THE ACTS OF THE APOSTLES.
THE STRUCTURE OF THE BOOK AS A WHOLE.

A | 1. 1-3. INTRODUCTION.

(B) 1.1—2.13. JERUSALEM. MISSION OF THE HOLY SPIRIT. EQUIPMENT OF THE APOSTLES.

(C) 2.14—8.3. THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM AND IN THE LAND.

(D) 8.4—11.30. PETER'S MINISTRY (WITH OTHERS) IN THE LAND OF ISRAEL.

(E) 12.1—25. JERUSALEM. PETER'S IMPRISONMENT. SUBSEQUENT ABODE (CESAREA) AND CLOSE OF MINISTRY.

For the Chronology of the Acts, see Ap. 130.
For the Dispensational place of the Acts, see Ap. 181.

For words used only by Luke, see some 400 recorded in the Notes as occurring only in Acts, and some 60 which occur both in his Gospel and in Acts. Many are terms employed in medical works.

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 story where the third 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 fulfilment 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. 31), a prayer which secured to the guilty nation a further reprieve from the doom He had pronounced (Luke 13. 34).

Throughout the book the millennium kingdom is in view (2.17—20; 3. 9—21; 5. 12; 14. 22; 15. 25—32; 28. 23, 31).

The question of the Apostles (1. 6) rules the character of the Acts.

The action has Jerusalem as its centre. The Mosaic Law is observed. Peter and the other Apostles are found continually in the Temple. Paul goes first to the Synagogue, because “it was necessary that the word of God should first have been spoken to you” (13. 16). He keeps the feasts (18. 21; 20. 16). He has visions (16. 10; 21. 23—24) 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. 5).

Wherever 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. 18—22.
2. On the day of Pentecost, 2. 14—40.
4. Before the Sanhedrin, 4. 4—12.
5. 5. 29—32.
6. In the house of Cornelius, 10. 25—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.
4. At Miletus, 20. 16—35.
5. On the stairs before the castle, 22. 1—21.

And those of Gamaliel, S. 22—25, and Tertullus, 24. 8—10.

Luke nowhere names himself, but what are called the “we” sections (16. 10—17; 20. 6—15; 21. 1—18; 27. 1—28. 16) indicate where he was in the company of the Apostle. Cp. also Philm. 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—4 with 14. 4—10; 5. 12, 11, 14 with 19. 11, 12; 9. 36—43 with 20. 8—12.
THE

ACTS OF THE APOSTLES.

1. 1 former. Lit. first. This links the Acts with Luke's Gospel, see p. 1576.

2. Until the day in which He was "taken up," "after that He "through" the Holy Ghost had "given commandments unto" the apostles whom He "had chosen;"

3. To whom "also He "shewed Himself alive "after His passion" by many "infallible proofs," being "seen of them" forty days, and speaking of the things "pertaining to" the kingdom of God:

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

5. "For John truly "was "baptized with water;" but ye shall "be" baptized with "the Holy Ghost" "not many days hence."

6. When they therefore were come together, they "asked of Him," saying, "Lord," wilt Thou "at this time" "restore again "the kingdom to Israel?"

7. And He said unto them, "It is "not" for you to "know" the "times" or the "seasons," which the Father hath "put" in His "own" power.

8. But ye shall receive "power," after that the "Holy Ghost is come" upon you; "and ye shall be "witnesses unto Me both "in Jerusalem, and "in all Judea, "and "in Samaria," and "unto the uttermost part of the "earth."

9. And when He had spoken these things, while they "beheld," He was "taken up;" and a "cloud" "received Him out of "their sight.

10. And while they "looked steadfastly toward "heaven as He "went up," "behold," two "men" "standing" in white apparel."

1. 4-2. 13 (C. p. 1576.) JERUSALEM. MISSION OF THE HOLY SPIRIT. EQUIPMENT OF THE APOSTLES. (Alternations.)

C A a | 1-4. Assembled.


| a | 1. Come together.

| b | 4. Promise given.


f | 2. Promise fulfilled.

B | 2. 4-13. The Descent of the Spirit.


11 Which also said, 11:24 Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

12 Then returned they unto Jerusalem from the mount called 12:1 Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode 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 14:1 continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 15:1 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

16 For he was numbered with us, and had obtained a part of this ministry. 16:1 Now this man purchased a field with theiving of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

17 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their 17:1 proper tongue, 19:1 Aceldama, that is to say, The 18:1 field of blood.

18 For it is written in the book of Psalms, 18:2 Let his 19:1 habitation be desolate, and let no man dwell therein: and his 20:1 bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 21:1 David, was the witness of these words unto the Holy Spirit of God.
22 Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, "Thou, Lord, which knowest the hearts of all men, shew whom thou hast chosen.

25 That he may take part of this 17th ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

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


one = one of these. be ordained to = become. resurrection. Gr. anastasis. Ap. 178. II. 1. The resurrection is the great subject of the Apostolic witness. Co. 3. 19; 3. 35; 4. 10; 5. 30; 10. 40; 15. 38; 17. 3, 8. 1c.


25. the lot fell upon Matthias; and he was numbered with the eleven apostles.

24. 17th ministry. Gr. apostolos. Only here, Rom. 1. 6. 2Cor. 9. 2. Gal. 2. 8.

25. take part = receive the lot. Gr. kléros.

24. this ministry, &c. = this apostolic ministry. Fig. Hendiadys. Ap. 6.


2. 1 when, &c. Lit. in (Ap. 104. viii) the day... being completed. The Syrian and Vulgate read "days." This refers to the completion of the seventy weeks (fifty days inclusive) from the waving of the sheaf of firstfruits (Lev. 23. 15, 16).

Pentecost = fiftieth (day). Gr. Pentekostos. Only here; 2 Cor. 1. 15; 1 Cor. 16. 9.


with one accord. See note on 1. 14.

1 in one place. See note on 1. 15.


heaven = the heaven (sing.). See Matt. 6. 9, 10.

rushing, &c. = a mighty wind borne along.


wind = blast. Gr. ané. from ané, to breathe, or blow, whence pneuma. Only here and 17. 25. In the Sept.

twenty-one times, of which fifteen are the rendering of the Heb. n'shanéh. Ap. 16.

3 appeared unto = were seen by. Gr. horá. Ap. 103. I. 8.

clenched tongues = tongues distributing, or parting themselves.

upon. Gr. epi. Ap. 104. ix. 3. each = each one.


other. Gr. heteros. Ap. 104. 2. as = even as.


nation. Gr. ethn. In Acts transl. twelve times, "nation"; thirteen times, "people"; once, "people" (8. 1); and once, "heathen" (4. 2).


6 when, &c. multitude. Gr. pléthos. Occ. seventeen times in Acts, 10. 5.

language. Gr. dialekto. See note on 1. 19.

11 Crete = Cretans. See note on 23. 15.
2. 11.

THE ACTS.

11. speak in our tongues the wonderful works of God.

12. And they were all filled with the Holy Spirit, and they spake...full of new wine.

13. Others mocking said, “These men are full of new wine.”

14. But Peter, standing up among them, lifted up his voice, and said unto them, “Ye men of Judaea, and all that dwell at Jerusalem, be this known unto you, and hearken unto my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

15. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit 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: And on My servants...in those days of My Spirit; and they shall prophesy:

16. And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the LORD come; And it shall come to pass, that whoever call on the name of the LORD shall be saved.

17. Ye men of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: But now, when this Man, being delivered up by determinate counsel and know ledge of God, ye have taken, and by wicked hands have crucified and slain:


20. What meaneth this? What does this imply? Gr. thelòs. (Ap. 102. 1.)


22. These men—They are full have been filled. Gr. mésotès. Only here. New wine. Gr. gleukos. Only here. This word and mésotès are frequent in medical works.

2. 14—8. 1. (D. p. 1575.) THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM. (Repeated Alternation.)

14. Among the brethren.

15. Among the brethren.

16. Among the brethren.

17. Among the brethren.

18. Among the brethren.

19. Among the brethren.

20. Among the brethren.

21. Among the brethren.

22. Among the brethren.

23. Among the brethren.

24. Among the brethren.

2. 14—7 (C, above). AMONG THE BRETHREN (Division.)

14. Peter’s address.

15. Results.

2. 14—36 (F, above). PETER’S ADDRESS. (Repeated Alternation.)


2. 14—7. AMONG THE BRETHREN (Division.)

14. 15. Peter’s address.

16. Results.

2. 14—36. Peter’s address.

14. 15. Peter’s address.

16. Results.

2. 14—36. Peter’s address.

14. 15. Peter’s address.

16. Results.

2. 14—36. Peter’s address.

14. 15. Peter’s address.

16. Results.

2. 14—36. Peter’s address.

14. 15. Peter’s address.

16. Results.

2. 14—36. Peter’s address.

14. 15. Peter’s address.

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2. 14—36. Peter’s address.

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14. 15. Peter’s address.

16. Results.

2. 14—36. Peter’s address.

14. 15. Peter’s address.

16. Results.
loosed the pains of death; because it was not possible that He should be held 2 of it.

25 For 2 David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.

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

29 Men and brethren, let me preach freely to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne;

31 He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell; neither His flesh did see corruption.

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

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.

34 For David is not ascended into heaven: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make Thy foes Thy footstool.

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

37 Now when they heard this, they were pricked in their heart, and said 2 unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ according to the texts, He would set (one). For instance, Gr. 2.45 denotes baptism. It is Greek. In gen. 34, 4. 57 apostles. See Ap. 108. 3. 1. Repent. Ap. 111. 1. be baptized ... for the formula of baptism, see Ap. 185. name. The note the usual use of the name in the Acts. Cp. 3, 6, 16; 4, 10, 14, 17, 18, 26, 36, &c. See also Gen. 12. 8. Ex. 3, 13-15. 28. 21.
of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.

40 And with many other words he testified and exhorted, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized:

and the same day there were added unto them about three thousand souls.

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

And fear came upon every soul:

and many wonders and signs were done by the apostles.

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

And sold their possessions and goods, and parted them to all men, as every man had need.

And the Lord added to the church daily such as should be saved.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid upon a cot.

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


Always used of divine gifts. The word doro is always used of man's gifts, except in Eph. 2. 8.


lit. unto (Gr. eis) far, i.e. the Dispersion and then the Gentiles. Cp. 22. 21. Eph. 2. 13, 17.

Fig. Euphēmismos. Ap. 6.

call = to (Himself).

with = by.


untoward = crooked.

gladly. Texts omit.

received = received fully. Gr. apodechomai. Only here; 15. 4; 18. 27; 24. 5; 28. 20. Luke 8. 46.


And this and the "and"s" in following verses over the Fig. Polýstria. Ap. 6.


doctrine = teaching.

fellowship = the fellowship. Cp. v. 44.

breaking of bread. This was the common meal.


with - in regard to.

to the church. The texts omit. such, &c., = the saved.

3. 1-42. (D', p. 1579). AMONG THE PEOPLE. (Introversion and Alteration.)

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

wanted - were going. int. Gr. eis. Ap. 104. vi.


Luke 1. 9, 10.


from. Gr. eph.

laid - were laying, i.e. used to lay.
daily at the gate of the temple which is called Beautiful, to ask alms of them that entered 1 into the temple; 2

3 Who, seeing 1 Peter and John about to go 1 into the temple, asked 3 alms. 4 And 1 Peter, fastening his eyes upon him 1 with 1 John, said, 5 "Look 1 on us." 6 And he 4 gave heed unto them, expecting to receive something of them. 

Then Peter said, 1 Silver and gold 2 have I none; but such as I have 1 give I thee: 2 "In the name 1 of Jesus Christ of Nazareth 3 rise up and walk." 7 And he 2 took him by the right hand, and 3 lifted him up; and 4 immediately his feet and ankle bones 1 received strength. 8 And he 2 leaping up stood, and walked, and entered with them 1 into the temple, walking, and 3 leaping, and praising God. 9 And all 1 the 2 people 3 saw him walking and praising God.

10 And they 1 knew that it was he which sat 1 for alms 1 at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as 1 the lame man which was healed held 1 Peter and John, all 2 the people ran together unto them 3 in the porch 2 that is called Solomon's, greatly wondering.

15 And killed the Prince of life,

P Whom God hath raised up from the dead; whereof we are witnesses.

0 16 And His name through faith in His name hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

Q2. 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

0 B But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.

s1 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And He shall send Jesus Christ, Which before was preached unto you;

r1 21 Whom the heaven must receive until the times of restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.

s2 23 And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

r2 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

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

s3 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.

15 Prince. Gr. archégoi = leader; one who stands at the head or beginning (arche) of a list, or rank. Here, 5, 31. Heb. 2, 10; 12, 2.


witness. Gr. martur. See note on 1, 2.


in = of.

made = strong. See v. 7.

this man = this one.


3, 17-26 (O2, p. 1568). APPLICATION.

O2 r1 | 17, 18. Prophecy. Christ's Death.


17 wot = know, as in v. 16.


did also, &c. = your rulers also (did), Cp. Luke 23, 31.

before had shewed = before, as has been shewed above. Here, v. 24; 7, 52. 2 Cor. 9, 5. Ap. 121, 5.


see. 1, 15; 2, 2, 28.


be converted = turn ye again (to Me). Jer. 3, 7, 14, 22.


blotted out = wiped out, the blotting out. Here, Col. 2, 1, Rev. 5, 9, 7, 17, 21, 4.

when = in order that. Gr. hypâbê. Occ. fifteen times in Acts, and always expresses a purpose. Cp. 8, 13, 24, 8, 2, 12, 17, 24, &c.

the. Omit.


shall = may.


the Lord. Ap. 98, VI, I, 1, A, b.


Jesus Christ = Christ Jesus. Ap. 98, XII.

before was preached. Gr. prokhrêomai. Cp. Ap. prokhrêoma, to choose or appoint before, as in 92, 14, until. Gr. archê, restoration.


said. See Deut. 18, 12-19. So Peter claimed Deuteronomy as the work of Moses. The texts omit.

Lord. Ap. 98, VI, i, b, 1, a.

raise up like unto = as He raised up none. In = according to. Gr. kata. Ap. 104, x, 2.

say = speak, as in v. 21. (See Ap. 107, 9.) The reference is to Deut. 18, 15.


107, 1, 1. Here the Holy Spirit gives the solemn meaning of "I will require it of him", as being destruction from among the people. Cp. Mal. 4, 1.

Samuel. Samuel was the first great prophet and spokesman of God after Moses. These are the children of the fathers. The texts after = those next in order. Gr. katheús. Only used by Luke, here, 11, 4; 18, 23. Luke 1, 3; 8, 1.

have likewise foretold = foretold also. See v. 18.


made = covenanted. Gr. diathetaiki. In dat. case; no preposition.


blessed. Gr. enanegomai. Only here.

in, and in Gal. 3, 8. Strong form of euologeô, which occurs in the next verse.


121, 1. Only here, and in 13, 24. But the texts read 26, 14.


22 For = Indeed.


24 Samuel. Samuel was the first great prophet and spokesman of God after Moses. These are the children of the fathers. The texts after = those next in order. Gr. katheús. Only used by Luke, here, 11, 4; 18, 23. Luke 1, 3; 8, 1.

25 the. Omit.


made = covenanted. Gr. diathetaiki. In dat. case; no preposition.


blessed. Gr. enanegomai. Only here.

in, and in Gal. 3, 8. Strong form of euologeô, which occurs in the next verse.

4. 1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Now Hewbell many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what name have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what name he was made whole;

10 Be it known unto you all, and to all the people of Israel, that this is the Jesus Christ, which is called Whom God raised from the dead; even he whom the high priest had this day before you crucified.

11 This Jesus was set at nought of you, ye builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go away, they clave to the Lord and to his words,

16 And were persuaded by grace: and many people believed.

17 But the high priest commanded them that they should speak nothing of what pertained to Jesus.

18 And they called them, and desired them by an oath of false witness to speak evil of Christ.

19 But they swore, and took them by an oath of false witness, that they should speak evil.

20 And all that were in the council, dragging them, led them to the high priest.

21 And they sat in the high priest's hall: and Peter and the apostles were affirmed of the grace of God.

22 And from morning until evening, for a great multitude of people were come together to see this singular sight.
aside out of the council, they conferred among themselves,

18 Saying, "What shall we do to these men?" for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

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

19 But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto 10 God, judge ye."

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing that they might punish them, because of the 3 people:

for all men glorified 10 God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, they went out to their own company, and reported all that the chief priests and elders said unto them.

24 And when they heard that, they lifted up their voice 23 to 10 God with one accord, and said, "Lord, Thou art God, Which hast made heaven, and earth, and the sea, and all that is therein:

u 25 Who by the mouth of Thy servant David hast said,

v Why did the heathen rage, and of the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ.

v 27 For of a truth against Thy holy Child Jesus, Whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

their own company, their own.


17 dwell = inhabit. Gr. κατοικεῖν. See note on 2, 5. cannot = are not (Gr. όμ. Ap. 105, 1) able to.

16 that = in order that. Gr. κύρια. spread. Gr. διεύθυνον. Only here.

18 that = in order that. Gr. κύρια. spread. Gr. διεύθυνον. Only here.


20 but = not. As in 17.

21 we have seen and heard = saw (Gr. εἶδον. Ap. 138, 1) and heard.

22 was done = had been wrought.

4, 23-31 (P1, above) RETURN OF THE APOSTLES. (Introversion.)

4, 24-30 (R, above) PRAYER. (Introversion.)


4. 28. THE ACTS.

28 For to do whatsoever Thy hand and Thy 0 counsel 0 determined before to be done.

29 And now, 0 Lord, 0 behold their 17 threatenings: and 18 grant unto Thy 0 servants, that 0 with all 0 boldness they may 1 speak Thy 0 word,

30 By stretching forth Thine hand 0 to heal; and that 0 signs and 0 wonders may be done 16 by the 16 name of Thy holy 27 Child 13 Jesus."

31 And 0 when they had 0 prayed, the place was 28 shaken 0 where they were assembled together; and they were all 1 filled with 3 the Holy Ghost,

32 And 0 the multitude of them that 4 believed were of one heart and of one 0 soul:

33 And with great 0 power 3 gave the 0 apostles 0 witness of the 0 resurrection of 0 the Lord 13 Jesus: and great 0 grace was 0 upon them all.

