed on the Lord Jesus Christ; what was I, that I was able to hinder God?”

18 Now, having heard these things, they ceased, and glorified God, saying, “Then hath God to the Gentiles also given repentance unto life.”

19 They indeed therefore which were scattered abroad from the persecution that came to pass over Stephen travelled as far as Phenice,
and Cyprus, and Antioch, speaking the word to no one except unto the Seed of Abraham only.  
20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Greeks, preaching the Lord Jesus.  
21 And the hand of the Lord was with them: and a great number having believed turned unto the Lord.  
22 Then the report concerning these things was heard unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, ... as far as Antioch.  
23 Who, having come, and seen the grace of God, was glad, and was exhorting them all, that with purpose of heart they would abide with the Lord.  
24 For he was a good man, and full of the Holy Spirit and of faith: and much crowd of people was added unto the Lord.  
25 Then departed Barnabas to Tarsus, to seek up and down for Saul:  
26 And having found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And that the disciples were called Christians first in Antioch.  
27 And in these days came prophets from Jerusalem unto Antioch.  
28 And there stood up one of them by name Agabus, and signified through THE Holy Spirit that there was about to be great famine over all the world: which came to pass in the days of Claudius Caesar.  
29 But as any one of the disciples prospered they determined, each one of them, to send for ministration unto the brethren which dwelt in Judaea:  
30 Which they did also, sending it to the elders by the hands of Barnabas and Saul.

**THE ACTS.**

**11: 19-30. MINISTRY AT PHENICE, &C.**


**11: 19-26. IN SPIRITUAL THINGS.**

| 19, 20. | Preaching by Cypriotes, &c. |
| 22-24-. | Preaching by Barnabas. |
| -24. | Much people added. |
| 25, 26. | Preaching by Barnabas and Saul. |

Antioch. The capital of Syria, about sixteen miles from the sea. Seleucia was its port.  
preaching = speaking. Gr. laleo, as in vv. 14, 15.  
none = no one. Gr. medeis. but = except. Gr. ei me.  
Jews = Seed of Abraham.  
of Cyprus, &c. Cypriotes and Cyrenians.  
Grecians. See note on 6. 1. Most texts read Hellenes, Greeks. There was nothing strange in speaking to the Greek-speaking Jews.  
21 believed, and = having believed. Ap. 150. 1. 1. i.  
tidings = the report, or word. Gr. logos. Ap. 121. 10.  
of = concerning. Gr. peri.  
came = was heard.  
Barnabas. He was himself of Cyprus. Cp. 4. 36, and see v. 20.  
that he should go. The texts omit. as far as. Gr. heos.  
23 when he came and had = having come, and.  
purpose. Gr. prothesis, that which is put before one. The Eng. word is from the Lat. proposition, which exactly corresponds to the Greek. The word is used of the shewbread, i.e. the bread of presentation, in Matt. 12. 4.  
cleave unto = abide with, Gr. prosmeno. Here. 18.18. Matt 15. 32.  
Mark 8. 2. 1 Tim. 1. 3; 5. 5.  
people. Gr. ochlos. Lit. crowd.  
25 for to seek. Lit. to seek up and down. Gr. anazeteo. Here. Luke 2. 44.  
26 when he had = having.  

**11: 27-30. IN CARNAL THINGS.**

| 26, 27-. | Prophecy of Dearth. |
| 29. | Purpose of Relief. |
| 30. | Fulfillment. |

27 came = came down.  
named = by name.  
faith. Gr. epikeia. The article shows that this was the Holy Spirit (Ap. 101. II. 3).  
Claudius Caesar. The fourth Roman Emperor (A.D. 41-54). Roman historians mention several famines during his reign. See also Josephus, Ant. XX. iii. 6. (Gr. euperomai. Only here), they determined, each one of them.  
30 also they did = they did also. and sent = sending.  

Christians. Here, 26. 28. 1 Pet. 4. 16. Cp. 15. 17. Jews could not have given the name, as Christos was a sacred word.
12. (Now about that season Herod Agrippa I the king put to his hands to maltreat certain of those from the church. And he killed James the brother of John with the sword. And seeing it is pleasing to the Jews, he added to arrest Peter also. (Then were the days of unleavened things.) And when he had arrested him, he put him into ward, and delivered him to four quaternions soldiers to keep him; intending after the Passover to lead him up to the judgment seat to the people.

5 Peter then indeed was kept in prison: but prayer was made intense by the church unto God concerning him. And when Herod was about to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains: and the guards before the door were keeping the prison.

7 And, behold, the angel of the Lord stood over him, and a light shined in the prison: and he smote Peter’s side, and raised him up, saying, “Arise up with speed.” And his chains fell off from his hands.

8 And the angel said unto him, “Gird thyself, and bind on thy sandals.” And so he did. And he said to him, “Cast thy outer garment about thee, and follow me.”

9 And he went out, and followed ..., and knew not that it was true which was done through the angel; but was thinking he saw a vision.

10 Now, having passed through the first and the second prison, they came upon the iron gate that leadeth unto the city; which was opened to them automatically: and they went out, and passed over on through one street; and immediately the angel departed from him.

11 And Peter, having come to be in his right senses, he said, “Now I know truly, that the in = into. Gr. eis. prison = ward. Gr. pkulake. quaternions. Gr. tetradion, a body of four. Only here. There were four soldiers to guard Peter for each of the four watches. The prisoner was chained to two and the other two kept watch. See v. 6.


6 would have brought = was about to bring. the same = that. Gr. koimaomai. Ap. 171. 2.

keepers = guards. See 5. 23. kept = were keeping. Gr. phos. Ap. 130. 1.


19-23. Jerusalem. Peter’s Imprisonment

12. This chapter is a parenthesis, describing events in A.D. 14.

1 about. Gr. kata.


vex = maltreat. Gr. kakoo. See note on 7. 6.

2 killed. Gr. anaireo. See note on 2. 23.


sword. Death by the sword was regarded by the Rabbis as particularly disgraceful.


pleased = is pleasing to. See note on 6. 2, and Mark 15. 15 (note).


take. See note on 1. 16.

unleavened bread. Lit. the unleavened (things). Leave in every form was to be put away. Ex. 12. 16, 19.

4 apprehended = arrested. Gr. piazo. See note on John 11. 57.
Lord sent His angel, and delivered me out of the hand of Herod, and from all the eager looking of the “people of the Jews.”

12 And having realized the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together and praying.

13 And Peter, having knocked at the door of the gate, a damsel came to answer, by name, Rhoda.

14 And having recognized Peter’s voice, she opened not the gate from gladness, but ran in, and reported how Peter stood before the gate.

15 And they said unto her, “Thou art mad.” But she kept strongly asserting that it was even so. Then said they, “It is his guardian angel.”

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astounded.

17 But he, shaking down unto them with the hand to be silent, declared unto them how the Lord ... brought him out of the prison. And he said, “Go tell these things unto James, and to the brethren.” And he departed, and went into another place.

18 Now day having come, there was no small disturbance among the soldiers, what then Peter had come to be.

19 And when Herod Agrippa I had sought him up and down, and found him not, he examined the guards, and commanded that they should be led away to execution. And he went down from Judaea to Caesarea, and there spent time.

20 And he was fighting angrily with the Tyrians and Sidonians: but they presented themselves with one mind to him, and, having made Blastus the one who was over the bedchamber of the king their friend, were asking for peace; because their country was supplied food by the royal country.

21 And upon a appointed day Herod, arrayed in royal apparel, sat upon the throne, and made a political oration unto them.

22 And the people gave a shout, saying, “It is the voice of a god, and not of a man.”

23 And immediately the angel of the Lord smote him, the reason for which he gave not God the glory: and he was eaten of worms, and expired.

hath delivered = delivered. See note on 7. 10.
when, &c. = having considered or realized. Gr. suneidōn. See note on 5. 2.
Mary. Ap. 100. 5.
John. See 13. 5, 13; 15. 37, 39. Col. 4. 10. 2 Tim. 4. 11.
13 as Peter knocked = Peter, having knocked.
hearken = answer. Gr. hupakouo. Elsewhere transl. “obey”, or “be obedient”.
named = by name.
Rhoda. Gr. Rhodo. rose.
16 continued. Gr. epimeno. See note on 10. 48.
were astonished = were astounded. Gr. existerem. See 2. 7, 8; 9, 9, 21; 10. 45.
17 beckoning. Lit. shaking down. Gr. kataseio. Only in Acts, here. 13. 16; 19. 33; 21. 40. The action suggested he was in haste and must not be interrupted.
hold their peace = be silent.
declared. Gr. diegeomai. See 8. 33.
18 as soon as, &c. = day having come.
what was, &c. Lit. what then Peter had come to be.
19 sought for him = sought him up and down.
not. Gr. me. Ap. 105. II.
put to death = led away, i.e. to execution. Gr. apago. Same word as in Matt. 27. 31, &c.
Caesarea. See 8. 40.
abode. Gr. diatribo, to rub away, or spend (time). Occ. John 3. 22; 11. 54, and eight times in Acts.
20 Herod. Texts read “He”. was highly displeased. Gr. thumomacheo, to fight angrily. Only here.
them of Tyre, &c. = the Tyrians, &c.
came = were present, or presented themselves.
24 But the \~\text{word} of God increased and \~\text{multiplied},
25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their administering the contributions, and \~\text{took} with them 12 John, whose surname was Mark.

13 Now there were in the church that was in Antioch …\text{prophets} and \text{teachers}; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, \text{foster brother of Herod Antipas} the \text{ruler of a forth part of the region}, and Saul.

2 As they ministered to the Lord, and fasted, \text{THE Holy Spirit} said, “\text{Separate Me} Barnabas and Saul for the work \text{to which I} have called them.”

3 And \text{having} fasted and prayed, and laid their hands on them, they sent them away. 

4 So they, being sent forth by \text{THE Holy Spirit, went down} unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word to which the \text{Holy Ghost} had been brought with = \text{foster-brother of. Gr. suntrophos}. Only here.

6 Which was with the \text{proconsul}, Sergius Paulus, a prudent man; he called for Barnabas and Saul, and sought earnestly to hear the word of God.

7 But \~\text{Elymas the sorcerer (for so is his name by interpretation) resisted} them, seeking to \text{pervert the \text{proconsul} from the faith}.

8 Then Saul, (who \text{is called Paul also}) filled with \~\text{the Holy Spirit, gazing intently} on him,

9 And said, “\~\text{O full of all guile} and all

sailed. Gr. apopleo. Here, 14. 26; 20. 15; 27. 1.
end of the island.
huperetes (Ap. 190. 1. 3). He was not included by the Holy Spirit's command, but doubtless came at his kinsman (Col. 4. 10) Barnabas' invitation.
6 unto = as far as.
7 Bar-jesus. Gr. magos. Here, v. 8, and Matt. 2. 1, 7, 16.

13: 4-14: 28. THE MINISTRY OF PAUL (WITH OTHERS) TO THE DISPERSION. APART FROM JERUSALEM AND THE TWELVE.

13: 4-. Departure from Antioch.
13: 4-12. Cyprus.
13: 51-14: 6-. Iconium.
14: 6-20-. Lystra.
14: 20-. Derbe.
14: 21-. Lystra.
14: 21-. Iconium.
14: 22-. Antioch (Pisidia).
14: 25-. Perga.
14: 26-. Attalia.
14: 26-. Return to Antioch.

5 Salamis. The first port they would reach, at east
6 Seleucia. See on 11. 19.
7 Paphos. The capital and residence of the governor.
8 false prophet. Gr. pseudoprophetes. Used five times by our Lord.
10 all. Notice the three "alls".
13. 10.

**The Acts.**

**13. 10.**

wickedness, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun until a season.” And immediately there fell on him incipient blindness and a darkness; and he went about seeking some to lead him by the hand.

12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

13 Now when those about Paul weighed anchor from Paphos, they came to Perga of Pamphylia: and John having withdrawn from them returned to Jerusalem.

14 But having gone through Perga, they came to Antioch of Pisidia, and went into the synagogue on the day of the Sabbaths, and sat down.

15 And after the reading of the law and the prophets the people of the land of Chanaan, He distributed their land to them by lot.

16 And after these things He gave unto them

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14 when they, &c. = having gone through, as v. 6. the sabbath day = the day of the sabbaths. See note on John 20. 1. This was after Passover. A.D. 46, or 47.


16 Paul. From this time Paul takes precedence of Barnabas.

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**13: 14-50. Antioch (Pisida).**

| 14, 15. | Synagogue. First Sabbath. |
| 42, 43. | Effect. |
| 46, 47. | Paul and Barnabas. Appeal. |
| 48-50. | Effect. |

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**Paul. Address.**

| 16-22. | Israel’s History. David raised up (egeire, v. 22). |
| 23. | Promise fulfilled (egage). |
| 24, 25. | Repentance preached. |
| 38-41. | Forgiveness proclaimed. |

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17 exalted. Gr. hupsoo. See note on 7. 27. 18 about = as it were. Gr. hos.

19 when He had = having seven. See Deut. 7.1. suffered He their manners. Gr. tropophoreo, but many MSS. read tropophoreo, bore them as a nurse. Cp. Deut. 1. 31. It is the change of one letter in the Greek.

20 that = these things.
judges as it were ... four hundred and fifty years, until Samuel the prophet.

21 And afterward they asked a king: and God gave to them Saul the son of Cis, a man out of the tribe of Benjamin, ... the space of forty years.

22 And when He had set aside him, He raised up unto them David for king; to whom also having testified He said, I ... found David the son of Jesse, a man according to Mine own heart, which will do all My desires.

23 From this one’s seed hath God according to His promise brought unto Israel a Saviour, Jesus:

24 John having before proclaimed His entering upon public life the baptism of repentance to all the people of Israel.

25 And as John was running his race, he said, ‘Whom ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of His feet I am not worthy to lose.’

26 Men and brethren, sons of the race of Abraham, and those among you who fear God, to you was the word of this Salvation sent.

27 For they that dwell at Jerusalem, and their rulers, being ignorant of Him, and the voices of the prophets which are read throughout every sabbath, they have fulfilled them having judged Him.

28 And having found no cause of death in Him, yet desired they Pilate that He should be slain.

29 And when they had ended all things that were written concerning Him, they took Him down from the tree, and laid Him in a tomb.

30 But God raised Him out from among dead people:

31 And He was seen for many days by them which came up with Him from Galilee to Jerusalem, who are now His witnesses unto the people.

32 And we tell you good news, how that the promise which was made was fulfilled.

33 God hath fulfilled this unto us their children, He having raised up Jesus again; as it has been written in the second Psalm also. Thou art My Son, this day have I brought Thee to the birth in resurrection.

