

## The Acts of the Apostles

### [Wed. Oct. 29, 2014] Acts Series, Acts 13.1-52 - Craig A. Thurman

We concluded that portion of Scripture last time concerning Peter's miraculous release from prison by an angel of the Lord. We saw that a collection of the saints of the church (12.5) in Jerusalem met for a prayer meeting in Mary's house. (12.12, *gathered together*, Gr. συναθροίζω) That Peter being released, interrupted that meeting, and then commanded those present at the prayer meeting to report the means of his release to James, and to the brethren, (who were not present at that prayer meeting; thus it was a collection of the saints; not the whole church.)

We read of Herod's death, which was for allowing others to worship him as God (Acts 12.21-23), finally, of Paul and Barnabas return to Antioch after delivering to the Jerusalem church things necessary against the famine. (Acts 11.27-30)

1 ¶ *Now there were in the church that was (being)*

κατὰ τὴν οὖσαν ἐκκλησίαν (acc sing), among the **existing** church; or perhaps it could read, *among the church subsisting ...* at Antioch. The church *being* in Antioch.

οὖσαν, acc sing, fem, part, pres of εἰμί, the Greek *I am*.

*Lu 13:16 And ought not this woman, **being** a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?*

*Ac 17:16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly **given** to idolatry.*

*Ac 19:35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians **is** a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?*

*Ro 16:1 ¶ I commend unto you Phebe our sister, which **is** a servant of the church which is at Cenchrea ...*

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*Eph 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that **is** in them, because of the blindness of their heart ...*

*(οἶσα, Mk.5.25; Lk.8.43; 1Co.8.7 being; Acts 5.17 is; Acts 9.39 while was; Ro.13.1 that be.)*

*at ἐν Antioch (dat sing) certain prophets and teachers;*

The gift of prophecy was a very important gift in the church, and was to have a prominent place in the churches, after the apostolic office, and before teachers. (There is the superior office of the apostles, then the subordinate, not inferior, offices of prophets, then teachers. Once the Word of God comes into regular use by the churches the office of teacher continues, and the others cease.)

### **Notice the order:**

*1Co 12:28 And God hath set some in the church, **first apostles, secondarily prophets, thirdly teachers**, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

*12:29 Are all **apostles? are all prophets? are all teachers?** are all workers of miracles?*

*Eph.2.19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

*20 And are built upon the foundation of the **apostles and prophets**, Jesus Christ himself being the chief corner stone;*

*Eph 4:11 And he gave some, **apostles; and some, prophets;** and some, evangelists; and some, pastors and **teachers**;*

### **Notice the importance:**

*1Co 14:1 Follow after charity, and desire spiritual gifts, **but rather that ye may prophesy.***

*2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.*

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**3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.**

*1Co 14:39 Wherefore, brethren, **covet to prophesy**, and forbid not to speak with tongues.*

This gift of prophecy imparted an ability to some so that they could tell the immediate mind of the Lord either individuals of the church, or to the whole body. (Acts 11.28 Agabus instructed the church; 21.11 Agabus instructed Paul) The Lord used such men to specially to edify and instruct the church, during the apostolic days.

*1Co 14:31 For ye may all prophesy (that is, those who have this gift) one by one, that all **may learn**, and all **may be comforted**.*

Root *μανθάνω*, that is to emphasize the ability to learn either through experience or instruction.

Root *παρακαλέω*, to be *comforted, besought, exhorted*.

The gift of prophecy came upon women as well. (Acts 21.19; 1Co. 11.4, 5)

Sub thought: headship and head covering is a matter that goes beyond the pale of the church gathering. This is how husbands and wives are to conduct their lives whether gathered or not. Headship is not limited to church gatherings any more than head coverings. So that, if you believe that head covering is some material place upon the head of a woman, it should be worn at all times, at home and in the church services. (compare 1Co.11-16 [concerns the saints whether gathered or not] to 1Co.14.1-35 [note vss. 4, 5, 12, 16, 19, 23, 25, 28, 33, 34, concerns the saints during church services])

But there is no instance in Scripture where women used this during the gatherings of the church. Such conduct was inappropriate for the gathered church based on 1Co.14.34, 35.

