

The Acts of the Apostles

[Wed. Nov. 12, 2014] Acts Series, Acts 14.1-28 - Craig A. Thurman

Chapter 13 began the missionary journey of Barnabas and Saul. It might have been a slow start but that's not the a matter that should have concerned them or us. What matters is that they were obedient to the calling of God upon their lives faithful service. From Antioch, Syria until they reach Antioch, Pisidia only one man is reported to have come to Christ. That translates into two ship voyages, one to the island of Cyprus of about 125 mi. and the other from there to the mainland being about 200 mi. to the mainland; then inland, by foot or beast to Antioch, Pisidia.

The next few cities are places of great persecution for especially Paul. He relates to Timothy, shortly before his execution by Nero, that this particular time was when he suffered greatly for the gospel of Jesus Christ.

2Ti.3.10 ¶ But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ...

To the Corinthians, during his second missionary journey, he mentions the fact that he was stoned once. (2Co.11.25) That account we read in this chapter.

Antioch is the first place where souls responded, both negatively and positively, to the preaching of Christ the Scripture states, of those who had faith in Christ, *as many as were ordained to eternal life believed.* (Acts 13.48) Once we grasp the significance of this statement we will be better suited for the task to which we have been called to serve. We are judged based on how we served, not upon the results of that service. How our Lord is witnessed through our service is very important. (1Co.9.16-19, 27; Phl.1.15) Whether there is any response to the preaching of Christ, or whether it is met with mixed results is not our concern. We must be faithful to the Lord's calling.

The Acts of the Apostles

It was here that those who rejected the gospel of Jesus Christ had expelled them from their area. Paul and Barnabas did something we have not read of heretofore.

Ac 13:51 But they shook off the dust of their feet against them, and came unto Iconium.

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This is the first occasion where this act is performed. The gospel of Mark best sums up the introduction of this act. Here the 12 apostles, called disciples were sent out to preach the gospel for a time to prepare the people for the Lord Jesus' coming to them.

*Mk.6.7 ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;
8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:
9 But be shod with sandals; and not put on two coats.
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.
11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.
12 And they went out, and preached that men should repent.*

The gospel of Luke adds that this act was to be performed by the 70 that were sent out like the 12 disciples were.

*Lu 10:9 And heal the sick that are therein, and say unto them, **The kingdom of God is come nigh unto you.**
10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding **be ye sure of this, that the kingdom of God is come nigh unto you.***

The Acts of the Apostles

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

The kingdom was first said to be near them because of the declaration of the gospel of Jesus Christ. (Mt.3.2; 9.35)

Then it was said to be near them by proofs of power.

Lu 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

That they should have entered by a full obedience to the preaching of Christ. (Mt.3.2 John preached repentance and baptism; Lk.10.15 as a child)

Those sent out to preach Christ are to shake or wipe the very dust from off their feet when they are rejected by a house or city. This act appears to be applied to those who would harm them, or expel them from the area. That is what we find in Antioch, Pisidia. Nothing notable occurred in Salamis, eastern port city of the island of Cyprus, and only one man that we know of came to Christ on the entire island of Cyprus, and no proactive opposition was demonstrated in Perga. These were blind and ignorant of their need. In those instances Paul and Barnabas simply move on to another place to preach. However, in Antioch, Pisidia some of the residence publically rejected, persecuted and expelled them. (vss. 45, 46, 50) It is on account of this that the ministers of Christ applied this action against the rebels. I think we have to assume that from this time forth all overt acts of persecution receive this witness against them, though it is not mentioned again. What does this practice do?

It is likely that this act, being witnessed by their persecutors shall recall this in the day of judgment, when they are raised to stand before God. (Re. 20.11-13) It is doubtful that this has anything to do with God marking the day and the acts of these wicked men and women. God always knows these things. But rest assured there is coming a day of judgment for these that will be very intolerable. Why? All sinners without Christ are

The Acts of the Apostles

condemned already. (Jn.3.18) But those who heard and rejected shall be judged more severely.

Ro 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law ...

And sinners who act out more of their depravity shall be judged more severely than those who were restrained for their natural fear of God.

*Re 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, **according to their works.***

*13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they **were judged every man according to their works.***

Ec 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Lu 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Lu 20: 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

The Acts of the Apostles

Chapter 14

Brethren, lest we miss this point, when Paul and Barnabas left to go into another place these disciples of Antioch, Pisidia these disciples were every bit as much a church as we are.

*Ac 14:23 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.*

In this brief time men were appointed to pastor in these churches. No boards, no seminary, no church authority was necessary. This was the Lord's word and it was being accomplished the Lord's way. My own opinion is that there were men, probably Jews or Gentile proselytes, who had come to faith in Christ, who left the synagogue and joined with other believers who came together as a church. The Lord gifted these men and used elderly saints to guide the church along.

Whether it was Paul and Barnabas on missionary journeys, or any other disciple/s that came from other churches, churches may be self-originated/constituted.

Taken from the lesson: **[Sun. Nov. 9, 2014] 1Thessalonians Series, 1Thes. 1.1b - Craig A. Thurman**

What do I mean by that term *self-originated*. The term is coined in light of those who teach that only churches start churches: that only missionaries and/or preachers can start a church. Self-originated should not be thought to mean that there is no *connection* at all to other churches. There is a connection and that connection is baptism. Churches baptize (whether it is pastors, deacons, or someone of the membership, that doesn't matter) those who make a profession of faith in Jesus Christ. That is the connection. It is the only connection necessary. Two to three baptized disciples who will come together in the name of Christ to carry out the commandments of Christ may become a legitimate N.T. church. No need for another church's approval. No special service is necessary in order to pass on some sort of mystical, authority baton. That is all that is meant by self-origination.

The Acts of the Apostles

Otherwise we cannot account for the origination of the churches in Judaea, Galilee (Acts 9.31), Antioch of Syria, Cilicia, Pontus, Bithynia, or Cappadocia. Who authorized the church of Caesarea, or the present missionary journey? The answer is, the Lord. All we do is agree with God.