34 But that He raised Him up from the dead, now being no longer about to return unto the place of corruption, He said thus, ‘I will give you the assured Holy things of David.’

Galilee. All the Apostles, except Judas, were Galileans. Cp. 1. 11; 2. 7. Luke 23. 49, 55.

22 declare unto you glad tidings = tell you good news. Gr. euangelizo. Ap. 121. 4. are. The texts add “now”. witnesses. See 1. 8.

33 declare unto you glad tidings = tell you good news. Gr. euangelizo. Ap. 121. 4. are. The texts add “now”. witnesses. See 1. 8.

in that he hath... again = having raised up. Gr. anistemi. Ap. 178. 1. 1.

begotten Thee = brought Thee to the birth, i.e. in resurrection. It is also, &c. = it has been written in the second Psalm also.

34 And as concerning = But.

no more, &c. = being no longer (Gr. meketi. Comp. of me. Ap. 105. II.) about to return.

corruption. Gr. diaphthora. See note on 2. 27. Here corruption means the place of corruption, i.e. the grave, for He did not see corruption and therefore could not return to it.

on this wise = thus. sure = assured. Gr. pistos. Ap. 150. III. mercies = holy things. Gr. hiosios. See 2. 27. Same as “holy” in v. 35. The sure mercies are the promises faithfully kept by the Almighty. Fig. Catchasthes. See Isa. 55. 3.

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35 Wherefore He saith in another Psalm also, ‘Thou wilt not give Thine Holy One to be seen corruption.’
36 For David indeed, having served his own generation by the counsel of God, died, and was laid unto his fathers, and saw corruption:
37 But He, Whom God raised ..., saw not decay.
38 Be it known to you therefore, men and brethren, that through this Man is preached to you the remission of sins:
39 And in This One every one who believes is set forth as righteous from all things, from which ye were not able to be justified by the law of Moses.
40 See therefore, lest that come ..., which is spoken of in the prophets;
41 ‘Behold, ye despisers, and wonder, and vanish away: for I work a work in your days, a work which ye shall in no wise believe, even if one declare it to you.’ ”
42 And when the Jews were going forth out of the synagogue, they were beseeching that these words might be spoken to them on the intervening sabbath.
43 Now when the synagogue was released, many of the Jews and worshipping Gentiles who came over to Jewish belief followed Paul and Barnabas: who, addressing them, were urging them to continue in the grace of God.
44 And the following sabbath almost the whole city was gathered together to hear the word of God.
45 But when the Jews saw the crowds, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.
46 Then Paul and Barnabas speaking boldly, and said, “It was necessary that the word of God should first have been spoken to you: but since ye thrust it away, and judge yourselves not worthy of everlasting life, behold, we turn to the Gentiles.
47 For so hath the Lord commanded us, saying, ‘I have set thee to be a light of the Gentiles, to be for salvation as far as the ends of the earth.’ ”
48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were appointed to eternal life believed.
49 And the word of the Lord was published throughout all the region.
50 But the Jews instigated the devout and religious women, and the first men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their borders.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Spirit.

14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their souls embittered against the brethren.

3 Long time therefore they spent time speaking boldly in the Lord, Who witnessed to the word of His grace, and gave signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and some indeed were with the Jews, but others with the apostles.

5 And when there was an onset made both of the Gentiles, and also of the Jews with their rulers, to insult, and to stone them.

6 They having considered it fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they were preaching the gospel.

8 And there sat a certain man in Lystra, impotent in his feet, lame from his mother's womb, who never walked:

9 This one was hearing Paul speak: who gazing at him, and perceiving that he had faith to be saved,
10 Said with a loud voice, "Stand straight on thy feet." And he leaped and began to walk.

11 And when the crowd saw what Paul did, they lifted up their voices, saying "in the speech of Lycaonia, "The gods are come down to us likened to men."

12 And they called Barnabas, *Jupiter; and Paul, *Mercurius*, because he was the leader of the message.

13 Then the priest of Jupiter, *whose temple* was before their city, brought *garlanded oxen* unto the gates, and were desiring to sacrifice with the *crowd*.

14 But the apostles, Barnabas and Paul, having heard, they tore their clothes, and rushed out to the *crowd*, crying out.

15 And saying, "Sirs, why do ye these things? We also are *men* of like passions with you. *Evangelizing you to turn* from these vain things unto the living God. *Who made the heaven* and earth, and the sea, and all things that are in it.

16 Who in generations past away suffered all *nations* to walk in their own ways.

17 And yet *He* left not Himself *without witness*, *He*, *doing good*, and *giving* us rain *from heaven*, and *fruit bearing* seasons, *satisfying* our hearts with food and gladness."

18 And saying these things with difficulty made to cease they the *crowd*, that they had not done sacrifice unto them.

19 But there came thither certain Jews from Antioch and Iconium, and having persuaded the *crowd*, and, having stoned Paul, dragged him outside the city, reckoning he was dead, as was the fact.

20 But, as the disciples encircled him, he having risen up [by Divine power] and came into the city: and on the *morrow* he departed with Barnabas unto Derbe.

21 And having preached the gospel to that city, and having made disciples of many, they returned again unto Lystra, and *to Iconium*, and Antioch,
22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and saying that we must through much tribulation enter into the kingdom of God. 23 And having chosen them elders in every church, having prayed with fastings, they committed them to the Lord, on Whom they believed. 24 And having passed throughout Pisidia, they came unto Pamphylia. 25 And having spoken the word in Perga, they went down into Attalia: 26 And thence sailed away unto Antioch, from whence they had been committed to the grace of God for the work which they fulfilled. 27 And having come, and having gathered the church together, they recited whatsoever God had done with them, and how He had opened a door of faith unto the Gentiles. 28 And there they abode no little time with the disciples.

15 And certain men which came down from Judaea were teaching the brethren, and said, “If not ye be circumcised in the custom of Moses, ye are not able to be saved.” 2 When therefore Paul and Barnabas had no small disagreement towards them, they appointed that Paul and Barnabas, and certain others of them, should go

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**15: 1–19: 20.** PAUL’S MINISTRY IN ASSOCIATION WITH THE TWELVE.

| 16: 1–11. | Lystra, and extended tour in Asia Minor. |
| 17: 15–18: 18-. | Athens and Corinth. |

15: 1–41. DISSENSION WITHIN.

| 3–5. | Appeal to Jerusalem. |

15: 1–35. DISSENSION ABOUT CIRCUMCISION.

| 13. | the brethren. See note on 11, 26. |
| 14. | taught = were teaching. |
| 15. | manner = custom. See note on 6, 14. |
| 17. | dissension = disagreement. |

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up to Jerusalem unto the "apostles and elders about this "question.

3 They indeed therefore being sent forward with an escort by the church, they were passing through "Phenice and Samaria, "declaring the "conversion of the "Gentiles: and they caused great joy to all the brethren.

4 And when they were "come to Jerusalem, they were "received by the "church, and of the "apostles and elders, and they "related all things that God had done "with them.

5 But there "rose up "certain of those from the "party of the "Pharisees which "believed, saying, That it is needful to circumcise them, and to command them to "observe the law of Moses.

6 And the "apostles and elders were gathered together ... to see concerning this "matter.

7 And when there had been much "disputing, Peter "rose up, and said unto them, "Men and brethren, ye "know how that "from early days God chose out among us, that the "Gentiles through my mouth should hear the "word of the gospel, and believe.

8 And God, the Heart-searcher, "bare them witness, giving them "the Holy Spirit, even as He did unto us;

9 And discriminated in nothing between us and them, having cleansed their hearts by the "faith.

10 Now therefore why "tempt ye God, to "lay a "yoke upon the neck of the disciples, which "neither our fathers nor we had strength to "carry?

11 But we "believe that through the "grace of the Lord Jesus ... we shall be saved, according to the manner in which they also will be,"

12 Then all the "multitude kept silence, and were listening to Barnabas and Paul, "declaring how great signs and "wonders God had wrought among the "Gentiles by them.

13 And after they had "held their peace, "James answered, saying, "Men and brethren, hear me:

14 Simon hath "declared how God first visited to receive out from among the Gentiles, a people for His name.

15 And to this "agree the "words of the prophets; as it has been written,
16 ‘After these things I decide, not to harass them, which from among the Gentiles are turning to God:
20 But that we write unto them, that they abstain from eating forbidden food of idols, and from fornication, and from things choked to death, and from blood.
21 For Moses of ancient generations hath in city by city that proclaim him, being read in the synagogues every sabbath day.’

22 Then it seemed good to the apostles and elders, with the whole church, to send men out of themselves to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silvanus, leading men among the brethren:

23 Having written a letter through them; “The apostles and elders and brethren send greeting [I bid you to rejoice] unto the brethren which are of the Gentiles throughout Antioch and Syria and Cilicia:

24 Forasmuch as we, who had been in Jerusalem, could not do anything of them without the consent of the Gentiles: not the house or throne.

25 It pleased us, having come to be with one mind, to send two men chosen out unto your beloved Barnabas and Paul,

26 Men having given up their lives in behalf of the name of our Lord Jesus Christ.
27 We have sent therefore Judas and Silas, themselves also telling you the same things by word of mouth.

28 For it pleased THE Holy Spirit, and the whole church, to lay upon you no greater burden except these compulsory things;

29 That ye abstain from meats offered to idols, and from blood, and from things choked to death, and from fornication: from which keeping carefully yourselves, ye shall do well. Be strong.

30 So having then been let go, they came to Antioch: and having gathered the multitude together, they delivered the epistle:

31 And having read it, they rejoiced for the consolation.

32 And Judas and Silas, being themselves also prophets, exhorted the brethren by means of many words, and strengthened them.

33 And having continued some time, they were dismissed with peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 But Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And after certain days Paul said unto Barnabas, “Let us go again and visit our brethren in every city in which we preached the word of the Lord, and see how they fare.”

37 And Barnabas purposed to take with them John, who was called Mark.

38 But Paul reckoned it not right to take him with them, who fell away from them from Pamphylia, and went not with them to the work.

39 But there arose a sharp dispute in anger between them, so that they separated from one another: and so Barnabas took Mark, and sailed away unto Cyprus;

40 And Paul having chosen Silas departed, being recommended by the brethren unto the grace of the Lord.

41 And he went through Syria and Cilicia, strengthening the churches.

16 Then he arrived at Derbe and Lystra: and, behold, a certain disciple was there, by name Timothy, the son of a ... woman,

Barnabas. He here disappears from the history.

40 chose ... and = having chosen. Gr. epilegemai. Only here and John 5. 2 (called). recommended. See v. 26.

16:1-11. LYSTRA AND EXTENDED TOUR IN ASIA MINOR.

1-3. Preparation to go forth (exelthein, v. 3).

4 Decrees of Council.

5 Churches prospering.


10, 11. Preparation to go forth (exelthein, v. 10).


named = by name. Timotheus. From this time closely associated with Paul in the ministry (Rom. 16. 21). He was probably one of his converts at his previous visit (14. 7). Cp. my own son in the faith (1 Tim. 1. 2, 18. 2 Tim. 1. 2). In six of Paul's epistles Timothy is joined with him in the opening salutation. His name, which means God is honored, or valued by God (time and theos), suggests the important part he was to take in the revelation of God's eternal purpose. 


30 when they, &c. = having then been dismissed, i.e. let go. Gr. apolu, as in v. 33. Ap. 174. 11.

31 Which, &c. = And having read it. consolation. See 4. 36; 13. 15.

32 being prophets also themselves = being themselves also prophets. See Ap. 189.

33 after, &c. = having continued some time. Lit. made time.

34 where = in (Gr. en) which.

35 Paul also = But Paul. continued. Gr. diatriba. See note on 12. 19.


38 though ... good. Gr. axioo, to reckon worthy, or right. Here, 28. 22. Luke 7. 7. 2 Thess. 1. 11. 1 Tim 5. 7. Heb. 3. 3; 10. 29.


16. 1 God. The texts read "the Lord".
which was a Jewess, a believer; but his father was a Gentile:

2 Which was borne witness to by the brethren that were in Lydia and Iconium.

3 Him [Timothy] Paul purposed to go forth with him; and took and circumcised him because of the Jews which were in those places: for they knew all that his father was by race a Gentile.

4 And as they were going through the cities, they delivered them the decrees for to observe, that were decided by the apostles and elders which were in Jerusalem.

5 The churches indeed therefore strengthened in the faith, and increased in number day by day.

6 They went through Phrygia and the Galatian country, and were hindered of THE Holy Spirit to speak the word in Asia,

7 Having come down to the border of Mysia, they were attempting to go into Bithynia: but THE Holy Spirit [of Jesus] permitted them not.

8 And they passing by Mysia came down to Troas.

9 And a vision was seen by Paul through the night; A certain man, a Macedonian, was standing, and praying him, saying, Come over into Macedonia, and help us.

10 And when he saw the vision, immediately we sought to go into Macedonia, gathering together, to prove that God had called us to evangelize them.

11 Therefore sailing away from Troas, we ran a direct course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a Roman military settlement: and we were in that city abiding certain days.

13 And on the first day of the sabbaths we went without

(13. 2, 4), and had already hindered Paul and Silas (vv. 6, 7). The Spirit promised by the Lord Jesus (2. 33. John 16. 7).

8 Troas. Alexandria Troas, the port on the coast of Mysia, about thirty miles south of the Dardanelles. Now Eski stamboul.


10 And when he saw the vision, immediately we sought to go into Macedonia, gathering together, to prove that God had called us to evangelize them.

11 Therefore running away from Troas, we ran a direct course to Samothracia, and the next day to Neapolis;

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13 And on the first day of the sabbaths we went without

16. 12-40 [For Structure see next page].

12 Philippi. The scene of the decisive battle which ended the Roman republic 42 B.C.

13 on the sabbath = on the (first) day of the sabbaths. See note on John 20. 1.

16. 13 and believed = a believer. Gr. pistos. Ap. 150. III. Eunice (2 Tim. 1. 5), as well as her mother Lois, had instructed Timothy in the Holy Scriptures from his infancy (2 Tim. 3. 15).

Greek : i.e. a Gentile (Gr. Hellen). His influence doubtless prevented Timothy's being circumcised when eight days old.

2 well reported of = borne witness to. Gr. martureo. See p. 1511.

3 would Paul have = Paul purposed. Gr. theleo. Ap. 102. 1.

4 went through = were going through. Gr. dialoosw. Occ. elsewhere Luke 6. 1; 13. 22; 18. 36, Rom. 15. 24.

5 And so, &c. = The churches indeed therefore.

6 Now, &c. = The texts read, "They went through".

7 After they were = Having.

8 to = down to. Gr. kata. Ap. 104. v. 2. I.e. to the border of Mysia. R. V. "over against".

assayed = were attempting. Gr. peirazo. See 15. 10.

into. Gr. kato, as above, but the texts read eis.