*as Barnabas,*

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**Barnabas has been a prominent figure in the book of Acts so far:**

*Acts 4.36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,*

*37 Having land, sold it, and brought the money, and laid it at the apostles' feet.*

*Acts 11.22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and **they sent forth Barnabas**, that he should go as far as Antioch.*

*23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.*

*24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*

*Ac 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.*

The prominence of Saul/Paul to Barnabas is progressive. Notice the order of their names:

Barnabas and Saul, begins in 11.30; ends at 13.7 ([vs. 9] gives Saul's name change.

Barnabas and Paul, begins in 14.12; ends at 15.25

Paul and Barnabas, begins in 13.43; ends at 15.35  
(Never Saul and Barnabas)

**The last occasion chronologically or historically, of the name of Barnabas' in Scripture:** (We don't mean that he is not mentioned in other books of the Bible. We mean to consider the history or context of the account of Barnabas and where it falls chronologically.)

*Acts 15.37 And Barnabas determined to take with them John, whose surname was Mark.*

*38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.*

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39 *And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;*

40 *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*

*and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with*

*σύντροφος; σύν with, together + τροφος only used in 1Thes.2.7 nurse; always in LXX translated nurse (Ge.35.8; 4Ki.(2Ki.) 11.2; 2Ch.22.11); margin, Herod's foster brother.*

**LXX**, p.467, 3Ki. (1Ki.) 12.24 *συντρόφους, had been brought up*

*Herod the tetrarch, and Saul.*

*2 As they ministered to*

*λειτουργούντων; gen, pl, masc, part, pres of λειτουργέω; only used three times and always translated from the English minister; this is the first instance of its use; see also Ro.15.27 [perhaps administered]; He.10.11.*

*Lit. [While] they served the Lord and fasted,*

*the Lord,*

*Which means that these were serving the church.*

*and fasted,*

*νηστευόντων; gen, pl, masc, part, pres of νηστεύω; always translated with the English word fast.*

These men were noted as having this conduct and business in the church at Antioch. It was likely while they were gathered together that the Lord made this revelation among them.

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*the Holy Ghost πνεῦμα said,*

How? An audible voice from heaven? We do not know. What we are led to believe is that the Lord revealed through someone, probably at the time when the church came together, that this was the will of the Lord for Barnabas and Saul.

*Separate*

ἀφορίσατε; 2<sup>nd</sup> p pl, aor 1, imper, act of ἀφορίζω; ἀπό from + ὀρίζω  
KJV *limit, ordain, declare, determine*; a word from which we have our English *horizon*; Mt.13.49 *sever*; 25.32 *separate, divide*; it means to **be divided from**.

*me Barnabas and Saul for the work ἔργον whereunto I have called*

προσκέκλημαι; 1<sup>st</sup> p s, perf, ind of προσκαλέομαι; προς to, for + καλέομαι I call;

*A Manual Grammar of the Greek New Testament*, by H. E. Dana and Julius R. Mantey, copyright 1955 Tommie P. Dana and Julius R. Mantey, p, 200, '182. The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product.'

'183. In the indicative the perfect signifies action as complete from the point of view of present time.

The call of God to Barnabas and Saul is completed. **This is not the call of the church. The church has not sent forth these men. What the church must do is simply agree with God.** And that is shown in verse 3,

*Ac 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.*

Which is the same action we see performed on the deacons for the work that they were appointed to:

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*Ac 6:6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.*

And in 14.26 we have more light shed upon this subject. They *recommend* them, root παραδίδωμι, had been committed, recommended, given, delivered to what? **God's call.**

These men do not carry in them some special authority to start churches. Their special function is to preach Christ. Neither Barnabas nor Saul can make a church start wherever they go. There is not a single instance in Scripture that states that these men ever *started* a church. What did they do? They preached Christ. They baptized believers, and taught those who **would** come together in church capacity. Until these baptized believers saw the need to become a church for themselves no church will originate. Gather all the preachers into a reorganization party; call upon a thousand churches to pray to God for a church to constitute, and yet there is no church until they see their need to become one. If the Lord doesn't work in them to do it, it CANNOT occur.