1 ¶ *And it came to pass in ἐν Iconium,*

To the south-west from Antioch, Pisidia.

Interpreter's Bible, vol.9, p.184, 'This town, the modern Konia, nearly one hundred miles from Antioch ...'

that they went both together (κατὰ τὸ αὐτό)

Reference is to Barnabas and Saul. κατὰ τὸ αὐτό, translated *both together*. The meaning is literally, *according to the same*, or, as they had done before, they did in Iconium; that is, entered first into the synagogue. This Greek phrase is used in,

1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same κατὰ τὸ αὐτό Spirit ...

Interlinear Bible, J. P. Green Sr., has 'according to the same'

Into εἰς the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 *But the unbelieving*

ἀπειθοῦντες; nom, pl, masc, part, pres of ἀπειθέω; ἀ negative particle + πειθέω to *trust*, to have *confidence, obedience assurance*; three times this particular verb is used (Acts 14.2 *unbelieving*; 17.5 *which believed not*; 1Pe.2.7, 8 *being disobedient*). The root, ἀπειθέω, is translated in the KJV as *that believeth not, unbelieving, which believed not, do not obey, disobedient, believed not, do not believe, which be disobedient, being disobedient, which be disobedient, obey not, that obey not.*

The Acts of the Apostles

Joh 3:36 He that believeth πιστεύων on the Son hath everlasting life: and he that believeth not (ἀπειθῶν, or are disobedient) the Son shall not see life; but the wrath of God abideth on him.

*Joh 3:18 He that believeth πιστεύων on him is not condemned: but he that believeth not μὴ πιστεύων is condemned already, because he **hath** not believed μὴ πεπίστευκεν (**perf ind**) in the name of the only begotten Son of God.*

Jews stirred up

ἐπήγειραν; 3rd p sing, aor 1, ind, act of ἐπεγείρω; ἐπί upon + ἐγείρω to raise or lift; Used only twice in the KJV and both are the same verb forms:

Ac 13:50 *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.*

the Gentiles, and made their minds (souls)

The appeal of the unbelieving Jews was to the **unregenerate nature** of these Gentiles. Such an appeal to those without Christ finds ample support in the world.

ψυχᾶς; acc pl of ψυχή; KJV *life, soul 57, life 40, mind 3, heart 1, heartily 1, for you 1, make us 1.*

evil affected (made ... evil affected)

ἐκάκωσαν; 3rd p, pl, aor 1, ind, act of κακώω; this verb in the singular is used in,

*Ac 7:19 The same dealt subtilly with our kindred, and **evil entreated** ἐκάκωσε our fathers, so that they cast out their young children, to the end they might not live.;*

The Acts of the Apostles

against the brethren.

3 Long time

ἱκανόν; meaning Acts 5.27 *much*; Lk. 22.38 *enough*; Mk.15.15 *content*; 2Co.2.6 *sufficient*; Acts 22.5 *great*. While we don't know how long this stay was, it was enough or sufficient for the work that Paul and Barnabas needed to see it begin. How much time does it take to preach Christ? How much time does it take to see a soul convert to Jesus Christ? How much time does it take to baptize that one? How much time does it take for a church to begin?

χρόνον; chronon, from which we have, for example, the English chronological.

therefore abode they (or, settled in, **were entrenched**; hunkered down)

διέτριψαν, 3rd p pl, aor 1, ind, act of διατρίβω; διά through, by + τρίβω to rub, wear, like a path; **settled in; were entrenched**; the root is translated *tarried, continued, abode, abiding, had been*. Aside from two times used in the gospel of John, it is only found in the book of Acts. (12.19; 14.3, 28; 15.35; 16.12; 20.6; 25.6, 14)

speaking boldly

παρρησιαζόμενοι; nom, pl, masc, part, aor 1 of παρρησιάζομαι; root is translated in Act (KJV) as *preached boldly, boldly, waxed bold, speaking boldly, freely, were bold*. In the N. T. the noun form, παρρησία, is translated *openly, boldly, plainly, freely, confidence, boldness, boldness of speech*.

This is not to be understood that they spoke carelessly or brashly. We believe their speech was seasoned with grace. (1Co.2.3 weakness, fear, and trembling; 2Co.3.12 plainness; Eph.4.15 in love; Col.4.6 with grace; 2Ti.2.25 in meekness; Tit. 2.8 sound) These did everything that they could to preach peace by Jesus Christ, not in any sense to cause division or riot. But they preached Christ unapologetically regardless of the repercussions. They knew the condition of their audience: blind to the truth of God, dead

The Acts of the Apostles

in sins without any capacity to hear that spiritual message to repent from sin and to have faith in Jesus Christ. But for the bestowal of the grace of God all would continue in this state.

in ἐπὶ the Lord, which gave testimony unto the word of his grace χάριτος, and granted signs σημεῖα and wonders τέρατα to be done by διὰ their hands.

4 But the multitude of the city was divided:

ἐσχίσθη, 3rd p, sing, aor 1, pass of σχίζω; transliterated schidso, from which we have the compounded English word, schizophrenic; meaning a *divided mind*; the root σχίζω, is translated as *rent, opened, rend, broken, divided* (Acts 23.7).

*and part (οἱ μὲν some) held (ἦσαν, were)
with σὺν the Jews, and part (οἱ δὲ, but others) with σὺν the apostles.*

Notice who are called *apostles*: Barnabas and Saul. The manner in which the title *apostle* is being used is in a lesser sense than that applied to the twelve, or to Paul. The twelve and Paul clearly hold the office of the apostle receiving their appointment from the Lord. Always remember the Scriptural requisites for the office of an apostle are impossible to be filled by any man since the apostolic days. (Acts 1.21, 22) The term *apostle*, as it is used here, means those who were *sent forth* to the work that He called them to do.