34 Neither was there 0 any 21 among them 0 that lacked: for as many as 0 were 0 possessors of 0 lands or houses sold them, and brought the 0 things of the money that were sold to

35 And laid them 0 down 0 at the 0 apostles' 0 feet: and 0 distribution was made unto every man 0 according 0 as 0 he had need.

36 And 0 Joses, who 0 by the 0 apostles was surnamed 0 Barnabas, (which is, being interpreted, The 0 son of 0 consolation,) 0 a Levite, 0 and 0 of the country of Cyprus,

37 Having 0 land sold 0 it, and brought the 0 money, and laid it 0 0 at the apostles' 0 feet.

5 But a 0 certain 0 man 0 named 0 Ananias, 0 with Sapphira his wife, sold a possession;

2 And 0 kept back part 0 of the price, his wife


Only here. lands. Gr. chōriōn. See note on Matt. 26. 35. &c. = it was distributed. according as. Gr. kathōtis, as in 2. 21, 45. he = any one. Gr. tis, as in v. 36.

4. 36—5. 11 (U², above). Devotedness.

36 The next chapter should begin here. Joses. Texts read Joseph, as in 1. 23. by. Ap. 104. xviii. 1. Barnabas. It is possible that Joseph Barnabas, or Barnabas, is the same as Joseph Barabbas of 1. 22, and that he was reserved for a better lot by the Holy Spirit.

37 Having. Gr. huparchō, possesses. Gr. kathōtis, as in v. 36.

5. 1—11 (V², above). DECEIT. (Extended Alternation.)

5. 1—11 (V², above). DECEIT. (Extended Alternation.)


and Sapphira, names of grace and beauty attached to persons whose principles were bad. with. Ap. 104. xvi.

5. 2. \ THE ACTS. \\

also "being privy to it, and brought a certain part, and laid it" at the "apostles' feet.

y 3 But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the "land?"

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast "not lied unto men, but unto "God."

z 5 "And Ananias hearing these words fell down, and gave up the ghost:"

Χ 6 And a great fear came on all them that heard these things.

b 7 And the young men arose, wound him up, and carried him out, and buried him.

W 8 And it was about the space of three hours after, when his wife, not "knowing what was done, came in.

8 "And Peter answered unto her, "Tell me whether ye sold the "land for so much?" And she said, "Yea, for so much."

y 9 Then Peter said unto her, "How is it that ye "have agreed together to tempt the "Spirit of the "Lord?"" (he, the feet of them which have buried thy "husband are "at the door, and shall carry thee out.

z 10 Then fell she down at "straightway at his feet, and "yielded the ghost:

X 6 and the young men came in, and found her "dead, and, carrying her forth, buried her "by her "husband.

a 11 "And a great fear came upon all the "church, and "upon "as many as heard these things.

D Y 1 c 1 12 "And by the hands of the two apostles were many "signs and "wonders wrought among the "people;

d 1 (and they were all "with one accord "in "Solomon's porch.

c 2 "And of the rest durst "no man "join himself to them: but the "people "magnified them.

14 "And the "believers were the more added to the "Lord, "multitudes both of "men and "women."

15 "Insomuch that they brought forth the

5. 12-42 (Dr, p. 1579). \ AMONG THE PEOPLE. (Division.)

Di Yi 12-21. \ Apostles' Activity. \ Yy 2-21-42. \ Rulers' Opposition.

5. 12-21 (Y1, above). \ APÓSTLES’ ACTIVITY. (Repeated Alternation.)

Y 1 c 1 12-15. \ Miracles.

d 1 12. \ In the Temple.

c 1 13-15. \ Miracles.

d 1 17. \ In prison.

c 1 19, 20. \ Miracle.

d 1 21. \ In the Temple.


sick. See note on John 11. 11.
into = along. Ap. 104. xii. 10.
couches. Gr. krabbázō. See note on Mark 2. 4.
that = in order that. Gr. hina.
at the least = at least. Ap. 104. xii. 11.
some = one. Ap. 122. 3.
also, &c. = a multitude also.
round about. Gr. perizéō. Only here.
every one = all of them.
Then = But.
high priest. Gr. archiereus.
see v. 6.
soet. Gr. hairesis = a choosing, hence "heresy.
Occ. here, 15. 5; 24. 4, 14; 26. 5; 28. 22; 2 Cor. 11. 19.
Gal. 5. 20; 2 Pet. 2. 1.
Sadducees. Ap. 120. ii. 2. Cp. 4. 1.
2 Cor. 11. 2, &c.
prison. Same as "hold" in 4. 3.
19. prison. Gr. philakē, the common word for "prison."
temple. See 2. 46.
the words, &c. = these words of life. Fig. Hypallage. Ap. 6.
words. Gr. rhema. See note on Mark 9. 32.
taught = were teaching.

5. 21-42 (2 Yr. p. 1587). RULERS’ OPPOSITION.
(Repeated Alternation.)

Y2 e1 [-21. Assembly.
F1 [-22. Apostles sent for.
G1 [-25. Alarm.
F1 [-26. 27. Apostles brought.
F1 [-27, 28. Investigation.
F1 [-29. Apostles’ Answer.
G1 [-33. Murderous Design.
F1 [-34. Apostles excluded.
F1 [-39-42. Apostles released.

21. council. See note on Matt. 5. 22.
senate = assembly of the elders. Only here in N.T. but frequent in Sept. for "elders."
Matt. 11. 2. Used in Sept. in Gen. 50. 22, &c.
John 7. 32; 18. 3.
told. Same as "reported", 4. 23.

true = indeed.

23. 34 the high priest and.

24. the high priest.

104. xi. 1) violence (Gr. bia; here, 21. 25; 24. 7; 57, 1.)
asked. See note on 1. 6.
command. Fig. Polyptoton. Ap. 6. A Hebraism.
note on 2. 38.


27. before.

28. strictly command. Lit. command with a.

29. then Peter and the other 2 apostles. An-
29 We ought — it is necessary.

obey. Gr.  

Gr. eisarchei. Only here, v. 32; 27, 21. Tit. 3. 1.  


Jesus. Ap. 98. X.  


31 This One. It is emphatic, and so placed first in the sentence.

hath. Omit.  

exalted. Gr. hupagō. See note on John 12. 32.  

with = at, or to. See 2, 32.  

Prince. Gr. archēgos. See note on 8, 12.  


Cp. 174. 12.  


32 His. Omit.  

witnesses. See note on 1. 8.  

things = words. Gr. rhema, as in v. 20.  


hath given — gave.  

33 When, &c. = Now they having heard,  

cut to the heart. Gr. diaspiromai. Only here and 7, 54.  

took counsel = were consulting. Gr. boulēō.  

slay. Gr. anathematiō. See note on 2, 23.  

34 stood there up — rose up. Gr. anistēmi. Ap. 178. I. 1, as in vv. 6, 17.  

Pharisee. Ap. 130. II.  

Gamaliel. The grandson of the famous Hillel. He was Saul's instructor (22, 9), and is said to have died about 52 A.D.  


put ... forth. Lit. make ... outside, i.e. put out of court.  

35 Ye men of Israel = Men, Israelites. See note on 1, 11.  

intend = are about.  

as touching = upon, or in the case of. Ap. 104. ix. 2.  

36 Thedas. The name is not uncommon in the Talmud.  

boasting, &c. = saying that he was somebody. Gr. tis. Ap. 125. 3. Fig. Tōpēnōsís. Ap. 3.  


brought. Lit. came to be.  


this man = this one.  

Judges of Galilee. His revolt is recorded by Josephus, Ant. xviii. 1. § 1.  

taxing. Gr. apographeō. Only here and Luke 2, 2, which see.  

crushed = caused to revolt or apostatize. after. Gr. apokrīnō. be also. Ap. 124. 5.  

38 Refrain — Stand away. Note on John 17. 12.  

39 if Gr. eis. Ap. 118. 2. a. cannot = are not  

overthrown. Gr. katakatharizōn. as in v. 38.  

last haply. Gr. mepōte, compound of mē, = not, and pōte, = ever.  


let them go. See on 4, 21.  

41 And they = They indeed therefore. counted worthy. Gr. kataxōnmaí. Here, Luke 20. 35; 21. 36. 1 Thess. 5. 5.  


42 in every house. Gr. kat' (Ap. 104. x. 2) askōn = at home. See on 2, 16.  

preach. Ap. 121. 4. Jesus  

Christ = Jesus as the Christ (Ap. 98, XI). The name of v. 41.
6. 1. THE ACTS.

Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, "It is not meet that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

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 Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parthenus, and Nicolas a proselyte of Antioch:

6 Whom they set before 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 company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrian, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they stoned him, and cast him out of the city, and stoned him. And the witnesses delivered him up to the authorities, and basket he brought, and brought him to the council.

13 And set up false witnesses, which said, "This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place,

6. 1–7 (C) 1579. AMONG THE BRETHREN.

(C) [C] Z. 1. Disciples multiplied.


B B 3. Appointment proposed.


Z Z 7. Disciples multiplied.


daily. Gr. kathēmerinon. Only here. It was the relief of 2: 44, 45.


reason—pleasing. Gr. ariston. Occurs also 12: 3.

John 8: 29. 1 John 8: 22.

word. Ap. 121. 10.


tables. i.e. the business of distribution. Fig. Idūma.


of honest report. Lit. witnesseth to, or attested.


business—need. Gr. chrēsia, as in 2: 44; 4: 32.

receive ourselves continually. Gr. proskakatēρεω, as in 1: 14.


saying. Gr. logos, as in v. 2.

Stephen. Gr. Stephanos—a crown. All the names are Greek. These are the same seven deacons, but the word diakonos is not used in the Acts. See Ap. 190. I. 1.

Besides Stephen, Philip is the only one of whom anything is recorded (8: 5; 21: 8).


proselute. See note on Matt. 23. 15.

Antioch. In Syria.

before—in the presence of.


laid, &c. Cp. Num. 27. 18–23.

7 company = crowd. Gr. ochlos.

the faith, i.e. in the Name. Cp. 3: 16.

6. 8–8. 1 (D) 1579. AMONG THE PEOPLE.

(Alteration)


C C 6. 9. Opposition.


C C 6. 11. False Witnesses.


people. See note on 2: 47.


of = of.

During the Civil Wars many Jews had been enslaved, and afterwards set free by their masters. A massa- mitted slave was called libertinus. 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.


Cilicia. A province of Asia Minor, of which Tarsus was the capital. See 21: 38.

Probably Saul was one of these disputants. dispensing. Gr. marturēō, generally transl. "question", Cp.

Mark 1: 27; 8: 11; 9: 10, 11, 16.

10 able—strong enough. See 15: 10.


Moses. See note on 3: 22.

Here meaning the Law.

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

elder, &c.


council. See note on 6: 14.

13 witnesses. Gr. marturēō.


i.e. the temple, in one of the courts of which the Sanhedrin was sitting.
and shall change the customs which Moses delivered us."

15 And all that sat in the 12 council, lifting steadfastly their eyes 1 at him, 2 saw his face, as it had been the face of an angel.

7 Then said the high priest, 1 Are these things so?

2 And he said, 1 a Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in 2 Charran.
3 And said unto him, 1 Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.
4 Then came he out of the land of Chaldeans, and dwelt in 2 Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.
5 And He gave him 1 some inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed 2 after him, when as yet he had 1 no child.
6 And 2 God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will judge; and God shall judge 1 them, and after that shall they come forth, and serve 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, moved with envy, sold Joseph into Egypt: but 2 God was with him.

10 And delivered him 1 out of all his afflictions, and gave him favour and wisdom 2 in Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth 1 with all the land of Egypt and of Chanaan, and great 2 affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was 2 corn in Egypt, he sent out our fathers first.


10. vi. soujourn in a strange land. See note on 2. s.

3 unto. Cp. 140. xiv. 3.


out of. Gr. ἐκ. As above.


land. Gr. γῆ. As above.

4 when = after that. Gr. μετὰ. Cp. 104. xi. 2. It was Abrahm, 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. y 51. 52.

removed him. Gr. μεταλαβέω. = to cause to change.

one's abode. Only here and v. 43. In the Sept., in 1 Chron. 5, 6. Amos 5, 27. cp. wherein = into (Gr. εἰσέρχω. Cp. 104. vi) which, i.e., into which ye came and now dwell there. 5 none = not (Gr. ou. Ap. 105.) any. οὐ, not, not, οὐ = not even (Gr. οὐδέ).


four hundred years. Gr. κακάρα. See note on Matt. 11, 28.

seven. Gr. ἐθνὸς. See note on 4, 25, 27. judge. Gr. κρίνω. Cp. 122. 1. that = these things.


19 corn. Gr. σῖτον, an irregular pl. of σῖτον, the word used elsewhere in N.T. and Sept. The texts read sitam, from sittam, a word much used by medical writers. sent. Gr. εξαποστέλλω. Cp. 174, 2. first = the first time.

change. Gr. ἀλλατίζω. Here; Rom. 1, 23; 1 Cor. 15, 31, 52. Gal. 4, 26. Heb. 1, 12.

and shall change the customs which Moses delivered us."


out of. Gr. ἐκ. As above.


land. Gr. γῆ. As above.

4 when = after that. Gr. μετὰ. Cp. 104. xi. 2. It was Abrahm, 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. y 51. 52.

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four hundred years. Gr. κακάρα. See note on Matt. 11, 28.

seven. Gr. ἐθνὸς. See note on 4, 25, 27. judge. Gr. κρίνω. Cp. 122. 1. that = these things.


13 And at the second time Joseph was made known unto his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, and three score and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and his fathers.

16 And were carried over into Egypt, and died, he, and his fathers.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, and the Egyptians had set over them. And there they served, and were压迫, and were brought into servitude.

18 And another king arose, which knew not Joseph.

19 And the same dealt subtilly with our brethren, and evil entreated our fathers, that they might cast out their young children, and that they might not live.

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

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the words and deeds of the Egyptians, and was mighty in words and in deeds.

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

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? Then they said, He told us expressly, saying, Do ye wrong one another?

27 And Moses heard it.


30 expired = fulfilled. Gr. pleròs, as in v. 7. 22.
Sina an Angel of the Lord in a flame of fire in bush.

31 When Moses saw it, he was wondered at the sight: and as he drew near to behold it, the voice of the Lord came upon him, saying,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.’ Then Moses trembled, and durst not to behold it.

33 Then said the Lord to him, ‘Put off thy shoes from off thy feet; for the place where thou standest is holy ground.’

34 ‘I have seen the affliction of My people, which is in Egypt; and I have heard their groaning, and am come down to deliver them. And now, come, I will send thee into Egypt.’

35 This Moses whom they refused, saying, ‘Who made thee a ruler and a judge over us? to whom did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the bush?’

36 ‘He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which was brought up unto the children of Israel, ‘A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear.’

38 This is he, that was in the church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

39 ‘To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, ‘Make us gods to go before us: as for this Moses, which brought us out of the land of Egypt, we will not what is become of him.’

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in their own hands.

42 Then God turned, and gave them up to worship the host of heaven: as it is written in the book of the prophets, ‘O ye house of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness?’

43 ‘Ye have taken up the tabernacle of Moloch, and the star of your god ☁️ Remphan, ☁️ figures which ye made ☁️ worship them: and I will carry you away ☁️ beyond Babylon.’

44 Our fathers had the tabernacle of witness in the wilderness, ☁️ as He had appointed speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers,
unto the days of David:
46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.
47 But Solomon built him an house.
48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,
49 'Heaven is My throne, and earth is My footstool: what house will ye 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 resist the Holy Ghost: as your fathers did, so do ye.
52 Of the prophets have they persecuted and slain them which spake before of the coming of the Just One; of whom ye have been now the betrayers and murderers:
53 Who have received the law by the disposition of angels, and have not kept it.
54 When they heard these things, they were cut to the heart, and they gnashed upon him with their teeth.
55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56 And said, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.'
57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,
58 And cast him out of the city, and stoned him: and the witnesses laid 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 loud voice, 'The Lord Jesus, receive my spirit.'
61 And have = became.
60 kneeled down. Lit. "placed the knees," an expression used in Luke (22. 41) and Acts (here, 9. 40; 20. 36; 21. 3), and once in Mark (15. 19). In the Epistles we read "bowed the knee." Eph. 3. 14.
8 And Saul was consenting unto his death.

8 Then Philip went down to the city of Samaria, and preached Christ unto them.

8 And there was great joy in that city.

57 loud voice, 59 Lord, say not this 60 sin 61 to their charge. And when he had said this, he fell asleep.

8. 1 consenting unto 2 approving of. 32 death. 33 Ministry of Peter and others in the land.

57 *e* consenting unto his death. 59 sin 60 to their charge. 61 fell asleep.

58 And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

59 Then Philip went down to the city of Samaria, and preached Jesus Christ unto them.

60 And there was a certain man, called Simon, which was beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one.

61 And a great fear fell upon all; so that they went out into every house, and haling 2 men and women committed them to prison.

62 And 3 As for Saul, he made havoc of the church, entering into every house, putting many to death.

63 persecution in Jerusalem. 34 Ministry at Samaria, &c. 35 Ministry at Damascus. 36 Assembly multiplied.


65 an apostle. 37 Ministry at Samaria, &c. 38 Ministry at Damascus.


70 regions = districts. 41 Ministry at Damascus. 42 Ministry at Lydda, &c.

71 *G* 4. 11. 18. Peace restored.


73 time = day.

74 scattered abroad. 40 Ministry at Damascus. 40 Ministry at Lydda, &c.


76 *E* 15. 20. Ministry at Samaria, &c.

77 and praying. 15. 20. Ministry at Samaria, &c.

78 *K* 15. 20. Ministry at Samaria, &c.

79 *J* 5. 21. Ministry at Samaria, &c.


84 *G* 4. 11. 18. Peace restored.


86 *E* 15. 20. Ministry at Samaria, &c.


89 *F* 11. 1-17. Dissipation in the assemblies.

90 *G* 11. 18. Peace restored.


92 *E* 15. 20. Ministry at Samaria, &c.

93 *F* 15. 20. Ministry at Samaria, &c.

94 *H* 15. 20. Ministry at Samaria, &c.