*Ps 127:1 « A Song of degrees for Solomon. » Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*

There is no magical 'authority' wand that anyone can wave and make it so.

Once baptized believers agree to become identified together with Jesus Christ, then they become a church, and then they may be ministered to in the Word of God. Then the Holy Spirit's corporate indwelling will lead them into all truth. But not until then.

*1Co 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?*

...

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*9 For we are labourers together with God: ye are God's husbandry, ye are God's building.*

No man is every said to have ever started a church, or brought a church into existence, not in the Bible.

Brethren, before Paul and Barnabas are completed with their first missionary journey church have originated, and that before the Antioch church ever has received word back, so that they might bless or condemn the action.

For those authority theory Baptists. Those churches' existence wasn't hanging in the balance waiting for the Antioch church to give their approval and sanction them into legitimacy.) The Thessalonian church was a church before Paul had ever returned to Antioch to give some so-called official sanction of their existence. (comp. Acts 17.1-10; 18.22, 23; 1Thes.1.1; 3.1-6; the postscript.)

*them.*

There is no indication in Scripture what these men had been fasting and praying for, but the Lord used this occasion to manifest to the church the call of these two *missionaries*. When the Lord makes revelation to His people it is not proper to pray anymore about whether it is His will for us to do such a thing, but rather that we might be faithful.

For example, it is wrong for us to pray and fast about whether or not it is right to be subject to those who are in authority. He has clearly revealed His will regarding that matter. We might pray for grace to obey.

*3 And when they had fasted and prayed, and laid their hands on them, they sent them away.*

ἀπελυσαν; 3<sup>rd</sup> p pl, aor 1, ind, act of ἀπολύω; ἀπό forth + λύω loose.

ἀπέλυσαν is found only in Acts 4.21; 5.40; 17.9 and is translated *they let them go*.



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*Interlinear Bible, J. P. Green Sr., they let them go.*

4 ¶ *So they, being sent forth*

ἐκπεμφθένες, nom, pl, masc, part, aor 1, pass of ἐκπέμπω; ἐκ out, of, from  
+ πέμπω to send; *being sent out.*

*by ὑπὸ the Holy Ghost, departed unto Seleucia;*

Port city of Syria on the Mediterranean Sea.

*and from thence they sailed to Cyprus.*

Cyprus is an island just west, off of the coast of Syria, or south of Turkey.

5 *And when they were at Salamis,*

The eastern-most sea port of the island of Crete.

*they preached κατήγγελλον the word of God in the synagogues of the Jews:*

Paul's first audience for preaching Christ was the synagogue. (Acts 9.20)  
The custom shall be to first preach Jesus as the Messiah of Israel in the synagogues, wherever they are in the habitable world. Then after the Jews have received or reject Christ, preach to the gentiles.

*Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; **to the Jew first, and also to the Greek.***

*Ro.2.8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*

*9 Tribulation and anguish, upon every soul of man that doeth evil, **of the Jew first, and also of the Gentile;***

*10 But glory, honour, and peace, to every man that worketh good, **to the Jew first, and also to the Gentile:***

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*11 For there is no respect of persons with God.*

### **Synagogues were in**

Acts 13.14, Antioch, Pisidia; 14.1, Iconium; 17.1, Thessalonica; 17.10, Berea; 17.17, Athens; 18.4, Corinth; and 18.19, Ephesus. Aside from the mention of the synagogue in Revelation, synagogues are only mentioned in the four gospels and Acts. No mention of a synagogue is made in any other book of the N.T.