5 And when there was an assault made

ὄρμη; Ja.3.4 is the only other place where this is used, though it is not translated,

Jas 3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Or, *wherever the impulse of the [one] steering purposes.*

Both of the Gentiles, and also of the Jews with σὺν their rulers, to use them despitefully,

The Acts of the Apostles

ὕβρισαι; aor 1, infin, act of ὑβρίζω; The root is translated in the KJV as *entreated spitefully* (Mt.22.6), *reproachest* (Lk.11.45), *spitefully entreated* (Lk.18.32), *despitefully* (Acts 14.5), *were shamefully entreated* (1Thes.2.2).;

and to stone

λιθοβολῆσαι; aor 1, infin, act of λιθος stone + βάλλω cast, thrust. Only used thrice in Acts. (cf. 7.58, 59)

them,

6 They were ware of it,

They perceived or realized what was going on.

συνιδόντες; nom, pl, masc, part of συνείδον or συνειδέω; συν with + εἶδον, root ὁράω to see and have perception; root συνειδέω, is used only four places of the N. T. (*Acts 5.2 his wife also **being privy** to it; 12.12 And **when he had considered** the thing; 14.6 ; 1Co.4.4 For I **know** nothing **by** myself.*)

and fled

κατέφυγον; 3rd p, pl, aor 2, ind of καταφεύγω; κατά down, according + φεύγω to flee, escape; **accordingly fled.**

unto (εἰς for or unto)

Lystra

Interpreter's Bible, vol.9, p.186, 'It is nearly twenty miles from Iconium.'

and Derbe, cities of Lycaonia, and [unto, understood] the region that lieth round about:

περίχωρον; acc, sing, fem of περίχωρος; περί about, of, concerning + χώρα KJV, *country, land, region, fields.*

The Acts of the Apostles

7 *And there they preached the gospel.*

εὐαγγελιζόμενοι; nom, pl, masc, part, pres, **mid** of εὐαγγελίζω; This form of the verb is only used by Luke. Once in the gospel, and all others in the book of Acts; (Lk.9.6; Acts 5.42; 8.4; 11.20; 14.7, **15**; 15.35); the middle voice brings the action, which in the case is built into translation, back upon itself: they *preached ... the gospel*.

The following account of the healing of the crippled man parallels very closely with the miracle that the Lord worked through Peter in Acts 3.1-8. Both lame men were crippled from their mother's womb, both apostles look steadfastly upon the objects of God's grace, and both men leaped and walked. For that reason some would discount the accuracy of the Biblical account, or question its authenticity. However we would never question the biblical record at all. One either approaches the Record of God from a believer's perspective or else is an unbeliever. A believer who doesn't believe the Record of God is calling God a liar.

In this account we are reminded that in Israel the Lord, during his earthly ministry, and through the apostles shortly after His ascension, did great and wonderful things among the Jews. And so we see this crippled man, from his mother's womb, that was set at the gate Beautiful to ask alms of those who would proceed into the Temple is such an account in the land of Israel. Now, we go beyond the borders of the land of Israel, among the rank pagans of the nations and witness as powerful a work that has ever been done by the same Lord. Perhaps even more so in this account is the sovereignty of God magnified because of a distinction that can rests between them. With Peter and John, faith appears to be theirs to demonstrate upon the lame man. (Acts 3.16) But in this episode it is the faith of the crippled man. Paul sees that this pagan has faith to be healed. (Acts 14.9) And how is that except that this man was first born of God and could respond with that kind of faith and fruit of the Spirit.

8 ¶ *And there sat*

Under the preaching of the Word of Christ.

a certain man at Lystra, impotent

The Acts of the Apostles

ἀδύνατος; ἀ negative particle + δύναμαι speaks of ability, can, able, power; The KJV translated this *impossible, impotent, could not do, weak, not possible*.

In his feet, being a cripple

χωλός; KJV *lame 10, halt 4, cripple 1*. Again, notice the self-interpretive rule of Scripture here. To be sure that we understand what is meant when he is called a cripple ... one who had never walked.

from ἐκ his mother's μητρός womb, who never

οὐδέποτε; compound of οὐδέ neither, nor, no more, no not + ποτε when, sometime, at last, any time.

had walked:

περιεπεπατήκει; 3rd p, sing, pluperfect of περιπατέω; περί about, concerning + πατέω KJV *tread*.

A Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey, p.205, 'Since the pluperfect is but the perfect indicative of past time, the significance and principal uses are the same. It represents action as complete and the results of the action in existence at some point in past time, the point of time being indicated by the context.'

9 The same heard Paul speak:

The gospel concerning the Lord Jesus Christ. Who must have heard and believed that message. (*perceiving that he had faith to be healed ... as he was already saved in his soul. But the Lord will give proof of inward grace wrought in his heart by an outward grace worked upon his impotent feet.*)

who

Who must refer to the antecedent Paul.

The Acts of the Apostles

stedfastly beholding

ἀτενίσασ; nom sing masc part aor 1 of ἀτενίζω; This is to look with intensity; KJV *fastened, earnestly looked, looked stedfastly, look earnestly, looking stedfastly, set his eyes, stedfastly beholding, earnestly beholding, stedfastly look*. It is used 14 times in the N.T., and we see how varied and yet similarly the translators have this translated this word. (cf. 10.4; 11.6; 13.9)

him, and perceiving ἰδὼν that he had ἔχει faith πίστιν to be healed,

σωθῆναι; aor 1, infin, pass of σώζω; This verb form is used ten times in Scriptures; *Mt.19.25; Mk.10.26; Lk.18.26 Who then can **be saved**; Acts 4.12 whereby we must **be saved**; Acts 14.9 he had faith **to be healed**; Acts 15.1 ye cannot **be saved**; Acts 15.11 we shall **be saved**; Acts 27.31 ye cannot **be saved**; 2Thes. 2.10 that they might **be saved**; 1Ti.2.4 who will have all men **to be saved**.*

In this instance, this word σωθῆναι, refers to deliverance from his disability, but who could argue that he was to experience the salvaiton of God in his life as well from this day forth.