Bithynia. The province of Bithynia and Pontus, lying on the S.E. shores of the Propontis (Sea of Marmora), and the south shore of the Pontus Euxinus (Black Sea)

the Spirit = the Holy Spirit. Ap. 101. II. 3. The texts add "of Jesus", but it was the same Spirit Who sent Paul and Barnabas forth from Antioch.

The Companion Bible (Condensed): ACTS: Page: 1619 (45)
16. 13.

the gate by the Gangas river, where we reckoned prayer would be; and we sat down, and spoke unto the women which came together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one worshipping God, was hearing us: whose heart the Lord opened effectually, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, “If ye have judged me to be faithful to the Lord, come into my house, and dwell there.” And she compelled us.

16 And it came to pass, as we went to prayer, a certain damsel having an evil spirit of divination met us, which brought her owners much wages by fortune telling:

17 This one following persistently us, and the demon in her kept crying, saying, “These men are the bond servants of the MOST HIGH God, which proclaim unto you the way of salvation.”

18 And this was doing she for many days. But Paul, being worn out with annoyance, turned and said to the evil spirit, “I command thee in the name of Jesus Christ to come out from her.” And he came out the same hour.

19 And when her owners saw that the hope of their gains came out, they laid hold on Paul and Silas, and dragged them into the town square unto the authorities,

20 And brought them to the magistrates, saying, “These men, being Jews, do exceedingly trouble our city,

21 And proclaim ethics, which it is not lawful for us to receive, neither to do, “being Romans.”
22 And the *crowd* rose up together against them: and the 26 *magistrates* rent off their clothes, and commanded to *beat them with rods*.

23 And when they had laid many *stripes* upon them, they cast *them* into prison, *charging* the *jailor* to *guard them securely*:

24 Who, having received such a charge, *cast* them into the *inner prison*, and *made their feet safe* in the stocks.

25 And at *midnight* Paul and Silas *praying*, *sang* praises unto God: and the prisoners were *listening to them*.

26 And *suddenly* there was a *great earthquake*, so that the foundations of the *prison* were *shaken*: and immediately all the doors were opened, and every one's bands were *loosed*.

27 And the *jailor* becoming *awake*, and 10*seeing* the prison doors open, he *drew* his sword, and was *about to kill* himself, *supposing* that the prisoners had *escaped*.

28 But Paul cried with a loud voice, saying, "*Do nothing evil to thyself*; for we are all here." 29 Then he *asked* for a *light*, and *rushed in*, and *becoming in a tremble*, and fell down before Paul and Silas.

30 And brought them *outside*, and said, "*Sirs*, what must I *do in order that I may be saved?*"

31 And they said, "*Believe on the Lord Jesus*, ... and thou shalt be saved, and *thou* *thy house*."

32 And they *spake* unto him the *word* of the Lord, and to all that were *in* his house.

33 And he took them *in* the *same* hour of the night, and *bathed them from their wounds*; and was *baptized*, and he and all his, *immediately*.

34 And when he had *brought* them into his house, he *placed a table* before them, and *rejoiced*, believing in God *with* all his house.

35 And when it was day, the *magistrates* *sent* the *lictors*, saying, "*Let those* men go."

36 And the 27 *jailor reported* these *words* to Paul, "The *magistrates* have *sent* in order that you may be *released*: now therefore *come forth*, and go in peace."

37 But Paul said to them, "They have *beaten* us *publicly without investigation*, being *men*, Romans, and have cast us into prison; *inquiry*. Cp. 21. 39; 22. 25.

**conviction, is vain.**


33 the same = in (Gr. en. Ap. 104. viii) the same.

34 brought. Gr. anago. Same as "loosed", v. 11.


36 told = reported. Gr. 1arkavon. Cp. 124. 11.


**sirius.** Cp. 98. 61. a. 4. B. Same as "masters" (v. 16).

**to be** = in order that (Gr. hina) I may be. This man was under deep conviction of sin, "shaken to his foundations". He was ready to be told of the Lord Jesus Christ. To bid people to believe, who are not under conviction, is vain. Cp. 21. 39; 22. 25.

**washed** = bathed them. Gr. katharizo. Cp. 35. 13. 11; 2 Cor. 15. 21. 22.

**straightway.** Gr. parakrime. Same as "withal", v. 6.

**set meat** = placed a table. Gr. parakrime. Cp. 35. 13. 11; 2 Cor. 15. 21. 22.

**believing.** Cp. 150. 1. i. ii.

**Serjeants** = lictors. Cp. 124. 11.

**uncondemned** = without investigation. Gr. akatakritos. Only here and 22. 25.
And now do they thrust us out secretly? no indeed; but let them come themselves and lead us out."

38 And the 35 victors reported these words unto the magistrates: and they were alarmed, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and were praying them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they exhorted them, and departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And according to that which was customary with Paul, he went in unto them, and on three sabbath days argued with them from the Scriptures,

3 Opening effectually and setting before them, that it was necessary that the Messiah should suffer and rise again out from among dead people; and that this is the Christ; Jesus, Whom I proclaim to you, is Messiah.

4 And certain of them were persuaded, and cast in their lot with Paul and Silas; and of the religious Greeks a great multitude, and of the women of the best families not a few.

5 But the unbelieving Jews, filled with jealousy, took unto them some evil men rowdies, belonging to the market, and to make a crowd, and set ... the city on an uproar, and attacked the house of Jason, and were seeking to bring them out to the people.

6 And not having found them, they were dragging Jason and some believers before the rulers of the city, crying, "These that have turned the world upside down are come hither also:"


Note the contrast, "openly ... secretly." Fig. Antithesis. Ap. 6.


fetch = lead. Same word as in 5. 19; 7. 36, 40.

38 words. Gr. rhema. See note on Mark 9. 32.

feared = were alarmed. Cp. 22. 29. They had violated the Roman law by which no Roman citizen could be scourged, or put to death, by any provincial governor without an appeal to the Emperor. Cp. 25. 11, 12.

39 brought. Same word as "fetch" (v. 37).


comforted = exhorted. Gr. parakaleo, as in vv. 9, 15, 39.


Amphipolis. About thirty-three miles south-west of Philippi.

Apollonia. Thirty miles further, about midway between Amphipolis and Thessalonica.

Thessalonica. Now Salonica or Saloniki. Rose to importance in the time of Cassander, who rebuilt it and called it after his wife. Has been an important city in the past, and also in recent days during the second Balkan war (1913), and seems destined to play an important part in the immediate future.

synagogue. Ap. 120. I.

2 Paul, &c. Lit. according to (Gr. kata, Ap. 104. x. 2) that which was customary (Gr. etho) with Paul, he. This verb etho occ. only here, Matt. 27. 15. Mark 10. 1. Luke 4. 16.

three, &c. On (Gr. epi, Ap. 104. ix. 3) three sabbath days.


Christ must needs, &c. Lit. it was necessary that the Messiah should...
7 Whom Jason hath received as guests: and these all practised contrary to the decrees of Caesar, saying that there is another king, one Jesus.

8 And they troubled the crowd and the rulers of the city, when they heard these things.

9 And when they had taken substantial bail from Jason, and from the rest, they released them.

10 And the brethren immediately sent away Paul and Silas through the night unto Berea: who coming thither went into the synagogue of the Jews.

11 These were more well born than those in Thessalonica, in that they received the word with all readiness of mind, and examined the Scriptures daily, if these things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews from Thessalonica got to know that the word of God was preached of Paul in Berea, they came thither also, stirring up and troubling the crowd.

14 And then immediately the brethren sent away Paul to go as far as to the sea: but Silas and Timotheus abide there still.

15 And they that made the arrangements for Paul brought him as far as Athens: and having received a commandment unto Silas and Timotheus in order that they should come to him as quickly as possible, they departed.

16 Now while Paul waited for them in Athens, his spirit was stirred in him, beholding the city full of idols.

17 Therefore he was reasoning in the synagogue with the Jews, and with the religious persons, and in the market daily with them that met with him.

18 Then some of the Epicurean and Stoic philosophers, encountered him.

17: 15--18: 18.

ATHENS AND CORINTH.

15 conducted. Gr. kathistemi. Only here in this sense. Generally transl. "make", "appoint". Here the brethren made all the arrangements.

unto = as far as. Gr. heos. receiving = having received.

with all speed = as quickly as possible. Gr. hos tachista. Only here. Here, John 5. 3. 1 Cor. 11. 33; 16. 11. Heb. 10. 13; 11. 10. Jas. 5. 7. 1 Pet. 3. 20. Only here and 1 Cor. 13. 5. A medical word. Cp. Acts 15. 39.

wholly, &c. = full of idols. Gr. kateidolos. Only here. 17 disputed = was reasoning. Gr. dialectikai, as in v. 2.

met with. Gr. paratunchano. Only here.

18 philosophers, &c. = of the Epicurean and Stoic philosophers. Only occ. of philosophers. The Epicureans were followers of Epicurus (342-279 B.C.) who held that the supreme good was pleasure, and man should be free from passion and moved by neither joy nor grief, nor pain. They were Fatalists and Pantheists. The name came from the porch (Gr. stoa) where they met. encountered. Gr. sumballo. See note on 4. 15.
And some said, “What would this seed picker wish to say?” and some said, “He seemeth to be a proclaimer of strange demons.” because he preached unto them Jesus, and the resurrection.

19 And they seized him, and brought him unto the hill of Mars, saying, “can we get to know what this new doctrine, which is spoken by thee, is?”

20 For thou bringest some strange things to our hearing: we wish to know therefore what these things mean.”

21 (For all the Athenians and foreigners which were dwelling there spent their leisure time for no other thing, but either to tell, or to hear some newer thing.)

22 Then Paul stood in the midst of Mars' hill, and said, “Ye men of Athens, I saw that according to all things ye are more religiously disposed than others.

23 For as I passed by, and considered the objects of your worship, I found an altar also on which was inscribed, TO THE UNKNOWN GOD. What therefore ye being ignorant worship, This preach 1 to you.

24 God That made the world and all things in it, This One being essentially Lord of heaven and earth, dwelleth not in shrines made with hands; Neither is worshipped by men's hands; as needing something, Himself giving to all life, and breath, and all things;

26 And hath made one blood every nation of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 To seek God, if at least they might grope for Him, and find Him, though he be not far from each one of us:

28 For by Him we live, and move, and
29 Being then the offspring of God, we ought not to reckon that the Godhead is like unto gold, or silver, or stone, a sculpture of art and man’s thought.

30 The times indeed therefore of ignorance God having overlooked now commandeth all men every where to repent:

31 Because He . . . appointed a day, in the which He is about to judge the world in righteousness by a man Whom He . . . determined: having afforded faith unto all men, having raised Him from the dead.

32 But, having heard of the resurrection of the dead, some were mocking: and others said, “We will hear thee again concerning this matter.”

33 So Paul departed out of the midst of them.

34 But some men having joined themselves believed: among the which was Dionysius also the Areopagite, and a woman by name Damaris, and others with them.

18 After these things he departed from Athens, and came to Corinth;

2 And having found a certain Jew by name Aquila, a Pontian by race, lately come from Italy, and his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came to them.

3 And because he was of the same craft, he was abiding with them, and was working: for as to their craft they were tentmakers.
4 And he reasoned in the synagogue *sabbath by sabbath*, and *sought to persuade* ... Jews and Gentiles.

5 Now when Silas and Timotheus came down from Macedonia, Paul was *engrossed with the word*, earnestly *testifying* to the Jews that *Jesus is the Messiah*. 

6 And when they *resisted*, and blasphemed, he *shook his outer garments*, and said unto them, "Your blood be upon your own heads; I *am free from responsibility*: from *now I will go unto the Gentiles." 

7 And he departed thence, and entered into a certain man’s house, *by name Titus Justus*, one that *worshipped God*, whose house *joined hard to the synagogue*. 

8 And Crispus, the chief ruler of the synagogue, *believed on the Lord with all his house*; and many of the Corinthians hearing *believed*, and were *baptized*. 

9 Then_spake the Lord to Paul in the night by a word of God among them.

10 For I am with thee, and no man shall *lay hands on thee* to *do the evil*: for I have many *people in this city.* 

11 And he *sat there* a *year and six months*, teaching the word of God among them.

12 *Now Gallio being proconsul* of Achaia, the Jews *rose up with one mind against* Paul, and brought him to the *judgment seat*, 

13 Saying, "This one *persuadeth* men to *worship God against* the law." 

14 And when Paul was *about to open his mouth*, Gallio said unto the Jews, "If indeed it were an injustice or evil *intent* *recklessness*, O ye Jews, *according to reason I would* bear with you:

15 But *if indeed* it be *questions* of a word and names, and of the *law that is with you*, *look ye yourselves to it*: ... I will be no judge of these matters.*

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**Notes:**

4 reasoned. Gr. dialegomai. See 17. 2, 17.

sabbath. Cp. 15. 15.

synagogue. Ap. 120. 1. In the museum at Corinth is a fragment of a stone with the inscription, (stoa) gebe hebr (aion) = synagogue of the Hebrews. The letters in brackets are missing. Its date is said to be between 100 B.C. and A. D. 200.

every sabbath = sabbath by sabbath. Cp. 15. 21.

persuaded = was persuading, or sought to persuade. Ap. 150. 2.

the. Omit.


5 And = Now.

were come = came down.

was pressed, &c. Read, was engrossed with or by (Gr. en) the word, i.e. his testimony.

spirit. All the texts read "word" (Gr. logos. Ap. 121. 10).

and testified = earnestly testifying. Gr. diamarturomai. See note on 2. 40.

Jesus. Ap. 98. X. was = is.

Christ = the Messiah. Ap. 98. XI. Cp. 1 Cor. 1. 23. This was to the Jews a horrible "scandal".

6 opposed themselves. Gr. antittassomai, to set in battle array.


shook. Gr. ekthinasso. See note on 13. 51.


your own heads. Fig. Synecdoche. Ap. 6. "Head" put for man himself.

clan = pure (Gr. katharois), i.e. free from responsibility. Cp. 20. 26.

henceforth = now.

Gentiles. Gr. ethnos. I.e. in Corinth. See next verse. He still continued to go first to the synagogues in other places. See 19. 8 and Ap. 181. 6.

7 Justus. Some texts read Titus, or Titius, Justus.


8 Crispus. See 1 Cor. 1. 14.

chief, &c. Gr. archisunagogos. Here and v. 17 transl. chief ruler, &c. In all other places, ruler, &c. See note on 13. 15.


9 vision. Gr. horama. See note on 7. 31.


hold = thy peace = be = silent. Gr. siopao. Only here in Acts, ten times in the Gospels. This is the Fig. Pleonasm. Ap. 6.