95 *F* 15. 20. Ministry at Samaria, &c.

96 *H* 15. 20. Ministry at Samaria, &c.

97 *F* 15. 20. Ministry at Samaria, &c.

98 *H* 15. 20. Ministry at Samaria, &c.

99 *F* 15. 20. Ministry at Samaria, &c.

100 *H* 15. 20. Ministry at Samaria, &c.

101 *F* 15. 20. Ministry at Samaria, &c.

102 *H* 15. 20. Ministry at Samaria, &c.

103 *F* 15. 20. Ministry at Samaria, &c.

104 *H* 15. 20. Ministry at Samaria, &c.

105 *F* 15. 20. Ministry at Samaria, &c.

106 *H* 15. 20. Ministry at Samaria, &c.

107 *F* 15. 20. Ministry at Samaria, &c.

108 *H* 15. 20. Ministry at Samaria, &c.

109 *F* 15. 20. Ministry at Samaria, &c.

110 *H* 15. 20. Ministry at Samaria, &c.

111 *F* 15. 20. Ministry at Samaria, &c.

112 *H* 15. 20. Ministry at Samaria, &c.

113 *F* 15. 20. Ministry at Samaria, &c.

114 *H* 15. 20. Ministry at Samaria, &c.

115 *F* 15. 20. Ministry at Samaria, &c.

116 *H* 15. 20. Ministry at Samaria, &c.

117 *F* 15. 20. Ministry at Samaria, &c.

118 *H* 15. 20. Ministry at Samaria, &c.
10 To whom they all gave heed, from the least to the greatest, saying, “This man is the great power of God.”
11 And to him they gave regard,
12 because that of long time he had bewitched them with sorceries.

13 Then Simon himself believed also, and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs 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 that, as they might receive the Holy Ghost.
16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
17 Then laid they their hands on them, and they received the Holy Ghost.
18 And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money,
19 Saying, Give me also this power, that whosoever I lay hands on, it may receive the Holy Ghost.
20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.


because that . . . he had. Lit. because of (Gr. dia. Ap. 104. v. 2) their having been bewitched by. sorceries =magical arts. Gr. magiea. Only here. Cp. magus, v. 9.

8. 12-25 (v. p. 1595) PHILIP’S MINISTRY.
RESULT. (Alteration.)

13 believed also =also believed. Ap. 150. I. i. i. continued was continuing. Gr. proskorterien. See note on 1 i. 14.

wondered =was amazed, or dumbfounded. Middle of existemai. Cp. “bewitched,” v. 9.

miracles. Gr. dunamis. Ap. 176. 3. The A.V. reverses the translation here. “Miracles and signs” should be “signs and powers, or mighty works.” The texts add great.

for =concerning. Gr. peri. as in v. 12.

one =no one. Gr. oudeis. There is a double negative in the sentence.


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. was =is. 19 power =authority. Gr. exousia. Ap. 172. 5. that =in order that. Gr. hina.

20 perish. Lit. be unto (Gr. eis) destruction (Gr. apoiein). See John 17, 12. Peter’s indignant words are an instance of Fig. Apodosis. Ap. 6. with. Gr. sun. Ap. 104. xvi. that, &c. =to purchase. gift =gift. Gr. doxa. See 2. 28.


25 And they. Lit. They indeed therefore. testified. Gr. diamarturomai, i.e. fulfilled their testimony. Cp. 2. 40. preached
26 And the angel of the Lord spake unto Philip, saying, Arise, and go towards the south road, 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 under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

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

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him.

32 The place of the scripture which he read was, He was led as a sheep to the slaughter; and as a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and he shall divide the treasure with the oppressors; because he encompassed himself with no consulting, and opened his mouth with righteousness.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaks this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he was baptized.

39 And when they were come out of the water, the Spirit of the Lord took him up into heaven; and Philip was found at Azotus: and passing through the city preached the gospel in every village in the Samaritans.

40 And the angel of the Lord spake unto Philip, saying, Arise, and go towards the south road, the way that goeth down from Jerusalem unto Gaza, which is desert.

41 And the Lord said, The angel's command.}

42 The Spirit's command.

43 The Eunuch. Questions.

44 The Eunuch. Baptism.

45 Philip. Caught away.
9. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

2 And desired, "of him letters" to Damascus to the synagogues, that if he found any of this way, whether they were "men or women," he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou Me?"

5 And he said, "Who art Thou, O Lord?"
And the Lord said, "Iam Jesus Whom thou persecutest: it is hard for thee to kick against the pricks."

6 And he trembling and astonished said, "Lord, what will Thou have me to do?"
And the Lord said unto him,

7 And the men which journeyed with him stood speechless, hearing a voice, but "seeing of no man."

8 And Saul arose from the earth; and when his eyes were opened,

9 and saw no man: but they led him by the hand, and brought him into Damascus.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, "Ananias."

11 And he said, "Behold, I am here, Lord."

9.3-19 (G2, p. 1595). SAUL CONVERTED. (Extended Alteration.)

And as he journeyed. Lit. in Gr. en. (Gr. ap. 104. viii) the journeying.

12 And 8 hath seen in a vision a 9 man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this 9 man, how much evil he hath done to Thy 10 saints in Jerusalem:

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

15 But 1 the Lord said unto him, Go thy way: for it is he that 2 is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel:

16 For 3 I will shew him great things; but he must 4 suffer for My name’s sake.

17 And Ananias went his way, and entered into the house; and putting his hands 5 on him, said,

18 6 Brother, 7 Saul, 8 even 9 Jesus, that appeared unto thee in the way 10 as thou camest, hath sent me, that thou mightest 12 receive thy sight, and be filled with 13 the Holy Ghost.

19 And immediately there 5 fell from his eyes as it had been scales: and he 13 received sight forthwith, and 9 arose, and was 14 baptized.

20 And when he had received 2 12 17 meat, he was strengthened.

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21 Then was Saul 10 certain days 1 with the disciples which were 12 at 2 Damascus.

20 And 13 straightway he 14 preached 15 Christ 16 in the synagogues, that 17 18 is the Son of God.

22 But all that heard him 5 were amazed, and said; Is 19 not this he 20 that burned them which were called on this name 11 in Jerusalem, and came hither 21 for that intent, 22 that he might bring them bound 20 unto the chief priests?

23 But Saul 24 increased in strength, and 20 confounded the Jews which dwelt 19 at Damascus; proving that this was very Christ.

23 And 13 after that 24 many days were fulfilled, the Jews 19 took counsel to kill him:

24 But their 5 laying wait was 6 known of confounded. See note on 2. 6 dwelt. See note on 2. 5. proving. Gr. sumbíbázō. Lit. bring together, compare. Here, 10 1 11 Cor. 2. 16. Eph. 4. 16. Col. 2. 18. very Christ = the Christ, i.e. the Messiah. Gr. 98. IX. Instead of searching the Scriptures to see if these things were so, the Damascusians were occupied with the change in Saul’s attitude. Hence we read nothing of believers. Contrast 17. 11. 12. No oposite addressed to them nor any record of a church there.

9. 23-30 (P5, p. 1596). PERSECUTION OF SAUL. (Alteration and Introspection.)


Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and 'let him down by the wall in a basket.

26 'And when Saul was come to Jerusalem, he was assayed to join himself to the disciples:

but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had spoken boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Cretians:

but they went about to slay him.

30 Which when the brethren knew,

they brought him down to Caesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

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

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, "Eneas, 
Jesus Christ maketh thee whole: arise, and make thy bed." And he arose immediately.

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

36 Now there was a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full

watched—were watching. Gr. parátreō. See note on Luke 17, 26.

to—that they might. In 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.


in—lowering (Gr. chalaçon) him in. See note on Luke 5, 4.


basket. Gr. sparion. See note on Matt. 15, 37.


and believed—was not (Gr. mē). Ap. 106, II. believing, i.e. hesitating to believe. Ap. 150, I, iii.

Barnabas. See note on 4, 38.


declared—related. Gr. διαγένως. See note on 8, 33.


preached boldly—spoke without reserve. Gr. παραφθέασαι. Occ. elsewhere, v, 29; 13, 43; 15, 26; 18, 7; 26, 13. Eph. 6, 20; 1 Thess. 2, 2.

33 coming in and going out. See note on 1, 31.

39 spake boldly. Same word as "preached boldly." in v, 27.

disputed. Same word as in 6, 9.


Cretians. See note on 6, 1.


slay. Same word as "kill," v, 27, 24.

30 Which—knew. But the brethren having got to know it. Gr. εἰποντικαί. Ap. 120, i, iii.

brought—was brought down. Gr. καταβαίνω.

Caesarea. See 8, 40.


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


rest—peace. Gr. εἰρήνη.


and were edified—were edified. Gr. oikodomēo. Op. 4, 11; 7, 47, 49.

walking—fig. Hendiadys. Ap. 8, 6. Read, "being edified and walking in the fear of the Lord were replenished with"—comfort. Gr. paraqētēs. See note on 4, 36.

The Holy Ghost. Ap. 101, 11, 3, 5.[i]. were—was. The text puts this verse in the sing.

"The church..."—multiplied. See note on 6, 1.

9. 32—10. 48 (H, p. 1595). MINISTRY AT LYDDA, &c. (Alternation.)


also to the saints—to the saints also. Lydda. Lidd, in the plain of Sharon, about a day's journey w. of Jerusalem. See 1 Chron. 8, 12. 33 man. Gr. anthrōpos. Ap. 129, 1. which had kept his bed—lying on (Gr. kubōs. Gr. krabēton. See note on Mark 2, 4). eight years—from (Gr. ek. Ap. 104, vii) eight years. sick of the palsy—paralysed. See note on 8, 7.

of good works and of alms deeds which she did.
37 And it came to pass in those days, that she was sick and died; whom when they had washed, they laid her in an upper chamber.
38 And forthas much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men desiring him that he would come and lay his hands on her to heal her.
39 Then Peter arose and went with them. When he was come, they brought him in to the upper chamber:
40 But Peter put them all forth, 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 when he had called the saints and widows, presented her alive.
42 And it was known throughout all Joppa; and many believed in the Lord.
43 And it came to pass, that he tarried many days in Joppa with Simon a tanner.

10 There was a certain man in Caesarea named Cornelius, a centurion of the Italian band.
2 A devout 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 evidently about the ninth hour of the day an angel of God coming in to him, saying unto him, "Cornelius!"
4 And when he looked on him, he was afraid, and said, "What is it, Lord?" And He said unto him, "Thy prayers and thine alms have come up for a memorial before God."
5 And now send men to Joppa, and call for one Simon, whose surname is Peter.
6 And lodge with him, and he will show thee what thou oughtest to do.
7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
8 And when he had declared all these things unto them,
9 He sent them to Joppa.
10. 9. THE ACTS.

9 On the morrow, as they went on their journey, and drew nigh into the city,

Peter went up upon the house top to pray about the sixth hour:

And he became very hungry, and would have eaten: but while they were ready, he fell into a trance,

And he saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, "Rise, Peter; kill and eat." "Not so, Lord; for I have never eaten any thing that is common or unclean." And the voice spoke unto him again the second time, "What God hath cleansed, that call not thou common." This was done thrice: and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

and called, and asked whether Simon which was surnamed Peter, were lodged there.

While Peter thought on the vision,

the Spirit said unto him, "Behold, three men seek thee.

Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." 21 Then Peter went down with them which were sent unto him from Cornelius; and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?"

And they said, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee." 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

9 went on their journey. Gr. hodojoreo. Only here.

drew nigh were drawing near. Gr. epi. Ap. 104. ix. 3.

house top = house.


the sixth hour, i.e. midday. Ap. 165.

very hungry. Gr. prosepeino. Only here.

would have eaten = was = = Gr. ethelo. Ap. 102. 1.

to eat.


fell, &c. Lit a trance (Gr. ekistasia) fell upon. Gr. api. Ap. 104. ix. 3. him. The texts read "came upon him." Ekistasia is sometimes transl. "amazement", as in 3. 10. It is akin to existenioi (2. 1: 8. 2, &c.). This was not an objective vision, as in the case of Cornelius.


heaven = the heaven. Matt. 6. 9, 10.

unto him. The texts omit.

sheet. Gr. othonon. Only here and 11.

knit. The texts omit. Read "let down by the four corners".


Wherein = in (Gr. en. Ap. 104. viii) which.

were. Gr. auparchei. See note on Luke 9. 48.

all manner of all four-footed beasts. Gr. tetrapous. Here 11.

Rom. 1. 23.

and wild beasts. The texts omit.

creeping things. Gr. herpeton. Here 11.

Rom. 1. 23.

James 3. 7.

air = heaven.


kill = slay. Gr. euthanoomai. To slay, or to sacrifice.

Not so = By no means. Gr. meidame. have... eaten = ate.

never = not even at any time. Gr. oudepeo. unclean. Gr. akatharist. The previous twenty-one occ. all apply to evil spirits. Here the reference is to the ceremonial uncleanness of the Levitical law.


the second time. Lit. from (Gr. ek). Ap. 104. vii. no second (time).

What = The things which.


thrice. Lit. upon (Gr. api. Ap. 104. ix. 3) thrice.


doubted = was perplexed. Gr. diaporefo. See note on Luke 8. 7.

mean = be.


had made enquiry... and = having inquired carefully.


whether = if. Gr. ei.

Ap. 119. 20.

not. Gr. meidelo.


nothing. Gr. molimoi.

which were sent unto him from Cornelius. All the texts of good report = born witness to. Gr. aparchei. Same as the nation. Gr. ethelos.

warned from God. Gr. chrismatos. See note on Luke 2. 22.


send.

Gr. metapompo, as in v. 5.

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

of = from. Gr.
10. 24.
THE ACTS.

24 And the morrow after they entered into Caesarea.

25 And Cornelius waited for them, and had called together his kinsmen and near friends.

26 As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

27 But Peter said, "Stand up; I myself also am a man."

28 And as he talked with him, he entered, and found that many were come together.

29 And he said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and beheld a man, who stood before me in bright clothing.

30 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

31 Send therefore to Joppa, and call Simon, whose surname is Peter; he is in the house of a certain Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

32 Immediately therefore I sent thee; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.

33 Then Peter opened his mouth, and said, "Of a truth I perceivethat God is no respecter of persons:

34 But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

35 The word which God sent unto the children of Israel, preaching peace by Jesus Christ:

36 That word I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

10. 24-48 -(V. p. 1601). CONFERENCE.


25 near = intimate. Gr. anankiazò. Lit. necessary. First occ. Transl. elsewhere "necessary"; "needful," etc.

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


27 for what intent ye ye = have ye sent for me?"


29 as he talked with = conversing with. Gr. sunanûde. Only here.


29 unlawful. Gr. athenítos. Here and i. Pet. 4. 3.


31 hath. Omit.

32 Empatheia because it stands first in the sentence. "Me God shewed"


34 four days ago = From (Gr. epo. Ap. 104. iv) the fourth day.

35 But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ:

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

10. 34-43 (X. above). PETER. (Alternation.)

X | g1 | 31-35. The Lord's Life.


X | g2 | 35-35. The Lord's Death and Resurrection.

X | g3 | 41. Witnessess.

X | g4 | 42. The Lord the Judge.


35 accepted with = acceptable to. Gr. dektos. Here Luke 14. 20, 24. 2 Cor. 6. 2. Phil. 4. 18.


41 Jesus Christ. Ap. 98. XI.


44 Jesus Christ. Ap. 98. XI.


49 baptism. Ap. 115. II. i. 2.
38 How 4 God anointed 3 Jesus 3 of Nazareth with 3 the Holy Ghost and with 3 power: Who went about 3 doing good, and 3 healing all that were 3 oppressed 3 of the devil; for 3 God was 3 with Him.

39 And 2 we are 3 witnesses of all things which 3 He did both 3 in 3 the land of the Jews, and 3 in Jerusalem;

40 Whom 2 they 2 slew 3 and 3 hanged 3 on a 3 tree: 3 40 **3** 3 and 3 raised up the third day, and 3 showed Him openly;

41 Not to all the 2 people, but 2 unto 39 witnesses 3 chosen before 3 God, even 3 to us, who 3 did eat 3 and 3 drink with Him 37 after He 3 arose 3 from the dead.

42 And 3 He 3 commanded us 37 to preach 3 unto 2 the people, and 3 to testify that it is 3 which 3 was 3 ordained 3 of 3 God to be 3 the 3 Judge 3 of 3 quick 3 and 3 dead.

43 To 3 40 **3** 3 give all the prophets witness 3 that 3 through His 3 name 3 whatsoever 3 believe 3 in Him shall receive 3 remission 3 of 3 sins.

44 While Peter yet 3 spake these 3 words, 3 the Holy Ghost fell 3 on all them which heard 3 the 3 words.

45 And 3 they 3 of the circumcision which 3 believed 3 were astonished, as many as came with 3 Peter, because that 3 on 3 the 3 Gentiles also was poured out 3 the 3 gift of the Holy Ghost.

46 For they heard them 3 speak with tongues, and 3 magnify 3 God. Then 3 answered Peter, 47 3 3 Can 3 any 3 man 3 forbide 3 water, that these should 3 not be 3 baptized, which have received 3 the Holy Ghost 3 as 3 well as 3 we 3 ?

48 And he commanded them to be 3 baptized 3 in 3 the 3 name of 3 the Lord.

U Then 3 prayed they him 3 to 3 tarry 3 certain days.

11 And 3 the 3 apostles and brethren that 3 were 3 in 3 Judaea heard that 3 the 3 Gentiles 3 also had received 3 the 3 word 3 of 3 God.

2 And 3 when 3 Peter was come 3 up 3 to Jerusalem, 3 they 3 that 3 were 3 of 3 the 3 circumcision 3 contended 3 with 3 him,

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

4 But 3 Peter 3 rehearsed 3 the matter 3 from 3 the beginning, and 3 expounded 3 it 3 by 3 order 3 unto them, saying,

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11. 1-17 (F'. p. 1595). DISSENIION IN THE ASSEMBLY (Introversion.)

Fo 1, i 1-3, Peter blamed.

k 3 4-10, Peter's Vision.

l 3 11, Command.

k 3 13, 14, Cornelius' Vision.

i 3 15-17, Peter vindicated.

