

## Acts Chapter 13

1. Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

A. Now in the church that was at Antioch there were certain prophets and teachers:

1. church- Gr. **ekklesia**

2. **Antioch**- means *speedy chariot*

3. **prophets**- Gr. **prophetes**

a. Prophets and teachers were the second and third ministry offices ordained by God in the young church. The first being the apostle. [1Co 12:28](#)

4. **teachers**- Gr. **didaskalos**

a. The construction of the Greek implies the first three men listed were prophets and the last two were teachers.

B. **Barnabas**

1. He was a Jew from Cyprus.

C. **Simeon who was called Niger,**

1. **Simeon**- means *hearing*

a. *We judge from his name that he was a Jew by birth, perhaps from an African Jewish community. Or perhaps he adopted the name **Niger** (black or swarthy) for convenience in working with Gentiles. Of course, he may have been black, as the name would suggest. Nothing else is known of him. -BBC*

b. Some have connected this man as being Simon of Cyrene who was forced to carry the cross of Jesus. It is uncertain.

2. **Niger**- means *black*

a. This signified his dark complexion.

D. **Lucius of Cyrene,**

1. **Lucius**- Gr. means *bright white*

a. *He was probably one of the men of **Cyrene** who came to **Antioch** first, preaching the Lord Jesus ([Act 11:20](#)). BBC*

b. Lucius of Cyrene may be mentioned again in [Rom 16:21](#).

2. **Cyrene**- means *a wall*

a. This is in North Africa. He might have been of a dark complexion as well.

## E. Manaen who had been brought up with Herod the tetrarch,

### 1. Manaen- means *comforter*

a. *Literally, the foster-brother of Herod. Here we enter on a name that has historical associations of some interest. In the early youth of Herod the Great, his future greatness had been foretold by an Essene prophet of the name of Menahem or Manaen (Jos. Ant. xv. 10, § 5). When the prediction was fulfilled, he sought to show honour to the prophet. The identity of name makes it probable that the man who now meets us was the son, or grandson, of the Essene, and that Herod had had him brought up with Antipas as a mark of his favour.* -Ellicott Commentary

### 2. brought up- Gr. *suntrophos*

a. Gesenius tells us that the Greek word "which had been brought up with" (*σύντροφος*) means either "nourished, brought up together," or "familiar, on friendly terms." Thus, Manaen could have been Herod's foster brother, and raised from a child in the royal court, or he could have simply been an intimate friend, a companion to this king.

-Everett Commentary

b. This brings out the fact that you can have two people brought up in the same environment and conditions and they turn out completely different. Herod persecuted Christians and Manaen became a Christian leader.

### 3. Herod

a. This is Herod Antipas who presided over the trial of Jesus and was the one who had John the Baptist beheaded.

### 4. tetrarch- Gr. *tetrarches*- a ruler of a fourth part of a kingdom

## F. and Saul

### 1. Saul- means *desired*

a. Saul is listed last. He was in a place of submission in the ministry at this time. Although, he probably had more revelation than all of the combined, he still needed to learn servanthood, submission to authority, and humility.

**2. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."**

**A. As they ministered to the Lord and fasted,**

**1. ministered-** Gr. *leitourgeo-* *to perform religious or charitable functions*

a. Notice a very important ministry principle here. We are to first minister to the Lord before we endeavor to minister to people. If we do not minister to the Lord first, then we will not be able to minister to people effectively. We will either have a non-Spirit filled ministry or will burn out. Our first ministry is the to the Lord, before it is to people. It is easy to lose this priority.

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

a. All three members of the God-head are called Lord.

**3. fasted-** Gr. *nesteuo*

a. It has gotten serious when you add fasting into the mix!

b. Fasting does not make God to respond to you, but it makes you more sensitive to God's voice. Notice, it says they fasted and then they heard, "the Holy Spirit said..."

**B. the Holy Spirit said,**

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

a. The Spirit speaks. We have a speaking God.  
All other gods are dumb idols.