10 no man = no one.

on set thee = lay (hands) on thee.

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The Companion Bible (Condensed): ACTS: Page: 1626 (52)
16 And he ọv drave them from the ọdgment seat.  
17 Then ọd they all ọk Sosthenes, the ọchief ruler of the synagogue, and ọbeat him before the ọdgment seat. And none of these things was a concern to Gallio.  
18 And Paul after this stayed on there yet many days, and then having taken leave, to set apart of the brethren, sailed away thence into Syria, and with him Priscilla and Aquila; [Paul] having shaved his head in ọCenchrea: for he had a ọv vow.  
19 And they arrived at Ephesus, and left them there: but he himself entered into the ọsynagogue, and ọreasoned with the Jews.  
20 When they asked him to ọtarry for more time with them, he nodded towards no;  
21 But took his leave, saying, "I must by all means keep this feast that cometh in Jerusalem: but I will bend back my steps again unto you, God being willing." And he ọsailed from Ephesus.  
22 And having come down to Caesarea, and gone up [to Jerusalem], and saluted the ọchurch, he went down to Antioch.  
23 And ọafter he had spent ọsome time there, he departed, and went over all the ọcountry of Galatia and Phrygia ọin order, ọstrengthening all the disciples.  
24 Now a certain Jew named ọApollos, ọborn at Alexandria, an ọeloquent man, and ọlearned in the Scriptures, ọcame to Ephesus.  
25 This ọone was ọinstructed as to ọthe way of the Lord; and being ọspiritually fervent, he ọspake and taught accurately the things concerning, Jesus ọknowing only the ọbaptism of John.

22 when he had landed = having come down. church. Ap. 186.  
24 Apollos. Shortened form of Apollonius. is expressed in the next phrase.  

The Companion Bible (Condensed): ACTS: Page: 1627 (53)
19 And it came to pass, that, "while Apollos was in Corinth, Paul having passed through the upper parts came to Ephesus: and finding certain disciples,

2 He said unto them, "Have ye received the Holy Spirit having believed?" And they said unto him, "But not even heard we if Holy Spirit is given."

3 And he said ..., "Unto what then were ye baptized?" And they said, "Unto John's baptism."

4 Then said Paul, "John indeed was baptized with the baptism of repentance, saying to the people, in order that they should believe on Him which should come after him, that is, on ... Jesus."

5 When they heard this, they were baptized into the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, THE Holy Spirit came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for three months, reasoning and persuading the things concerning the kingdom of God.

9 But when some were hardened, and were unbelieving, speaking evil of the way before the Holy Spirit. Therefore the twelve men could not have questioned the existence of the Holy Spirit, and Paul would have rebuked them if they had. The reference must have been to the promised gifts.


19. 1 while . . . was. Lit. in (Gr. en) the being Apollos. at = in. Gr. en. Ap. 104. viii. Corinth. All the notices of Apollos are connected with Corinth, except Tit. 3. 13, when he was apparently in Crete, or expected to pass through it. upper. Gr. anoterikos. Only here. coasts = parts, i.e. the highland district, at the back of the Western Taurus range. Paul's route was probably through Derbe, Lystra, Iconium, the Phrygian lake district, and the Lydian part of the Province of Asia. It was about August—September, A.D. 54. certain. Gr. tis. Ap. 123. 8.


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9 multitude, he having withdrawn from them, and 8 separates the disciples, reasoning daily in the school of Tyrannus.

10 And this continued for two years; so that all the dwellers in Asia heard the word of the Lord; both Jews and Greeks.

11 And God was doing no ordinary to happen miracles through the hands of Paul:

12 So that from his skin were carried upon the sick sweat cloths or aprons used in tent making, and the diseases departed from them, and the wicked spirits went out ....

13 Then certain of the roving Jews, exorcists, took in hand to call over them which had evil spirits the name of the Lord Jesus, saying, “I adjure you by Jesus Whom Paul preacheth.”

14 And there were seven sons of one Sceva, a Jew, and a chief priest, doing this.

15 And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are ye?”

16 And the man in whom the evil spirit was leaped on them, and having over powered them both, were strong against them, so that they fled out of that house naked and wounded.

17 And this became known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. (deliver). Heb. 2. 15 (deliver).
18 And many that believed came, and confessed, and declared their practices.

19 Many of them also which practiced curious things brought their books together, burnt them up in the presence of all men: and they computed the price of them, and found it fifty thousand pieces of silver.

20 So according to strength increased the word of the Lord and prevailed.

21 As soon as these things were accomplished, Paul placed in his spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, I must see Rome also.”

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a time.

23 And at that season there arose no small disturbance concerning the way [of the Lord].

24 For a certain man by name Demetrius, a silversmith, which made silver images of the goddess God. The texts read "the Lord".

prevailed. Same word as in v. 16. This verse is an example of the Fig. Epicrisis. Ap. 6

<table>
<thead>
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<th>19: 17-20. RESULTS.</th>
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<td>17. The Lord’s Name magnified.</td>
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<td>18. Believers confessing.</td>
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shewed = declared. See note on 15. 4.


19 used = practised. Gr. prasso.

curious arts. Gr. periergos. Only here and 1 Tim, 5. 13. The word means "going beyond that which is legitimate". The kindred verb only in 2 Thess. 3. 11.

arts = things.

brought . . . together = having collected.

books. These were either books on magic, or strips of parchment or papyrus, with charms written on them. Many of these have been discovered.

The great magical papyrus referred to above (v. 13) contains about 3,000 lines.

and burned them = burnt them up.

before = in the presence of.

counted. Gr. sumpsephizo. Only here.

20 mightily = according to strength (Gr. Kratos. Ap. 172, 2)


God. The texts read "the Lord".

The Companion Bible (Condensed): ACTS: Page: 1630 (56)
of Diana, brought no small wages unto the craftsmen; whom he gathered together and the workmen concerning such things, and said, “Sirs, ye know that out of this craft we have our wealth.

26 And ye behold and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and set aside a great crowd, saying that they be no gods, which are made by hands:

27 So that not only our line of trade is in danger to come into rejection; but that the temple of the great goddess Diana [also] should be reckoned for nothing, and her magnificence should be taken down, whom all Asia and the world worshippeth.”

28 Moreover having heard and become full of wrath, they were crying out, saying, “Great is Diana of the Ephesians.”

29 And the city was filled with confusion: and having seized Gaius and Aristarchus, Macedonians, Paul's fellow travellers, they rushed with one mind into the theatre.

30 And when Paul was wishing to have entered into the people, the disciples permitted him not.

31 And certain of the Asiarchs, which were his friends, sent unto him, exhorting him that he would not give himself into the 29th theatre.

32 Some therefore cried one thing, and some another: for the assembly was confounded; and the more part knew not on account of what they were come together.

33 And they put forward Alexander out of the multitude, the Jews putting him forward. And Alexander shaking down with the hand, and purposed to speak his defence unto the people.

34 But when they knew that he was a Jew, the people of Macedonia = Macedonians. companions in travel = fellow travellers. Gr. sunekdemos. Only here, and 2 Cor. 8. 19. Cp. 2 Cor. 12. 12. 30 would = was wishing. Gr. boulomai. Ap. 102. 3. theatre. Gr. theatron. Only here, v. 31. 1 Cor. 4.


28 And when, &c = Moreover having heard and become full of wrath, they are transposed. See RV.


30 with one accord. See note on 1. 14.

31 chief of Asia = Asiarchs. Gr. Asiarches. These were persons chosen for their wealth and position to preside over the public festivals and games, and defray the expenses. About this time a decree was passed that the month Artemistis, named after the goddess, should be wholly devoted to festivals in her honour. This decree is extant, and opens with words that sound like an echo of v. 35.

one voice came from all crying out, as it were for two hours. "Great is Diana of the Ephesians."

35 And when the recorder had quieted the people, he said, "Men, Ephesians, who of men is there that knoweth not how that the city of the Ephesians is of the worshipper of the great Diana, and of the image fallen from Zeus?"

36 Seeing then that these things are indisputable, it is needful that ye should be calmed, and to do nothing headstrong.

37 For ye have brought hither these men, which are neither plunders of temples, nor yet blasphemers of our god.

38 If indeed then Demetrius, and the craftsmen which are with him, have a charge against any man, the courts are being held, and there are proconsuls: let them charge one another.

39 But if ye seek diligently any thing concerning other matters, it shall be resolved in a lawful assembly.

40 For we are in danger to be called in question concerning this day's insurrection, there being no cause concerning which we may give an account of this riotous crowd."

41 And having said these things, he dismissed the assembly.

20 Now after the uproar was ceased, Paul comforted him the disciples, and saluted them, and departed ... to go into Macedonia.

2 And when he had gone over those parts, and had exorted them with many a word, he came into Greece,

3 And there having done three months. And a plot having been made against him by the Jews, as he was about to sail into Syria, his purpose was to return through Macedonia.

4 And there were accompanying him as far as Asia Sopater, son of Pyrrhus of Berea; and of the Thessalonians,

all with one voice . . . out. Lit. one voice came from (Gr. ek) all crying out.

about, &c. = as it were for (Gr. epi) two hours. Fig. Battologia. Ap. 6.

35 townelerk = recorder. Gr. grammateus. In all its other sixty-six occ. transl. scribe.

appeased = quieted. Gr. katastello. Only here and v. 36.


what man. The texts read, "who of men."


worshipper. Gr. neokoros. Lit. temple-sweeper. Only here. This very word occurs on coins of Ephesus.

great goddess Diana. The texts read "great Diana."

the image, &c. Gr. Diopetes. Only here. Lit. the fallen from Zeus. The lower part of the image in the shrine was a block of wood which was said to have fallen from the sky.

36 cannot be spoken against = are indisputable. Gr. anantirrheto. Only here. The adv. in 10. 29.

ye ought to = it is needful that ye should.


quiet = calmed or appeased, as in v. 33.

nothing. Gr. medeis.

rashly = rash, or headstrong. Gr. propetes. Only here and 2 Tim. 3. 4 (heady).


your goddess. The texts read "our god."

38 Wherefore if = If (Ap. 118. 2. a) indeed then.

matter = charge. Lit.


law is open = courts (Gr. agoraios). See note on 17. 5) are being held.

deputies = proconsuls. Gr. anthropatos. See note on 13. 7. Asia was a proconsular province, but there was only one proconsul. The town clerk was probably speaking generally.


enquire = seek diligently. Same word as in 12. 19; 13. 7.


lawful. Gr. ennomos, under laws. Only here and 1 Cor. 9. 21.

40 called in question. Same as "implead" (v. 38).

for = concerning, as in v. 8.

uproar. Gr. stasis, insurrection.

Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before were waiting for us in Troas. And we sailed away from Philippi after the passover, and came unto them to Troas in five days; where we spent seven days. And upon the first day of the Sabbath, when we were gathered together to eat a common meal, Paul preached unto them, being about to depart on the morrow; and was extending the word until midnight. And there were many lights in the upper chamber, where they were gathered together. And there was sitting in the window a certain young man by name Eutychus, sunk down by a deep sleep: and as Paul was for longer than usual preaching, he sunk down with sleep, and fell down from the third storey, and was taken up a corpse.

And Paul went down, and fell on him, and embraced him, saying, "Make no uproar; for his life is in him." When he therefore was come up again, and had broken the bread, and eaten [a common meal], and talked a solemn discourse for a long time, even till break of day, so he departed. And they brought the child alive, and were not moderately comforted. And we went before upon the ship, and sailed unto Assos, there being about to receive on board Paul: for so he arranged, being about himself to go travel by land. And when he met with us at Assos, we took him in, and came to Mitylene.

And we having sailed away arrived the following day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.
For Paul had **decided** to sail by Ephesus, in order that he **might not** **wear away the time** in Asia: for he was hurrying on, if it were possible for him, to be at Jerusalem the day of **Pentecost**.

And from **Miletus** he **having sent** to **Ephesus**, and **called** the **elders** of the **church**.

And when they were come to him, he said to them, “**Ye** **know**, from the first day **from which** I **came** into Asia, how I have been with you all the **time**,

**Serving** the Lord with all **humility of mind**, and with **tears**, and **trials**, which befell me **in the plots** of the Jews:

And how I **withheld** nothing of the things **profitable** unto you, **but** have shewed you, and have taught you **publicly**, and in **your houses**,

**Witnessing** both to Jews and Greeks, **repentance** toward God, and **faith** toward our Lord **Jesus Christ**.

And now, **behold**, I go **firmly resolved** unto Jerusalem, not **knowing** the things that shall **meet** me there:

**But only** that **THE Holy Spirit** **witnesseth to me in city by city**, saying that bonds and **tribulations** wait for me.

But I make of no **account these things**, **neither hold** I my life **precious** unto myself, so that I might **finish** my **course**, ... and the **ministry**, which I have received **from** the Lord **Jesus**, to ** testify** **the gospel** of the grace of God.

And now, **behold**, I know that ye all, among whom I have **passed through** **preaching** the kingdom ..., **shall** see my face no more.

Wherefore I am **witnessed to by you today**, that I am **clean** and free from **responsibility** of the blood of all men.

For I have not **shunned**, or **kept back not to declare unto** you all the **counsel** of God.

**Take heed therefore unto yourselves**, and to all **keep back**. **Hypostello**. Only here, v. 27. Gal. 2. 12. Heb. 10. 38. A medical word, used of withholding food from patients.

**nothing**. Gr. oudeis. **that was profitable** = of the things profitable. **publicly**. Gr. demosia. See note on v. 18.


**Save** = But only. Gr. idou. Ap. 132. I. v. **in every city**. Gr. kata polin. Cp. 15. 21. **joy**. All the texts omit "with joy".

**lying in wait** = plots, as in v. 3.

16 **decided** = decided. Gr. erinó. Ap. 122. 1. It was a question of taking a ship stopping at Ephesus or Miletus.

**sail by**. Gr. parapleo. Only here.

**in order that** = in order that he might.

**spend the time**. Gr. chronotribeo, wear away the time. Only here.

**hasted** = was hurrying on.

**Pentecost**. Cp. v. 7.

17 **Miletus**. A city of great importance, as its remains show. **sent** = having sent. Gr. pempo. Ap. 174. 1. **Ephesus**. The time taken in summoning the elders was much less than he would have had to spend there, besides which there was the danger of a renewal of the rioting.


**church**. See Ap. 186.

18 **unto** = to. **know**. Gr. episamai. Ap. 132. I. v. **that** = from (Gr. apo) which. **came**. Gr. epibaino. Only here, 21. 2. 6; 25. 1; 27. 2. Matt. 21. 5. Lit. to go upon.