### **The noted prevalence of synagogues among the nations:**

*Acts 15.21 For Moses of old time hath in **every city** them that preach him, being read in the synagogues every sabbath day.*

*and they had also John to their minister.*

**ὑπηρέτην**; an under servant; an attendant to a greater authority.

*Ac 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister ὑπηρέτην and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ...*

**ὑπηρέτη**, Mt.5.25 **ὑπηρέτη**, officer; Lk.4.20 **ὑπηρέτη**, minister; Acts 13.36 **ὑπηρετήσας**, served; Acts 20.34 **ὑπηρετήσαν**, ministered; Acts 26.15 **ὑπηρέτην**, minister. An attendant to one that is in authority. 1Co.4.1, **ὑπηρέτας**.

It sounds like John Mark was there to serve Barnabas and Paul as they ministered to the Lord in preaching the gospel.

*6 And when they had gone through the isle unto Paphos,*

The western-most sea port of the island of Crete. The opposite end of the island.

*they found a certain sorcerer,*

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μάγον; root μάγος.

cf. 8.9; μαγεύων, nom, sing, masc, part, pres of μαγεύω; **vs. 11 sorceries;**  
In 13.6, 8 Elymas is a *sorcerer*, μάγος, magos.

In the LXX, the book of Daniel has the magos in chapter 1, 2, 4, 5 *sorcerer, magician*; magic. **It is sleight of hand; tricks.**

*a false prophet,*

ψευδοπροφήτην; dat pl of ψευδοπροφήτης; ψευδο pseudo +  
προφητής prophet.

*a Jew, whose name was Barjesus:*

*7 Which was with the deputy*

ἀνθυπάτω; dat sing of ἀνθύπατος; ἀντί against, for + ὑπατος; all four  
times translated with the English *deputy*. The only time the verb is used it  
is translated *was the deputy of*. NIDNTT, vol. 1, p.270, *proconsul*

*Webster's New Collegiate Dictionary*, Copyright 1979 by G. & C Merriam Co.  
'**proconsul** / 1 : a governor or military commander of an ancient Roman  
province ...'

**LXX:**

Dan.2.2, 3 both *governors*

*of the country, Sergius Paulus, a prudent*

συνετῶ, dat, sing, masc of συνετός; all four uses of this Greek word are  
translated *prudent*. This Gr. derives from συνημι; which is *understanding*.

*Interlinear Bible*, J. P. Green Sr. has, *an intelligent man*.

*man; who called for Barnabas and Saul, and desired to hear the word of God.*

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Now, whether or not the island knows much of Christ is difficult to say. This is the island that Barnabas' is from. But from the east to the west nothing is noted as having taken place until they reach the furthest and opposite side of the island.

*Ac 4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus ...*

*8 But Elymas the sorcerer μάγος (for so is his name by interpretation)*

*μεθερμηνεύεται, Or with interpretation means sorcerer in Arabic (so Crudens Corcordance.)*

*withstood them, seeking to turn away*

*διαστρέψαι; aor 1, infin, act of διαστρέφω; διά by, through + στρέφω to turn; KJV Mt.17.17; Lk.9.41 perverse; Lk.23.2 perverting; Acts 13.10 pervert; 20.30; Phl.2.15 perverse.*

*the deputy from ἀπὸ the faith.*

*9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes*

*ἀτενίσας, nom, sing, masc, part, aor 1 of ἀτενίζω; used 10 times in the book of Acts; 1.10 looked stedfastly; 3.4 fastening ... eyes, 12 look ... earnestly; 6.15 looking stedfastly; 7.55 look up stedfastly; 10.4 when ... looked; 11.6 when ... had fastened ... eyes; 13.9 set ... eyes; 14.9 stedfastly beholding; 23.1 earnestly beholding.*

*on εἰς, toward him,*

*10 And said, O full of all subtilty*

*δόλου; gen sing of δόλος; Mt. 26.4 subtilty; Mk.7.22; Ro.1.29 deceit; Mk.14.1 craft; Jn.1.47; 2Co.12.16; 1Thes.2.8; 1Pe.2.1, 22; 3.10; **Re.14.10 guile.** It is to speak with hypocrisy, to conceal the truth of the heart. Such persons are always drawn to the love for power, influence, and wealth.*

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*and all mischief,*

ῥαδιουργίας; only time used in KJV; gen sing of ῥαδιουργία; ῥαδιος  
easy + ἔργον work.

cf. 18.14 root is ῥαδιούργημα. Here it is to be thought by Moulton  
to mean *levity in doing; recklessness*.