11.5. THE ACTS. 11.19.

5 “And he was in the city of Joppa, praying: and in a trance I saw a vision, of one certain vessel descending, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
6 "Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
7 "And I heard a voice saying unto me, ‘ arise, Peter: ‘slay, and eat.’
8 But I said, ‘Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.’
9 But the voice answered me again from heaven, ‘ What God hath cleansed, that call not thou common.’
10 ‘And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.
12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man’s house:

k 13 And he shewed us how he had seen an angel in his house, whom stood and said unto him, ‘Send two men to Joppa, and call for Simon, whose surname is Peter;’
14 Who shall tell thee words, whereby thou and all thy house shall be saved.’

f 15 And as I began to speak, the Holy Ghost fell upon them, as on us at 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 Ghost.’
17 Forasmuch then as God gave them the Holy Ghost, who believed on the Lord Jesus Christ, what was I, that I could withstand God?’

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18 When they heard these things, they held their peace, and glorified God, saying, ‘Then hath God also to the Gentiles granted repentance unto life.’

H2E19

19 Now they which were scattered abroad upon the persecution that arose about it.

...
11. 19.

THE ACTS.

Stephen travelled as far as Phenic, and Cyprus, and * Antioch, * preaching the word to * none * but * unto the * Jews only.

20 * And * some * of them were * men * of Cyprus and Cyrene, which when they were come * to * Antioch, * spake * unto the * Grecians, * preaching * the Lord * Jesus.

n1 21 And * the hand * of * the Lord was * with * them: and a great number * believed, and turned * unto * the Lord.

m2 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:

n3 and much * people * was added * unto * the Lord.

m3 25 Then * departed Barnabas * to * Tarsus, * for * to seek Saul:

26 And * when * he had 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 * the disciples were * called * Christians first * in Antioch.

Zo 27 And * in these days * came * prophets * from * Jerusalem * unto * Antioch.

28 * And * there * stood up * one * of them * named * Agabus, and signified * by * the * Spirit that there * should be great * dearth throughout * the * world:

p which came to pass * in the days of * Claudius Caesar.

o 29 * Then * the disciples * every man * according to his * ability, * determined * to * send * relief * unto * the brethren which dwelt * in * Judea:

30 Which * also they did, * and * sent it * unto * the * elders * by the hands of Barnabas and Saul.

it came to pass. The three clauses which follow are all dependent on "it came to pass." with * Gr. en.


generally of a Divine communication. The noun chroniamos occurs only in Rom. 11. 4. Though the name may have been given at first by Gentiles in mockery, the usage of the word by the Holy Spirit indicates that its real origin was Divine. Christians. Here, 26, 26. 1 Pet. 4. 16. Cp. 15, 17. Jews * could * not have given the name, as * Christos * was a sacred word.

11. 27-30 (Zo, above). IN CARNAL THINGS. (Alteration.)


Claudius Caesar. The fourth Roman Emperor (s. a. 41-54). Roman historians mention several famines during his reign. See also Josephus, Ant. XX. iii. 6. 19.


12. 1-23 (F, p. 1575). JERUSALEM. PETER’S IMPRISONMENT. (Introversion.)


12. This chapter is a parenthesis, describing events in A.D. 44:
- vex = maltreat. Gr. kakotai. See note on 7. 6.
- 2. killed. Gr. anairesis. See note on 2. 23.

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

12. 3-19 (B, above). PETER. IMPRISONMENT. (Introversion and Alteration.)


proceeded further — added. A Hebraism. Gr. pros-

— take. See note on 1. 14.
— unleavened bread. Lit. the unleavened (things), eaten in every form was to be put away. Ex. 12.
— called Ashoreth in the O.T. bring... forth — people. Gr. laos. 5 therefore — then indeed.

11 And when Peter was come = to himself, he said, "Now I know of a surety, that the
12.11

THE ACTS.

Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told bow Peter stood before the gate.

And they said unto her, Thou art mad. But she was constantly affirmed that it was so even so. Then said they, It is his angel.

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

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death.

And he went down from Judaea to Caesarea, and abode.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

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

And immediately the angel of the Lord smote him, because he gave not glory to God the glory: and he was eaten of worms, and gave up the ghost.

20 Herod. Texts read "He", was highly displeased with them of Tyre, &c., the Tyrians, &c.


friend persuaded, or over. Gr. petheo.


was upon. Gr. apó. Ap. 104. iv.

made... was of silver tissue, and glittered resplendently in the sun. A written. Gr. eidos. The usual word for the populace. Only here. 17. 25; 19. 30, 35.


12.23


hath delivered = delivered. See note on 7. 16.


when = having considered. See note on 5. 2.


Mary. Ap. 100. 5.

John. See 13. 5, 13; 18. 37, 38. Col. 4. 10. 2 Tim. 4. 11.


as Peter knocked = Peter, having knocked.


hearken = answer. Gr. hupakouo. Elsewhere transl. "obey", or "be obedient".

James = by name.

Rhoda. Gr. Rhodos. rose.


John 10. 22. 1 Cor. 14. 28.


angels = guardian angels, according to Jewish belief.

See 2. 7; 9. 9; 21. 10; 10. 46.


the action suggested he was in haste and must not be interrupted. Gr. diploteomai. See 8. 35.

the Lord. Ap. 98. VI. i. b. 2. A.

had. Omit.

show. Same as "told" in v. 14.

James, the Lord's brother. See Gal. 1. 12, and Ap. 162.


disturbance. Gr. tarachos. Here and 19. 25.


what was, &c., lit. what then Peter had come to be. Gr. eis. Ap. 104. viii. 2.


put to death = led away, i.e. to execution. Gr. aphgo. Same word as in Matt. 27. 31, &c.

to. Gr. eis. As in 8. 10.

Caesarea. See 8. 49.

abode. Gr. diatribai. to rub away, or spred (time). Occ. John 3. 22; 11. 61, and eight times in Acts.

disseased. Gr. thumousacheto, to fight angrily.

one - were present, or presented themselves.


made an oration, i.e. a political oration. Gr. degegmoi. Only here. 22 people. Gr. bánoa. The usual word for the populace. Only here. 17. 25; 19. 30, 35.


immediately. Gr. arakhaes. See note on 8. 7.


gave up the ghost = expired. Gr. ethekotheo. Only here and 8. 5, 19.
24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark.

13 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate Me Barnabas and Saul for the work wherunto I have called them." 3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia;

F and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) opposed them, seeking to turn away the deputy from the faith.

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

10 And said, "O full of all subtlety and all naughtiness, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

13. 4—14. 28 (D. p. 1575). THE MINISTRY OF PAUL (WITH OTHERS) TO THE DISPERSION. APART FROM JERUSALEM AND THE TWELVE.

(D. introversion.)


THE ACTS.

13. 10.

13. 20.

mischievous, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of 2 the Lord is 2 upon thee, and thou shalt be blind, "not seeing the sun for a season." And 2 immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of 2 the Lord.

G

13 Now when 2 Paul and his company 2 loosed 2 from Paphos, they came 2 to 2 Antioch 13 in Pisidia, and John departing 2 from them returned 2 to Jerusalem.

H L

14 But 2 when they departed 2 from Perga, they came 2 to 2 Antioch 13 in Pisidia, and went 2 into the synagogue on the sabbath day, and sat down.

15 And 2 after the 2 reading of the law and the prophets the rulers of the synagogue sent 2 unto them, saying, 2 Ye 2 men and brethren, if 2 ye have any 2 word of 2 exhortation 2 for the 2 people, 2 say on.

M x

16 Then 2 Paul 2 stood up, and 2 beckoning with his hand said, 2 2 "Men of Israel, and ye 2 that fear 2 God, give audience. 17 The 2 God of this 15 nations in the land of Egypt, and 2 with an high arm brought 2 them out of it. 18 And 2 about the time of forty years 2 suffered 2 his manners in the wilderness.

20 And 2 after that he gave unto them


13. 16-41 (M, above). PAUL ADDRESS. (Alternation.)

M x | 16-22. Israel's History. David raised up (גשע, v. 22).

y | 23. Promise fulfilled (גשע).

z | 24-25. Repentance preached.

x | 26-31. The Lord's Death and Resurrection (גשע, v. 30).


z | 38-41. Forgiveness proclaimed.


1610
13. 20. THE ACTS. 13. 34.

judges. 12 about the space of four hundred and fifty years, until Samuel the prophet.
21 And afterward they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 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 fulfill all My will.' 23 'Of this man's seed hath God according to His promise raised unto Israel a Saviour,' Jesus:

24 When John had first preached before His coming the baptism of repentance to all the people of Israel.
25 And as John fulfilled his course, he said, Whom think ye that I am? 3 am not He. 26 But behold, there cometh One after me, Whose shoes of His feet I am not worthy to lose.'

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. 27 For they that dwelled 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. 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, they took Him down from the tree, and laid Him in a sepulchre. 30 But God raised Him from the dead: 31 And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the twelve people.

32 And we declare unto you glad tidings, how that the promise which was made to the fathers,
33 God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, 'This is My Son, this day have I begotten Thee.'
34 And as concerning that He raised 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.'

all that was = all things that were. of = concerning. Gr. peri. Ap. 104. xiii. 1. tree. Gr. zulon. sepulchro = tomb. Gr. memeion. See note on vi. 1. vii.
32 declare unto you glad tidings = tell you good news. Gr. evangelizō. Ap. 121. 4. 33 the same = this. children. Gr. teknon. Ap. 108. I. in that his hath = having raised up. Gr. anistēmi. Ap. 175. I. 1. it is also, &c. = it has been written in the second Psalm also. See Ps. 2. 7. 9. Ap. 107. I. 1. begotten Thee = brought Thee to the birth, i.e. in resurrection. 34 and as concerning = But. no more, &c. = being no longer (Gr. mēkēt). Comp. of mē. Ap. 106. II. about to return. to = unto. Gr. eis. Ap. 104. vi. corruption = the means 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. hosios. See 2. 27. Same as 'holy' in 2. 35. The sure mercies are the promises faithfully kept by the Almighty. Fig. Catachresis. Ap. 6. See Isa. 55. 3.
35 Wherefore He saith, "Thou shalt not suffer Thine Holy One to be..." see "corruption."
36 For O David, after he had served his own generation by the will of God, fell on sleep, and was laid...his fathers, and saw...corruption.
37 But He, Whom God raised again, saw no...corruption.

38 Be it known unto you therefore, brethren, that through this Man is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I will work a work in your days, a work which ye shall in no wise believe, though a man shall declare it unto you."

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached unto them the next sabbath. 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 in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but yea, seeing ye put it from you, and judge yourselves unworthy 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 shouldst be for salvation unto 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 ordained to eternal life believed. 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.

I. a. 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 Ghost.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake,

b. that a great multitude both of the Jews and also of the Greeks believed.

c. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

a. 3 Long time therefore abode they speaking boldly in the Lord, Which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

b. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

c. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it,

And fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

P. d. 8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

so stirred up = instigated. Gr. paratrounō. Only here.

devout. Gr. sombōmai, same as "religious" (p. 43).


chief men = first.


coasts = borders.

13. 51–14. 6 (J. p. 1609). ICONIUM.

(Alteration.)


c. | 14. 2. Opposition.


b. | 14. 5. Result.

c. | 14. 6–6. Opposition.


Fig. Pericopia. Ap. 6.

Iconium. Now Konieh, the present (1918) terminus of the Bagdad railway. About 300 miles from Smyrna.

14. 1 it came to pass. See note on 4. 5.


synagogue. Ap. 120. f.


multitude. Gr. plēthos. See note on 2. 6.


Gentiles. Gr. ethnos. The Gr. reads, "stirred up and made evil affected the minds of the Gentiles".

made . . . evil affected . . . embittered, or poisoned.

Gr. kakōs. See note on 7. e.


speaking boldly. Gr. parrhesiasomai. See note on 9. 27.


hence schisma, division. See John 7. 43; 8. 16; 10. 13.

held = were. with. Gr. sun. Ap. 104. xvi.


assault = onset. Gr. harmē. use . . . despitefully = insult. Gr. hubribē.

6 were ware of it, and having considered it.


(Alteration and Introduction.)

J. 0 | 1–6. 7. Preaching.


O | 14–18. Remonstrance.


Lystra, &c. The order in the Gr. is "unto the cities of Lycaonia, Lystra and Derbe."

region, &c. Gr. perichōros. Cp. Matt. 3. 5. Luke 4. 14. 7 preached, &c. were preaching the gospel. Gr. evangelizō. Ap. 121. 4. They were itinerating to evangelize the whole district. Timothy was one of the converts, as, on the return visit, he is called a disciple (16. 1).


14. 10. THE ACTS.

10 Said with a loud voice, "Stand upright on thy feet." And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying, "in the speech of Lycaonia, "The gods are come to us in the likeness of men." 12 And they called Barnabas, "Jupiter; and Paul, "Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the 11 people.

14. 14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran among the 11 people, crying out. 15 And saying, "Sirs, why do ye these things? Ye are also 11 men of like passions with you, and ye preach unto us that ye should turn from these vain things unto the living God, "Which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways. 17 Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings he restrained the 11 people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the 11 people, and having stoned Paul, he drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and Iconium, and Antioch,

Hos. 1. 10; and sixteen times in the N.T. Matt. 6. 16; 1 Thess. 1. 8; Tim. 3. 15; 4. 10; 6. 17. Heb. 3. 12; 9. 14; 10. 31; 12. 22. Rev. 7. 2. It is noteworthy that it is used twice by Peter, once by Caiafas, once in the Revelation, and the remaining twelve times by Paul. The Lord once uses the words "the living Father" in John 6. 67. It is of course in contrast with heaven, the heaven. See Matt. 6. 9, 10. earth. Gr. ἐκ, from. Gr. gaav, giving. from heaven. Gr. ouranomn. An adverb. Gr. korairophoros. Only here. filling, satisfying. Gr. empiplemem. Here, Luke 1. 61; 6. 25. John 6. 12. Rom. 15. 24. A medical word. gladness. Gr. euproun. Only here and 2. 28. 18 with these sayings = saying these things. Gr. eaycrostrinaed = made to cease. Gr. katapauo. Only here and Heb. 4. 4, 8, 10. who persuaded = and having persuaded. Gr. pelitid. drew = dragged. Gr. eukd. 20 Howbeit = But. stood round about = encircled. Heb. 11. 32. Rev. 20. 9. rose up, and having risen up, i.e., by Divine power. Gr. naini. Gr. 175. I. 1. Same word as "stand" in 1. 10. the next day = on the morrow. Gr. 175. I. 23. to = unto. Gr. eis. Gr. 104. vi. 21 when they had = having. had taught = having made disciples of. Gr. mathethen. Only here, Matt. 3. 22; 27. 27; 28. 19.
14. 22. THE ACTS.

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga,

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done among them, and how He had opened the door of faith unto the Gentiles.

28 And there they abode a long time with the disciples.

15. 15 And certain men which came down from Judæa taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." 2 When therefore Paul and Barnabas had no small dissension and debate with them, they determined that Paul and Barnabas, and certain other of them, should go unto the apostles.

5, 6. all that = whatsoever. had done = did. little time. About two years and a half.

15. 1—19. 30 (E, p. 1575). PAUL'S MINISTRY IN ASSOCIATION WITH THE TWELVE. (Introversion.)

15. 1—41 (Q, above). DISSENSION WITHIN. (Division.)

15. 1—19. 38 (U', above). DISSENSION ABOUT CIRCUMCISION. (Introversion.)


1615
up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

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

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, know ye that a good work hath God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

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

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name.

15 And to this agree the words of the prophets; as it is written,
18 18 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
17 That the residue of men might seek after the Lord, and all the Gentiles, whom My name is called, saith the Lord, shall come with all these things.
18 Known unto God are all His works from the beginning of the world.
19 Wherefore my sentence is, that we trouble not them, which are from among the Gentiles are turned to God:
20 But that we write unto them, that they abstain from pollutions of idols, and from strangled, and from blood.
21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

19 Then pleased it the apostles and elders, with the whole church, to send chosen men 2 of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief 2 men among the brethren;
23 And they wrote letters 7 by them after this manner; "The apostles and elders and brethren send greeting unto the brethren which are 2 of the Gentiles in Antioch and Syria and Cilicia:
24 Forasmuch as we have heard that certain which went out from us have troubled you with 7 words, subverting your souls, saying, 'Ye must be circumcised, and keep the law:' to whom we gave no such commandment:
25 It seemed good unto us, being assembled with one accord, to send chosen men 2 unto you 2 with our beloved Barnabas and Paul,
26 That men that have hazarded their lives for the name of our Lord Jesus Christ,

20 this is these things, will return, &c. A Hebraism for "I will build again". Cp. Gen. 26, 18. Num. 11, 4 (marg.).
build again—build up. Gr. anastrophē. Only here. tabernacle—tent. Gr. skēnē, as in 7, 43, 44. Not the house or throne. Significant of the lowliness of His condition when He comes to raise it up. ruins. Lit. things dug up. Gr. katakephalē. Only here and Rom. 11, 3. The texts read "things overthrew". Gr. katakephalē.
17 the residue. Gr. katalipois. Only here. It is the faithful remnant.
men. Gr. anthrôpos. Ap. 132, 1. The Heb. would be ἀδάμ, while the A.V. text of Amos 9, 12 is Edom (Hebr. ἀδών), but the consonants are the same, and the only difference is in the pointing. That ἀδάμ, not Edom, is right can hardly be questioned, or James would not have used it.
who doth, &c. Most of the texts read, "Who maketh these things known from the beginning of the world," and omit "unto God are all His works." See R.V. and margin. 18 Known. Gr. gnōstos. See note on 1, 19.
from the...world...from the age. Gr. ap' aionōn. Ap. 151, II, A, ii, 1.
abstain. Gr. mid. of aposchei. This form occurs, e.g., v, 29. 1 Thess. 4, 5, 22. 1 Tim. 4, 3. 1 Pet. 2, 11.
pollutions. Gr. allogiōs. Only here. Pollution should be caused by eating unclea (forbidden) food. Cp. v, 29. 1 Cor. 8. The verb allogiōs occurs in the Sept. of Dan. 1, 8 and Mal. 1, 7, 12. fornication. In many cases the rites of heathenism involved uncleanness as an act of worship. Cp. Num, 25, 1—5, 15. Probably the worship of the golden calf was of that character (Exod. 32, 6, 25). Only here, v, 29; 21, 25. The verb pînāq occurs. Matt. 18, 28. Mark 5, 13. In this case the blood remained in the carcase, contrary to Lev. 17, 10—14. 23 old time. Lit. ancient. Gr. archaios, as in 7, 7 generations in every city. Gr. kata (Ap. 104, x, 2) polin, i.e. city by city. A similar idiom occurs below, "every Sabbath day". preach. Gr. kērīssō. Ap. 121, 1. The question was whether Gentile converts, entering by the door of faith (4, 21), could be saved by faith alone without the seal of faith (Rom. 4, 11). In other words, whether they could belong to the family of believers (up to this time and later held as a strictly Jewish policy) without formal admission as "strangers" in accordance with Exod. 12, 43, 44. The Epistle to the Hebrews was probably written to make the position clear to Hebrews and converts alike. in. Gr. en. Ap. 104, viii.
being assembled—having come to be. with one accord. Gr. homōthēmatos. See note on 1, 14. 26 that have hazarded. Lit. having given up. Gr. paradidomēn. Often transl. "deliver up", or "betray". In v, 40 and 14, 12 "recommend". lives. Gr. psuchē. Ap. 110, III, 1.
Lord. Ap. 98, VI, i, β, 2, A.
27 We 9 have sent therefore Judas and Silas, who shall also tell you the same things 7 by mouth.
28 For 8 it seemed good to the Holy Ghost, and to us, to lay upon you 9 no greater burden than these necessity things;
29 That ye 9 abstain from meats offered to idols, and from blood, and from things strangled, and from 9 formulation: 7 from which, if ye keep yourselves, ye shall do well.
30 Fare ye well."