**C. Now separate to Me Barnabas and Saul for the work to which I have called them.**

**1. separate-** Gr. *aphorizo-* *mark off with boundaries, to appoint, set apart*

a. This verse brings out that there is a time lapse between being called to a ministry and being separated unto it. The time gap in between is a time for character building, testing, and servanthood.

b. Before you are separated unto your own ministry, you are called to serve under someone else's. [Luke 16:12](#) We see up to this point that Saul mentored and served under Barnabas.

**2. Barnabas and Saul**

a. Up to this point you always see Barnabas mentioned first, and then Saul [Paul]. However, we will see in this chapter, that Paul will take over the leadership and take the

forefront. Coinciding with this is that the name Paul is introduced instead of Saul. This is significant for various reasons.

3. **called**- Gr. **proskaleomai**- *to call to the performance of a thing*
  - a. Paul was called to reach the Gentiles on the road to Damascus, but it is now about 14 years later that he is being separated unto that call as an apostle to the Gentiles.

### 3. **Then, having fasted and prayed, and laid hands on them, they sent *them* away.**

#### A. **Then,**

1. When we hear from the Lord, we should **then** pray to get any clarification on that word such as the timing and specifics of carrying it out. When Paul got direction to go into Macedonia by a night vision, he immediately got up and went and did not pray about the timing or specifics. [Acts 16:10](#) I believe, if he did, God would have warned him about the demon possessed girl that followed him around when he got there. Paul was irritated by it and cast out the spirit. Paul was then severely beaten and thrown into prison and had to leave right after. I believe Paul could have avoided that or dealt with it differently if he had prayed about the direction he received.

#### B. **having fasted and prayed,**

1. **fasted**- Gr. **nesteuo**
2. **prayed**- Gr. **proseuchomai**
  - a. We often need to pray for specifics on the general words we get. David did this. [2 Sam. 2:1-2](#)

#### C. **and laid hands on them,**

1. **laid hands**- Gr. **epitithemi cheir**
  - a. Laying on of hands is used for several different functions in the New Testament. First, laying on of hands is used in healing. Next, the laying on of hands is used to minister the baptism of the Holy Spirit. Lastly, laying on of hands is used to consecrate people to ministry. We see in this chapter that they laid hands on them and prayed. In the next chapter we

see what was prayed when they did this. They commended them to the grace of God to which they were called, which is apostolic ministry. [Act 14:26](#)

- b. When someone goes out from a church into remote Christian ministry, it is customary for church leadership to lay hands on them and pray over them.
- c. This was not the same as Paul being ordained by church leadership. This would happen a few years later in Jerusalem. See [Gal. 2:1-10](#)

**D. they sent them away**

1. **sent-** Gr. **apoluo-** *to let go, release, to free fully*

- a. This implies that they were being released from the control and authority of the church in Antioch. Notice, that this Gentile grace based church released control of the ministry of those they sent out, but it was the opposite in the Jerusalem church. The Jerusalem church held control over those who left that church to do ministry. Ex. Philip- [Acts 8](#)
- b. They would return to the church in Antioch and report back, but they were not under the control of this church.
- c. When a church sends out a missionary or Christian worker they should not hold control over them. They should free them and commend them to the grace of God.

**4. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.**

A. **So,**

**B. being sent out by the Holy Spirit,**

1. **sent out-** Gr. **ekpempo**

- a. They were not sent by a man or by a body of men. They were sent out by the Holy Spirit. The five-fold offices are given by Jesus and not man. [Eph. 4:11](#)  
They are sent out by the Holy Spirit and not man.

2. **Holy Spirit**

- a. It was by the direction of the Holy Spirit that they were sent out.

