

## Acts Chapter 11

### 1. Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.

#### A. **apostles**- Gr. **apostolos**

1. The other 11 disciples of Jesus.

#### B. **brethren**- Gr. **adelphos**

1. Fellow Jewish believers.

#### C. **Judea**

1. The area around Jerusalem.

#### D. **heard**- Gr. **akouo**

1. Word gets around fast in Christian circles. It did then, and it does now.

#### E. **Gentiles**- Gr. **ethnos**

#### F. **received**- Gr. **dechomai**- *to welcome*

#### G. **word**- Gr. **logos**

1. This is the same as the gospel of Christ or Christ Himself.

### 2. And when Peter came up to Jerusalem, those of the circumcision contended with him,

#### A. **And when Peter came up to Jerusalem,**

##### 1. **came up**- Gr. **anabaino**

- a. Jerusalem sits on a high point in Israel. You go up to Jerusalem from surrounding areas. Jerusalem was the city of God. When you seek God, you always ascend!

##### 2. **Jerusalem**- means *city of double peace*

- a. Jerusalem was the place where God's presence was. This is the place of double peace. It is interesting to note that the word Egypt means double pressure. Egypt is a type of the world.

#### B. **those of the circumcision contended with him**

##### 1. **circumcision**- Gr. **peritome**

- a. These were Jews by nature.

##### 2. **contended**- Gr. **diakrino**- *to separate one's self in a hostile spirit, to oppose, strive with dispute, contend*

- a. Religious people love to contend and argue just about anything. It is rooted in great pride.

3. **saying, "You went in to uncircumcised men and ate with them!"**
  - A. **saying-** Gr. **lego**
  - B. **You went in to uncircumcised men and ate with them**
    1. **went in-** Gr. **eiserchomai**
    2. **uncircumcised-** Gr. **akrobestia echo-** *having the foreskin*
      - a. The Gentile nations were uncircumcised.
    3. **men-** Gr. **aner**
    4. **ate-** Gr. **sunesthio**
      - a. This violated the oral law of the Jews, but not the law contained in Old Testament scripture.
4. **But Peter explained *it* to them in order from the beginning, saying:**
  - A. **But Peter explained it to them in order from the beginning,**
    1. **explained from the beginning-** Gr. **archomai-** *to start at the beginning*
    2. **in order-** Gr. **kathexes-** *one after another, successively, in order*
      - a. I am sure Peter was expecting this opposition and had his story ready.
  - B. **saying-** Gr. **lego**
5. **"I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me.**  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10.]
6. **When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air.**  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]
7. **And I heard a voice saying to me, 'Rise, Peter; kill and eat.'**  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]
8. **But I said, 'Not so, Lord! For nothing common or unclean has at any time entered my mouth.'**  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]

9. But the voice answered me again from heaven, '**What God has cleansed you must not call common.**'  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]
10. Now this was done three times, and all were drawn up again into heaven.  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]
11. At that very moment, three men stood before the house where I was, having been sent to me from Caesarea.  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]
12. Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house.  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]
13. And he told us how he had seen an angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter,  
[A REPEAT FROM THE LAST CHAPTER. PLEASE SEE MY COMMENTARY ON ACTS 10]
14. **who will tell you words by which you and all your household will be saved.'**  
A. **tell-** Gr. **laleo**  
B. **words-** Gr. **rhema**  
    1. These are the words of the gospel.  
C. **household-** Gr. **oikos**  
    1. His household being saved was not mentioned in [Acts 10](#). This is why he had gathered his family, but yet he went further and invited friends as well.  
D. **saved-** Gr. **sozo-** *to save, rescue; to preserve safe and unharmed, to bring safely to, to cure, heal, restore to health, preserve from being lost, to deliver from, set free from, to save from final ruin*
15. **And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.**  
A. **And as I began to speak,**  
    1. **began-** Gr. **archomai**  
        a. This is humorous. Here, Peter admitted that he had just gotten started into his salvation message when the Holy

Spirit interrupted him. No doubt Peter was going to say a whole lot more before his whiz bang sermon shut down.