**at all seasons** = all the time.


20: 17-38. **AT MILETUS.**

17. **Summons**.


22-25. His future.

26. 27. His faithfulness.

28. Charge.

29-31. The future of the Ephesians.

32-33. Paul's earnestness.


36-38. Leave-taking.

16 **determined** = decided. Gr. erinó. Ap. 122. 1. It was a question of taking a ship stopping at Ephesus or Miletus.

17 **Miletus**. A city of great importance, as its remains show.

18 **unto** = to.


20. 28
And when he had thus spoken, he kneeled down, and prayed with them all. And there was a great weeping of all, and having fallen upon Paul's neck, and kissed him, sorrowing most of all upon the word which he spake, that they were about to behold his face no more. And they accompanied him unto the ship.

And it came to pass, that after that we were withdrawn from them, and had sailed away, we came with a straightforward course unto Coos,
And the day following unto Rhodes, and from thence unto Patara:
2 And finding a ship sailing over unto Phenicia, we went aboard, and sailed away.
3 Now when we had sighted Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her cargo.
4 And having found the disciples, we tarried there seven days: who said to Paul through THE Holy Spirit, that he should not sail away to Jerusalem.
5 But it came to pass that when we had completed those days, we departed and went our way; all with wives and children, bringing us on our way, till we were out of the city: and having kneeled down on the shore, we prayed.
6 And when we had greeted one of another, we embarked on the same ship; and they returned to their own things again.
7 And when we had finished the voyage from Tyre, we came to Ptolémais, and saluted the brethren, and abode with them one day.
8 And the next day we that were about Paul 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.
9 And this one had four daughters, virgins, which did prophesy.
10 And as we tarried there many days, there came down from Judaea a certain prophet, by name Agabus.
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 Spirit, 'So will the Jews in Jerusalem bind the man that oweth this girdle, and will deliver him into the hands of the Gentiles.'"
12 And when we heard these things, both we, and the resident believers there, were beseeching him not to go up to Jerusalem.
13 Then Paul answered, "What are ye doing, weeping and to crush mine heart? for I hold myself in readiness not following."

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### PROPHETIC WARNING.

10 came down. Caesarea was 2,000 feet below the hill country of Judaea.

11 the Holy Ghost = the Holy Spirit.

12 they of that place = the residents, i.e. the believers

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to be bound only, but to die also at Jerusalem in behalf of the name of the Lord Jesus.”

14 And when he would not be persuaded, he ceased, saying, “The will of the Lord be done.”

15 And after those days we packed our carriages, and went up to Jerusalem.

16 There went with us certain also from the disciples of Caesarea, bringing ... one Mnason a Cypriote, an old disciple, with whom we should lodge.

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

18 And the day following Paul went in with us unto James; and all the elders came.

19 And when he had saluted them, he related one by one, each one of the things which God did among the Gentiles through his ministry.

20 And when they heard it, they were glorifying God, and said to him, “Thou seest, brother, how many myriads of Jews there are which have believed; and they are all Zealots [enthusiasts] of the law:

21 And they were instructed concerning thee, that thou teachest all the Jews which are among the Gentiles to apostasy from Moses [the law], telling them that they ought not to circumcise their children, neither to walk by the customs.

22 What is it therefore? they will certainly hear that thou art come.

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

24 They take, and purify thyself with them, and pay the expenses of the sacrifices upon them, that they shall shave their heads: and all shall know that those things, whereof they were instructed concerning thee, are nothing; but that thou thyself also walk according to religious observances, and keepest the law.

25 As concerning the Gentiles which believe, we wrote having decided.


believe = have believed. Ap. 150. 1. 1.

are = were. informed = instructed. See note on 18. 26.


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believe = have believed. Ap. 150. 1. 1.

are = were. informed = instructed. See note on 18. 26.
that they ... only. The texts omit. things offered, &c. = that which is offered, &c. Gr. eidololathous. See note on 15. 29.
26 next. Same as in 20. 15. Gr. echomai entered. Gr. eiseimi, as in v. 18.
temple. Gr. hieron. See note on Matt. 23. 16.
purification. Gr. hagnismos. Only here.

21: 27-40. DISTURBANCE AT JERUSALEM.
27 Riot. 28 Charge. 30 Paul Seized. 31, 32 Chief captain interposes. 33, 34 Inquiry as to charge. 35, 36 Violence of people. 37 Chief captain appealed to. 38, 39 Inquiry about Paul. 40 Silence of people.

27 almost = about to be.

stirred up = excited. Gr. suncheo. This form occ. only here. See note on 2. 6.
people = crowd. Gr. ochlos.
28 Men of Israel. See note on 1. 11; 2. 22.
This = This one, this fellow. man. Gr. anthropos. Ap. 123. 1
against. Gr. kata. Ap 104. v. 1
people. Gr. laos. See 2. 47.
this place: i.e. the Temple. further = moreover.
29 seen before. Gr. proorao. Only here and 2. 25.
city. It was in the city Trophimus was seen in Paul's company, and they came to the conclusion that when they saw Paul in the Temple, Trophimus must be there too.
an = the.
supposed = concluded. Gr. nomizo. See note on 14. 19. But the evidence was insufficient. Paul was too well informed not to be aware of the inscription which forbade the entry of any alien within the inner temple.

30 all the city = the whole city.
took. Gr. epilambanomai. See note on 9. 27.
forthwith = immediately.
31 went about = were seeking. Cp. John 7. 19; 20.
tidings = a report. Gr. phasis. Only here. came. Lit. went up, i.e. to the Castle of Antonia, which overlooked the Temple. chief captain. Gr. chiliarchos. The commander of 1,000 men. See note on John 18. 12.
was in an uproar = was in commotion. Gr. suncheo. See note on v. 27; 2. 6; 19. 29.
10. 33 soldiers, &c. From the garrison in Antonia, and in nine places in Acts. Here, 22. 25, 26; 23. 17, 23; 27. 6, 11, 43; 28. 16.
saw. Gr. eido
two chains: i.e. either hand chained to a soldier. See note on 12. 6.
34 cried = were crying out. Gr. booo, as in 17. 6. The texts read multitude. Same as people, v. 27. the certainty = the sure thing. for = on account of. Gr. dia. Ap. 104. v. 2

21. 25.
THE ACTS. ¶

... that they keep themselves from that which is offered to idols, and from blood, and from strangled, and from

26 Then took the ἑναὶ men, and the ἑξῆς next day 24 purifying himself with them ἐπειτέ entered into the ἡ ἁ ἱροσυνή, declaring the completion of the days of ἐπειτέ purification, until that the offering should be presented for each one of them.

27 And when the seven days were about to be ἔλημεν, the Jews which were of Asia, having seen him in the Ἱ ἱεροσυνή, excited all the crowd, and laid hands on him.

28 Crying out, Μενεὶ Ἰσραήλ, ἀναπεισένει: This fellow is the man, that teacheth all men every where against the ἅ Ἰωσαίων, and the law, and the Ἱ ἱεροσυνή: and moreover brought ἅ Ἰωσαίων Greeks also into the Ἱ ἱεροσυνή, and hath polluted this holy place. 29 (For they had seen before with him in the ἴ ἱππος Trophimus the Ephesian, whom they concluded that Paul had brought into the ἕ ἱεροσυνή.)

30 And the ἀ πόλις whole city was moved, and there was a running together of the people: and they laid hold of Paul, and were dragging him out of the ἕ ἱεροσυνή: and immediately the gates leading into the court of the women were shut.

31 And as they were seeking to kill him, a report went up to the castle unto the ἅ ἄρης chief captain of the cohort, that all Jerusalem was in commotion.

32 Who ἐσυγκοινώνησαν immediately took ἅ ἄρης soldiers and ἅ ἄρης centurions, and ἐλαύνοντο ran down upon them: and when they saw the chief captain and the soldiers, they ceased beating Paul.

33 Then the ἅ ἄρης chief captain having drawn near ἅ ἄρης laid hold of him, and commanded him to be bound with either hand chained to a soldier; and ἐσύμφωνον demanded he who was, and what he had done.

34 And some gave a shout one thing, some another, among the people: and when he could not 24 know the sure thing for the uproar, he commanded him to be carried into the barracks.

under penalty of death. It was on one of the pillars of the balustrade which separated the court of the women, where the Nazirite ceremonies were performed, from the inner sanctuary. The stone bearing this inscription was discovered by M. Clermont Ganneau in 1871. It is as follows: "No alien is to enter within the holy of holies, and in nine places in Acts. Here, 22. 25, 26; 23. 17. 23; 27. 6, 11, 43 ; 28. 16.

35. 36 Chief captain appealed to.
37 Chief captain appealed to.
38, 39 Inquiry about Paul.
40 Silence of people.

40 Silence of people.

The Companion Bible (Condensed): ACTS: Page: 1638 (64)
But he stirred up to sedition, and leddest out into the wilderness four thousand men that were murderers."  

But Paul said, "I am a man which am a Jew a Tarsian, a city of Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto thee?"

"Men, brethren, and fathers, hear ye my defence which I make now unto you." (And when they heard that he addressed them in the Hebrew dialect, they shewed silence the more: and he saith,) I am . . . a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and educated, according to the accuracy of the Hebrew dialect.

APPREHENSION AND IMPRISONMENT.

Paul and the Jews in Jerusalem. Two addresses.  

Paul and Felix.  

Paul and Festus.  

Paul and Agrippa.  

Journey to Rome.  

Paul and the Jews in Rome. Two addresses.

PAUL'S DEFENCE.

A zealous Jew.  

A chosen vessel.  

Revelation from the Lord.  

Revelation from the Lord.

Defence. Gr. apologia. Occ. eight times, here; 25, 16. 1 Cor. 9, 3. 2 Cor. 7, 11. Phil. 1, 7, 17. 2 Tim. 4, 16. 1 Pet. 3, 15. See the verb, 19, 33.


The Companion Bible (Condensed): ACTS: Page: 1639 (65)
law pertaining to the fathers, being a zealot in behalf of God, as ye all are this day. 4 And I persecuted this faith as far as death, binding and committing into prison both men and women. 5 As the high priest also doth bear me witness, and the whole presbytery of the elders: from whom also I received letters unto the Jewish rulers in Damascus, and was going unto Damascus, to bring them which were there also bound unto Jerusalem, in order that they might be punished. 6 And it came to pass, that, as I made my journey, and drew near to Damascus about noon, suddenly there was a light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me? 8 And I answered, Who art Thou, Lord? And He said unto me, I am Jesus the Nazarene, Whom thou persecutest. 9 And they that were with me beheld indeed the light ..., but they heard not the voice of Him That spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee concerning all things which are appointed for thee to do. 11 And when I could not see from the glory of that light, being led by the hand by them that were with me, I came into Damascus. 12 And a certain Ananias, a pious man according to the law, borne witness to all the Jews which dwelt there, 13 Came unto me, and stood, and said unto me, Brother Saul, look up! And the same hour I looked up upon him. 14 And he said, 'The God of our fathers hath appointed thee, to know His will, and see the Righteous One, and to hear His commands. 15 For thou shalt be a witness to Him unto all men of the things which thou hast seen and heard. 16 And now why tardiest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Righteous One.'

October 16, 2023
22. 17. THE ACTS.  

22. 30

17 And it came to pass, that, when I \textit{returned} to Jerusalem, even while I \textit{was praying} in the \textit{temple}, I was in a \textit{trance}; 
18 And saw Him \textit{[and heard Him] saying unto me, ‘Make haste, and get thee \textit{with speed} out of Jerusalem: for they will not \textit{receive thy testimony concerning Me.’}  
19 And I said, ‘Lord, \textit{they themselves} know that I \textit{was imprisoning} and \textit{was beating} synagoga by synagoga \textit{them that believed on Thee:}  
20 And when the blood of \textit{Steven Thy witness was being poured out}, I also was standing by, and \textit{approving}, ..., and \textit{was guarding} the \textit{garments} of them that \textit{he} slew him.  
21 And He said unto me, ‘Depart: for I \textit{will send} thee far hence unto the \textit{nations.’}  
22 And they \textit{were listening to him} unto this \textit{word}, and then \textit{he} lifted up their voices, and said, \textit{“Away with such a fellow from the \textit{earth:} for it is not \textit{fit} that he should live.”}  
23 And as they \textit{were crying out}, and \textit{he} cast off \textit{their outer garments}, and \textit{were throwing} dust into the air, 
24 The \textit{chief captain} commanded him to be brought into the \textit{barracks}, and bade that he should be \textit{examined} by \textit{scourging}; \textit{that} he might know \textit{on account of what cause} they \textit{were shouting} \textit{so at him}.  
25 And as they \textit{tied him up} with \textit{straps}, Paul said unto the \textit{centurion} that stood by, \textit{“Is it lawful for you to \textit{scourge} a man that is a Roman, and \textit{without investigation}?}”  
26 When the \textit{centurion} heard that, \textit{he} went and \textit{told} the chief captain, saying, ... \textit{“what art thou about to do?” for this man is a Roman.”}  
27 Then the \textit{chief captain} came, and said unto him, “Tell me, art thou a Roman?” He said, “Yea.”  
28 And the \textit{chief captain} \textit{answered}, “With a great \textit{sum} obtained I this \textit{citizenship.”} And Paul said, “But I was \textit{even born so.”}  
29 Then \textit{forthwith} they \textit{withdrew} from him which \textit{were about to examine} him: and the \textit{chief captain} also was afraid, after he knew that he was a Roman, and because he had bound him.  
30 But on the morrow, \textit{wishing to know the sure thing wherefore he was accused}.

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<td>22 gave him audience</td>
<td>\textit{were listening} to him. As in v. 7, the verb followed by the gen. case shows that they followed what he was saying.</td>
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<td>word</td>
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<td>lifted up, &amp;c.</td>
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<td>Away</td>
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<td>fit</td>
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<td>23 cried out</td>
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22. 30.

THE ACTS.

23. 11

of the Jews, he loosed him ..., and commanded the chief priests and all their Sanhedrin to come together, and brought Paul down, and set him before them.

23 And Paul, gazing intently upon the Sanhedrin, said, “Men and brethren, I have lived as a citizen in all good conscience to God until this day.”

2 And the high priest Ananias [son of Nedeaeus] commanded them that stood by him to smite his mouth. 3 Then said Paul unto him, “God is about to smite thee, thou whitewashed wall: for sittest thou judging me according to the law, and commandest me to be smitten acting against the law?”

4 And they that stood by said, “Abuse thou God’s high priest?” 5 Then said Paul, “I knew not, brethren, that he was ... high priest: for it is written, ‘Thou shalt not speak evil of the ruler of thy people.’”

6 Now when Paul got to know that the one part were Sadducees, and the other Pharisees, he cried out in the council, “Men and brethren, I am a Pharisee, the son of a Pharisee: concerning a resurrection hope of the dead I am judged.”