**C. they went down to Seleucia,**

1. **went down-** Gr. **katerchomai**

2. **Seleucia**- means *white light*

a. *The town was situated at the mouth of the Orontes, about sixteen miles from Antioch, and served as the port for that city. It had been built by, and named after, Seleucus Nicator.*

-Ellicott Commentary

**D. and from there they sailed to Cyprus**

1. **sailed**- Gr. **apopleo**- *to sail away*

2. **Cyprus**- means *fair or lovely*

a. *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 Bible Dictionary

b. It is interesting to note that Barnabas was from Cyprus. There is no indication that the Spirit told Barnabas or Saul where to go. Barnabas at this point was the leader of the two, so he headed to where he was familiar with to start, which was his home island of Cyprus. God leads us from the familiar to the unfamiliar.

**5. And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as *their* assistant.**

**A. And when they arrived in Salamis,**

1. **arrived**- Gr. **ginomai**

2. **Salamis**- means *salt*

a. *This city was on the eastern side of Cyprus. It possessed a good harbor and was the most populous and flourishing town of Cyprus in the Hellenic and Roman periods, carrying on a vigorous trade with the ports of Cilicia and Syria.* ISBE

b. Vigorous trade always attracted Jews.

**B. they preached the word of God in the synagogues of the Jews**

1. **preached**- Gr. **katagello**

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

3. **synagogues**

a. *Here alone, among all the Greek cities visited by St. Paul, we read expressly of "synagogues" in the plural, [Act 13:5](#), hence, we conclude that there were many Jews in Cyprus.*

-Smith Bible Dictionary

- b. Paul was called to the Gentiles but always went to the Jews first. Most of his persecution came because of this practice.

**C. They also had John as their assistant**

**1. John**

- a. This is Mark.
- b. There is no mention of John being commissioned by God for this trip. Probably, Barnabas asked Mark to come along with him. Mark will later leave this mission trip. He was either not ready to enter into this level of ministry or he was not called to do it, but just came out of obligation to his uncle Barnabas. If you are not called to a ministry assignment you will abandon it when it gets tough.

**2. assistant- Gr. *huperetes*- *under-rower***

- a. In the galley ships of the day, there was three levels of oarsmen. Those on top did not have to work as hard because their rows did not dip into the water as deep as the levels below them. Those on the bottom row had the hardest work because their rows were deeper in the water. This bottom row of rowers were called under-rowers. This was hard labor with no visible appreciation shown to them. They were deep down in the ship where no one could see them. This is where every young man or woman called into the ministry starts! They do mundane tasks that no one sees. This is where character and humility is formed. John Mark did the unseen, mundane, thankless tasks. For some reason John Mark did not like this position and soon abandoned ship as we will later see.
- b. If you are called into the ministry you will start in unseen and often thankless jobs. Do not abandon ship! If you stay faithful you can get promoted to captain the ship!

**6. Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus,**

**A. Now when they had gone through the island to Paphos,**

- 1. gone through- Gr. *dierchomai***
- 2. island- Gr. *nesos***
  - a. Island of Cyprus

3. **Paphos**- means *boiling or hot*

a. *Paphos was a city at the western extremity of the island. It was the residence of the proconsul, and was distinguished for a splendid temple erected to Venus, who was worshipped throughout the island. Cyprus was fabled to be the place of the birth of this goddess.* -Barnes Commentary

**B. they found a certain sorcerer,**

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

2. **sorcerer**- Gr. **magos**- *a magician, or fortune-teller; one who pretended to foretell future events*

**C. a false prophet,**

1. **false prophet**- Gr. **psuedoprophetes**

a. This man was a magician and prophet for hire. He no doubt made a lot of money practicing his deceitful arts.

**D. a Jew whose name was Bar-Jesus**

1. **Jew**

a. Jews were known for their love of money.

2. **name**- Gr. **onoma**

3. **Bar-Jesus**- means *son of Jesus [Joshua]*

a. This man was neither a true prophet or a true son [offspring] of Jesus. He was not a believer in Christ.