2. **speak-** Gr. **laleo**

B. **the Holy Spirit fell upon them,**

1. **fell upon-** Gr. **epipto**

- a. At salvation, the Spirit comes and dwells within a believer to impart eternal life. At the baptism in the Holy Spirit the Spirit comes upon a believer for service.

C. **as upon us at the beginning**

1. **beginning-** Gr. **arche**

- a. On the day of Pentecost, which was the beginning of the church.

16. **Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'**

A. **Then I remembered the word of the Lord,**

1. **remembered-** Gr. **mnaomai**

- a. The Holy Spirit will bring back to our remembrance what the Lord has said to us. [Joh 14:26](#)

2. **word-** Gr. **rhema-** *saying, spoken word*

3. **Lord-** Gr. **kurios**

- a. The Lord Jesus

B. **how He said,**

1. **said-** Gr. **epo**

C. **John indeed baptized with water,**

1. **John-** means *gift of God*

- a. This is John the Baptist.

2. **baptized-** Gr. **baptizo**

3. **water-** Gr. **hudor**

D. **but you shall be baptized with the Holy Spirit**

1. **Holy Spirit**

- a. This is not the same baptism as being baptized into the body of Christ at salvation. These two baptisms must not be confused with one another. They are different.
- b. **1 Cor. 12:13** For [by one Spirit](#) we were all [baptized into one body](#)—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

- c. **Mar 1:8** I indeed baptized you with water, but He will baptize you with the Holy Spirit."
- d. These two baptisms differ in that, who does the baptizing, and what is being baptized into or with, is also different. In the baptism into the body of Christ at salvation, the Spirit baptizes into the body of Christ. However, with the baptism in the Holy Spirit, Jesus baptizes a believer with the Holy Spirit.

**17. If therefore God gave them the same gift as *He gave us* when we believed on the Lord Jesus Christ, who was I that I could withstand God?"**

**A. If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ,**

- 1. **gave-** Gr. **didomi**
- 2. **same gift-** Gr. **isos dorea-** *equal gift*
  - a. All believers have been given the equal gift of eternal life, the Holy Spirit, and like precious faith.
- 3. **believed-** Gr. **pisteuo**

**B. who was I that I could withstand God**

- 1. **withstand-** Gr. **koluo-** *hinder, prevent*
    - a. The fact is that Peter could have hindered God if he refused to be used by God to reach out to Cornelius and the Gentiles. God can be hindered, but not stopped. God would have chosen someone else.
    - b. I do not want to hinder God, do you?
    - c. The religious Jews of Paul's day tried to hinder God.
- [1Th 2:16](#)

**18. When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."**

**A. When they heard these things they became silent,**

- 1. **heard-** Gr. **akouo**
- 2. **became silent-** Gr. **hesuchazo-** *to be still, at rest; be quiet, to be silent, acquiesce, to desist from discussion*

- a. This speaks to the power of a testimony! People can argue doctrine with you, but they cannot argue with you over your personal testimony. After these men heard Peter's testimony, they could say nothing negative about it.

**B. and they glorified God,**

**1. glorified-** Gr. *doxazo*

- a. This is the end result of a testimony.  
It is to glorify God, not you.

**C. saying-** Gr. *lego*

**D. then God also granted to the Gentiles repentance to life**

**1. granted-** Gr. *didomi-* *to give*

- a. This does not mean that God makes some repent and makes others not repent. This means that God included the Gentiles in the salvation plan and sent forth preachers to them so they could hear the truth and repent [change their mind]. Until the gospel comes that brings the knowledge of Christ, there is nothing to repent [change your mind] to!
- b. Part of the message to the Gentiles was that God commands them to repent. [Act 26:20](#) If God causes people to repent, then this command would be unnecessary.

**2. Gentiles-** Gr. *ethnos*

**3. repentance-** Gr. *metanoia-* *to change the mind*

- a. Biblical repentance does not start with your actions. It begins with a change of thinking that impacts your actions. You can change your actions and not have repented. Just because you cry does not mean you have repented. You can cry a river and still not change what you think.

**4. life-** Gr. *zo*

- a. Repentance to life means you changed your thinking about your good works saving you, and that you need to put your trust in what Jesus has done for you at the cross.