10 Said with a loud μεγάλη voice, Stand

ἀνάστηθι; 2nd p, sing, aor 1, imper of ἀνίστημι; ἀνά re-, again, anew + ἴστημι stand; This verb form is only used in the book of Acts (8.26 to Philip, to go the eunuch (an evangelist); 9.6 to Saul (a called apostle), to go on to Damascus, 34 to Aeneas (palsied), to stand up 40 *Arise* to Tabitha (a deceased sister); 10.26 to Cornelius, to not worship the messenger ... **stand up**; 14.10 the crippled man, *stand*; 26.16 *rise*) The root is used in verse 20,

upright ὀρθός on ἐπὶ thy feet.

Without exception, every single instance where this imperative is uttered it is obeyed. Why? Because of personal ability? It might be argued in some instances, I suppose. But when we look at every person receiving this

The Acts of the Apostles

commandment we learn that with it He bestowed the grace and supplied the power to obey.

The power:

*Ac 3:12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus*

Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Ro.15.18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

And he leaped

ἤλλετο; 3rd p sing imperf of ἄλλομαι; only used three times in the N.T.

Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up ἄλλομένου into everlasting life.

The Acts of the Apostles

Ac 3:8 And he leaping up ἐξαλλόμενος, (a form of the word) stood, and walked, and entered with them into the temple, walking, and leaping ἀλλόμενος, and praising God.

and walked. (περιεπάτει, cf. vs. 8)

He did what he had never done. He knew that he could do this. Why? Because God had put it into his heart to know that he could do this.

*11 And when the people saw what Paul **had** done,*

ἐπόησεν; 3rd p s, aor 1, ind, act of ποιέω (I do); performed.

they lifted up their voices, saying in the speech of Lycaonia, The gods

θεοὶ, steeped in idolatry, never seeing anything like this resorted to all that they understood and thought it best to worship the hosts, whoever they were.

***are** come down*

*κατέβησαν; 3rd p pl, aor 2, ind of καταβαίνω; κατα down + βαίνω LXX Deu.28.56 βαίνειν, to go; this verb is used 5 times in the N.T. (Jn.6.16; Acts 8.38 went down; Acts 14.11 come down; Acts **14.25** went down; Acts 16.8 came down); also καταβαίνω is translated descend in the KJV.*

to us in the likeness of

ὁμοιωθέντες; nom, pl, masc, part, aor 1, pass of ὁμοιόω; KJV like (Mt.6.8), resemble (Lk.13.18), be made like (He.2.17).

men.

Interlinear Bible, J. P. Greens Sr., 'The gods have become like men having come down to us.'

The Acts of the Apostles

Literal Version, J. P. Green Sr., 'The gods have come down to us, becoming like men.'

12 *And they called Barnabas, Jupiter;*

Δία; *Interlinear Bible*, Zeus, KJV Jupiter; He was the chief god to the inhabitants of Lycaonia.

and Paul, Mercurius,

Ἑρμῆν; transliterated is Hermes, as the *Interlinear Bible* records it; KJV Mercurius; the messenger of the chief God ...

because he was the chief

ἡγούμενος; nom, sing, masc, part, pres of ἡγέομαι; esteemed. *Interlinear Bible*, 'leader in the discourse.'

speaker.

λόγου of the word gen. sing.

Paul knew that his ministry to the gentiles was from the Lord, more so than any other man. (Acts 9.15, 16; 13.47; 26.17, 18; Ro.11.13; 15.15, 16; Gal.1.16; 1Ti.2.7) Barnabas, was called to go forth in this ministry as well. (Gal.2.9) However, he hadn't the same power, calling, or suffering as Paul. Let every man serve the Lord according to their abilities; not glory in those things, but in the God that gives them.

*Mt 25:15 And unto one he gave five talents, to another two, and to another one; **to every man according to his several ability**; and straightway took his journey.*

*1Co 12:11 But all these worketh that one and the selfsame Spirit, **dividing to every man severally as he will.***

...

The Acts of the Apostles

18 *But now hath God set the members every one of them in the body, **as it hath pleased him.***

13 *Then the priest of Jupiter, which was before πρὸ their city, brought oxen and garlands unto ἐπὶ the gates, and would have done sacrifice with the people.*

14 *Which when the apostles, Barnabas and Paul, heard of, they rent*

διαρρήξαντες; nom, pl, masc, part, aor 1 of διαρρήγνυμι; διά by, through + ρήγνυμι KJV *rent, break, burst, tear, threw, break forth*; Mt. 26.65; Mk.14.63 **rent** his clothes; Lk. 5.6 and their net **brake**; Lk. 8.29 he **brake** the bands.

their clothes,

Notice the deferential attitude of the servants of the true God, as opposed to that of Herod, who was smitten with and died from being eaten of worms. (cf. 12.23)

*and ran in[to] (cf. 16.29, **sprang in**)*

εἰσεπήδησαν; 3rd p s, aor 1, ind of εἰσπηδάω; εἰς into, unto, for + πηδάω to leap; Only used one other time:

*Ac 16:29 Then he called for a light, and **sprang in** εἰσεπήδησε, and came trembling, and fell down before Paul and Silas,*

among εἰς the people, crying out,

κράζοντες; nom pl, masc, part, pres of κράζω; always translated by the English forms of the words *cry* or *cry out*. To signify the importance of the moment or the act.

15 *And saying, Sirs (ἄνδρες, Men), why do ye (ποιεῖτε, pres. ind.) these things? We also are men of like passions*

The Acts of the Apostles

ὁμοιοπαθεῖς; nom pl masc of ὁμοιοπαθής; ὅμοιος KJV always *like*, 47 + πάθος KJV *lust 1, affection 2*; the root is used only one other time in the N.T.