**7. who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.**

**A. who was with the proconsul,**

1. **proconsul**- Gr. **anthupatos**

a. *In those days the Romans sent two different kinds of governors into the provinces. Some of the provinces were Caesarean or imperial, and into those they sent propretors; others belonged to the senate and people of Rome, and into those they sent proconsuls. Cyprus had formerly been an imperial province; but Augustus, who made the distinction, had given it to the people, whence it was governed by a proconsul.* -Clarke Commentary

**B. Sergius Paulus**- means *earth-born little*

1. There is nothing more known about this man or his history after this.

### C. an intelligent man

#### 1. intelligent- Gr. **sunetos**- *understanding*

- a. It is intelligent to be willing to hear things you do not already know. This shows humility.
- b. Intelligence is wonderful but it does not save you. This man was intelligent but unsaved. Hearing the gospel of Christ and believing brings salvation.
- c. There are many so-called intelligent people today but they are fools if they reject Christ.

#### 2. man- Gr. **aner**

### D. This man called for Barnabas and Saul and sought to hear the word of God

#### 1. called- Gr. **proskaleomai**

- a. When you first start in the ministry you must go out to the people, but once the word gets out about your ministry people will call you to them.

#### 2. sought- Gr. **epizeteo**

- a. People will seek out the gift and message in you. You are just the package that contains them. Do not get too impressed with yourself.

#### 3. hear- Gr. **akouo**

- a. No doubt he had heard about Barnabas and Saul and wanted to hear their message for himself.

#### 4. word- Gr. **logos**

- a. At the end of the day it is the Word what will change people, not you.

### 8. But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.

#### A. But Elymas the sorcerer

##### 1. Elymas- means *a magician, a corrupter*

- a. *Elymas is the interpretation, not of the name Bar-jesus, but of the word rendered "the sorcerer."*

#### B. for so his name is translated

##### 1. name- Gr. **onoma**

##### 2. translated- Gr. **methermeneuo**- *to translate over into the*

*language of one with whom I wish to communicate, to interpret*

**C. withstood them,**

1. **withstood**- Gr. **anthistemi**

**D. seeking to turn the proconsul away from the faith**

1. **seeking**- Gr. **zeteo**

- a. We see two seekings. Sergius sought to hear the Word and Elymas sought to turn him away from the Word. The fight today is over the truth of God's Word.

2. **turn away**- Gr. **diastrepho**

- a. Elymas would soon fall into a pit of darkness. Proverbs speaks of this judgment for those who seek to turn others from the truth. [Pro 28:10](#)

3. **faith**- Gr. **pistis**

- a. Faith comes by hearing, and hearing by the Word of God. [Rom. 10:17](#)

**9. Then Saul, who also *is called* Paul, filled with the Holy Spirit, looked intently at him**

**A. Then Saul,**

1. **Saul**- means *desired*

- a. He was named after Saul the first king of Israel.

**B. who also is called Paul,**

1. **called**- not in Greek, omit

2. **Paul**- means *little or small*

- a. We have two firsts in this verse. The first one is that up until now Barnabas was the leader of the two men, but here Saul takes the lead, and from then on he will be listed first and Barnabas second. The second one is that we, for the first time, see that Saul was now referred to as Paul. From this point onward the name Paul will be used instead of Saul.

- b. These two firsts have a thing in common. Saul means desired and Paul means little. Saul was named after the first king of Israel who was what man desired- tall and full of himself! Saul of Tarsus was full of himself, but in meeting Jesus, he was changed to Paul- small. He became small in himself so Jesus could live big in him!

- c. Paul had to learn to lean into God's grace and the Holy Spirit. When Saul went to Paul he was finally ready to lead. Until

you understand how small you are in yourself, you cannot walk in the bigness of God and lead well. Saul was not ready to lead but from this point Paul would lead!

**C. filled with the Holy Spirit,**

1. **filled-** Gr. **pletho**

a. He spoke much in tongues.

2. **Holy Spirit**

a. Paul was depending upon the Spirit and His power and not himself and what he could do.