31 "Which when they had read, they rejoiced for the consolidation.
32 And Judas and Silas, being prophets also themselves, exhorted the brethren 9 with many words, and confirmed them.
33 And after they had tarried there a space, they were let go 9 in peace from the brethren unto the apostles.
34 Notwithstanding it pleased Silas to abide there still.
35 Paul also and Barnabas continued 21 in Antioch, teaching and preaching the 9 word of the 20 Lord, with many 9 others also.
36 And some days 12 after Paul said 1 unto Barnabas, Let us go again and visit our brethren 21 in every city where we have preached the 9 word of the 20 Lord, and see how they do."
37 And Barnabas determined 9 to take with them 5 John, whose surname was Mark;
38 But Paul thought 11 not good to take him with them, who departed 1 from them from Pamphylia, and went 11 not with them to the work.
39 And the contention was so sharp between them, that they departed asunder 1 from one another: and so Barnabas took Mark, and sailed 9 unto Cyprus;
40 And Paul chose 9 Silas, and departed, being recommended 9 by the brethren 2 unto the grace of God."

41 And he went through Syria and Cilicia, confirming the 3 churches.

Then came he to 9 Derbe and Lystra: and, 9 behold, a certain disciple was there, named Timotheus, the son of a certain that 9 so that, departed asunder 9 separated, from the other: and so Barnabas took Mark, and sailed 9 unto Cyprus; and he here disappears from the history. took 9 unto, behold. Gr. idou. Ap. 10. i. 2, vi. 9 chose 9 having chosen. Gr. episkopai. Only here and Rev. 6. 14, 17.

9 no greater burden than these necessity things;
29 that ye 9 abstain from meats offered to idols, and from blood, and from things strangled, and from 9 formulation: from which, if ye keep yourselves, ye shall do well.
9 than = except.
29 meats offered to idols. Gr. eîddolôchûta. Occ. here, Matt. 20. 12. 2 Cor. 4. 17. Gal. 6. 2. 1 Thess. 2. 4. Rev. 2. 24.
9 necessary = compulsory. Gr. spanonêkai. Only here.
9 Circumcision therefore was not compulsory. Gr. spanonêkai. Only here.
29 circums. Here, Matt. 20. 12. 2 Cor. 4. 17. Gal. 6. 2. 1 Thess. 2. 4. Rev. 2. 24.
9 when they, &c. = having then been dismissed, i.e. let go. Gr. apolouô, as in v. 33. Ap. 174. 11.
9 when they had = having.
9 consolidation. See 4. 36; 15. 15.
9 confirmed = strengthened. Gr. epîkaleô. See note on 14. 32.
33 after, &c. = having continued some time. Lit. made time.
9 were let go. Same as "dismissed" in v. 30. in = with. Gr. meta. Ap. 104. xi. 1.
34 this verse is omitted by all the texts. The R.V. puts it in the margin.
35 Paul also = But Paul.
36 some days after = after certain (Gr. tis. Ap. 123. 5) days.
9 where = in (Gr. en. Ap. 104. viii) which, have preached = preached. Gr. katonêkai. Ap. 121. 5. do = fare.
37 determined = purposed. Gr. boulô. See 5. 33; 27. 59. But the texts read boulomai. Ap. 102. 3.
9 certain. See v. 28. God. The texts read the "Lord".

16 1-11 (Rom. p. 1615). Lystra, and extended tour in Asia Minor. (Introversion.)


In six of Paul's epistles Timothy is joined with him in the opening salutation. His name, which means honour of God, or valued by God (time and theos), suggests the important part he was to take in the revelation of God's eternal purpose. son. Gr. huvos. Ap. 108. lii. certain. Texts omitt.
woman, which was a Jewess, and believed; but his father was a Greek.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 And Paul would have gone forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decree for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas,

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracea, and the next day to Neapolis;

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

13 And on the sabbath we went out of the city. and believed a believer. Gr. pistos. Ap. 150. III. 3

16.13

1. Ennion (2 Tim. 1. 4), as well as her mother Lois, had instructed Timothy in the Holy Scriptures from his infancy (2 Tim. 3. 10).

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

3 would Paul have Saul purposed. Gr. thelō. Ap. 102. 1.


9 were. Having to. down to. Gr. kαθ' (Ap. 104. x. 2) kevenen, i.e. day by day.


11 After they were. Having to. down to. Gr. kαθ' (Ap. 104. x. 2) i.e. to the border of Mysia. R.V. "over against."

12 Bithynia. The province of Bithynia and Pontus. Gr. kata, as above, but the texts read eis, 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 (13. 2, 4), and had already hindered Paul and Silas (v. 6, 7). The Spirit promised by the Lord Jesus (2. 33. John 16. 7).


17 came, &c. ran direct. Gr. euthudromēō. Only here and 21. 1. i.e. ran before the wind. Samothracea. The highest in elevation of the northern Egean islands, midway between Troas and Philippi.

18 next. See note on 7. 12.

19 Neapolis. The harbour of Philippi, distant about ten miles away. The first European soil trodden by Paul. It had taken two days with a favourable wind. Op. 20.

19.1. 

12 Philippi. The scene of the decisive battle which ended the Roman republic 42 B.C. the chief city, &c. Lit. the first of the district, a city of Macedonia, a colony. Amphipolis had been the chief city, and was still a rival of Philippi. Gr. kolōnia. Only here. A Roman military settlement.

16.13. THE ACTS.

16.12-40 (S. p. 1616). PHILIPPI. (Interruption and Alternation)

16 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, came to Philippi, and opened her heart to the Lord; and 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 you have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

16 And it came to pass, as we went, that a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 And the same followed Paul and us, and cried, saying, "These men are the servants of the Most High God, which shew unto us the way of salvation." 18 And this did she many days. But Paul, being grieved, turned and said to the 14 spirit, "I command thee in the name of Jesus Christ to come out of her." And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them unto the marketplace of the city. And brought them to the magistrates, saying, "These men are Jews, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."

16.21. city. The texts read "gated".

by a river side = beside (Gr. para). Ap. 104. xii. 8.

where the river (the Ganges) was well known to Luke, where &c. The texts read "where we reckoned prayer would be". See note on 14. 19.


unto = to.

resorted thither = came together.


God. Ap. 98. I. 1. i. heard = was hearing.


22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard 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 keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them "out, and said, "Sirs, what must I do to be saved?"

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

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

33 And he washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believin that God had visited his house.

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

36 And the keeper of the prison told this saying "to Paul, "The magistrates have sent to let you go: now therefore depart, and go in peace."

37 But Paul said unto them, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and"

light. Gr. phōs. Ap. 130. 1. sprang in. Gr. ἐξεπήλθεν. Only here and 14. 14. came trembling—becoming (Gr. ἐγείρομαι) in a tremble. Gr. ἑρμοφάν. Sirs. Gr. κυρίος. Ap. 98. VI. i. n. 4. B. Same as "masters" (v. 16). to be in order that. (Gr. κοινώς). 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 rise. A. Ap. 150. i. v. (iii.). 2. house i. e. on the same condition of faith. washed=bathed them. Gr. λούον. Ap. 186. iii. wound. straightforward. Gr. ἑρμοφάν. Same as immediately (v. 26). See note on 8. 7. 34 brought. Gr. ἀγάθος. Same as "loosed", p. 11. set meat=placed a table. Gr. ἑσαύρει. With all his house. Gr. πονοκτής, an adverb. Or servants. Gr. ἀπόστολοι. Gr. ἀρρένωμεν. See note on 9. 23. Let go=Release. Gr. ἐλεύθερος. Only here and 25. 34. this saying=these words. to, &c. in order that (Gr. κοινώς) you may be released. "to" in v. 36. beaten. Gr. δέρας, as in 5. 40. Romans—men (Gr. ἀνθρώπος) Romans. The charge was that they were Jews, introducing alien customs, and the magistrates condemned them without inquiry. Gr. 21. 39; 22. 25.
now do they thrust us out "privily? "nay verily; but let them come themselves and "fetch us out."

38 And the 35 serjeants 36 told these 21 words 12 unto the magistrates: and they "feared, when they heard that they were Romans.

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

40 And they went "out of the prison, and entered 9 into the house of Lydia: and when they had 15 seen the brethren, they "comforted them, and departed.

17 Now when they had 8 passed through 8 Amphipolis and 8 Apollonia, they came 9 to 8 Thessalonica, where was a 8 synagogue of the Jews:

2 And 5 Paul, as his manner was, went in 10 unto them, and 3 three sabbath days "reasoned with them 27 of the scriptures, 3 opening and 4 alleging, that 5 Christ must needs have suffered, and 6 risen again 8 from the dead; and that 10 this Jesus, Whom 11 preach 18 unto you, is 11 Christ.

4 And 2 some 1 of them 6 believed, and 4 "consorted with Paul and Silas; and of the 25 devout Greeks a 3 great 1 multitude, and of the 25 chief women 3 not a few.

5 But 1 the Jews which believed not, 1 moved with envy, 4 took unto them 2 certain 1 lewd fellows of the bawdy sort, and gathered a 3 company, and 6 set 8 all the city on an uproar, and 6 assailed the house of Jason, and 4 "sought to bring 18 them out 17 to the 14 people.

6 And 1 when they found them not, they "drew Jason and 9 certain 6 brethren 6 unto 12 the rulers of the city, crying, 4 These that have "turned the 2 world upside down are come hither also;

privilly = secretly. Gr. lathra. Only here, Matt. 1. 19;
2. 7. John 11. 28. Note the contrast, "openly . . . secretly", Fig. Antithesis. Ap. 6.
fetch = lead. Same word as in 5. 19; 7. 38, 40.
20 words. Gr. rhéma. 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. 27).

17. 1-14 (T. p. 1815). THESSALONICA AND BEREA. (Extended Alternation.)

Thessalonica. 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. It has been an important city in the past, and also in recent days during the second Balkan war (1918), and seems destined to play an important part in the immediate future.

2 Paul, &c. Lit. according to (Gr. kata). Ap. 104. x. 2) that which was customary (Gr. ethó) with Paul, he. This verb ethó occurs only here, Matt. 27. 15. Mark 10. 1. Luke 4. 16.
three, &c. On (Gr. epi. Ap. 104. ix. 8) three sabbath days.

1. 2. I. o. were convinced, not by persuasive words of Paul's (1 Cor. 2. 4), but by the opening and expanding of the Scriptures. Hence the Thessalonians became a type of all true believers (see 1 Thess. 1. 7; 2. 12).
This and vv. 11, 12 beautifully illustrate Rom. 10. 17. consorted with = cast in their lot with. Gr. proskleromati. Only here. devout. Gr. sebomati. Ap. 137. 2. Same as "worshipping" or "religious".

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17. 7. 

7 Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

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

9 And when they had taken security of Jason, and of the other, they let them go.

Xp

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

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those 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 of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment from Silas and Timothy for to come to him, went.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to Idolatry.

17 Therefore disputing he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered

and stirred up=stirring up. Gr. σακελόος. Cp. 4. 3; 16. 26. The texts add “and troubling” as in τ. a., as it were. Gr. ἀστ, but the texts read ἵνα, as far as.

17. 15–18. (S, p. 1615). ATHENS AND CORINTH. (Extended Alteration.)

15 conducted. Gr. καθισταί. Only here in this sense. Generally transl. “make”, “appoint”. Here the brethren made all the arrangements. unto as far as. Gr. ἀνοίγεσθαι, receiving=having received, for to in order that (Gr. τινος) they should. to. Gr. ἀνοίξεται. Ap. 104. 9. with all speed=as quickly as possible. Gr. ἀνοίγετες, τιστήσαντος. Only here, departed. Gr. ευκείνι. See 13. 42. 16 waited. Gr. εὐκείνι. Here. John 5. 3; 1 Cor. 11. 33; 16. 11. Heb. 10. 11; 11. 10. Jas. 4. 7; 1 Pet. 3. 20.

18 philosophers. Gr. ἀνοίγεται, only here and 1 Cor. 13. 3. A medical word. Cp. Acts 16. 34. when he saw a building. Gr. της, wholly, &c. full of idols. Gr. κατεδώθη. Only here. 17 disputing=was reasoning. Gr. διαλέγομαι, as in τ. a., with. Gr. ἀνοίξεται. Ap. 104. 9. with. Gr. ἀνοίξεται, 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 pleasure was the highest good, while the Stoics were disciples of Zeno (about 270 b.c.) who taught that the supreme good was virtue, and men should be free from passion and moved by neither joy nor grief, pleasure nor pain. They were Fatalists and Pantheists. The name came from the porch (Gr. ἀνοίγεται) where they met. encountered. Gr. συμβάλλει. See note on 4. 18.
17. 18. THE ACTS.

him. And some said, “What will this babbler say?” Other some, “He seemeth to be a setter forth of strange gods:” because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, “May we know what this new doctrine, whereof thou speakest, is?”

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.”

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 Then Paul stood in the midst of Mars’ hill, and said, “Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations 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 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in Him we live, and move, and

will, &c. = would this babbler wish (Gr. theō. Ap. 102. 1.) to say.

babbler. Gr. spermolagō = seed-picker. Only here. Used of birds, and so applied to men who gathered scraps of information from others.


preached. Gr. euanggelizō. Ap. 121. 4. resurrection. Gr. anastasis. Ap. 176. II. 1. They were accustomed to personify abstract ideas, as victory, pity, &c., and they may have thought that Jesus and the resurrection were two new divinities. One charge against Socrates was that of introducing new divinities.

19 took. Gr. epilabamomai. See note on 9, 27; 29, 19.

Areopagus = the hill of Mars, or the Marian hill. Gr. Areîs pagos. Cp. v. 29. Where the great council of the Athenians was held.

May = Can.

know. Gr. ginōskō, as in v. 13.

new. Gr. kainos. See note on Matt. 9, 17.

whereof, &c. = which is spoken (Gr. litē). Ap. 121. 7) by (Gr. hupō. Ap. 104. xviii, 1) thee.

20 strange. Gr. zenizō, to treat as xenos (v. 19), hence to lodge. See 10, 6, 18, 23, 27, 1 Pet. 4, 4, 12, ears. Gr. akous, hearing.

would = wish. Gr. bouleimai. Ap. 102. 8, mean. Lit. wish (Gr. theō). Ap. 102. 2) to be.

21 strangers. See eu, 18, 20.

were there = were dwelling or sojourning. Gr. epi-

new thing = newer thing, i.e. the latest idea. Gr. kainōteros, Comp. of kainos (v. 19). Only here.

22 Mars’ hill. See eu, 19.

Ye men of Athens. Gr. andres Athēnaiōi. See note on 1, 11.

perceive. Same as "saw", v. 12. in = according to. Gr. kata. Ap. 104. x, 2. too superstitious = more religiously disposed than others. Gr. deidaites, monoceros, comparative of deidatō (to fear) and daimōn. Only here. The noun occurs in 25, 19. The A.V. rendering is too rude, and Paul had too much tact to begin by offending his audience.


Sim. This. declare. Same as "preach" (v. 3, 13). Note Paul’s skillful use of local circumstances. Seeing that he is = This is. One being essentially (Gr. huparchō). See note on Luke 9, 48.


have our being: as certain also of your own poets have said, 'For we are also His offspring.'

29 Forasmuch then as we are the 28 offspring of 23 God, we ought not to think that the Godhead is like unto gold, or silver, or stone, gravens by art and man's device.

30 And the times of this ignorance 23 God winked at; but now commandeth all men everywhere to repent;

31 Because He hath appointed a day, in the which He will judge the worlds 21 in righteousness 23 by that Man Whom He hath ordained; whereof He hath given assurance 23 unto all men, in that He hath raised Him 3 from the dead.

32 And when they heard of the 18 resurrection of the dead, some mocked: and others said, 'We will hear thee again of this matter.'

33 So Paul departed from among them;

34 Howbeit certain 23 men clave unto him, and believed;

35 Who were Dionsiysus the Areopagite, and a woman named Damarsis, and others 23 with them.

18 After these things Paul 23 departed from Athens, and came to Corinth;

2 And found a certain Jew 23 named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came 23 unto them.

3 And because he was of the same craft, he abode with them, and wrought: for 23 by their occupation they were tentmakers.

whereof, &c. = having afforded. assurance having.

32 And, &c. = But having heard.

33 For just 23 was numbered among the dead persons was a madman's dream. Only those who 23 were mocked. Gr. chloezaai. See note on 2. 13.