Jas 5:17 Elias was a man subject to like passions ὁμοιοπαθής as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

with you, and preach

εὐαγγελιζόμενοι; nom, pl, masc, part, pres, mid of εὐαγγελίζω; Literally, **well announce the message**; This form of the verb is only used by Luke. Once in the gospel, and all others in the book of Acts; (Lk.9.6; Acts 5.42; 8.4; 11.20; 14.7, 15; 15.35)

unto you that ye should turn

ἐπιστρέφειν , pres infin act of ἐπιστρέφω; ἐπί upon + στρέφω KJV *to turn, convert, back*. The only other place where this infinitive is used is,

*Ac 26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and **turn** to God, and do works meet for repentance.*

from ἀπο these vanities

ματαίων, gen pl of μάταιος; every form of this word, even when in compound, is translated with the English *vain*.

1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain ματαιοι.

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain ματαίας conversation received by tradition from your fathers ...

The Acts of the Apostles

unto ἐπὶ the living God, which made

ἐποίησε, 3rd p s, aor 1, ind, act of ποιέω; to do.

heaven, and earth, and the sea, and all things that are therein ἐν αὐτοῖς:
16 Who in times past

παρωχημέναις, dat, pl, fem, part, perf, pass of παροίχομαι; παρά by, from, of, (vicinity) + οἶχομαι **LXX**, Ge.12.4 departed; Moulton 'by-gone';

suffered

εἶασε, 3rd p s, aor 1, ind of εἶάω; KJV *suffer 9, let ... alone 1, let 1, let alone 1, left 1, committed 1*; This particular verb is found in Mt.24.43; Acts 14.16; 16.7; 28.4.

all nations to walk

πορεύεσθαι; pres infin of πορεύομαι; to verb *to go*; again, I like the word *proceed*.

in their own ways.

17 Nevertheless he left not himself without witness ἀμάρτυρον, in that he did good ἀγαθοποιῶν, and gave us rain from heaven, and fruitful

καρποφόρους; acc pl masc of καρποφόρος; καρπός fruit + φορέω to bear; *fruit-bearing*; the verb is used 8 times in the N. T., and the noun only once, for a total of 9, which is the number for *fruit of the Spirit*. (Verb: Mt. 13.23; Mk.4.20, 28; Lk. 8.15; Ro.7.4, 5; Col.1.6, 10; Noun: Acts 14.17)

seasons, filling our hearts (not our bellies) with food and gladness.

εὐφροσύνης; gen sing of εὐφροσύνη; a noun; the verb root is εὐφραίνω, which is translated in the KJV as *merry, fared, rejoice, glad*; εὐ well + φρήν mind or understanding ; only other place used is,

The Acts of the Apostles

Ac 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy εὐφροσύνης with thy countenance.

LXX

*Ge.31.27 I would have sent thee away with **mirth** ...*

*Nu.10.10 And in the days of your **gladness** ...*

*Deu.28.47 because thou didst not serve the Lord thy God with **gladness** ...*

*Jud.9.13 Shall I leave my wine that **cheers** God ...*

*2Ki. (2Sa.6.12) to the city of David with **gladness** ...*

*3Ki. (1 Ki.1.40) and **rejoiced** with great **joy** ...*

*1Chron.12.40 there was **joy** in Israel ...*

Gladness:

Ps. 4.7; 29 (30) 11; 44 (45) 15; 96 (97) 11; 99 (100) 2; 104 (105) 44;

Joy

Ps.15 (16) 11; 50 (51) 8; 67 (68) 3; 104 (105) 44; 136 (137) 6

et al. Pv. & Eccl.

God is so good to men! Had it not been for sin the goodness of God would lead every man to repentance. That is why it takes a sovereign act of God's grace to bring men to repentance and faith in Christ. That men can be filled in their hearts with a sufficiency of food and gladness. That is a gift from God. Not just for His people, but for all men under the sun.

Ecc.3.11 ¶ He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that there is no good in them,

That is, the things themselves do not give pleasure. Ever notice that some men can have ample *things* and not enjoy them, but others can have less and enjoy them more?

but for a man to rejoice, and to do good in his life.

*13 And also that every man should eat and drink, and enjoy the good of all his labour, **it is the gift of God.***

The Acts of the Apostles

*Ec 5:19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; **this is the gift of God.***

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

18 And with these sayings scarce (with much work, not a little effort)

μόλις, adv.; used 6 times in the N.T. (Acts 14.18 **scarce** restrained they; Acts 27.7 and **scarce** were they come; Acts 27.8 And, **hardly** passing it; Acts 27.16 **much work** to come; Ro.5.7 **scarcely** for a righteous man; 1Pe.4.18 if the righteous **scarcely** be saved.)

restrained

κατέπαυσαν; 3rd p pl, aor 1, ind of κατεφίστημι; κατά according to, against, down + ἐπί upon + ἵστημι stand; another word *constrained*. ἐφίστημι is translated in the KJV as *stand by, ready, come in, at hand*. Barnabas and Saul were able to withstand their instant impulse to treat them as gods.

they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from ἀπὸ Antioch and Iconium,

Whether these *certain Jews* had been motivated to come here specifically because of Paul and Barnabas, or if they were just passing through, perhaps on their way to Israel via a land route, but they had rejected the message then, and began to inform the people against them now. The preaching of Christ was having an effect upon the synagogues. Particularly the religious leaders were losing vital funding to support their cause.

who persuaded (implied, to do what they had tried to do against them in verse 5)

πείσαντες; nom, pl, masc, part, aor 1, act of πείθω; One other place is this verb form is used:

The Acts of the Apostles

*Ac 12:20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, **having made** πείσαντες Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country*

the people, and, having stoned λιθάσαντες Paul, drew

ἔσυρον, 3rd p pl, imperf of σύρω; KJV Jn.21.8 *dragging* the net with fishes; Acts 17.6 *drew* Jason and certain brethren unto; Re. 12.4 his tail *drew* the third part.

What Paul had done to the saints of the church of Jerusalem now had been done to him.