**19. Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.**

**A. Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia,**

1. **scattered**- Gr. **diaspeiro**- *to scatter seed*
  - a. Satan thought he would beat out the flames of revival in Jerusalem and it just spread the flames out further and grew like never before. The devil is persistent but not too bright.
  - b. Believers are like seeds. Wherever they are scattered they will take root and start producing fruit. Persecution just widened the area where the seeds of Christianity were planted.
  - c. I think, if Satan would just leave the church alone it would be much more effective than persecuting it. Left alone without any pressure, the church would become complacent, lazy, and divisive within itself. History has proven this out.
2. **persecution**- Gr. **thlipsis**- *pressure*
  - a. The church has never been more potent than when it was under pressure and persecution.
3. **arose**- Gr. **ginomai**- *to come about*
4. **Stephen**- means *crowned*
5. **traveled**- Gr. **dierchomai**- *to go through*
6. **Phoenicia**- *means land of palm trees*
  - a. *Phoenice, or Phoenicia, was a province of Syria, which in its largest sense comprehended a narrow strip of country lying on the eastern coast of the Mediterranean, and extending from Antioch to the borders of Egypt. But Phoenice Proper extended only from the cities of Laodicea to Tyre, and included only the territories of Tyre and Sidon. This country was called sometimes simply "Canaan."*  
-Barnes Commentary

**B. Cyprus**- means *lovely*

1. *An island of Asia, in the Mediterranean. It is about 140 miles long and 50 miles wide at the widest part. Its two chief cities were Salamis, at the east end of the island, and Paphos, at the west end.* -Smith's Bible Dictionary

**C. and Antioch,**

1. **Antioch**- means *driven against*

a. *There were two cities of this name, one situated in Pisidia in Asia Minor (see [Act 13:14](#)); the other, referred to here, was situated on the Orontes River, and was long, the capital of Syria. It was built by Seleucus Nicanor, and was called Antioch in honor of his father Antiochus. It was founded in 301 b.c. It is not mentioned in the Old Testament, but is several times mentioned in the Apocrypha and in the New Testament. It was long the most powerful city of the East, and was inferior only to Seleucia and Alexandria. It was famous for the fact that the right of citizenship was conferred by Seleucus on the Jews as well as the Greeks and Macedonians, so that here they had the privilege of worship in their own way without molestation. It is probable that the Christians would be regarded merely as a sect of Jews, and would be here suffered to celebrate their worship without interruption. -Barnes Commentary*

**D. preaching the word to no one but the Jews only**

1. **preaching-** Gr. **laleo-** *speaking*

2. **word-** Gr. **logos**

3. **Jews**

a. The gospel was preached to the Jew first and then to the Gentiles. [Rom. 1:16](#) This has to do with chronological history. This does not mean that when there are Jews in a place you have to preach to them first and then preach to the Gentiles. Paul, however, took this approach wherever he went. He was called to the Gentiles but would try to preach to the Jews first.

b. Preaching first to the Jews and then the Gentiles meant that the Jews had the first opportunity to hear the gospel after Jesus rose from the dead and then it was preached to the Gentiles. After Peter opened up the field for the Gentiles, then the gospel is to be preached to everyone, not to the Jews first and then to Gentiles. Again, preaching first to the Jews was a historical fact, not something that we must maintain.



20. **But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus.**

**A. But some of them were men from Cyprus and Cyrene,**

1. **men-** Gr. *aner*

2. **Cyprus**

a. *In Cyprus the Greek language was spoken; and from the vicinity of Cyrene to Alexandria, it is probable that the Greek language was spoken there also. From this circumstance it might have happened that they were led more particularly to address the Grecians who were in Antioch. It is possible, however, that they might have heard of the vision which Peter saw, and felt themselves called on to preach the gospel to the Gentiles.* -Barnes Commentary

3. **Cyrene-** means *wall*

a. *Cyrene was a province and city of Libya in Africa. It is at present called Cairoan, and is situated in the kingdom of Barca.* - Barnes Commentary

**B. who**

**C. when they had come to Antioch,**

1. **come-** Gr. *eiserchomai*

2. **Antioch**

**D. spoke to the Hellenists,**

1. **spoke-** Gr. *laleo*

2. **Hellenists-** Gr. *Hellenistes*- *Jews born in foreign lands*

a. These were Greek speaking Jews. This opened doors for the gospel to reach the Gentiles in the area as well. We know that Gentiles were added to the church in Antioch because in [Acts 15](#) there was a church conference in Jerusalem about whether the Gentiles who had gotten saved in Antioch would need to keep the law or not.