### **LXX**

2Macc. 2.26 *easy*, 4.17 *light thing*

*thou child of the devil,* υἱὲ διαβόλου; lit. son of the devil.

A serious charge that Paul lays upon this man. Let us be careful how we apply this. It is in the actions of this sort of people that antichrists become manifested. Scripture NEVER refers to the children of God as the child of the devil, child of Satan, or his seed. Scripture is clear that though they are *as* unworthy of eternal life as all others, yet they are His elect from eternity; that they shall have bestowed upon them His grace and life. It is not so for these, when once we know who they are.

Paul indiscriminately preached Christ to every creature.

*Mr 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.*

*Col 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister ...*

We find in Scripture that a sheep is always a sheep. It might be a lost sheep and it might be a found sheep, but it is always a sheep. Think about this for a minute: the lost are not called goats, but sheep.

*Mt.10.6 But go rather to the lost sheep of the house of Israel. (We see that they are not goats, but that they are still called sheep.)*

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*Mt 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (The conclusion that we can draw is that Jesus Christ did not come to save all men without exception, but all men without distinction [red, and yellow, black, and white, rich and poor, bond and free, Greek and barbarian ... sheep]. But he only came to save the sheep.) ...*

*Jn.10.11 I am the good shepherd: the good shepherd giveth his life **for the sheep.***

*12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth **the wolf** coming, and leaveth the **sheep**, and fleeth: and the **wolf catcheth them**, and scattereth the sheep.*

*13 The hireling fleeth, because he is an hireling, and careth not for the sheep.*

*14 I am the good shepherd, and know my sheep, and am known of mine.*

*15 As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep.***

*16 And **other sheep** I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

The Bible doesn't teach us that there are lost goats or wolves to be saved! A goat is always a goat. The theological term is *reprobate*. Those who are left unchosen by God to salvation. These are not damned to hell because God didn't elect them. They are damned because of their sin. And that is all of us, but for the grace of God. We need to learn to judge things according to the Word of God, and not by our emotions concerning this issue. We will be better in our conduct before Him when we learn to bring our minds into conformity to the Word of Truth. This truth is not naturally discerned. Our thoughts are to become His thoughts.

*Mt.7.15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

*16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*

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*17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*

*18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

The Bible teaches that the children of God are of the seed of Abraham; they are called the good seed (as opposed to the tares, Mt.13.24-30; 38-43); they are the seed of Jesus Christ, and the children of God.

*Ge.3.14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

*15 And I will put enmity between thee and the woman, and between **thy seed and her seed** ...*

*Jn.8.39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

*40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.*

*41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.*

*42 Jesus said unto them, **If God were your Father, ye would love me:** for I proceeded forth and came from God; neither came I of myself, but he sent me.*

*43 Why do ye not understand my speech? even because ye cannot hear my word.*

*44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.***

Children of God are never the child of the devil. And children of the devil never become children of God.

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*thou enemy of all righteousness, wilt thou not cease to pervert the right 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 for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.*

Paul deals sharply with this one who would intrude into matter of obstructing the grace of God for another to hear.

Read what we will about false teachers and we shall learn that these are very evil men. They are ordained to this condemnation. (Jude 4) In other words they have their unchangeable judgment prescribed already in the Word of God. προγεγραμμένοι these *are forewritten or proscribed*, (nom, pl, masc, part perf, pass of προγράφω).

*Re 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which **are written** γεγραμμένοι in the Lamb's book of life.*

*2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption ...*

Same language for the reprobate:

*Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction ...*

*1Jn.4.1 ¶ Beloved, believe not every spirit, but try the spirits whether they are of God: because many **false prophets** are gone out into the world.*

*2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:*

*3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that **spirit of antichrist**, whereof ye have heard that it should come; and even now already is it in the world.*



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*2Jo 1:7 For many **deceivers** are entered into the world, who confess not that Jesus Christ is come in the flesh. **This is a deceiver and an antichrist.***

What do we do with these as Christians? Certainly turn away from such persons. If they are found in the church, put them out. Do not bid them Godspeed. Let them know that there is a distinction between us and them.