Ac 8:3 As for Saul, he made havock of the church, entering into every house, and haling σύρων men and women committed them to prison.

*2Co 11:25 Thrice was I beaten with rods, **once was I stoned**, thrice I suffered shipwreck, a night and a day I have been in the deep ...*

him out of ἔχω the city, supposing

νομίσαντες; nom, pl, masc, part, aor 1 of νομίζω; the noun νόμος, rule, law, standard; one other time this form of the verb is used:

Lu 2:44 But they, supposing νομίσαντες him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

It was the **standard** practice for the child, Jesus to be traveling among his kinsfolk. And it was, after seeing what these men had done to Paul, what was the standard practice that generally killed a man. They **thought** he was dead, and he should have been by all observable criteria.

he had been dead.

The Acts of the Apostles

τεθνάναι; perf 2, infin of θνήσκω; him ... *to have died*.

20 Howbeit δὲ, *as the disciples stood round about* (as they surround, or encircle [Robertson])

κυκλωσάντων, gen, pl, masc, part, aor 1, act of κυκλόω; KJV *Lk.21.20 compassed; Jn. 10.24 round about; Acts 14.20 as ... stood round about; He.11.20 after ... were compassed about; Re. 20.9 compassed ... about;*

him, he rose up,

ἀναστάς; nom, sing, masc, part, aor 2 of ἀνίστημι; ἀνά again, new + ἵστημι to stand. Paul *stood up ...*; KJV in 36 verses ἀναστάς translated *arose, rising up, rose, stood up, was risen, rose up, rise, arise, rose up*. (The root is found in verse 10, *Stand*)

and came into εἰς the city: and the next day

ἐπαύριον; ἐπί + αὔριον; KJV *next day, day following, on the morrow, the morrow*.

he departed with σὺν Barnabas to εἰς Derbe.

Bruised and injured Paul and Barnabas entered back into the city of Lystra. Such persecutors are set back sometimes at the resolve of the saints to continue their work.

Php 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

But it was necessary and wise for Barnabas and Saul to go into the next city. But they will come back in a little while as they return to confirm these churches and appoint for them pastors.

21 *And when they had preached the gospel εὐαγγελισάμενοι to that city, and had taught μαθητεύσαντες many ἱκανούς,*

The Acts of the Apostles

Notice the margin, *had made many disciples*. μαθητεύσαντες, nom, pl, masc, part, aor 1, act of μαθητεύω; This verb root is used only four times (KJV, Mt.13.52 instructed; 27.57 was ... disciple; 28.19 teach, Acts 14.21 had taught); We have the noun *disciple* μαθητής, and the verb μαθητεύω to *disciple*.

Disciples of Jesus Christ are those who can be *instructed* in the Word of God. True disciples apply and learn the principals of life from Scripture. **Some doctrines of the Word of God guide us as a body to preserve the church in holiness before the Lord** (the application of proper baptism, the Lord's Supper); they protect us from unholy influences outside, and keep the church pure (church discipline; local church); **some guide us in our conduct to others on the outside looking in** (subjection to every ordinance of man for the Lord's sake; masters and servants attitudes toward one another, paying taxes). And **there are doctrines that teach us how to relate to one another**, raise children, treat one another, edify and warn one another. These are all important. We should know and appreciate and **apply church truth**; and we should know and appreciate and **apply** those **personal truths**. Like growing in grace and knowledge of our Lord Jesus Christ, some like the heart and leave out the head. Others leave out the heart and like the head. So, we need both personal and corporate truth. Some disciples stress personal truth above church truth. Others might stress church truth over personal truth. One is pro-family activities, but weak in fellowship with the church. Another would discount family relationships, family devotions (and praise God for those who have these; not everyone had this particular blessing) and blur the lines of individual accountability for corporate accountability. We should have both. We need to be strong in the application of truth in our personal and corporate affairs.

Let us be diligent to receive the instruction of the Word of God from whomever might be used of the Lord to impart it to us. Resistance to the doctrines of Christ, ignoring the instruction from fellow saints in the church is a poor testimony of the grace of God having been worked in our hearts. **One of the most profound evidences of grace is our ability to hear** the truth and appreciate it whether it comes from a devil or a reprobate or

The Acts of the Apostles

from an elect, angelic messenger. We need to be ready to hear instruction. Can we hear it? Whether it is from a parent, a child, an elderly brother or sister, another parent; can we hear instruction? Contrary to what we might think we really don't know everything. Moms, Dads, brothers, & sisters in the flesh and in the Lord are here to help us along the way. We need to be ready to hear instruction from whoever will give it.

Pr 1:5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Pr 8:33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Pr 9:8 ... rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

Pr 10:8 The wise in heart will receive commandments ...

Pr 10:14 Wise men lay up knowledge ...

Pr 12:15 ... he that hearkeneth unto counsel is wise.

Pr 13:1 A wise son heareth his father's instruction ...

Pr 13:20 He that walketh with wise men shall be wise ...

Pr 15:31 The ear that heareth the reproof of life abideth among the wise.

32 ... he that heareth reproof getteth understanding.

The Acts of the Apostles

Pr 16:23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pr 17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.

Pr 19:20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

Pr 21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

Pr 22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

Pr 24:5 A wise man is strong; yea, a man of knowledge increaseth strength.

Pr 25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprovener upon an obedient ear.