**E. preaching the Lord Jesus**

1. **preaching-** Gr. *euaggelizo*- *to preach the good news*

2. **Lord-** Gr. *kurios*

a. This is a title of divinity

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

A. **And the hand of the Lord was with them,**

1. **hand-** Gr. **cheir**

- a. This is metaphorical for God's power and presence.
- b. I do not know about you, but I would much rather have the hand of the Lord be with me than against me! We have examples of both in the Scripture. [Exo 9:3](#), [Rth 1:13](#), [2Ki 3:15](#), [2Ch 30:12](#), [Ezr 7:9](#); [Ezr 8:18](#), [Neh 2:8](#); [Neh 2:18](#), [Psa 37:24](#)

2. **Lord-** Gr. **kurios**

- a. The Lord works with the Word, preached with signs following. [Matt. 28:20](#)

B. **and a great number believed and turned to the Lord**

1. **great-** Gr. **polus-** *much or many*

2. **number-** Gr. **arithmos-** *number, multitude*

- a. This was said of the Jews being saved after Pentecost and now of those of Greek/Gentile descent.

3. **believed-** Gr. **pisteuo**

4. **turned-** Gr. **epistepho**

- a. Biblical believing leads to a change of direction and course of action.

22. **Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch.**

A. **Then news of these things came to the ears of the church in Jerusalem,**

1. **news-** Gr. **logos-** *message*

- a. News spreads fast in the church.

2. **ears-** Gr. **ous**

3. **church-** Gr. **ekklesia-** *called out ones*

4. **Jerusalem**

- a. This is not the first time the church at Jerusalem heard what was happening outside of their area and sent representative to check it out. This happened when Philip went and preached in Samaria. It appears the church of Jerusalem was taking the role of being the head of the universal church everywhere and they would deem what was right or

wrong about what took place everywhere. I believe this was an over-reach by those in the Jerusalem church, which was led by James.

- b. The one argument that the Jerusalem church had oversight at this time of the Christian work being done, is that the Lord told Paul to submit his ministry and message among the Gentiles to those who were the leaders in Jerusalem. [Gal. 2:1-10](#) If this was the case, then at some point the Jerusalem church lost or relinquished this role. The Catholic church in Rome now proclaims that they have that authority, which they do not.

**B. and they sent out Barnabas to go as far as Antioch**

- 1. **sent out**- Gr. *exapostello*- *to send out as a delegate*
- 2. **Barnabas**- means *son of encouragement*
  - a. *He was a native of Cyprus, and was probably well acquainted with Antioch. He was, therefore, especially qualified for the work on which they sent him.*  
-Barnes Commentary
  - b. We are introduced, first, to Barnabas in Acts, as being generous with his substance, in giving to the maintenance of the saints' needs in Jerusalem. [Act 4:36-37](#) He is referred to as a good man, full of the Holy Spirit and faith.

**3. Antioch**

**23. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.**

**A. When he came and had seen the grace of God,**

- 1. **came**- Gr. *paraginomai*- *to arrive*
- 2. **seen**- Gr. **eido**
  - a. The grace of God can be seen. It can be seen in people's character, conduct, and countenance.
- 3. **grace**- Gr. **charis**

**B. he was glad,**

- 1. **glad**- Gr. **chairo**
  - a. Religious people are never happy when they see the grace of God, which is the unmerited favor given to unworthy people. They do not realize they are equally unworthy!