*2Jo 1: 9 Whosoever transgresseth, and abideth not in the doctrine of Christ (specifically, those truths that deal with Christ's incarnation, God come to man), hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

*10 If there come any unto you, and bring not **this** doctrine, receive him not (neither receive him) into your house, neither bid him God speed (nor speak to greet him):*

*11 For he that biddeth him God speed (speaks to greet him) is partaker of his evil deeds.*

*12 Then the deputy, when he saw what was done, believed, being astonished*

*ἐκπλησσομένος; nom, sing, masc, pt, pres, pass of ἐκπλήσσω; last time used in the N.T. and only time used in Acts; Mt., Mk., and Lk. [not John] astonished, amazed. ἐκ out, of + πλήσσω, this once in Re.8.12 part of the sun was **smitten**; Mt.7.28 astonished at his doctrine; Mt.13.54; 19.25; 22.33; Mk.1.22; 6.2; 10.26; 11.18; Mk.7.37 at the report; Lk.2.48 parents saw him sitting as a child in the temple among the doctors; Lk.4.32; Lk.9.43 for casting a demon out of a child.*

While the Word was accompanied with a powerful display, it was the Word of God that most affected the soul of this deputy. But for one instance, cited directly above, it was the doctrine of the Lord that **struck** them most.

*at ἐπὶ the doctrine of the Lord.*

The Lord stands against all deceit and wickedness. He cares about the misrepresentation and wayward leading of false prophets and false teachers. There might be some good feature to the false doctrine. Mormons are very family oriented, but are followers of an antichrist

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doctrine. God disapproves of it just as he does of Jehovah's Witnesses in their denial of Christ as God. Yet they prepare for the end of the world and great changes that shall take place. But the followers are kept in blindness to the clear truth of God's Word.

*13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:*

Almost a center entrance into present-day Turkey. Perga being a city located on a river close to the shores of the Mediterranean Sea.

*and John departing from them returned to Jerusalem.*

We do not know why John Mark returned home, but he evidently travelled back alone.

*14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.*

No activity was reported through the Island of Cyprus until they had reached to the other side. None is reported at Perga either, so they head inland, about 125 mi., about 2/3<sup>rd</sup> of the way into the country.

*15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation*

*παρακλήσεως, root παράκλησις; KJV exhortation, comfort, consolation.*

*for the people, say on.*

What we have just received here is an open door to preach freely.

*16 Then Paul stood up, and beckoning (Gr. cf. 12.17) with his hand said, Men of Israel, and ye that fear God, give audience.*

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The fear of God does have an effect upon the consciences of unregenerate men. (Jon. 3.6-10) Men can walk with fear of retribution from God for sins they know deserve punishment for. A man just turned himself in for a murder of a woman that took place decades earlier. Why? His guilty conscience.

### 17 *The God of this people of Israel chose*

ἐξελέξατο; 3<sup>rd</sup> p, sing, aor 1, ind, mid of ἐκλέγω; No less than nine times is this Greek verb used in Scriptures:

*Mr 13:20 ... but for the elect's sake, whom he **hath chosen**, he hath shortened the days.*

*Lu 10:42 ...Mary **hath chosen** that good part, which shall not be taken away from her.*

*Ac 1:2 ... unto the apostles whom he **had chosen**:*

*Ac 15:7 ... ye know how that a good while ago God **made choice** among us ...that the Gentiles by my mouth should hear the gospel*

*1Co 1:27 But God **hath chosen** the foolish things ...; and God **hath chosen** the weak things*

*1Co 1:28 And base things ... **hath** God **chosen**, yea, and things which are not, to bring to nought things that are:*

*Eph 1:4 According as he **hath chosen** us in him before the foundation of the world ...*

*Jas 2:5 Hearken, my beloved brethren, **Hath** not God **chosen** the poor of this world rich in faith ...*

*our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.*

18 *And about the time of forty years suffered he their manners*

ἐτροποφόρησεν; 3<sup>rd</sup> p sing, aor 1, ind of τροποφορέω; τροπός KJV *manner, way, means, conversation, as + φορέω bear, wear.*

Meaning, the **way** that they bore themselves ...