18.2. At this place the town of Poseidon (Neptune), a short distance from the city. These games, as well as the temples of Athana, Corinth, and elsewhere, supplied Paul with many of the metaphors with which his writings abound.


2 Priscilla. Aquila is never mentioned apart from his wife. Both these are Latin names. Their Jewish names are not given, because. Gr. dia. Ap. 104. v. 2. Claudius. This edict was issued early in a. 59 in consequence either of disturbances in Rome, caused by Jews, or of Judas itself being almost in a state of rebellion. unto = to.

3 of the same craft. Gr. homotechinos. Only here. A word applied by physicians to one another. The medical profession was called the healing art (Gr. techne). abode = was abiding. See 18. 13. with. Gr. eis. Ap. 104. vii. 2. wrought = was working. Gr. ergazetai. by their occupation = to their craft. Gr. techne.

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4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles."

7 And he departed thence, and entered into a certain man's house, named 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 vision, "Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." 

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

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, "This fellow persuadeth men to worship God contrary to the law."

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you;

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters."
And he drave them from the judgment seat.
Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.
And Paul after this 

and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreae: for he had a vow.
And he came to Ephesus, and left from there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer with them, he consented not;
But bade them farewell, saying, "I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will." And he sailed from Ephesus.
When he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.
And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.
This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

and while Paul was hastening his journey thither (see Z 22). Aquila appears to have remained at Ephesus (v. 24).

and the texts read "they came."
Cenchrea. This was the port east of Corinth whence he would set sail.

vow. Gr. eukēph. Ap. 134. II. 1. Only here, 21. 23, and Jas. 5. 15. It has been questioned whether these words refer to Paul or to Aquila. The facts point to Paul, for whichever it was, the ceremonies connected with the vow could only be completed at Jerusalem, and while Paul was hastening his journey thither (Z 22).

and the texts read stéreō. See note on 14. 22.

minister at Ephesus, &c. (Division.)
a | 24. Ephesus.
A | 27. 28. Achaia.

EPHESUS. (Alternation.)
a | 24. Mighty in the Scriptures.
b | 25. Teaching accurately.
b | 26. Instructed more accurately,


This man = This one. instructed. Gr. katéchētē. See notes on 21. 21, 24. Luke 1. 4. Rom. 2. 19. Gr. eukēph. in eis = to. the way. See note on 9. 2. fervent. Gr. zelos, to boil. Only here and Rom. 12. 11. His was burning zeal.

19.1-12 (Y p. 1627.) PAUL'S MINISTRY AT EPHESUS. (Introversion.)

Paul's arrival at Ephesus.

19.1 while . . . was. Lit. in (Gr. ev) the being Apollo.


19.11. The notices of Apollo are connected with Corinth, except Tit. 3.13, when he was apparently in Crete, or expected to pass through it.


19.13. Parts. I.e. the highland district, at the back of the Western Taurus range.

19.14. Paul's route was probably through Derbe, Lystra, Iconium, the Phrygian district, and the Lydia, part of the Province of Asia. It was about August-September.


19.18. Have ye received. Lit. If (Ap. 118. 2. a) y e received.


28.6. was disposed. Was wished. Gr. boulomai. Ap. 102. 3.

28.7. exhorting. Gr. protreptomai. Only here. According to the order in the Gr. this refers to Apollo, and it should read, "the brethren, having encouraged him, wrote".


28.17. Their ignorance of them.


28.19. Their use of them.


28.21. Saul's continuance at Ephesus.
before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrananus.

10 And this continued until the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul;

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying,

14 "We adjure you by Jesus Whom Paul preaches."

15 And there were seven sons of Sceva, a Jew, and chief of the priests, which so did.

16 And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye?"

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which had curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed to sail to Italy; and took the disciples, and was about to sail, being moved of the Spirit.

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

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines of Artemis, brought...together—having collected books. These were either books on magic, or strips of parchments or papyrus, with charms written on them. Many of these have been discovered. The great magical Papyrus referred to above (ch. 13) contains about 3,000 lines, and burned them=burnt them up before=in the presence of counted.Gr. numphēphoros. Only here.


Same word as in v. 16. This verse is an example of the

God. The texts read “the Lord”. prevailed.

Fig. Epicritic. Ap. 6.

19. 21—28 (F, p. 1576). EPHESUS AND JERUSALEM. PAUL'S APPREHENSION AND IMPRISONMENT. SUBSEQUENT ABODE (ROME), AND CLOSE OF HIS MINISTRY. (Division.)

19. 21—24. Final Ministry and last Missionary Journey. (Introversion.)


19. 21—41 (D, above). DISTURBANCE AT EPHesus. (Introversion and Alternation.)

D m 21—25. Assembly summoned.


26 Outcry.

H p 29—32. Confusion.

q 29—29. Gaius and Aristarchus seized.

r 30—31. Paul's purpose.

31—32. Paul restrained.

H p 32—33. Confusion.

q 33. Alexander put forward.

n 34—35. Outcry.

m 35—40. Town Clerk's speech.

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THE ACTS.

19. 24.
for Diana, 25 no small gain among the craftsmen.
25 Whom he called together with the workmen of like occupation, and said,
26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:
27 So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despoiled, and her magnificence should be destroyed, whom all Asia and the world worshippest.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion:
and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.
I 30 And when Paul would have entered into the people,
the disciples suffered him not.
31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

2 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.
3 And they drew Alexander out of the multitude, the Jews putting forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, for of Diana. Gr. Artemis. Not the chaste huntress of popular mythology, but an Oriental deity who personified the bountifulness of nature. An alabaster statue in the museum of Naples represents her with a castellated crown, and many breasts, with various emblematic figures indicating that she is the universal mother of all creation. Layard, in Nineveh and its Remains, gives reasons for identifying her with Semiramis, the Queen of Babylon, from whom all the licentiousness in ancient worship proceeded. Gr. ergasia. See note on 16. 14.
called together. gathered together. See note on 12. 12.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is 24 Diana of the Ephesians.

H p 29 And the whole city was filled with confusion:
and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.
I 30 And when Paul would have entered into the people,
the disciples suffered him not.
31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

2 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.
3 And they drew Alexander out of the multitude, the Jews putting forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew,


19. 34. THE ACTS.

35 And when the e town clerk had appeared before the 50 people, he said, "Ye "men of Ephesus, we are all with one voice about the space of two hours cried out, "Great is 24 Diana of the Ephesians."

36 Seeing then that these things "cannot be "spoken against, "ye ought to "be "quiet, and to do "nothing rashly.

37 For ye have brought hither these 7 men, which are neither "robbers of churches, nor yet blasphemers of "your 27 goddess.

38 Wherefore if Demetrius, and the 24 craftsmen which are 0 with him, have a 0 matter "against any man, the "law is open, and there are 0 deputies: let them "impeach one another.

39 But 35 if ye "enquire 35 any thing "concerning "other matters, it shall be 0 determined 0 in a 0 lawful assembly.

40 For we are 37 in danger to be "called in question 2 for this day's "uproar, there 36 being "no "cause 0 whereby we may give an "account of this "converse."

41 And 0 when he had thus spoken, he dismissed the 32 assembly.

42 And 0 after the 2 "uproar was ceased, Paul "called unto him the "disciples, and "embraced them, and departed 0 for to go 0 into "Macedonia.

2 And when he had gone over 0 those parts, and had "given them much exhortation, he came 1 into Greece,

3 And 0 there 3 abode three months. And 0 when the "Jews laid wait for him, as he was about 0 to "sail 0 into Syria,

4 And 0 there 3 accompanied him into "Asia "Sopater of Berea; and of the Thessalonians,

41 when, &c. = having said these things, dismissed = dissolved. Lit. opoluo. Ap. 174. 11.

20. 1-8 (E, p. 1680). DEPARTURE FOR MACEDONIA. (Extended Alternation.)


40 the image, &c. Gr. Diagoret. Only here. Lit. the image on coins of Ephesus, great goddess Diana. The texts read "great Diana."


43 deputes = proconsuls. Gr. anthypatos. See note on 10. 7. Asia was a pro-consular province, but there was only one proconsul. The town clerk was probably speaking generally. imploed = charge, or accuse. Gr. enkalete. Only here, v. 40; 43. 25, 26, 23; 36, 3, 7. Rom. 8, 33.

44 enquire = seek diligently. Same word as in 12. 19; 13. 7.

Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days;

where we abode seven days.

F 7! And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window & certain young man named Eutychus, fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him said, "Trouble not thyself; for his life is in him."

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

G 13 And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

20. 5. THE ACTS.

20. 15.

Aristarchus. See 19. 29.
Secundus. Only here.
Gaius. Not the same as in 19. 29.
Tychicus. See Eph. 6. 21; Col. 4. 7; 2 Tim. 4. 12; Tit. 3. 12. He was with Paul in his first and second imprisonments at Rome, and was twice sent by him to Ephesus, which was no doubt his native place, as it was that of Trophimus.
Trophimus. See 21. 29; 2 Tim. 4. 20.

2 and were waiting. at sea. Gr. en. Ap. 104. viii. Troas. Cp. 10. 8; 2 Cor. 2. 12.

2 sailed away. Gr. ἐκπληκτός. See note on 15. 39.
Philippi. I.e. from Neapolis, its port.
sects. This was Passover, A.D. 57.
to. Gr. εἰς, as in v. 1.
five days. Cp. 16. 11.

20. 7-12 (F, p. 1630). TROAS.
(Introduction.)

F u 7, 8. Preaching.
v 10. Eutychus restored.
u 11, 12. Breaking bread, and converse.

first, &c. first day of the sabbaths, i.e. the first day for reckoning the seven sabbaths to Pentecost. It depended upon the harvest (Deut. 16. 9), and was always from the morrow after the weekly sabbath when the wave sheaf was presented (Lev. 23. 16). In John 30. 1 this was the fourth day after the Crucifixion, "the Lord's Passover." Cp. Ap. 156. This was by Divine ordering. But in A.D. 57 it was twelve days after the break of unleavened bread, and therefore more than a fortnight later than in A.D. 29.
the disciples. The texts read "we", came together = were gathered together, as in v. 4. break bread. See note on 2. 42.
preached. Gr. διαλέγομαι. Often transl. "reason".
See note on 17. 4. unto = to. ready = being about. Same as in 18. 3, 13, 38.
depart. Gr. εξετιμ. See note on 18. 42.
continued = was extending. Gr. παρατέλησα. Only here.
his speech = the word. Gr. λόγος, as in v. 2.
gathered together. See note on v. 7.
sat = was sitting.
And when they were come unto him, he said unto them, 13 They know, from the first day that I came into Asia, after what manner I have been with you, at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And now I turn back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.

Wherefore I take you to record, this day, that I have often been in the Synagogue, speaking to the Jews, and to the Greeks, repentance towards God.

And I took for my only purpose to know you, the Holy Ghost and the Counsel of God, which is announced to my hearers.


25 Wherefore I take you to record, this day, that I am pure from the blood of all men.

26 For I have not shunned to declare unto you the counsel of God.

and to all the flock, over which 22 the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 
For 3 22 I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock.
30 
Also of your own selves shall arise, speaking perverse things, to draw away disciples after them.
31 
Therefore watch,

32 And remember, that, by the space of three years I ceased not to warn every one night and day with tears.

33 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

34 I have coveted no man’s silver, or gold, or apparel.

35 Yea, and I have shewed you all things, how that so labouring ye ought to support the weak, and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.’’

36 And when he had thus spoken, he knelled down, and prayed with them all. And 37 they all wept sore, and fell on Paul’s neck, and kissed him. 
38 Sorrowing most of all for 23 he which spake, that they should see his face no more. And they accompanied him unto the ship.

21 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and

(20), and Paul, here and six times in his epistles. Only word transl. inheritance, save 26. 18. Col. 1. 12. 


35 have showed = showed. Gr. hupodeiknumi. See note on 9. 16. labouring = toiling. Gr. kopido. 

37 they all, &c. Lit. There was a great weeping of all. fell = having fallen. Gr. paroimias. (Ap. 6) of the Lord, not elsewhere 


the day following unto Rhodes, and from thence unto Patara. 2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they brought us on our way, with wives and children, till we were out of the city: and we knelt down on the shore, and prayed. 6 And when we had taken our leave of one another, we took ship; and being returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company 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 the same man had four daughters, virgin, which did prophesy.

10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come up unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.


2 went aboard = having embarked. Gr. εἰσῆλθον. See note on 20, 18.

set forth. Same as launched, v. 1.


finding = having found. Gr. ἀναρίθησά, to find by searching. Only here and Luke 2, 16.

disciples = the disciples. Probably few. He no longer seeks the synagogue.

tarried. Gr. εἰπόμενον. See note on 10, 48.


go up. Gr. ἀναβάνω, but the texts read ἐπιβάνω, as in v. 2.


and. But it came to pass that.


and they all, &c. = all with wives and children, bringing us on our way. Gr. προσευχόμεθα. See note on 15, 3.


taken our leave. Gr. ἀπαθαναμένω. See note on 1, 1.

took ship = embarked (Gr. εἰπόμενον, as in v. 1) on (Gr. εἰς) the ship, i.e. the same ship as v. 2.

home. Lit. to (Gr. εἰς) their own (things). 7 finished. Gr. διάδωμι. Only here.

our course = the voyage. Gr. πλοῦς. Only here and 27, 9, 10.

21, 10-14 (M. p. 162). PROPHETIC WARNING. (Alternation.)


13 What mean ye, &c. Lit. What are ye doing, weeping, &c. break = crush. Gr. συνθυμίζω. Only here. am ready = hold myself in readiness. This expression occ. also 2 Cor. 12, 14. 1 Pet. 4, 8.

THE ACTS.

21. 25.

not. Gr. on. Ap. 105. I. also to die—die also.
15 after. Gr. meta. Ap. 104. xi. 2. took up, &c.—having prepared for moving, or packed up. "Carriage" is used in the old sense of that which is carried. Cp. 1 Sam. 17. 22. Gr. apokoumaomai. Only here.

21. 15-26 (E, p. 1630). RETURN TO JERUSALEM. (Introversion.)

22. To remove suspicion.
23. Keeping the law.
25. Paul and the seven men enter the Temple (eisēlē).

E also, &c.—certain also.
with them. Omit.
Mnaos. Nothing more is known of him.
occur. By Cyprus—a Cypriote, as in 4. 36; 11. 40.
old. Gr. archaios. Not referring to his age but to his standing in the Christian assembly. An early disciple.
lodge. Gr. zeônes. See note on 10. 6.
17 gladly. Gr. xenomai. Only here and 2. 41.
18 following. Gr. epeimi. See note on 7. 25.
eiders. See Ap. 189.
were present. Gr. paragagnomai. Occ. thirty-seven times. Elsewhere transl. “come.”
declared—related. See note on 10. 8.
particularly. Lit. one by one, each one of the things which.
God. Ap. 88. I. I. 1. See note on 1 Cor. 3. 5.
had wrought—did.
20 glorified—were glorifying. Not a single act, but a continual praising.
the Lord. The texts read "God", brother.

21. 13. ready—not to be bound only, but also to die at Jerusalem for the name of the Lord. Jesus.
14 And when he would not be persuaded, we ceased, saying. "The will of the Lord be done."
15 And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
16 And when we were come to Jerusalem, the brethren received us gladly.
17 And the day following Paul went in with us unto James; and all the elders were present.
18 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.
19 And when they heard it, they glorified the Lord, and said unto him. "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:
20 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.
21 What is it therefore? the multitude must needs come together: for they will hear that thou art come.
22 Do therefore this that we say to thee: We have four men which have a vow on them;
23 Take them, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.
24 As touching the Gentiles which believe, we have written and concluded
Gr. mureiai = myriads. Fig. Hyperb. Ap. 6.
seem. Gr. zēō. Properly a noun, meaning zealot, i. e. enthusiast. Occ.
title. See Ap. 141. 11.
21 are = were. informed = instructed. See note on 18. 25. of = concerning.
22 the multitude, &c. Some texts omit this, and read "they will certainly (Gr. pantos) hear."
24 purify. Gr. hagiazo. Gr.
John 11. 46. He refers to the ceremonies connected with the Nazirite vow (Num. 6). James, who was probably the speaker, would be glad to find Paul was already under the vow he had taken at Cenchreae be at charges = pay the expenses of the sacrifices. Gr. apokoumaō. Here, Mark 5. 26.
shave. Gr. zωρα. Only here and 1 Cor. 11. 5. 6. See note on Kérōs, 18. 18. may = shall.

21. 13. THE ACTS.
21. 25. 

"that they observe no such thing, save only
that they keep themselves from 'things
offered to idols, and from blood, and from
strangled, and from fornication.'"

26 Then Paul took the 11 men, and the 2 next
day 2 purifying himself 3 with them entered
1 into the temple, 2 to signify 3 the "accomplish-
ment of the days of purification, until that
an offering should be offered 4 for every one
of them.

27 And when the seven days were 5 almost
ended, the Jews which were 6 of Asia, "when
they saw him" in the temple, stirred up all the
people, and laid hands 7 on him,

28 Crying out, "Men of Israel, help:" This
is the 8 man, that teacheth all men every
where against the 9 people, and the law, and
this place: and further brought 6 Greeks also
2 into the temple, and hath polluted this holy
place."

29 For they had 10 seen before 11 with him 12 in the
city Trophimus 13 an Ephesian, whom they
supposed that Paul had brought 14 into the

30 And through all the city was moved, and the
people ran together: and they took Paul, and drew him out of the temple: and forthwith
the doors were shut.

31 And as they went about to kill him,
tidings 15 came unto the chief captain of the
band, that all Jerusalem 16 was in an uproar.

32 Who immediately took 17 soldiers and
centurions, and ran down 18 unto them: and when they saw the 31 chief captain and the
soldiers, they left beating of Paul.

33 Then the chief captain came near, and
took him, and commanded him 19 to be bound
with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another,
among the multitude: and when he could not 20 know 21 the certainty 22 for the tumult,
he commanded him to be carried 23 into the
castle.

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21. 35. 