**C. and encouraged them all that with purpose of heart they should continue with the Lord**

1. **encouraged**- Gr. **parakaleo**- *to call near [to exhort, encourage, or comfort]*
  - a. Grace encourages, Law demands.
2. **purpose**- Gr. **prothesis**- *purpose, resolve, and design*
  - a. You must serve God on purpose. It will not happen if it is an after-thought.
3. **heart**- Gr. **kardia**
4. **continue**- Gr. **prosmeno**- *to remain or continue with anyone, to adhere to*
  - a. This is a hallmark of a disciple. Jesus said that His disciples are those who continue in His Word. [John 8:31](#)

**24. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.**

**A. For he was a good man,**

1. **good**- Gr. **agathos**
  - a. This was not just speaking of his spiritual position [who he was in the spirit] in Christ, but that His character [soul] had been transformed by Christ.
2. **man**- Gr. **aner**

**B. full of the Holy Spirit and of faith**

1. **full**- Gr. **pleres**
  - a. This means he stayed full.
2. **Holy Spirit**
  - a. He prayed in tongues much.
3. **faith**- Gr. **pistis**
  - a. He was full of the Word of God. Faith comes by hearing, and hearing by the Word of God.

**C. And a great many people were added to the Lord**

1. **great**- Gr. **hikanos**- *of number or quantity, considerable, large, great, much, and pl. many*
  - a. When the first preachers shared the gospel in this area, many were saved. Now, after Barnabas came and helped facilitate the move of the grace of God there, a great many 4red more were added to the Lord and saved.

2. **people**- Gr. **ochlos**- *crowd*

3. **added**- Gr. **prostithemi**

- a. It is God's job to add to the church, not the pastor. The pastor is to take care of the sheep the Lord sends. They are to tend to the care of the sheep, and the Lord will take care of the number of sheep that comes. However, if you do not take care of the sheep you have, why would God send more?

25. Then Barnabas departed for Tarsus to seek Saul.

A. **departed**- Gr. **exerchomai**

1. This was wise on Barnabas' part. You cannot minister alone. You always need a team. Paul would learn this, and he never ministered alone. He always worked with at least one other minister and most of the time had an extensive team working with him.
2. Working alone has some advantages, but survival in the ministry is not one of them!

B. **Tarsus**

1. This was Saul's [Paul's] hometown.
2. This was where he was shipped after he caused such a turmoil in Jerusalem by arguing with the Hellenists. [Act 9:30](#)

C. **seek**- Gr. *anazeteo- to track; to seek diligently, inquire after, search for*

1. Sometimes you must seek out those who the Lord wants you to join with in ministry. It is well worth the effort.

D. **Saul**

1. Saul had already met Paul and knew about his testimony. He knew Paul was very well versed in the Old Testament and that he also had a call to minister to the Gentiles. Do not just seek out friends to help you, but those who share in the calling.

26. **And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.**

A. **And when he had found him,**

1. **found**- Gr. **heurisko**

B. **he brought him to Antioch**

1. **brought-** Gr. **ago**

- a. This Greek word is properly translated here as “brought”. However, this same Greek word is used of being led by the Spirit. It should be translated as being brought along by the Holy Spirit.

C. **So it was that for a whole year they assembled with the church and taught a great many people**

1. **year-** Gr. **eniautos**

- a. This year brought much growth and stability to the church. Notice, that ministry is not to be done only by one person in a church. It says that **THEY** taught a great many people. We see in Acts 13 that it was not just Paul and Barnabas ministering but some others as well.
- b. A church needs all of the five-fold offices to minister to them- the apostle, prophet, evangelist, pastor, and teacher. However, there will be one chief leader or overseer over the church.

2. **assembled-** Gr. **sunago**

- a. Christians are called to assemble together, not watch services on their couch at home. [Heb. 10:25](#)

3. **church-** Gr. **ekklesia**

4. **taught-** Gr. **didasko**

- a. This was pure New Covenant apostolic teaching from Paul and Barnabas. I would have loved to have attended these sessions!

5. **great-** Gr. **hikanos**

6. **people-** Gr. **ochlos**

D. **And the disciples were first called Christians in Antioch**

1. **disciples-** Gr. **mathetes**

- a. You do not see this term in the epistles. When believers were spoken about in Acts, they were called disciples. This is the term Luke preferred to use of believers. Paul used the word saints in his letters.