7 And when he had spoken this, there arose a dispute of the Pharisees and the Sadducees: and the multitude was divided.

8 For ... Sadducees say that there is no resurrection, neither angel, nor spirit beings: but ... Pharisees confess both.

9 And there arose a great tumult: and the scribes that were of the Pharisees’ part arose, and were earnestly contending, saying, “We find nothing evil in this man: but if a spirit or an angel spoke to him,” “let us not fight against God.”

10 And when there arose a great dispute, the chief captain, fearing lest Paul should have been torn asunder by them, commanded the army to go down, and to take him by force out of the midst of them, and to bring him into the barracks.

11 And the night following the Lord stood by him,
and said, "Take courage, ...: for as thou hast earnestly testified concerning Me in Jerusalem, so must thou bear witness at Rome also."

12 And when it was day ..., the Jews having made a coalition, of the two sects, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, "We have bound ourselves under a great curse, to taste nothing until we have slain Paul."

15 Now therefore ye with the Sanhedrin signify to the chief captain that he bring him down unto you to morrow, as being about to inquire the things concerning him more accurately: and we, before he come near, are ready to kill him."

16 And when Paul's sister's son heard of their murderous plot, he having come in upon them and entered into the barracks, and reported it to Paul.

17 Then Paul called one of the centurions unto him, and said, "Bring this young man unto the chief captain: for he hath a certain thing to tell him."

18 He therefore indeed having taken him, to the chief captain, and said, "Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath a certain thing to speak to thee."

19 Then the chief captain laid hold of him by the hand, and having withdrawn privately, and enquired of him, "What is that thou hast to report to me?"

20 And he said, "The Jews agreed to ask thee that thou wouldest bring down Paul to morrow to the Sanhedrin, as though they would ask something of him more accurately."

21 But do not thou be persuaded by them: for there murderous plot for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, waiting for the promise from thee."

22 The chief captain indeed then sent the young man away, and commanded him, "Tell no man that thou hast shewed these things to thee."

23 And having called unto him certain two centurions,
23. 23.

he said, “Make ready two hundred soldiers to go as far as Caesarea, and horsemen seventy, and light armed troops two hundred, from the third hour of the night;

And provide them beasts, in order that they may set Paul on, and keep him safe and bring him unto Felix the governor.”

25 Having written a letter having this form:

26 “Claudius Lysias unto the Excellency governor Felix sendeth greeting.

27 This man having been seized by the Jews, and on the point of being killed by them: I having come with an army, I delivered him, having learnt that he was a Roman.

28 And wishing to know the cause on account of which they were accusing him, I brought him forth into their council:

29 Whom I found to be accused concerning questions of their law, but as having no accusation worthy of death or of bonds.

30 And when a plot was revealed to me as about to be laid against the man ..., I sent immediately to thee, having commanded to his accusers also to say before thee what they had against him. ...

31 So then the soldiers, according to that which was commanded them, took Paul, and brought him through night to Antipatris.

32 On the morrow they permitted the horsemen to go with him, and returned to the castle:

33 Who, when having entered into Caesarea, and delivered the letter to the governor, presented Paul also to him.

34 And when he had read it, he questioned of what province he was. And when he learnt by enquiry that he was from Cilicia;

35 “I will hear thee fully,” said he, “when thine accusers also shall have come.” And he commanded him to be guarded in Herod's guard room, attached to Herod's palace.
24. 1

And after five days [Gr. peri 5] Ananias the high priest came down with certain elders, and with a certain advocate named Tertullus, who with the Jews as well as their spokesman [Gr. stoicheioi] informed the [Gr. presbuteroi] governor [Gr. archon] against Paul.

And when he was called forth, Tertullus began to [Gr. katekon] accuse him, saying, "Obtaining as we do through the much peace, and that reforms are done to this nation by thy foresight.

We receive it in every case, and everywhere, most excellent [Gr. katothima] Felix, with all thankfulness.

But, in order that I not for more time hinder thee, I appeal to [Gr. enkomai] to hear us in thy gentleness concisely.

For we have found this man a plague fellow, and stirring up uprisings among all the Jews throughout the world, and a ringleader of the heresy of the Nazarenes:

Who ... attempted to pollute the temple [also]: whom we seized also, and would have purposed to judge according to our law.

But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

Having commanded his accusers to come unto thee: by having examined of whom thyself wilt be able to know fully concerning all these things, whereof we accuse thee.

And the Jews also agreed, affirming that these things were so.

And Paul, after the governor having nodded unto him to speak, answered, "Knowing as I do have knowledge that thou hast been of many years a judge to this nation, I do of good cheer answer in regard to the things concerning myself:

Because that thou canst recognize,


Nazarenes. Cp. 6. 14. Only here is the term applied to believers. The Jews would not call them Christians (11. 26), as that was derived from the word for Messiah; so Tertullus was instructed to call them Nazarenes. Cp. 22. 8.

Same as "assayed" (16. 7).

profane = pollute. Gr. beheloo. See note on Matt. 12. 5, the only other occ. temple. Gr. hieron.

and would have, &c. These words and vv. 7 and 8, as far as "unto thee", are omitted by the texts, but not by the Syriac. Dean Alford puts the words in brackets and declares himself at a loss to decide respecting them, it being inexplicable that Tertullus should have ended so abruptly.


sent Paul to Caesarea to escape the plot. Hence the bitterness of the Jews against him.

accusers. Gr. kategoroi.

mayest = wilt be able to.

9 assented = agreed. Gr. suntheteni. See note on 23. 20.


Forasmuch as, &c. = Knowing (as I do).

many years. About seven; i.e. since A.D. 52.

judge. See note on 18. 15.

the more cheerfully. Gr. euthumemon. Only here. The texts read the adverb euethumos. Cp. 27. 22, 36.

the things concerning (Gr. peri). Ap. 104. xiii. 1.

mayest = canst.


24. 11-21 [For Structure see next page].
that there are not more than twelve days from which I went up unto Jerusalem to worship.

12 And they neither found me in the temple reasoning with any one, or making up a seditious gathering of the multitude, neither in the synagogues, nor throughout the city:

13 Neither can they demonstrate the things concerning which they now accuse me.

14 But this I confess to thee, that according to the faith of the believers which they call sect, so worship I the God of my fathers, believing all things which have been written according to the law and in the prophets:

15 Having hope toward God, which they themselves also look for, that there shall be a resurrection of the dead, both of righteous and unrighteous.

16 And in this do I practice as an art myself, to have always a conscience without stumbling toward God, and toward men.

17 Now after more years I came to bring alms to my nation, and offerings.

18 In which [while engaged in the offerings] certain Jews from Asia found me purified in the temple, not with crowd, nor with uproar.

19 Who ought to have been here before thee, and accuse, if they had ought against me.

20 Or else let these same here say, ... they have found what wrong doing in me, while I stood before the Sanhedrin.

21 Except it be in regard to this one utterance, that I cried standing among them, 'Concerning the resurrection of the dead I am judged before you this day.' ”

22 Now Felix, having heard these things, knowing accurately of that faith of the believers, he deferred them, and said, “When Lysias the chief captain shall come down, I will investigate thoroughly the things referring to you.”

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23 And he commanded the centurion to keep him, and to let him have relaxation, and that he should forbid no one of his own people to serve or come to him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith with regard to Christ Jesus.

25 And as he argued concerning righteousness, self control, and judgment to come, Felix having become terrorized answered, "Go thy way for the present; when I have a season, I will call for thee."

26 He hoped also that money would have been given ... by Paul, ... wherefore also he sent for him frequently also, and was communing with him.

27 But a space of two years having been fulfilled Felix received Porcius Festus as successor: and Felix, wishing to lay up with the Jews a favour, left Paul bound

25 Now when Festus was come to the province, after three days he ascended from Caesarea unto Jerusalem.

2 Then the chief priests and the first of the Jews informed him against Paul, and were beseeching him,

3 Asking favour against him, that he would send for him to Jerusalem, making a plot along the way to kill him.

4 But Festus answered, that Paul should be kept in Caesarea, and that he himself would depart in speed thither.

5 "Let them therefore," said he, "which among you are able, go down with me, and if there be anything in the man amiss, accuse him."
6 And when he had spent time among them not more than eight or ten days, he went down unto Caesarea; and on the morrow sitting upon the judgment seat commanded Paul to be brought forth.

7 And when he was come, the Jews which had come down from Jerusalem stood round about, bringing against him many and grievous charges against Paul, which they were not able to prove.

8 While Paul answered for himself, Neither against the law of the Jews, neither against the temple, neither against Caesar, did I transgress any thing.

9 But Festus, purposing to gain favour with the Jews, answered Paul, and said, Art thou willing to go up to Jerusalem, and there be judged concerning these things before me?

10 Then said Paul, I am standing before Caesar's judgment seat, where I ought to be judged: the Jews I wronged in nothing, as thou also better than others knowest thoroughly.

11 If then indeed I am doing wrong, or have committed any thing worthy of death, I beg off not to die: but if there be nothing of these things whereof these accuse me, no man can grant me to them. I call upon and invoke Caesar.

12 Then Festus, when he had conferred with the chief officers of the government, answered, Hast thou appealed unto Caesar? before Caesar shalt thou go.

13 Now certain days having passed by king Agrippa and Bernice. 

appeal unto = call upon, invoke. Gr. epikalemai. See 2. 21. Caesar: i.e. the Emperor before whose tribunal every Roman citizen was entitled to appear. Paul, seeing the desire of Festus to hand him over to the Jews, was constrained to exercise this right. Cp. 16. 37; 22. 25. 


unto = before. Gr. epi. Ap. 104. ix. 3. One can detect atone of resentment, since Paul's appeal had baffled the desire of Festus to gain favour with the Jews.

6 tarried. Gr. diatithro. See 12. 19. more, &c. The texts read, "not (Gr. ou) more than eight or ten". the next day = on the morrow. on = upon. Gr. epi. Ap. 104. ix. 1. judgment seat. Gr. bema. See John 19. 13. brought = brought forth, as in w. 17, 23.

7 came = had come. stood round about. Gr. peristimi. Only here; John 11. 42. 2 Tim. 2. 16. Tit. 3. 9. and laid, &c. The texts read, "bearing against him". complaints = charges. Gr. aitigma. Only here. could = were . . able to. See 15. 10. prove. Gr. apodeiktumi. See 2. 22.


he. The texts read "Paul". Neither. Gr. oudeis.

to do the Jews a pleasure = to gain favour with the Jews, as in 24. 27. Wilt thou = Art thou willing to. Gr. thelo, as above. judged. Gr. krino. Ap. 122. 1. of = concerning. Gr. peri.

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 Came unto Caesarea to pay his respects to Festus.

 And when they had tarried there many days, Festus set forth the things about Paul unto the king, saying, "There is a certain man left a prisoner under Felix:"

 Concerning whom, when I was come to Jerusalem, the chief priests and the elders of the Jews informed me, asking for condemnation against him.

 Unto whom I answered, 'It is not a custom of the Romans to deliver any man, before that he which is accused have the accusers face to face, and should receive opportunity of defence for himself concerning the charge.'

 Therefore, when they were come hither, having made no delay, the next day I sat on the judgment seat, and commanded the man to be brought forth.

 Concerning whom when the accusers stood up, they were bringing forth not even one charge of such things as I supposed:

 But had certain disputations against him concerning their own religion, and concerning a certain Jesus, Which was dead, Whom Paul was affirming to be alive.

 And I, being at a loss for the enquiry concerning these things, I said if he would be willing to go to Jerusalem, and there be judged concerning these matters.

 But when Paul had appealed to be kept unto the examination of a Roman Emperor, I commanded him to be reserved till I might send him unto Caesare.

 Then Agrippa said unto Festus, "I also was wishing to hear the man myself." "To morrow," said he, "thou shalt hear him."

 Therefore on the morrow, when Agrippa was come, and Bernice, with great fantasy, and was entered into the place of hearing, with the chief captains, and men who were of eminence of the city, at Festus' commandment Paul was brought forth.

 And Festus said, "King Agrippa, and all men which are here present with us, ye behold this man, concerning whom all the multitude of the Jews complained to me, both in Jerusalem, and also here, crying out that he ought not to live any longer.

salute. As vassal of Rome, to pay his respects to the procurator, Rome's representative.

 had been = had tarried, as in v. 6.
declared = set forth. Gr. anathemati. Only here and Gal. 2. 2.

 Paul's cause. Lit. the things about (Gr. kata. Ap. 104. x. 2) Paul.
in bonds = a prisoner. Gr. desmios, always rendered "prisoner" save here and Heb. 13. 3.


 was = was come.


 judgment. Gr. dikaios. Ap. 177. 4. The texts read kata dikaios (condemnation), a word found nowhere else in NT.


 the manner = a custom.
to die = unto (Gr. eis) destruction (Gr. apoleia). Cp. 8. 20. But the texts omit.

 accusers. See note on 23. 30.

 face to face. Gr. kata (Ap. 104. x. 2) proprosop. have licence = should receive opportunity (lit. place).
to answer, &c. = of defence. Gr. apologia, as in 22. 1.


 crime laid against him = charge. Gr. enklemma, aa in 23. 29.

 without any delay = having made no (Gr. medeis) delay (Gr. anabole). Only here. Cp. 24. 22.

 on the morrow = the next (day). Gr. hexes. See 21. 1.

 Against = Concerning. Gr. peri, as in vv. 9, 15, 16, 19, 20, 24, 26.
brought = were bringing. Gr. epipho. See 19. 12. But the texts read phero, same as in v. 7.

 none. Gr. oudeis.

 accusation = charge. Gr. atia, the common word for cause, or charge.
supposed. See 13. 25.

 questions. Gr. zethma. See 15. 2.


 superstition = religion. Gr. deisidaimonia. Cp. 17. 22. Festus would not say "superstition" in speaking to Agrippa, who was himself of the Jews' religion.

 one = a certain, as above, v. 14.

 Jesus. Ap. 98. X.

 affirmed = was affirming. Gr. phasko. See 24. 9.

 because, &c. Lit. 1, being at a loss (Gr. aporeomai). Only here; John 13. 22. 2 Cor. 4. 8. Gal. 4. 20.

 of such manner of questions. Lit. for (Gr. eis) the enquiry (Gr. zetesis).

 Only here; John 3. 25. 1 Tim. 1. 4; 6. 4. 2 Tim. 2. 23. Tit. 8. 9. Cp. v. 19.

 concerning (Gr. peri) these things. asked = said.


 would = would be willing (Gr. bouleomai. Ap. 102. 3) to.

 reserved = kept. Gr. tereo.