THE ACTS. 22. 3.

k3 35 And when he came upon the stairs, so it was, that he was borne of the soldiers 44 for the violence of the 72 people. 36 For the multitude of the 72 people followed after, crying, “Away with him.”

h3 37 And as Paul was to be led into the castle, he said unto the 31 chief captain, “May I speak unto thee?” Who said, “Canst thou speak Greek?”

i3 38 Art thou not the Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, ”I am 28 man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and I beseech thee, suffer me to speak unto the 28 people.

k3 40 And when he had given him licence, Paul stood on the 22 stairs, and beckoned with the hand unto the 22 people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

22 Men, brethren, and fathers, hear ye my defence which I make now unto you.

(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of grace.

22. 1—28. 29 (C3, p. 1850). APPREHENSION AND IMPRISONMENT. (Introversion and Division.)


Q | 24. 1—27. Paul and Felix.

22. 1—23. 22 (O, above). PAUL AND THE JEWS IN JERUSALEM, &c. (Alternation.)

S | 22. 22—20. Events following.
S | 23. 11—22. Events following.

22. 1—21 (R, above). PAUL'S DEFENCE. (Alternation.)

R | 1 | 1—5. A zealous Jew.
| m | 6—10. Revelation from the Lord.
| m | 17—21. Revelation from the Lord.

22. 1 Men, &c. See note on 1. 11 and 7. 2. defence. Gr. apologia. Occ. eight times, here: 25, 18, 1 Cor. 9. 3. 2 Cor. 11. Phil. 1. 7, 17. 2 Tim. 4. 16. 1 Pet. 3. 19. 24. See the verb, 19, 38, 39. unto. Gr. prosphōnē. As in 24. 40. Hebrew. Gr. Hēbrais, as in 21. 40. tongue. Gr. dialektoς, as in 1. 18.


3 verily. Gr. katē. As in 1 Cor. 10. viii. In Cilicia: cf Cilicia.

22. 1 Men, &c. See note on 1. 11 and 7. 2. defence. Gr. apologia. Occ. eight times, here: 25. 18, 1 Cor. 9. 3. 2 Cor. 11. Phil. 1. 7, 17. 2 Tim. 4. 16. 1 Pet. 3. 19. 24. See the verb, 19, 38, 39. unto. Gr. prosphōnē. As in 24. 40. Hebrew. Gr. Hēbrais, as in 21. 40. tongue. Gr. dialektoς, as in 1. 18. 


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the law of the fathers, and was zealous toward God, as ye all are this day.
And I persecuted this way unto the death, binding and delivering into prisons both men and women.
As also the high priest doth bear me witness, and all the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, to be for to be punished.
And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.
And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me?
And they answered, Who art Thou, Lord?
And He said unto me, I am Jesus, of Nazareth, Whom thou persecutest.
And they were not with me: I saw indeed the light, and was afraid; but they heard not the voice of Him that spake to me.
And I said, Lord, what shall I do? And He said, Arise, and go into Damascus; and there shall it be told thee of all things which are appointed for thee to do.
And when I could not see for the glory of that light, being led by the hand of them that were with me, I came unto Damascus.
And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,
Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth.
For thou shalt be His witness unto all men of what thou hast seen and heard.
And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
masia. Ap. 6. Paul was thus led to avoid using any term that would excite his hearers. shouldest hear = to hear. the voice of His mouth = His commands. Fig. Idiom. Ap. 6. Paul thus received his commission direct from the Lord Himself. Gr. Gal. 1. 12.
15 His witness = a witness to Him. witness. See 1. 5.
22. 17. THE ACTS.

m 17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was cast out; in a trance; and
18 And a man said unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.
19 And I said, O Lord, they know that I am imprisoned and I speak in every synagogue them that believed on Thee:
20 And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21 And He said unto me, Depart: for I will send thee far hence unto the Gentiles.

Sn
22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.
23 And as they cried out, and cast off their clothes, and threw dust into the air,
24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

S
25 And as they bound him with thongs, Paul said, I am a Roman: let us examine him. And Paul said, But I am free born.
26 When the centurion heard, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

P
27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I this freedom.
29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

n 30 On the morrow, because he would have known the certainty wherefore he was

trance. Gr. ekstasis. See note on 10. 10.
saying. Before “saying” supply ellipse, “and heard Him.”
quickly = with (Gr. eu. Ap. 104. viii) speed.
testimony. Gr. marturias. See note on p. 1511 and
ep. 1. 8.
were—themselves. know. Gr. epistamai. Ap. 182. I. v.
imprisoned—was imprisoning. Gr. phulakias. Only here.
had—being poured out. Gr. ekcheo, as in 2. 17, 18, 19.
consenting. Gr. synedukos. See note on 8. 1.
unto his death. The texts omit.
kept—was guarding.
saw. Gr. anaireo. See note on 2. 23.
Gentiles—nations. Gr. ethnos.

22. 22-30 (S, p. 1639). EVENTS FOLLOWING.

(Introduction.)

Sn | n | 22, 23. Paul before the people.
 o | 24. Torture ordered.
 o | 27, 28. Rights admitted.
 n | 29, 30. Paul before the Council.
22 gave him audience—were listening to him. As in v. 7, the verb followed by the gen. case shows that they followed what he was saying. word. Gr. logos. Ap. 121. 10. The thought of Gentiles on an equality with Jews was intolerable.
lifted up, &c. Cp. 2. 14; 14. 11.
Away. See note on John 19. 15.

ft. Gr. katheko. Only here and Rom. 1. 28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offense to the orthodox Jew (1 Cor. 1. 23).
23 cried out—were crying out. Gr. krangazao. See John 18. 40.
cast off. Gr. riphei. clothes—outer garments. Gr. alembrosia. Holding them in their hands and tossing them upward—were throwing. Gr. ballei.
cast off. Gr. riphei. clothes—outer garments. Gr. alembrosia. Holding them in their hands and tossing them upward—were throwing. Gr. ballei.
castle. See note on 21. 34.
examined. Gr. anastaizai. Only here and v. 29.
what cause. cried—were shouting. Gr. epiphono. See note on 12. 22. against. Lit. “eis.” No preposition.
25 bound. Gr. protimai, to stretch out or tie up. Only here. thongs. Gr. himos.
obtain. Gr. ktauoma. See note on 1. 18. freedom.
should have, &c. —were about to examine. 30 On the morrow—But on the morrow, because, &c. = wishing (Gr. boulema. Ap. 102. 3) to know. certainty. See note on 21, 34.
accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

23 And Paul, earnestly beholding the council, said, "Men and brethren, I have lived in all good conscience before God until this day." 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, "Thou white wall, sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" 4 And they that stood by said, "Revelist thou God's high priest?"

5 Then said Paul, "I wis not, brethren, that he was the high priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'"

6 But when Paul perceived 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 of the 'hope' and 'resurrection' of the dead, am called in question."

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, "We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." 10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him "into the castle."

11 And the night following, the Lord stood before him

Sadducees . . . Pharisees. Ap. 120. II. other
resurrection = resurrection-hope. Fig. Hendaidys, II. 1. of the dead. Gr. nekrón. No art. Ap. 150. 2. called in question = judged. Gr. krínō, as 7 this. Fig. Aposiopépsia. Ap. 6. resurrection. Gr. anástasis. Ap. 178. II. 11. cry. Gr. kraugê. Here: Matt. 25. 6. Eph. 4. 21. Heb. 5. 7. Rev. 14. 18; 21. 4. arose. Gr. anistósumai. 178. i. strove = were earnestly contending. Gr. diamachomai. Only here, no art. Gr. oudeis. evil. Gr. kakos. 121. i. 11. 12. Gr. εὖ ἐπιτυχόν. hath spoken = spoke. Gr. lêçō, as in v. 7. let us not ὑπερταύλουσθεν. All the texts omit. They suddenly broke off. Perhaps the Pharisees were afraid to express their thoughts. It is the Fig. Aposiopépsia. Ap. 6. The words in the A.V. were probably added by some copyist from 5. 36, adapting Gamaliel's language.


23. 11-12 (S, p. 1639). EVENTS FOLLOWING. (Alternation.)

by him, and said, "Be good of good cheer, "Paul: for as thou hast" testifiz of Me in Jerusalem, so must thou bear witness also at Rome.""

12 And when it was day, certain of the Jews banded together, 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 who had made this conspiracy.

14 And they came to the chief priests and elders, and said, "We have bound ourselves under a great "curse, that we will "eat nothing until we have slain Paul.

15 Now therefore go with the council of your city and tell him, that Paul is bound at Jerusalem, in the house of Caiaphas the high priest, and that ye shall bring him down "unto you to-morrow, as "ought ye to "enquire of something more perfectly concerning him: and we, or ever he come near, are ready to "kill him."

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told 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 So he took him, and brought him to the chief captain, and said, "Paul the prisoner called me unto him, and prayed me to bring this "young man unto thee, who hath something to "say unto thee."

19 Then the chief captain "took him by the hand, and "went with him aside "privately, and "asked him, "What is that thou hast to "tell me?"

20 And he said, "The Jews have agreed to "desire thee that thou wouldst bring Paul to-morrow into the city, and with him would "enquire of something more perfectly concerning him."

21 But do not thou yield unto them: for they lie in wait for him of their 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, looking for a promise from thee."

22 So the chief captain then let the "young man depart, and "charged him, "So "tell thou no man that thou hast "shewed these things to me."

23 And he called unto him two "centurions, to "take "Paul the prisoner. This was a title the apostle cherished as one of honour. See Eph. 3. 1.; 1 Tim. 1. 2. Phil. 1. 9. laleó. Gr. 134. 1. 3. something. Gr. tis. Same as "a certain thing", v. 17. láleó. Gr. 134. 1. 3. something. Gr. tis. Same as "a certain thing", v. 17. láleó. Gr. 134. 1. 3. something. Gr. tis. Same as "a certain thing", v. 17. láleó. Gr. 134. 1. 3. something. Gr. tis. Same as "a certain thing", v. 17.

24 so = having called, two = certain (Gr. tis). Ap. 123. 3. two.
23. 23. THE ACTS. 23. 35.

saying, "Make ready two hundred soldiers to go to Cæsarea, and horsemanship and ten, and 7 spearmen two hundred, at the third hour of the night; 24 And provide them 6 beasts, that they may set Paul on, and bring him safe 8 unto Felix the governor." 25 And he wrote a letter 9 after this manner:

v 26 Claudius Lysias 18 unto the most excellent 24 governor Felix 27 greeting. This 31 man was taken 10 of the Jews, and should have been 12 killed 10 of them: then came I 13 with an army, and rescued him, having understood that he was a Roman. 29 And when I would have known the cause wherefore they 7 accused him, I brought him forth 8 into their council:

w 29 Whom I 9 perceived to be eight accused 6 of questions of their law, but to have 11 nothing 7 said to his charge worthy of death or bonds. 30 And when it was 6 told me how that the Jews laid wait 9 for the 22 man, I sent straightway 18 to thee, and gave commandment 7 to his accusers also to say 8 before thee what they had against him. 30 8 Farewell."

31 Then the soldiers, as it was 9 commanded them, took Paul, and brought him 9 by night to Antipatris. 32 On the morrow they 7 left the three horsemen to go 15 with him, and returned 21 to the 10 castle:

v 33 Who, when they came to Cæsarea, delivered the 6 epistle to the 22 governor, presented Paul also 9 before him. 34 And when the 24 governor had read the letter, he asked 21 of what 6 province he was. 35 And when he understood that he was 9 of Cilicia;

w 35 8 I will 8 hear thee," said he, "when thou 7 accusers 8 are also come. And he commanded him to be kept 3 in Herod's 9 judgment hall.

"Excellency", greeting. See note on 15. 28. 1. 18, and cp. John 18. 12: 18 should have been 16—being about to, or on the point of being, then came I—having come. an army—the detachment, as in v. 10, and rescued him—I delivered. Gr. 22东西. See note on 7. 10. understood—learnt. He did not learn it till he was about to have him scourged. It has been called a dexterous falsehood. 28 when I would have known—I was wishing, Gr. boulomai. Ap. 102. 8 to know. known. Gr. ginōskō. Ap. 132. I ii. but the texts read epigínōskō. 29 perceived—found. questions. Gr. zēma. See note on 15. 2. laid to his charge. Gr. enklēma. Only here and 26. 15. 16. it was told me, &c. Lit. a plot was revealed to me, as about to be laid against the man, told—revealed. Gr. māusō. See Luke 20. 37 (showed). the Jews. The texts omit. ior—against. Gr. eis. Ap. 104. vi. sent. Gr. perf. Gr. anαφέγγω. Ap. 174. 4. straightway. Gr. ἀκατάλειπτος. See note on 10. 33, and gave commandment—having commanded, or charged. Gr. παραγεγέντω. See v. 22. accusers. Gr. ἡκτίστοι. Here; v. 25, 24. 3. 15. 18. John 8. 16. Rev. 12. 10. before. Gr. epi. Ap. 104. ix. 1. 31 Thou—So then, as it was—according to (Gr. kata). Ap. 104. x. 29 which that was, through. Gr. dia. Ap. 104. v. 1. to. Gr. eis. Ap. 104. vi. Antipatris. A small town in the plain of Sharon, about forty miles from Jerusalem. Built by Herod the Great, and called after his father, Antipas. 32 left. Gr. 22. Generally transl. "suffer" in the sense of "permits". 33 when they came—having entered. delivered—having delivered, Gr. anανειλέγω. Only here. ἐπίστα, Same as letter, v. 26. before—towards. 34 when, &c. The texts read 8 when he had read it 35 hear—lay fully. Gr. ἀκούω. Only here. kept—guarded. judgment hall. Gr. πραξάτον. See note on Matt. 27. 27. John 18. 26. It here means the guard-room attached to Herod's palace.
24. And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence;

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands.

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself.


6 world. Gr. ókoumenē. Ap. 120. 3. Nazarenes. See note on 5. 17. Nazarenes. Cp. 6. 14. Only here is the term applied to believers. The Jews would not call them Christians (11. 25), as that was derived from the word for Messiah; so Tertullus was instructed to call them Nazarenes.


8 This should follow "temple", hath gone about = attempted. Same as "assayed" (16. 7). Matt. 12. 5. the only other occ. temple. Gr. hieron. See note on Matt. 23. 16. took = seized also, and would have, &c. Those words in verses 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.


24. 11-21 [For Structure see next page].

24. 11.
THE ACTS. 24. 22.

that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, nor in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offense toward God and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews of Asia found me purified in the temple,

19 Neither with multitude, nor with tumult,

20 Who ought to have been here before thee, and object, if they had ought against me.

21 Except it be for this one voice, that I cried standing among them, Touching this resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.


a) 22. Adjournment.
   b) 23. Paul in custody.
   a) 24-26. Conferences.
   b) 27. Paul in bonds.

24. 23. THE ACTS.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbear none of his acquaintance to minister or come unto 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 in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Q2 25 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 And desired favour against him, that he would send him to Jerusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

25. 1-12 (Q2, p. 1639). PAUL AND FESTUS. (Repeated Alteration.)

1. Festus. At Jerusalem.
2. Festus. Offer to judge.
17. Paul. At Jerusalem.
18. Festus. Offer to judge.
23. Festus. Offer to judge.
6 And when he had 

tarried 
among them 
more than ten days, he went down 
onto 
Caesar's, and the next day sitting on the 
judgment seat commanded Paul to be 
brought.

7 And when he was come, the Jews which 
came down 
from Jerusalem 
stood round about, 
and laid many and grievous 
complaints 
against Paul, which they 
could 
not 
prove.

8 While 
he answered for himself, 
Neither 
against the law of the Jews, 
neither 
against the temple, 
nor yet 
against Caesar, 
I have 
offended 
any thing in all.

9 But Festus, 
being 
to do the Jews a pleasure, 
answered Paul, and said, 
Wilt thou go up 
unto Jerusalem, and there be judged 
of these things 
before me?

10 Then said Paul, 
I stand 
at Caesar's 
judgment seat, where I ought to be judged: 
unto 
the Jews have I done no wrong, 
but thou 
very well 
knowest.

11 For 
If I 
be an offender, or have committed 
any thing worthy of death, I 
refuse 
not to die: 
but 
none of these things 
whereof these 
 accuse me, 
no man 
may 
deliver 
unto 
them. I appeal 
unto 
Caesar.

12 Then Festus, when he had 
confessed 
with the council, 
answered, 
Hast thou 
appealed unto 
Caesar? 
unto 
Caesar shalt 
you go.

13 And 
after certain days 
king Agrippa

very well. Lit. better (i.e. as others). I. iii. 
For if 
be an offender, or have committed 
any thing worthy of death, I 
refuse 
not to die: but 
none of these things 
whereof these 
 accuse me, 
no man 
may 
deliver 
unto 
them. I appeal 
unto 
Caesar.

10 Then said Paul, 
I stand 
at Caesar's 
judgment seat, where I ought to be judged: 
unto 
the Jews have I done no wrong, 
but thou 
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If I 
be an offender, or have committed 
any thing worthy of death, I 
refuse 
not to die: 
but 
none of these things 
whereof these 
 accuse me, 
no man 
may 
deliver 
unto 
them. I appeal 
unto 
Caesar.
and Bernice came unto Caesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, 'There is a certain man, which is accused of the Romans, 15 whereof we have no certain matter to report unto thy majesty. Therefore, if thou wouldest know certain things, I am willing to speak unto thee. 16 Wherefore, when Paul had appealed unto the emperor, and had left the appeal, he was left to go into Jerusalem, to be judged of the high priest. 17 Therefore, when they were come hither, without any delay I sat on the judgment seat, and command the man to be brought forth. 18 Against whom when the 18 accusers stood up, they brought none accusation of such things as 3 were supposed:

19 But had 11 certain questions against him of their own superstition, and of 2 one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because 3 doubted of such manner of questions, I asked him, whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to have been reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesarea.

22 Then Agrippa said unto Festus, so I would also hear the 18 man myself. "To morrow," said he, "thou shalt hear him."

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the 2 chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, "King Agrippa, and all you which are here present with us, ye see this man, about whom all the 2 multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. 25 And I have therefore been very diligent to see the charge against him, and I asked him myself with these questions, and I found nothing such things as I should write unto Caesar; but when I remembered the old things, how he had spoken unto the Jews, I sent him to Caesar."