2. **first-** Gr. **proton**

3. **called-** Gr. **chrematizo-** *to receive a name or title, be called*

4. **Christians-** means *little Christ's or anointed ones*

a. *Before they were called among themselves, the disciples, brethren, believers, the church, &c. and by others the Nazarenes, and Galilaeans: whether this name of Christians, which comes from Christ, and signifies anointed ones, was given by their enemies, or their friends, by others, or themselves, is not certain, though it is most likely the latter; and it may be they hit upon this general appellation, upon the union of the Jews and Gentiles in one Gospel church state, and so happily buried the distinction of Jews and Gentiles-* Gill Commentary

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

**A. days-** Gr. **hemera**

1. During this year the Barnabas and Paul were teaching.

**B. prophets-** Gr. **prophetes-** *to forth tell*

1. Prophets are not called to guide believers but confirm what guidance believers already have from the Spirit within them and then bring clarification.

2. Be careful of any so-called prophet that gives you guidance on what to do, where to go, who to marry, or what ministry you are called to without having that leading already in your heart or if it does not bear witness with you.

**C. came-** Gr. **katerchomai-** *come down*

1. Antioch was at a lower elevation, so they came down.

**28. Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.**

**A. Then one of them,**

**B. named Agabus,**

1. **Agabus-** means *locust*

a. Later this man will prophesy to Paul about him being bound in Jerusalem.

**C. stood up and showed by the Spirit that there was going to be a great famine throughout all the world,**

1. **stood up-** Gr. **anistemi**

2. **showed**- Gr. **semaino**- *to indicate by a sign, to signal; to indicate, intimate, to make known, communicate, to specify*
3. **going**- Gr. **mello**- *about to be*
4. **great famine**- Gr. **megas limos**
5. **world**-Gr. **oikoumene**- *inhabited earth*
  - a. At this time, much of the world land mass was not inhabited by man or very sparsely so.

**D. which also happened in the days of Claudius Ceasar**

1. **happened**- Gr. **ginomai**
2. **Claudius Ceasar**- means *lame severed*
  - a. Claudius Ceasar succeeded C. Caligula, A.D. 41
  - b. *The Roman emperor. He began his reign in 41 a.d., and he reigned for 13 years. He was at last poisoned by one of his wives, Agrippina, who wished to raise her son Nero to the throne. During his reign no less than four different famines are mentioned by ancient writers, one of which was particularly severe in Judea, and was the one, doubtless, to which the sacred writer here refers: -Barnes Commentary*

**29. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.**

**A. Then the disciples,**

1. **disciples**- Gr. **mathetes**

**B. each according to his ability,**

1. **ability**- Gr. **euporeo**- *to be in prosperous circumstances, enjoy plenty*
  - a. We are not called to give above which we are able.

[2Co 8:12-14](#)

**C. determined to send relief to the brethren dwelling in Judea**

1. **determined**- Gr. **horizo**- *set off by boundaries, determine, ordain*
  - a. Our giving should have boundaries to it.
  - b. We are to give as we purpose in our heart, not grudgingly or of necessity. If we do this, we can be a cheerful giver.

[2Co 9:7](#)

2. **send**- Gr. **pempo**

3. **relief**- Gr. **diakonia**- *ministry, the service of those who prepare and present food*



- a. Paul carries on this commitment by raising finances for the Jerusalem saints during his missionary journeys.

4. **brethren-** Gr. **adelphos**

5. **dwelling-** Gr. **katoikeo**

6. **Judea**

- a. *This arose not merely from their general sense of obligation to aid the poor, but they felt themselves particularly bound to assist their Jewish brethren. The obligation to relieve the temporal needs of those from whom important spiritual mercies are received is repeatedly enforced in the New Testament. Compare [Rom 15:25-27](#) -Barnes Commentary*

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

A. **This they also did,**

1. **did-** Gr. **poieo**

- a. There is often a gap between what a Christian says they will or want to do and what they actually do. The gap was closed in this case.

B. **and sent it to the elders by the hands of Barnabas and Saul**

1. **sent-** Gr. **apostello**

2. **elders-** Gr. **presbuteros-** *mature ones*

- a. Of which James was the chief.

3. **hands-** Gr. **cheir**

4. **Barnabas and Saul**

- a. At this point Barnabas is the senior and leader of the two. His name is mentioned first.