Pr 28:7 Whoso keepeth the law is a wise son ...

they returned again

ὑπέστρεψαν; 3p pl, aor 1, ind of ὑποστρέφω; ὑπό of, under, with + στρέφω, turn, turn back again, convert; KJV returned, turned back again; almost exclusively used by Luke. 32 of 35 times (21 times in Luke; 11 times in Acts); This particular verb is used 11 times. (Lu 2:39; 2:45; 10:17; 24:33; 24:52; Ac 1:12; 8:25; 12:25; 14:21; 21:6; 23:32)

*to εἰς Lystra, and to Iconium, and Antioch,
22 Confirming (fixing, stablishing)*

The Acts of the Apostles

ἐπιστηρίζοντες; nom, masc, part, pres of ἐπιστηρίζω; ἐπί upon, to, for + στηρίζω stablish, establish, fix, strengthen; is used only in Acts. The first time is this text *confirming*; then 15.32 *confirmed*; 15.41 *confirming*; 18.23 *strengthening*.

the souls ψυχὰς of the disciples μαθητῶν, and exhorting

παρακαλοῦντες, nom, pl, masc, part, pres, act of παρακαλέω; παρά beside, near + καλέω to call; this verb is used four times in the N.T. (Acts 9.38 *desiring*; 1Thes.2.11 *exhorted*; He.10.25 *exhorting*).

them to continue

ἐμμένειν; pres infin of ἐμμένω; ἐν preposition often *in, with, by* + μένω to remain; *to continuity ... by faith*.

in the faith,

τῇ πίστει dative singular; Often this is very easy to understand by simply translating this *by faith*. (Acts 15.9; Ro.5.2; 11.20; Phl.3.9); 22 times, the number for *light*, this phrase is used in the N.T.

and that we must δεῖ through διὰ much πολλῶν tribulation

θλίψεων, root θλίψις; used five times in Acts, 7.10, *afflictions*; 7.11, *persecution*; 14.22, *tribulation*; 20.23, *afflictions*.

enter into εἰς the kingdom βασιλείαν of God.

Meaning that those saints who suffer tribulation for Christ shall inherit the kingdom in the day that Jesus Christ takes His place as King of kings, and Lord of lords. (1Co.15.24b, 24; Re. 11.15)

We preach the kingdom of Christ when we preach Christ crucified. (Mt.9.35; 13.19; 24.14) Souls are entering into the kingdom at their full obedience to the gospel imperatives: repent, believe, and be baptized. (Jn.3.5) Those without faith are not entered, though it is near to them.

The Acts of the Apostles

(Mt. 3.2; Mk.12.32; Eph.5.5) It is come to men, (Mt.12.28), yet it is to come and dominate the whole earth. (Mt.6.10; Re.12.10) And the faithful saints shall inherit it (Mt.25.34; Ja.2.5) And the unfaithful shall not receive a place of service in it. (1Co.6.9, 10; Gal.5.21)

23 *And when they had ordained*

χειροτονήσαντες, nom, pl, masc, part, aor 1, act of χειροτονέω; χειρ hand + τείνω stretch (cf. 12.1 ekteino); Only other place this Greek word is used is 2Co. 8.19:

An unnamed brother, perhaps Timothy?

2Co 8:19 *And not that only, but **who was also chosen***

χειροτονηθεῖς *of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind ...*

This simply means hand selected.

them elders

In this place elders, in the loose sense of the word, it was not that the elderly were hand selected to be elders. Elderly folks don't need to be hand-picked in order to be elderly. There is more to this than might be understood at first glance. Of those among the elderly who had faith in Christ some were selected to help govern the church.

πρεσβυτέρους, acc, pl, masc of root πρεσβύτερος;

LXX

Through the book of Genesis all uses of the Greek, prebuteros, appear to be in relation to age: old age. (Ge. 18.11; 19.4) Gen. 50.7 appears to be the beginning of an elderly oversight governing the families of Jacob. This oversight becomes more focused once Israel is delivered from Egypt. (Ex.17.5; 18.12; Nu.11.16, 24, 25, 30; Deu. 31.9, 28; Jos. 7.6, et al.) And it essentially continues into the N.T. (Mt.15.2; 16.21; 21.23; 28.12)

The Acts of the Apostles

In Acts 2.15 Joel's prophecy is fulfilled also upon the *old men*,
πρεσβύτεροι;

Elders of the nation of Israel do not necessarily include the rulers of Israel. For Israel, the rulers appear to be those of the priesthood which we know were broken into factions of at least two major religious parties. (Acts 4.5, 8, 23) Elders of Israel were older men of the people, who stood as representatives for the people, and therefore were distinctively accountable as those who should *know* to govern their houses well so that the future of their people is preserved by the grace of God.

The Scriptures, at Acts 11.30, 'matter of fact' continuance of elderly guidance in the church cannot be overlooked. We would only point out that the elders of the nation are not necessarily the same as the elders of the church. Like the nation, the church of Jerusalem continues to draw a benefit from the elderly membership, be they men or women. (1Ti.5.1, 2; Tit.2.1-5) Our text (Acts 14.23) marks the second reference to elders in the N.T. churches. By Scripture elders and pastors can be synonymous terms (Acts 20.17, 28; 1Pe.5.1-4), but that is not always the case. Pastors do operate as elders, but elders might not function as pastors. (1Ti.5.17, 19, 20) Pastors and elders can do much to help the church stand fast in the truth of the Word of God. It was the apostles and the elders which the Lord used to help the churches conclude in conference the doctrine concerning the error of introducing circumcision into the N.T. churches. (Acts 15.2 *go us ... unto the **apostles and elders**, 4 they were received **of the church, and of the apostles and elders**, 6 the **apostles and elders** came together, 22 Then pleased it the **apostles and elders, with the whole church**, 23 The **apostles and elders and brethren** send greeting; 16.4 that were ordained of the **apostles and elders** which were at Jerusalem.)*

There are those who are equipped to serve the church in a pastoral capacity for the gift bestowed upon them; (1Co.12. 6-11, 28; Eph.4.11) but I must hasten to add that faithful, caring, loving, involved elderly members is the very backbone of a church!!! Our elderly saints have a tremendous affect upon the faith and practice of the church of which they are a part.

The Acts of the Apostles

I would ask that each of us reexamine the notion of a *calling* into the offices of pastors and deacons. It is Biblical to show that we have all received gifts to serve the Lord in the church. There is no instance in Scripture that I could find to support a call to the ministry. Men and women are equipped for respective services. The offices of the church are valid offices, but I do question the aspect of add the element of *calling*. In Acts 14 we have men who are hand-selected to guide a church, without any indication of a *calling*. This *calling* might be more a corporate acknowledgement of their gifts to edify the church.