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**Notes:**
- **reserved** = kept (Gr. anapempo).
- **hearing** = examination (Gr. diagwneia).
- **this man** = Bernice.
- **King Agrippa** = Agrippa II.
- **Augustus** = Augustus.
- **superstition** = religious (Gr. deisidaimonia).
- **charges** = to Caesar (Gr. periboe).
- **crying** = crying out (Gr. epiboe).
- **not...longer** = not...longer (Gr. deisidaimonia).
25. 25 But when 3 found that he had committed nothing worthy of death, and that he himself had appealed to 21 Augustus, I have determined to send him. 26 Of whom I have no certain thing to write 11 unto my Lord. Wherefore I have brought forth 9 before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. 28 Then Agrippa said unto Paul, "Thou art permitted to speak for thyself." 26. 2 Then Paul stretched forth the hand, and answered for himself: "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought a thing incredible with you, that God should raise the dead?

The Acts


C | g | -1, 2. Appeal to Agrippa's knowledge. h | 4, 5. Paul's life. h | 6, 7. Paul's hope. g | 8. Appeal to Agrippa's reason.


DE 9 verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

FI 10 Which thing I did also in Jerusalem; and many of the saints did shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

k 12 Whereupon as I went to Damascus with authority and commission from the chief priests,

G 13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks.

15 And I said, Who art Thou, Lord? And He said, I am Jesus Whom thou persecutest.

H 16 But rise, and stand upon thy feet:

J for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

K 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

m 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.

E 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

9 verily = therefore indeed.
to = unto. Gr.  
13 saw. Gr. eido
14 earth. Gr. 
15 said. Gr. 
16 light. Gr. phos
17 brightness. Gr. lampas
18 darkness. Gr. 
19 take. Gr. 
20 turn. Gr. 
21 forgiveness. Gr. 
22 inheritance. Gr. 
23 heavenly. Gr. 
25 Greek.  
26 used in.

26. 9-23 (D, p. 1650). STATEMENT. (Extended Alternation and Intrusion.)

K | 17. The People and the Gentiles.
L | m | 18. Light.
K | 22. Continue (Gr. histimeni).
L | m | 23. Light.

9 verily = therefore indeed.
10 also did = did also. He not only thought, but acted. in. Gr. en. Ap. 104. viii. saints. Gr. hagios. See 9, 13, 22, 41. Only in these four places in Acts applied to God's people. Frequently in the epistles. Cp. 21, 23, 24. shut up. Gr. katakei
14 chief priests. Gr. archiereus, as in 25, 16. put to death. Gr. anairo
15 Saul, Saul. Gr. Saul, Saul. See 9, 4. it is, &c. Fig. Parenthesis.
16 voice = vote. Gr. parocho
17 Saul, Saul. Gr. Saul, Saul. See 9, 4. it is, &c. Fig. Parenthesis.
18 Saul, Saul. Gr. Saul, Saul. See 9, 4. it is, &c. Fig. Parenthesis.
19 Whereupon = In (Gr. en) which (circumstances).

12 Whereupon = In (Gr. en) which (circumstances). went = was going.

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20 But shewed first unto them of Damascus,
and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and wanted to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying,  
23 That Christ should suffer, and that He should be exalted from the dead, 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 make thee mad."

25 But he said, "I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; 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, "Almost thou persuadest me to be a Christian."

29 And Paul said, "I would to God that not only I, but also that all that hear me this day, were both almost, and altogether such as I am, except these bonds."

30 And when he had thus spoken, the king, &c.
AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto onenamed Julius, a centurion of Augustus’ band. 

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; and one Aristarchus, a Macedonian of Thessalonica, being with us. 

And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends torefresh himself. 

And when we had launched, we sailed from thence, we sailed under the: for the winds were contrary. 

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 

And there the centurion found a ship of Alexandria sailing into Italy; and he gave us liberty to go. 

And when we had sailed slowly many days, and were scarce come over against name Julius. centurion. Gr. hekatomtarchos. 

More than one legion is said to have borne the name. 

entering into having embarked upon. Gr. epipham. 

The usual word for ship. Adramyttium. A city in Mysia, in the province of Asia, at the head of the gulf of that name, launched. Gr. anagō. See 13. 13, this does not refer to “” but to the ship. It was on the return voyage to Adramyttium by the coasts of Asia sail. Gr. pleō. See 21. 3, by, and to the places against (Gr. kata) Asia. Aristarchus. See 19. 23; 24. He and Luke could only have been allowed on board as Paul’s servants. with. Gr. sun. 


Sidon. The great port of Phenicia about 70 miles north of Cæsarea. The wind must therefore have been favourable, sou’-west. Gr. philanthrōpos. Only here. 


4 • 41 (P, above). VOYAGE AND TEMPEST. (Alteration.) 

sailed under...i.e. under the lee (of Cyprus). Gr. huspoplo. Only here and v. 7, because. Gr. dēla. Ap. 104. vii. 

sailed over...sailed across. Gr. dispelle. Only here. see of, &c.—sea which is along (Gr. kata). Ap. 104. x. 2, Cilicia, &c. came was down, or landed, as in 18. 22, to unto. Gr. eis. Ap. 104. vi. 

centurion. Gr. hekatomtarchos. See 21. 32, Alexandria. Egypt was the granary of the ancient world, and this was a corn ship, bound for Italy. See v. 38, put us caused to embark. Gr. embazō. Only here. A medical word, used of setting a dislocated limb. —therein = into (Gr. eis) it. 

when, &c.—sailing slowly. Gr. braduplo. Only here. After leaving the lee of Cyprus, the wind, hithero 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 “best to windward”, many—in (Gr. en) many (Gr. xinlous, no 14. 3, 3 long). certain scarers were come—they made with difficulty. Gr. molala. Occ. xv. 8, 15; 14. 18, Rom. 5.7. 1 pet. 4. 18, over against. Gr. kata. Ap. 104. x. 2.
Cnidus, the wind not suffering us, we sailed under Crete, over against Salomone.
9 And hardly "passing it, came unto a place which is called Fair havens; nigh whereunto was the city of Lasca.
10 And said unto them, "Sirs, I perceive that this voyage will be with much and of damage, not only of the sailing and ship, but also of our lives.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.
12 And because the haven was not commodious to winter in, the more part of them advised to depart thence also, if by any means they might attain to Phenice, and there to winter. And upbraiding Paul, they said unto him, the south west and north west.
13 And when the south wind blew softly, supposing that they had obtained their purpose, they loosing thence, they sailed close by Crete.
14 But not long after, there arose a tempestuous wind, called Euroclydon.
15 And when the ship was caught, and could not bear up into the wind, we let her drive.
16 And running under a certain island which is called Clauda, we had much work to come by the boat:
17 When which they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strike sail, and so were driven.

Cnidus. An important city, situated at the extreme south-west of Asia Minor. Referred to in 1 Mac. 15, 23.
suffering. Gr. προσέβη. Only here. The simple verb σᾶβα occurred several times. See v. 32, 40; 28, 4.
Crete. Known also as Candia, Salomone was its eastern cape.
8 hardly. Gr. διώκει. ast. 7.
passing. Gr. παραλαγεσ. Only here and v. 13. They had difficulty in weathering the point.
Fair havens. It bears the same name still.
9 spent. Gr. διδάσκω. See 29, 12.
sailing. Gr. πλοει. See 21, 7.
now already. dangerous. Gr. επιθετής. Only here. fast: i.e. the tenth day of the seventh month, the day of Atoteam, about Oct. 1.
now already. abandoned. Gr. παραλειπο. Only here and v. 22.
v. 9. will is about to.
2 Cor. 12, 7.
also of our lives = of our lives also.
spoken. said. Gr. λέγομαι. Only here.
11 Nevertheless. But centurion. He was in authority, being on imperial service.
owner, &c. = shipowner. Gr. ναυσκεράς. Only here.
said. Gr. τε. Only here.
12 not commodious = not well situated. Gr. αὐθεντήτω. Only here.
winter
winter in = for (Gr. προ) wintering (Gr. προχειναίωσα). Only here.
north west. Gr. οὐρα. Only here. The meaning is the harbour looked in the same direction as that in which these winds blow, i.e. north-west and south-east, as in R.V.
bloow. Gr. αἴρει. To raise. Here it means to weigh anchor. sailed... by. Same as "pass", v. 8.
close. Gr. αποστειλει. Comp. of anchi, near. Only here.
But not long after the weather, after. Gr. μετά. Ap. 104, x. 2. arose against it = beat down from it (i.e. Crete).
Euroclydon. The texts (not the Syriac) read Ευρωκύλιον, which means north-north-west wind. But if so, it would have been introduced by the words which is called. It was evidently a hurricane, not uncommon in the new seas, and called "Euroclydon" locally and by the sailors. It was caught. Gr. συναρπασάμε. See 6, 12.
bear up into = face. Lit. look in the eye of. Gr. αὐθεντήτω καθαρίζω. Only here.
west is her drive. Lit. giving her up (Gr. επιθετήηθ) we were driven (borne along, pass. of Gr. ἐφέ). The A.V. rendering is the exact nautical expression.
Claudia. Claudia (some texts, Claudia) was home south of Phenice.
quick sands. Gr. στρούτω. 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 sail. Lit. having lowered the gear. strake. Gr. καθαρίζω. See Luke 5, 4. strake. Gr. καθαρίζω. The great yard to which the sail was attached. Occ. twenty-three times. Always rendered "vessel", save here; Matt. 12, 28. Mark 3, 27 (goods).

Luke 17, 31 (staff).
18 And we being exceedingly tossed with a tempest, the next day they lightened the ship.
19 And the third day we cast out our own hands the tackling of the ship.
20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have left Galatia, to have gained this harm and loss.
22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship's furnishings. For there stood by me this night the angel of God, Whose I am and Whom I serve,
23 Saying, Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them there in ward with thee.
24 Wherefore, sirs, be of good cheer: I believe God, that it shall be even as it was told me.
25 Howbeit we must cast a ship, upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country:
26 And when they had it again, and found it fifteen fathoms.
27 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
28 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour of that they would have cast twenty anchors out of the foreship.
29 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

19 we. The texts read "they", which would mean the crew. But it would be superfluous to say of them, "with our own hands." Luke means that every one who was pressed into the service, prisoners and all, cast out. Gr. ἐπιφανεῖς. See Luke 4. 44, with our own hands. Gr. autochoth. Only here. To emphasize the fact that all were called to help in this time of peril.
32. Then the soldiers cut off the 3 ropes of the 16 boat, and let her 37 fall off.

33. And while the day was coming on, Paul "besought them all to take "meat, saying, "This day is the fourteenth day that ye have tarried, and continued "fasting, having taken "nothing." Therefore I 3 pray you to 33 take some 32 meat, for this is for your "health: for there shall not an "hour fall 3 from the head of any of you." And "when he had thus spoken, he took bread, and "gave thanks to 23 God in presence of them all; and when he had broken it, he began to eat. Then were they all 3 of good cheer, and they also 33 took some 32 meat.

33. And we were 3 in all 31 in the 2 ship two hundred thirty-score and sixteen 6 souls. And 38 when they had eaten enough, they lightened the 3 ship, and cast out the 3 sheep into the 3 sea. And when it was day, they 3 knew not the 3 land; but they 3 discovered a certain" creek with a "shore, into "the which they were minded, "if it were possible, to "thrust in the 3 ship. And when they had "taken up the 37 anchors, they 3 committed themselves 3 unto the sea, and "loosed the 3 rudder "bands, and "hoised up the 3 mainsail to the "wind, and "made toward 39 shore. And "falling into a "place 38 where two "souls were, they 3 ran "the "aground, and the 3 forepart 3 stuck fast, and "remained 3 unmoveable, but the 3 hinder part 3 was broken with the "violence of the 3 waves.

43. And the soldiers' counsel was 3 to kill the 4 prisoners, 17 lest 3 any of them should swim out, and 3 escape. But the 6 centurion, 5 willing to 3 save Paul, kept them from 3 their "purpose; and commanded that they which (a) could "swim should "cast themselves first into the 3 sea, and get to 30 land:

35. Take. Gr. metalambánó. See 2. 46.
35. Meat = food, or nourishment. Gr. trophé. This day, &c. Lit. Tarrying (or waiting) to-day, the fourteenth day.
35. And continued = ye continue. Gr. diatassó. Only here.
35. Taken. Gr. proßolambánó. See 17. 5.
35. Where shall not, &c. Lit. a hair of no one (Gr. oudeis) of you shall fall from his head.
35. Broken. Gr. kladó. See 2. 46.
35. In all . . . two hundred, &c. Lit. all the souls two hundred thirty-score and sixteen.
35. Souls. Gr. psuchh. Ap. 110. 2. 12. &c. Josephus says in the ship in which he was wrecked there were 600, of whom only eighty were saved. Cps. 22. 22.
35. When, &c. Having been satisfied (Gr. kormümu). Only here and 1 Cor. 4. 4 with food (Gr. trophé, as in v. 33).
35. And cast out = casting out. Gr. xeitos. Only here.
35. Wheat. Gr. asílos.
36. Shore = beach.
36. The. Omit. were minded = took counsel or planned. Gr. boulé.
36. Rudders = lashings of the rudders. Gr. rudder. Gr. petadion. Only here and Jas. 3. 4. There were two great paddles, one on either side, used for steering.
36. Bands. Gr. zúktería. The tackle by which the paddles were lashed to the hull when the ship was at anchor. Only here.
36. Hoisted = hoisted. Gr. enartóo. Generally take up, or lift up. 1. 10; 2. 14, &c. Mainsail = foresail.
36. Violence. Gr. bi. See 5. 25. With = by, as in v. 11.
THE ACTS. 

44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

28. When they were escaped, then they knew that the island was called Melita.

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

And he shook off the beast into the fire, and was hurt in no way.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw that there was no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

So when this was done, others also which present. Gr. ekphístímen. Lit. to come upon, as in Luke 2, 9. cold. Gr. protos. Only here. John 18, 2 Cor. 11, 27.


10 Who also honoured us with many honours;
and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the Isle, whose sign was Castor and Pollux.
And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli.

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Apollonia: and the three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them,

Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem unto the hands of the Romans.

Puteoli. On the Bay of Naples. It was here Josephus and his shipwrecked companions were landed.

28. 11-16 (Q. p. 1667). JOURNEY TO ROME. (Introversion.)

ship of Alexandria. Another corn ship.
wintered. Gr. porcheimazo. See 27. 12.
whose sign. &c. = with sign the Dioscuri.
sign. Gr. paraemos. Only here. Lit. signed or marked.
Castor and Pollux. Gr. Dioskouroi. Lit. sons of Zeus. These two 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 "figureheads".

12 landing. Gr. katapao. See 21. 5.
Syracuse. An important town in Sicily (S.E.), still bearing the same name.
13 fetched a compass = having tackled about. Gr. perierchomai. See 19. 11. Fig. Idioms. Ap. 6.
and came = arrived. Gr. katapao. See 18. 1.
Rhegium. Now Reggio, on the Straits of Messina.
the south wind blew, and a south wind having sprung up. Gr. epiphinonoi. Only here.

28. 17-22 (O, p. 1639). PAUL AND THE JEWS IN ROME. TWO ADDRESSES. (Division.)

O T1 17-22. First meeting.

28. 17-22 (T1, above). FIRST MEETING. (Extended Altercation.)

28. 18. 

THE ACTS. 

28. 20.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against 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 hope of Israel I am bound with this chain.

21 And they said unto him, Are ye the Greek, which received letters of Judas, concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a day, there came many unto him into his lodging;

to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both of the life of Moses, and of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed.

26 But after that Paul had spoken one word, saying, The Holy Ghost spoke by the mouth of our fathers, saying, that the Holy Ghost spoke by the mouth of our fathers, saying, that the salvation of God is sent unto the Gentiles, and that they will hear it.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 But it was not so reasoned of them, that they should believe.

29 And when he had said these words, the Jews departed.

28. 28-29 (T, p. 1658). SECOND MEETING.

28. 29.

29 And when he had said these words, the Jews departed,

28. 29.


by is through. Gr. dia. Ap. 104. v. 1. Esaia is Isaiah. See 9:27, 30. The quotation is from 6:5, 10. This is the third occasion of the quotation of these words. See Matt. 13:14, 15. John 12:40. Our text reads your. The texts read your.


29. 28.

28 unto salvation. Gr. esterīon. Elsewhere,

29. 29.

29 words are things. The texts omit this verse.
THE ACTS.

V and had great reasoning among themselves.
A 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

xii. 1. the Lord. Ap. 98. VI. i. β. 2. A.
104. xi. confidence = boldness. Gr. παραχαίρεσις.
Only here.

and had = having.
reasoning = disputations. Gr. συνελεήτησα. See 15. 2.
30 dwelt. Gr. μενος, as in v. 16, but texts read em-
menο (continue) as in 14. 22.
two = years. Gr. διάκονι. See 24. 27. This was
81-83 A.D.
hired house. Gr. μισθώμα. Only here. Probably
the means for this were provided by the Philippian
(Phil. 4. 10-20) and other believers.
received = received freely. Gr. ἀποδοχώμα. See
See 4. 13. no man, &c. unhindered. Gr. ἀκολούθως.

THE INTER-RELATION OF THE SEVEN CHURCH EPISTLES
AS SHOWN BY
THE STRUCTURE AS A WHOLE.

(Introversion.)

A | ROMANS. “Doctrine and Instruction.” The Gospel of God: never hidden,
but “promised afore.” God’s justification of Jew and Gentile individually—dead and
risen with Christ (1-8). Their relation dispensationally (9-11). The subjective
foundation of the mystery (see page 1694).

B | 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).

C | 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).

A | EPHESIANS. “Doctrine and Instruction.” The mystery of God, always
hidden, never before revealed. Individual Jews and Gentiles gathered out and made
“one new man” in Christ. Seated in the heavens with Christ.

B | PHILIPPIANS. “Reproof.” Practical failure to exhibit the teaching of
Ephesians in manifesting “the mind of Christ” as members of the one Body.

C | 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).

A | THESALONIANS. “Doctrine and Instruction.” Not only “dead and
risen with Christ” (as in Romans); not only seated in the heavens 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.

1660