 Augustus. Gr. Sebastos. The Gr. word means "venerable," the same as the Lat. augustus, a title first used by Octavianus, the adopted son of Julius Caesar, and his successor, and by the Emperors succeeding. Cp. the title "Ahasuerus." Ap. 57.


 which are here present with. Gr. sumpareimi. Only here. principal men = men who were of eminence (Gr. kat' (Ap. 104. x. 2) exochen. Exoche occ. only here).

 this man = this (one). multitude. Gr. plethos. See 2. 6.

 camp, and his successor, and by the Emperors succeeding. Cp. the title "Ahasuerus." Ap. 57. kept. Same as "reserved".

 22 would also = I also was wishing to (Ap. 102. 3).

 22 place of hearing. Gr. akroterion. chief captains. Gr. chilariachos.

 24 which are here present with. Gr. sumpareimi. Only here. principal men = men who were of eminence (Gr. kat' (Ap. 104. x. 2) exochen. Exoche occ. only here).

25 But when I perceived that he had done nothing worthy of death, and that he himself had appealed to 26 a Roman Emperor, I decided to send him. 26 Concerning whom I have not any sure thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, examination having taken place, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a prisoner, and not to signify the charges also laid against him."

26 Then Agrippa said unto Paul, "It is permitted thee to speak in behalf of thyself." Then Paul stretched forth the hand, and was making his defence:

2 "I reckon myself blessed, king Agrippa, because I am about to answer for myself this day before thee concerning all the things whereof I am accused by the Jews:

3 Especially thou being an expert in all customs and questions which are according to the Jews: wherefore I need thee to hear me patiently.

4 My manner of life from my youth, which was from the beginning among mine own nation in Jerusalem, understand all ... Jews;

5 Knowing me before from the beginning, if they be willing to testify, that according to the strictest party of our form of worship I lived a Pharisee.

6 And now I stand and am judged upon the ground of the hope of the promise made by God unto our fathers:

7 Unto which promise our twelve tribes, in intensity serving God day and night, hope to arrive. On account of which hope, ... I am accused by the Jews, O king.

8 Why is it judged a thing incredible with you, if God raises dead persons?

Which knew me = Knowing me before. Gr. proginosko. Ap. 132. i. iv.

beseech.

most straitest = strictest, or most precise. Gr. akribestatos. Cp. the adverb akribos and the comparative adj.
sect. Gr. hairesis. See 5. 17.
relation = form of worship. Gr. theoseleia. Only here, Col. 2. 18, Kas. 1. 26. 27. Herodotus uses the word of the ceremonies of the Egyptian priests. Used also in the Pappus.

Gr. dodekaphulon. Only here. This single word to denote the whole twelve tribes shows that Paul regarded them as one. To him there were no "lost" tribes as fondly imagined to-day.


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9 I therefore indeed thought with myself, that it ought to do many things contrary unto the name of Jesus the Nazarene.

10 Which thing I did also in Jerusalem: and many of the people of Nazareth did I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them.

11 And punishing them throughout every synagogue, I was compelling them to blaspheme; and being exceedingly maddened against them, I persecuted them even unto foreign cities.

12 In which circumstances as I was going unto Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light shining round about me, and them which journeyed with me. And when we were all fallen down to the earth, I heard a voice saying unto me, … I will appear unto thee;  

14 Delivering thee from the people, and from the Gentiles, unto whom I send thee,  

15 To open their eyes, that they may turn from darkness unto light, and from the authority of Satan unto God, that they may receive forgiveness of sins, and a part among the sanctified by faith that is towards Me.

19 Whereupon, O king Agrippa, I was emphatically obedient to the heavenly vision:
20 But "proclaimed to them of Damascus first, and to them of Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works worthy of repentance.

21 For these causes the Jews arrested me in the temple, and were attempting to kill me.

22 Having therefore obtained help from God, I stand until this day, testifying both to small and great, saying nothing except the things which the prophets and Moses spoke should come:

23 If the Messiah is destined to suffer, and that He should be the first by a resurrection of the dead, and should proclaim light unto the people, and to the Gentiles."

24 And as he thus spake for himself, Festus said with a loud voice, "Paul, thou art mad; much learning doth turn thee to madness."

25 But he said, "I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knew concerning these things, before whom I speak using boldness also: for I am persuaded that none of these things has escaped his notice; for this thing was not done in a corner.

27 King Agrippa, "believest thou the prophets? I know that thou believest."

28 Then Agrippa said unto Paul, "To put it briefly, thou art persuading me to become a Christian."

29 And Paul said, "I could wish to God, that not only thou, but all also that hear me this day, were both in little and in great such as I am, except these bonds."

30 ... The king rose up,
and the "governor, and Bernice, and they that sat with them: 31 And when they were "gone aside, they talked to one another, saying, "This man doeth "nothing worthy of death or of bonds." 32 Then said Agrippa unto Festus, "This man could have been "set at liberty, if he had not "appealed unto Caesar."

27 And as it was decided that we should "sail into Italy, they were delivering Paul and "certain other "prisoners to a centurion of an Augustan cohort, by name Julius.

2 And having embarked upon a ship of "Aframytium, the ship "launched, being about to sail to the places against Asia; one "Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the "next day we landed at "Sidon. And Julius kindly using Paul, permitted him liberty to go unto his friends to obtain their care.

4 And when we had "launched from thence, we "sailed under Cyprus, "because the winds were contrary.

5 And when we had "sailed across the sea which is along Cilicia and Pamphylia, we "came down unto Myrra, a city of Lycia.

6 And there the "centurion found a "ship of "Alexandria "sailing into Italy; and he caused us to embark into it.

7 And sailing slowly in many long days, and were come with difficulty over

2 entering into = having embarked upon. Gr. epibaino. See 20. 18.

Aframytium. A city in Mysia, in the province of Asia, at the head of the gulf of that name.

meaning = being about. According to the texts this does not refer to "we" but to the ship. It was on the return voyage to Aframytium by the coasts of Asia.


prisoners. Gr. desmotes. Only here and v. 42. The usual word is desmios. See 25. 14 unto = to.

one, &c. = a centurion of an Augustan cohort, by name Julius.


Aristarchus. Gr. Sebastos. Cpt. 25. 21, 25. More than one legion is said to have borne the name.

band = cohort Gr. speira. See Matt. 27. 27.

27: 1-28: 16. JOURNEY TO ROME.


4-41. Voyage and tempest.

42. 43. Julius saves Paul.

44. All escape to land.

1 when = as.
sail. Gr. apopileo. See 13. 4.

prisoners. Gr. desmotes. Only here and v. 42. The usual word is desmios. See 25. 14 unto = to.

one, &c. = a centurion of an Augustan cohort, by name Julius.


Augustus'. Gr. Sebastos. Cpt. 25. 21, 25. More than one legion is said to have borne the name.

band = cohort Gr. speira. See Matt. 27. 27.

27: 1-44. CAESAREA TO MELITA.


4-41. Voyage and tempest.

42. 43. Julius saves Paul.

44. All escape to land.

1 when = as.
sail. Gr. apopileo. See 13. 4.

prisoners. Gr. desmotes. Only here and v. 42. The usual word is desmios. See 25. 14 unto = to.

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Aristarchus. Gr. Sebastos. Cpt. 25. 21, 25. More than one legion is said to have borne the name.

band = cohort Gr. speira. See Matt. 27. 27.

27: 4-41. VOYAGE AND TEMPEST.

4-8. Sidon to Fair Havens.


27-29. Drawing near to land.


32. The boat abandoned.


39-41. The ship aground.

4 sailed under: i.e. under the lee (of Cyprus). Gr. hopopileo. Only here and v. 7.

5 sailed over = sailed across. Gr. diapleo. Only here.

came = came down, or landed, as in 18. 22.

6 centurion. Gr. hekatontarches. See 21. 32.

bound for Italy. See v. 38.

therein = into (Gr. eis) it.

7 when, &c. = sailing slowly. Gr. bradupileo. Only here. After leaving the lee of Cyprus, the wind, hitherto astern, would now be on their port bow, and as ancient ships had not the same facility in tacking as modern ones, they could not sail as "near to the wind", not nearer than seven points, it is believed. But illustrations on coins, &c, show that the ancients understood quite well to arrange their sails so as to "beat to windward".

many = in (Gr. en) many (Gr. hikanos, as 14. 3, "long").

14. 18. Rom. 5. 7. 1 Pet. 4. 18.

14. 18. Rom. 5. 7. 1 Pet. 4. 18.
against Cnidus, the wind not permitting us, we sailed under Crete, over against Salmine;
8 And, having difficulty weathering the point and passing it, came unto a place which is called Fair Havens; nigh whereunto was the city of Lasea.
9 Now when much time was passed, and when sailing was already dangerous, because the fast [about Oct. 1] was already past, Paul admonished them,
10 And said unto them, "Sirs, I perceive that this voyage is about to be with injury and much loss, not only of the cargo and ship, but of our lives also."
11 But the centurion believed the steersman and the ship owner, more than those things which were said by Paul.
12 And because the haven was not well situated for wintering, the more part gave their decision to launch thence also, if at least they might attain unto Phenice, and there to winter; which is an haven of Crete, looking down the south west wind and north west wind.
13 And when the south wind blew softly, supposing that they had obtained their purpose, weighed anchor thence, they pass near Crete.
14 But after not much time there beat down from Crete a typhonic wind, called Euroclydon.
15 And when the ship was violently seized, and could not face the wind, giving her up, we were borne along.
16 And having run under the lee of a certain island which is called Claudia, with difficulty were we strong to become masters of the skiff:
17 Which when they had weighed anchor, they used ropes, undergirding the ship; and, fearing lest they should fall into the quicksands, having lowered the gear, and so were borne along.\[blew, i.e. north-east and south-east, as in R. V.\]

**Purpose.** See 11. 23. **loosing.** Gr.airo, to raise. Here it means to weigh anchor.

**close.** Gr. asson. Comp. of anchi, near. Only here.

**arose against it.** = beat down from it (i.e. Crete). intrinsitively. **against = down.** Gr. kata. Ap. 104 x. 1.

**Euroclydon.** The texts (not the Syriac) read Eurakulon, which means north-east wind. But if so, it would hardly have been introduced by the words "which is called". It was evidently a hurricane, not uncommon in those waters, and called "Euroclydon" locally and by the sailors.

**15 caught.** Gr. sunarpazo. See 6. 12.

**we let her drive.** Lit. giving her up (Gr. epididomi) we were driven (borne along, pass, of Gr. phere). The A.V. rendering is the exact nautical expression.

**16 running under = having run under the lee of.** Gr. hapotecho. Only here.

**Clauda.** Claudia (some texts, Cauda) was due south of Phenice. (Gr. ischuo. See 15. 10.)

**17 taken up.** Gr. airo. See v. 13. **used.** Gr. chraomai. See v. 3.

**undergirding.** Gr. hapozdmonumi. Only here. The process of passing a cable or chain round a ship to prevent her going to pieces is called "frapping".


**quicksands.** Gr. suris. Only here. There are two gulfs on the north coast of Africa, full of shoals and sandbanks, called Syrtis Major and Syrtis Minor. It may be the former of these, now Sidra, into which they were afraid of being driven.

**strake.** Gr. chalao. See Luke 5. 4.  **sail.** Gr. skeuos. The great yard to which the sail was attached. Occ. twenty-three times.

**8. 7** running under the lee of. Gr. sunarpazo. Only here.

**9 spoke = is about to.** Gr. paranecho. Only here and v. 13. They had difficulty in weathering the point.

**10. 9** It was evidently a hurricane. Gr. Euroclydon intransitively. arose against it = down. Gr. Eurakulon, which means north-north-east wind. But if so, it would hardly have been introduced by the words "which is called". It was evidently a hurricane, not uncommon in those waters, and called "Euroclydon" locally and by the sailors.

**11. 2** But not long after = down. Gr. kata. south west = south-west wind. Gr. phortos. Only here.

**12. 5** But not commodious = not well situated. Gr. aneuethos. Only here.

**to winter in = for (Gr. pros) wintering (Gr. paracheimasia) Here only.**

**advised = gave their decision.** Gr. boule. Ap. 102. 4.

**depart.** Same as "launch", v. 2.

**by any means = at least.**

**attain.** Gr. katantao. See 16. 1.

**winter.** Gr. paracheimasia. Only here, 28. 11. 1 Cor. 16. 6. Tit. 3. 12.


**toward = down.** Gr. kata. south west = south-west wind. Gr. lipsi. Only here.

**north west = north-west wind. Gr. choros. Only here.**

The meaning is that the harbour looked in the same direction as that in which these winds blew, i.e. north-east and south-east, as in R. V.
And we being exceedingly tossed with a tempest, the next day they began to cast out the cargo;

And the third day they cast out with our own hands the yard, sail, and all the furnishings of the ship.

And when neither sun nor stars for many days shone, and no small tempest rested upon us, all hope that we should be saved was then taken away.

But after much fasting having taken place Paul stood forth in the midst of them, and said, “Sirs, ye ought to have listened unto me, and not have sailed away from Crete, and to have gotten this hurt and damage.

And as to the present I exhort you to cheer up: for there shall be no casting away of a life out of you, except of the ship.

For there stood by me this night an angel of God, Whose I am, and Whom I serve.

Saying, ‘Fear not, Paul; thou must stand before Caesar: and, See, God hath granted thee all them that sail with thee.’

Wherefore, sirs, cheer up: for I have faith in God, that it shall be thus according to the manner in which it was spoken to me.

But we must fall upon a certain island.”

But when the fourteenth night was come, as we were carried hither and thither in the Adria, about midnight the seamen were supposing that some country was drawing near to them;

And having sounded, they found it twenty fathoms: and having proceeded a little further, they sounded again, and found it fifteen fathoms [about 90 feet].

Then fearing lest perchance we should have fallen off course into rough places, they cast four anchors out of the stern, and were praying that the day would come.

And as the seamen were seeking to flee out of the ship, and had let down the skiff into the sea, by pretence as being about to cast anchors out of the bows,

Paul said to the centurion and to the soldiers, “If not these stay in the ship, ye are not able to be saved.”

Mark 11. 16. Then "to differ", as in the other oec. Matt. 6. 26; 10. 31; 12. 30

Adria was the Adria. In Paul's day this term included the part of the Mediterranean lying south of Italy, east of Sicily, and west of Greece. Josephus was on board a ship which foundered in the Adriatic Sea and was picked up by a ship of Cyrene, which landed him at Puteoli (Life, § 3).


to put, or stand, apart. Only here, and Luke 22. 59 (lit. one hour having intervened); 24. 51 (was parted).

lest = lest perchance. The texts read kata. Gr. 104. x. 2.

upon. The texts read kata. Gr. 104. x. 2.


foreship = bows or prow. Gr. prora. Only here and v. 41.