In this case it was Barnabas and Paul who hand-selected elders, plural, for the church. This act by these two brethren should not be construed to mean that men should come to us and appoint over us who they think should feed us and guide us in our faith with Jesus Christ. No, what we see, are young churches being served by two missionaries, who help the saints, who haven't a Bible yet in their hands, to know how set up an orderly, church theocracy.

1Pe 5:1 The elders πρεσβυτέρους which are among you I exhort, who am also an elder,

συμπρεσβύτερος; a fellow elder, or, an elder with.

and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed

This is the ministry of some men in the church to govern, regulate, tend to the doctrine that the sheep receive.

*ποιμάνατε; 2nd p pl, aor 1, imper of ποιμαίνω; Mt.2.6 shall rule [margin, **tend**] my people; Lk.17.7 a servant plowing or **feeding** cattle; He saith unto him, **Feed** ποιμαίνω my sheep; Acts 20.20 **feed** the flock of God; Jude 12 **feeding** themselves without fear; Re. 2.27 he **shall rule** them with a rod of iron; 7.17 midst of the throne **shall feed** them; 12.5 who was **to rule** all nations; 19.15 he **shall rule** them with a rod of iron.*

The Acts of the Apostles

Joh 21: 15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed βόσκει my lambs.

Take especial care and oversight as to how **my** little ones graze. Notice that upon which they are grazing and when necessary help **my lambs** to move into better grazing areas.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed ποιμαίνω my sheep.

Be you he that tends, governs, and regulates that doctrine that **my sheep** feed upon.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed βόσκει my sheep.

All of **my** sheep need to be observed for their grazing habits, young and old. Cause them to graze on the good fields.

the flock of God which is among you, taking the oversight

ἐπισκοποῦντες, nom, pl, masc, part, pres of ἐπισκοπέω.
Used in the N.T. on this one other time: He.12.15 *looking diligently ἐπισκοποῦντες.*

The Acts of the Apostles

thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

in every κατ' church ἐκκλησίαν,

This can mean that the churches had a plurality of elders. Does this mean that they were all pastors? Does it mean that they all had to meet the 1Timothy/Titus 1 prerequisites? That would assume far more than we should from this text. Take it and leave it as simply as it reads. There were those men of age that were appointed by Barnabas and Paul to help the church receive the care she needed to grow in their faith.

and had prayed προσευξάμενοι with μετὰ fasting, they commended

παρέθεντο; 3rd ρ pl, aor 2 ind mid of παρατίθημι; παρά of, nigh, by + τίθημι to put, appoint, lay; the only other place where this form of the verb is used:

*Lu 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have **committed** παρέθεντο much, of him they will ask the more.*

them to the Lord, on εἰς whom they believed πεπιστεύκεισαν.

It is always understood that all, every member in the church, profess to know Jesus Christ as Lord and Savior. The church's life dependent on their personal commitment to Christ in all things. These two men, as great as they are in the work of Christ, must commend the saints to the Lord. Like a parent who must trust their child to the Lord as they begin to lead their lives beyond the home of their youth.

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

The Acts of the Apostles

As they backtracked through the mostly southern portions of Turkey, they went to their previous port in preparation for departing back to Antioch.

25 *And when they had preached [λαλήσαντες, spoken] the word λόγον in Perga, they went down*

κατέβησαν; 3rd p pl, aor 2, ind of καταβαίνω; κατα down + βαίνω **LXX** Deu.28.56 βαίνειν, to go; this verb is used 5 times in the N.T. (Jn.6.16; Acts 8.38 went down; Acts 14.11 come down; Acts 14.25 went down; Acts 16.8 came down)

into εἰς Attalia:

26 *And thence sailed to εἰς Antioch, from whence they **had been** recommended (delivered)*

παραδεδομένοι; nom, pl, masc, part, **perf, pass** of παραδίδωμι; παρά of, nigh, by + δίδωμι to grant, give; to deliver or betray.

*Lu 4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that **is delivered** παραδέδοται unto me; and to whomsoever I will I give it.*

to the grace of God for εἰς the work ἔργον which they fulfilled ἐπλήρωσαν.

These two men had received their appointed from the Lord and they went forth and did it. (Acts 13.2)

27 *And when they were come,*

παραγενόμενοι, nom, pl, masc, part, aor 2 of παραγίνομαι; παρά of, nigh, by + γίνομαι to be; Used six times in the N.T. (Lk.7.4 when ... came, 20 when ... were come; Acts 5.22 came; 14.27; 15.4 when ... were come; 17.10 coming;

and had gathered the church ἐκκλησίαν together,

The Acts of the Apostles

Should this return be contrived to mean that all that Barnabas and Paul had done during this God-called endeavor was subject to the judgment of the church at Antioch? No. It was to encourage the saints about the salvation of the Lord going forth into the nations.

συναγαγόντες, nom pl, masc, part, aor 2, act of συναγάγω; This form of the verb is only used;

*Ac 15:30 So when they were dismissed, they came to Antioch: and when they **had gathered** συναγαγόντες the multitude together, they delivered the epistle ...*

they rehearsed ἀνήγγειλαν all that God had done ἐποίησεν with μετ' them, and how he had opened ἤνοιξε the door of faith unto the Gentiles.

28 And there they abode

διέτριψαν, 3rd p pl, aor 1, ind, act of διατρίβω; διά through, by + τρίβω to rub, wear, like a path; **settled in**; the root is translated *tarried, continued, abode, abiding, had been*. Aside from two times used in the gospel of John, it is only found in the book of Acts. (12.19; 14.3, **28**; 15.35; 16.12; 20.6; 25.6, 14)

long time

χρόνον οὐκ ὀλίγον, literally, a time not little.

With σὺν the disciples μαθηταῖς.

Those disciples located in the nation of Syria.