*in the wilderness.*

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*19 And when he had destroyed seven nations in the land of Chanaan,*

Gill, 'The Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, and Girgashites. (Deu. 7.1)

*he divided their land to them by lot.*

*20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.*

*21 And afterward they desired a king: (1Sa.8) and God gave unto them Saul (9.17) the son of Cis (is a LXX reading, Κίς), a man of the tribe of Benjamin, by the space of forty years.*

We simply believe the statement as true, though we cannot ascertain it with any other Scripture.

*22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

Beyond a doubt every man had failed in this. But God was promising that through David would come one who could perform **all the will of the Holy God. He is God incarnate** standing for His people.

*23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:*

And that man, who fulfilled all the will of God is Jesus ...

And He was manifested to the nation of Israel ...

*24 When John had first preached before his coming the baptism of repentance to all the people of Israel.*

To prove to them John the Baptist's mind concerning this One named Jesus he declares words then to the people ...

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*25 And as John fulfilled his course, he said, Whom think 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 loose. (Jn.1.19-27)*

Paul has completed the history necessary to show them that Jesus is the Christ of God, for whom they were looking.

*26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*

We have traveled from Israel into the nations to preach Christ wherever you are. But we need to speak the truth concerning the treatment of this One who is our Savior.

*27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.*

We cannot condone their sinful act against the Lord, but nonetheless it was a fulfilment of prophecy concerning Him. Israel is guilty of killing Him.

*28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.*

*29 And when they had fulfilled all that was written of him,*

When every jot and tittle of the things in the Law were fulfilled, of Judas, of his betrayal, even a kiss, his apprehension, his beatings, being raised up for all to see, hanging on a cross, the kings of the earth against him, the robe, his words on the cross, not breaking his bones, his thirst, his pierced side, the place of burial, how long his burial. All of this and more must have been fulfilled.

*they took him down from the tree,*

Cueing their minds that the Scripture tell of those who are hanged on a tree, are accursed.

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*Deu.21.22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:*

*23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.*

*and laid him in a sepulchre.*

*30 But God raised him from the dead:*

The punishment of the sins of all of the elect of God removed from them. And not only this, but all that has been promised by the Lord to His people is guaranteed to come to pass. When one can raise from the dead, He cannot die again, and all that He will comes to pass, because He is God.

*31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.*

At this point in time, of those that had witnessed his bodily presence, many were still alive to tell it. By the time of the second missionary journey it is acknowledged that many of them had since gone into the presence of the Lord.

*1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

*32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,*

Of the coming of the Seed has been fulfilled in every way. (Ge.3.15

*Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

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*Ge 22:18 (To Abraham) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen.26.4 to Isaac; 28.14 to Jacob)*

*Acts 3.25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*

*26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

*Ge 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.*

*33 God hath fulfilled the same unto us their children,*

God has fulfilled that promise to us, the children of these fathers ... We are the ones, this is the day when it took place. We're not waiting for the promise. It is done!

*in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

*34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. (Is. 55.3)*

On account of the fact that He lives forever, they cannot fail to be realized.

*35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.*

*36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:*

*37 But he, whom God raised again, saw no corruption.*

Let there be no misunderstanding about whom these things are spoken. These are spoken concerning the one names Jesus. He has fulfilled them. All of the promises are secured in Him.

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*2Co.1.19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.*

*20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

*38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:*

First, our Lord Jesus took our sins away, as regarding its punishment.

*39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

We have the imputed righteousness of Christ to our account **for faith** in Him.

*40 Beware therefore, lest that come upon you, which is spoken of in the prophets;  
41 Behold, ye despisers,*

*καταφρονηταί, Despisers* are those who think less of that truth of God.