Then the soldiers cut off the ropes of the skiff, and let her fall off.

And while the day was coming on, Paul was entreat- ing them all to take food, saying, “This day is the fourteenth day that ye have watched and waited in fear, ye continue without food, having taken nothing.

Wherefore I beseech you to take some food: for this is for your salvation: for a hair of no one of you shall perish from his head.”

And having said these things, and taken bread, he gave thanks to God in presence of them all: and when he had broken it, he began to eat.

Then were they all of good cheer, and they also took some food.

And we were all the souls in the ship two hundred thrercose and sixteen. And we were all the souls in the ship two hundred thrercose and sixteen.

And Having been satisfied with food, they lightened the ship, casting out the wheat into the sea.

And when it was day, they recognized not the land: but they perceived a certain bay with a beach, into which they planned, if they might be able, to thrust in the ship.

And when they had taken up the anchors, they let the anchors into the sea, and loosed the lashings of the rudders, and hoisted up the foresail to the wind, and were holding on for shore.

But falling into a place where a sand bank had formed by opposing currents, they ran the ship aground; and the foreship indeed having stuck fast remained unmoveable, but the stern began to break up by the violence of the waves.

And the soldiers’ purpose was in order that they might kill the prisoners, lest any... having swum out, and make good his escape.

But the centurion, purposing to save Paul, hindered them from their purpose; and commanded that they which were able to swim should first cast themselves overboard, should go forth upon land:

Ropes. Gr. schoinion. Only here and John 2.15 (cords).

Besought = was entreating. Gr. parakaleo. Ap. 134.16.

Take. Gr. meta lambano. See 2. 46.

Meat = food, or nourishment. Gr. trophe.

This day, &c. Lit. Tarrying (or waiting) to-day, the fourteenth day.


And continued = ye continue. Gr. diateleo. Only here.


There shall not, &c. Lit. a hair of no one (Gr. oudeis) of you shall fall from his head.


Broken. Gr. kia. See 2. 46.


In all... two hundred, &c. Lit. all the souls two hundred thrercose and sixteen.

Souls. Gr. psyche. Ap. 110. II. Cp. vv. 10, 22. Josephus says in the ship in which he was wrecked there were 600, of whom only eighty were saved.

Cp. v. 22.

Having been satisfied (Gr. korennumi. Only here and 1 Cor. 4.8) with food (Gr. trope, as in v. 33).

Lightened. Gr. kouphizo. Only here.

And cast out = casting out. Wheat. Gr. sitos.


Shore = beach. The. Omit.

Were minded = took counsel or planned. Gr. boulbo. Were minded = took counsel or planned. Gr. boulbo.

It was possible = they might be able.

Thrust in. Gr. exetho. Only here and 7. 45.

Taken up. Gr. periaireo. Same as in v. 20.

Committed. Gr. eao. Same as “let”, v. 32.

Themselves = them, i.e. the anchors. They “slipped” the anchors.


Rudder bands = lashings of the rudders.

Rudder. Gr. pulation. Only here and Jas. 3. 4. There were two great paddles, one on either side, used for steering.

Bands. Gr. zeuberia. The tackle by which the paddles were lashed to the hull when the ship was at anchor. Only here.
44 And "the rest, *some on planks, and *some on any kind of wreckage from the *ship. And so it came to pass, that they *all escaped safe to *land.

28 And *having escaped, then we *knew that the *island was called *Malta.

2 And the *barbarous people shewed us not ordinary *kindness: for they *having kindled a *fire, and *received us every one, because of the *present rain, and because of the *cold.

3 And when Paul had *gathered a multitude of *sticks, and laid them on the fire, there came a *viper "out of the *heat, and *fastened on his hand.

4 And when the *barbarians saw the venomous *beast *hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, *having *escaped out of the sea, * vengeance suffereth not to live."

5 He then indeed *shook off the *beast into the fire, and suffered nothing evil.

6 But they were watching in expectation that he was about to swell, or fallen down a corpse *suddenly: but after they had looked for much time, and saw nothing amiss come to him, they changed their minds, and said that he was a *god.

7 Now in the parts about that place were lands of the first man of the *island, by name *Publius; who *received us, and *lodged us three days *courteously.

8 And it came to pass, that the father of Publius lay *taken with fevers and of a *bowel dysentery: to whom Paul entered in, and *prayed, and laid his hands on him, and *healed him.

9 But when this was done, the *rest also, which had

3 gathered. Gr. sustrepho. Only here.

bundled. Gr. = multitude.


fastened. Gr. kathapto. Only here.

hang = hanging.


yet. Omit.


fallen down. Gr. = from.

suddenly. See 2. 2. a great while = for (Gr. epi. Ap. 104. ix. 3) much (time).


place. were. Gr. haparcho. See Luke 9: 48.

chief man = first. Gr. protos. This title has been found on an inscription.

received. Gr. anadechomai. Only here and Heb. 11. 17.


So = But.

44 the rest. Gr. loipos: Ap. 124. 3.

some = some indeed.

boards = planks. Gr. sanis. Only here.

broken pieces: i.e. any kind of wreckage. Lit. some of the things.


escaped all safe = all escaped safe (same as "save", v. 43).

In this chapter there are over fifty words, mostly nautical, found nowhere else in the N.T.

28: 1-10. MELITA TO ROME.

1-10. Sojourn at Melita.


28: 1-10. SOJOURN AT MELITA.

1. Arrival.

2. Hospitality.

3-6. Miracles.

7. Hospitality.

8, 9. Miracles.

10. Hospitality.

-10. Departure.

1 when they were = having.

escaped. Gr. diasazo. Same as in 27. 43, 44. See Matt. 14. 36.

they. The texts read "we".


Melita = Malta. It was in the jurisdiction of the Praetor of Sicily St. Paul's Bay, the traditional scene of the shipwreck, fulfils all the conditions.


little = ordinary, as in 19. 11.


fire. Gr. pura. Only here, and in v. 3.

received. Gr. proslambano. See 17. 5.


present. Gr. ephithenon. Lit. to come upon, as in Luke 2. 9.

cold. Gr. psychos. Only here. John 18. 18. 2 Cor. 11. 27.


beast. Gr. therion. See 11. 6.

among themselves = to (Gr. pros. Ap. 104. xv. 3) one another.

though he hath. Lit. having. the sea = out of (Gr. ek) the sea.

the Greeks personified Justice, vengeance, and other ideas; as we do when we

5 And he = He then indeed.

shook off. Gr. sustrepho.

no = nothing. Gr. oudeis.

harm = evil. Gr.

6 Howbeit = But.

looked = were expecting, or when = that.

should have = was about to.


changed their minds. Gr.

7 In, &c. = Now in (Gr. en) the parts about (Gr. peri. Ap. 104. xiiii. 3)


who = by name. Gr.

lodged. Gr. xenizo. See 10. 6; 21. 16.


John 4. 52. Always in sing. But found in pl. in medical works. Perhaps to

convey the idea of severity which is expressed by "great" in Luke 4 38. or of their recurrence bloody flux. Gr. duanetria. Hence Engl. dysentery. Only here


others = the rest. Ap. 124. 3.
10 also honoured, &c. = honoured us with many honours also.
departed = sailed. Gr. anago. See "loosed" (13. 13).
laded us with = laid on us.
such things, &c. = the things for (Gr. pros. Ap. 104. xv. 3) the need (Gr. chreia). The texts read "needs". Cp. Phil. 4. 16.

28: 11-16. JOURNEY TO ROME.


11 ship of Alexandria. Another corn ship.
wintered. Gr. paracheimazo. See 27. 12.
whose sign, &c. = with sign the Dioscuri.
sign. Gr. parasemos. Only here. Lit. signed or marked.
Castor and Pollux. Gr. Dioskouroi. Lit. sons of Zeus. These twin sons of Zeus and Leda were deified and their names given to the bright stars in the constellation Gemini. They were regarded as the patron deities of sailors. The "sign" was carried on the prow of the vessel, after the manner of our "figure-heads".
12 landing. Gr. katago. See 21. 3.
Syracuse. An important town in Sicily (S.E.), still bearing the same name.
tarried. Gr. epimenos. See 10. 48.
Rhegium. Now Reggio, on the Straits of Messina.
the south wind blew, and = a south wind having sprung up. Gr. epipoginomai. Only here.
the next day = the second day. Gr. deuteraios. Only here.
Puteoli. On the Bay of Naples. It was here Josephus and his shipwrecked companions were landed. Now Pozzuoli.

15 of us = the things (i.e. the news) concerning (Gr. peri) us.

Appii forum. The market of Appius, a small town on the
The three taverns. About ten miles further on. Taverns. Gr. thanked. Gr. eucharistos. See 27. 35.
God. Ap. 98. 1. i. 1.
16 Home. Cp. 19. 21; 23. 11. The purpose was fulfilled, but perhaps not centurion. Gr. hekatontarchos. See 21. 32. Most texts omit this clause.
captain of the guard. Gr. stratoarches. Only here. Probably the Protect of the
Paul was suffered. Lit. it was permitted (Gr. epirepo. See 26. 1) Paul.
dwell. Gr. meno. See kept = guarded. He was chained by the wrist to the prisoner. Paul speaks of this chain in v. 20. Eph. 6. 20. Phil. 1. 7,
THE ACTS.  

18 Who, when they had examined me, were wishing to let me go, because there was no crime of death in me.
19 But when the Jews contradicted it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.
20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the Messiah Whom Israel hoped for I am bound with this chain.
21 And they said unto him, “We neither received letters from Judaea concerning thee, neither any of the brethren that came reported or spake anything evil of thee.
22 But we think it right to hear from thee what thou thinkest: for as concerning this sect indeed, it is known to us that every where it is spoken against.
23 And when they had arranged him a day, there came many to him into his lodging; to whom he set forth and testified of the kingdom of God, persuading them concerning Jesus, both from the law of Moses, and out of the prophets, from morning till night.
24 And some were persuaded of the things which were spoken, and some were disbeliefing.
25 And being out of harmony among themselves, they were being sent away by the chief men, Paul having spoken one word, “Rightly spake THE Holy Spirit through Isaiah the 23rd prophet unto your fathers,
26 Saying, ‘Go unto this 17 people, and say, In hearing ye shall hear, and shall by no means understand; and ye have the power of seeing, and not perception:
27 For the heart of this 17 people has become fat, and with their ears they hear heavily, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.’
28 Be it known therefore to you, that The Salvation of God was sent unto the Gentiles, and that they will hear it.”
29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

would have = were wishing to. Gr. boulōmai. Ap. 102. 3.
cause. Gr. aitia, as in 25. 27. 
19 speak against. Gr. antilego. See 13. 45. 
constrained. Gr. anankazo. See 26. 11 (the only other occ. in Acts). 
appeal unto. Gr. epikaleomai. See 25. 11. 
accuse. Gr. kategoreo. See 22. 30. 
20 called for. Gr. parakaleō. as in v. 14. 
speak with. Gr. prassalēo. See 13. 43. 
for. Gr. hēmelen. First occ. Matt. 5. 10 (for the sake of). 
the hope of Israel = the Messiah whom Israel hoped for. Fig. Metonymy, Ap. 6. 
21 neither. Gr. outhe. 
letters. Gr. grammα, a letter of the alphabet. In pl. "writings". This and Gal. 6. 11 are the only places where it is used of an epistle, the usual word being epistle.
shewed = reported. Gr. apangello. See 4. 23. 
any harm = anything evil (Gr. poneros. Ap. 128. III. 1). 
22 desire = think it right. Gr. axioo. See 15. 38. 
as, &c. = concerning this sect indeed. 
sect. Gr. hairesis. See 5. 17. 
we know = it is known (Gr. gnostos. See 1. 19) to us.

28: 23-29. SECOND MEETING.

23.- Jews assemble. 
24.- Paul expounds. 
26.- Paul Warns. 
27.- Jews depart. 
28.- Result. Reasoning. 
expounded. Gr. ekthēmē. See 7. 21. 
kingship of God. The Messianic kingdom was the subject. The mention of the Lord Jesus, and the law of Moses, and the prophets, establishes this. See Ap. 114. 
25 when they agreed not = being out of harmony.
26 expounded. Gr. ekthēmē. See 7. 21. 
27 believed not = were disbeliefing. 
28 when they agreed not = being out of harmony. 
29 after that, &c. = Paul having spoken.

28. 18. 

28. 29. 

evening. Gr. hespera. See 4. 3. 
24 believed = were persuaded of. Gr. peitho, as in v. 23. 
believed not = were disbeliefing. 
25 when they agreed not = being out of harmony. 
26 Hearing = In hearing. Gr. akoē. 
27 their ears, &c. = with their ears they hear heavily. 
28 is sent = was sent. Gr. apostelō. Ap. 174. 1. 
29 Gentiles. Gr. ethnos. 

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30 And Paul continued two whole years in his own hired house, and received freely all that came in unto him.

31 Proclaiming the kingdom of God, and teaching those things concerning the Lord Jesus Christ, with all boldness, unhindered.

THE INTER-RELATION OF THE SEVEN CHURCH EPISTLES AS SHOWN BY THE STRUCTURE AS A WHOLE.


CORINTHIANS. "Reproof." Practical failure to exhibit the teaching of Romans through not seeing their standing as having died and risen with Christ. "Leaven" in practice (1 Cor. 5. 6).

GALATIANS. "Correction." Doctrinal failure as to the teaching of Romans. Beginning with the truth of the new nature ("spirit"), they were "soon removed" (1. 6), and sought to be made perfect in the old nature ("flesh") (3. 3). "Leaven" in doctrine (5. 9).


PHILIPPIANS. "Reproof." Practical failure to exhibit the teaching of Ephesians in manifesting "the mind of Christ" as members of the one Body.

COLOSSIANS. "Correction." Doctrinal failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head" (2. 19) and not seeing their completeness and perfection in Christ (2. 8-10).

THESSALONIANS. "Doctrine and Instruction." "Not only" dead and risen with Christ" (as in Romans); not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord". In Rom., justified in Christ; in Eph., sanctified in Christ; in Thess., glorified with Christ. No "reproof". No "correction". All praise and thanksgiving. A typical Church.

Thessalonians comes last, though written first (Ap. 180). There are no "Church" epistles beyond this, because there is no higher truth to be taught. The consummation is reached. This is the highest Form in the School of Grace, where the Holy Spirit is the great Divine Teacher. "All the truth" culminates here—the "all truth" into which He was to guide. The church of God is led from the depths of degradation (in Romans) to the heights of glory (in Thessalonians), caught up to be for ever with the Lord, and left there in eternal blessing "in" and "with" Christ.

The reader is further referred to Ap. 192. B.