**D. looked intently at him**

1. **looked intently-** Gr. **atenzio**

a. No doubt he was seeing into this man by the aid of the Holy Spirit.

**10. and said, "O full of all deceit and all fraud, *you* son of the devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord?"**

**A. and said,**

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

**B. O full of all deceit and all fraud,**

1. **full-** Gr. **pletho**

a. This man was a minister of the devil. Paul was a minister of Christ. Notice that Paul was full of the Holy Spirit and Elymas was full of deceit and fraud.

b. We will all be full of something. What are you full of?

2. **deceit-** Gr. **dolos-** *craft, deceit, guile*

3. **fraud-** Gr. **rhadiourgia-** *unscrupulous, cunning, mischief, reckless*

**C. you son of the devil,**

1. **son-** Gr. **huios**

2. **devil-** Gr. **diabolos**

a. He was not born again. All unbelievers are sons of the devil.

[Mat 13:38](#), [Joh 8:44](#); [1Jn 3:8](#); [1Jn 3:10](#)

**D. you enemy of all unrighteousness,**

1. **enemy-** Gr. **ecthros-** *hostile*

2. **righteousness-** Gr. **dikaiosune**

**E. will you not cease perverting the straight ways of the Lord**

1. **cease-** Gr. **pauo**

a. Can it be said of us that we never cease promoting and walking in the straight ways of the Lord?

2. **perverting**- Gr. **diastrepho**

3. **straight ways**- Gr. **euthus hodos**- *right or straight path*

a. These straight ways are laid out in Scripture. Just look at the book of Proverbs which clearly reveals the straight ways of the Lord, and also the perverted ways of the fool.

11. **And now, indeed, the hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.**

A. **And now,**

B. **indeed,**

C. **the hand of the Lord is upon you,**

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

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

a. This is the hand of the Lord, not the hand of the devil. We see judgments can fall on unbelievers. We have seen that already in Ananias and Sapphira, Herod, and now Elymas. Unbelievers have not accepted the forgiveness of their sins and can experience judgment. The unbelievers in the Tribulation Period will experience this judgment.

D. **and you shall be blind,**

1. **blind**- Gr. **tuphlos**- *to envelop with smoke, be unable to see clearly*

a. This is the first recorded miracle of Paul. Interestingly, Paul himself was blinded by the Lord for a season when he encountered the Lord on the road to Damascus. He was busy perverting the straight ways of the Lord. This judgment upon Elymas I believe was to get his attention so he would accept Christ and be saved like Paul was.

E. **not seeing the sun for a time**

1. **seeing**- Gr. **blepo**

2. **sun**- Gr. **helios**

a. The blindness was so complete that he could look directly at the sun and see nothing. Looking at the sun too long can blind you.

3. **time**- Gr. **kairos**- *season*

- a. This was not a permanent judgment.  
It was only for a season.
- b. Elymas was given a season in which to repent.
- c. *Some say that Elymas repented, and had his sight restored to him; and after that he returned to his sorcery, and again greatly opposed Barnabas in the island of Cyprus:*  
-Gill Commentary
- d. Elymas is like Israel today. They have been blinded for a season, but they will recover their sight and see their Savior.

**F. And immediately a dark mist fell on him,**

- 1. **dark-** Gr. **skotos**
- 2. **mist-** Gr. **achlus-** *fog, haziness as with a cataract*
  - a. The literal Greek says- "*a mist and a darkness*" *There is a gradation in the words which implies that the withdrawal of his sight was somewhat gradual. At first the eyes began to cloud over, and as the film increased upon them he became quite blind.* -Cambridge Greek Commentary
- 3. **fell-** Gr. **epipto**

**G. and he went around seeking someone to lead him by the hand**

- 1. **went around-** Gr. **periago**
  - a. Before he went around leading others into spiritual darkness. Now he is going around seeking for someone to lead him rightly.
- 2. **seeking-** Gr. **zeteo**
- 3. **lead by the hand-** Gr. **cheiragogos**
  - a. The spiritually blind are like this. Many are searching for someone that can lead them in and to the truth.  
Will you be that person?