*and wonder, and perish:*

*ἀφανίσθητε, to remove out of sight, to disappear; KJV Mt.6.16 disfigure;  
Mt.6.19, 20 rust doth **corrupt**; Ja. 4.14 and then **vanisheth away**.*

*for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

*42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.*



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43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them **to continue**

ἐπιμένειν; imper. to continue upon

*in the grace of God.*

44 And the next sabbath day came almost the whole city together to hear the word of God.

Can we imagine the voice heard throughout the city. There are men who have come from Israel who are preaching that One named Jesus died to save men from their sins. That once dead He raised alive from the dead. That those who believe have a right standing before God forever. That there are promises made to Him that we can expect to receive as well. We need to go hear these men. Luanne, kids, we're going down there tonight to hear more about this!

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting ἀντέλεγον and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary [needful] that the word of God should first have been spoken to you: but seeing ye put it from you,

ἀπωθείσθε; 2<sup>nd</sup> p pl pres ind mid of ἀπωθέω; to thrust, cast, and put away as under ἀπόθωμαι.

*and judge yourselves unworthy*

This does not mean that those who believe are *worthy* in themselves, but the sin of unbelief rejects that provision which would have made them suitable subjects of everlasting life.

*of everlasting life, lo, 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, that thou shouldest be for salvation unto the ends of the earth.

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48 *And when the Gentiles heard this, they were glad, and glorified the word of the Lord:*

This means that the Word of God was magnified by their faith. It is much like the Scripture that states, *Lu 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.* In other words, the people's response to John showed their agreement with God.

*and as many as were ordained*

τεταγμένοι; nom, pl, fem, part, perf, pass of τάσσω

*Mt 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus **had appointed** them.*

*Lu 7:8 For I also am a man **set** under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

*Ac 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they **determined** that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

*Ac 22:10 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 of all things which **are appointed** τετακται for thee to do.*

*Ac 28:23 And **when** they **had appointed** him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

*Ro 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are **ordained** τεταγμεναι of God.*

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*1Co 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they **have addicted** themselves to the ministry of the saints,)*

*to εἰς eternal life believed.*

This must be considered for all of its clarity. How else can it be explained, but that those who believed are those who were *appointed, ordained, set* of God to believe. How can one otherwise come to Christ being dead in sins, dead to God, dead spiritually to make a spiritual decision to produce a spiritual fruit except God sovereign disposes some to Christ when He bring them forth in the new birth?

*49 And the word of the Lord was published throughout all the region.*

*50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.*

Meaning, out of the borders of their jurisdiction.

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

This is the first instance where it is said that any disciple shook the dust of their feet off for a witness against some. The gospel of Mark best sums up the first occasion introducing us to this act. It concerns the 12 apostles, called disciples. They were sent out to preach the gospel for a time to prepare the Lord Jesus' way.

*Mk.6.7 ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;  
8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:  
9 But be shod with sandals; and not put on two coats.  
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.*

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*11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.*

*12 And they went out, and preached that men should repent.*

The gospel of Luke mentions both occasions of shaking dust from their feet. He mentions the 12 disciples, and also to 70 that were sent out as well.

*Lk.10.10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,*

*11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.*

*12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.*

In both instances, those who are sent out to preach Christ are to apply this act to those houses or cities that reject them. By rejection we take it to mean that they act against them to harm them, or to expel them from the area. That is what we find in Antioch, Pisidia. While nothing occurred in Salamis, and but one man that we know of came to Christ on the entire island of Cyprus, no response to them in Perga, yet they did not expel them. These were blind and ignorant of their need. For that Paul and Barnabas simply move on to another place to preach. However, in Antioch, Pisidia there is a public rejection, persecution and expulsion. (vss. 45, 46, 50) As a result of this these ministers of the gospel witness against by shaking the dust from their feet. How this works I cannot tell, but it must be that God notes the people, time and place for a time of serious judgment in the day of the Lord.

Men and woman might think nothing of their proactive, and sometimes violent, oppositions to the ministers of Jesus Christ, but rest assured there is coming a day of judgment, and for them it shall be, comparatively to other houses or cities, very intolerable.

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