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

- A. **Then the proconsul believed,**
  - 1. **believed-** Gr. **pisteuo**
- B. **when he saw what had been done,**
  - 1. **saw-** Gr. **eido**
  - 2. **done-** Gr. **ginomai-** *happened*
- C. **being astonished at the teaching of the Lord**

1. **astonished**- Gr. **ekplesso**- *to strike out of one's wits, to astound, amaze*

- a. What I find astonishing is that this man was not astounded at what happened to Elymas, but instead, by the teaching of the Lord Jesus!
- b. Many today are astounded and impressed by miracles, signs and wonders, but not the teaching of the Word of God. This man was more impressed by the teaching of the Word of God than a sign and wonder. He was more impressed by what he heard than what he saw. This is a hallmark of a disciple. We need more Sergius Paulus's today!

2. **teaching**- Gr. **didaskalia**

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

- a. This was teaching about Jesus and His finished work.

13. **Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.**

A. **Now when Paul and his party set sail from Paphos,**

1. **his party**- Gr. **peri**- *the companions around a person*

- a. Notice it says Paul and "his party". Paul from this point will take the leadership of this team and missionary journey. It is unclear if Barnabas suggests this or just steps back and recognizes Paul's gift to lead. There does not seem to be a rift between the two at this point. Barnabas was willing to go on a second journey with Paul before Paul refused to take Mark with them. After this, they split up.

2. **set sail**- Gr. **anago**

B. **they came to Perga in Pamphylia,**

1. **came**- Gr. **erchomai**

2. **Perga**- means *very earthy*

- a. *A city of Pamphylia, situated on the river Cestius, at a distance of 60 stadia, (7 1/2 miles), from its mouth, and celebrated in antiquity, for the worship of Artemis (Diana).*  
-Smith Bible Commentary

3. **Pamphylia**- means *of every tribe*

- a. *This province, bordering Cilicia to the east, Lycia to the west, and Pisidia and the Taurus Mountains to the north,*

*possessed fertile fields along the Mediterranean coast. The River Cestrus flowed down the mountains to the sea and provided water for the agricultural plains along its banks. "The land was rich in fruit and crops and was a center of pharmaceutical products." Perga was located slightly inland and a short distance west of the River Cestrus.*

-Baker Bible Commentary

- b. *The Romans endeavored to keep their main roads safe, however, robbers could easily attack travelers and relieve them of their possessions. Bandits had their hideouts at the Cilician Gates, a mountain pass to the north of Tarsus, that provided access from the southern coast to the plateau of central Asia Minor.* -Baker Bible Commentary
- c. *It is very plausibly suggested by Mr. Howson, that he was influenced by fear of the dangers which lay in their way, the mountains before them being commonly infested with robbers. He remarks that "No population, through the midst of which he ever traveled, abounded more in those 'perils of robbers of which he himself speaks, than the wild and lawless clans of the Pisidian highlanders."*  
- Combined Commentary

#### **C. and John,**

##### **1. John**

- a. This is John Mark. He is a young man at this time.

#### **D. departing from them,**

##### **1. departing- Gr. apochoreo**

- a. We do not know for sure why he departed. We do know Paul was not happy about it and refused to take Mark on the second missionary journey with himself and Barnabas. Suggestions on why he left are homesickness, fear of traveling through the region of Pamphylia, which was known to have abundant robbers and molesters of those who traveled, his reluctance to minister to the Gentiles, or he was unhappy that Paul had taken over the leadership of the expedition from his uncle Barnabas.

#### **E. returned to Jerusalem**

##### **1. returned- Gr. hupostrepho**

a. He went back home to momma and a home-cooked meal.

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

**A. But when they departed from Perga,**

1. **departed-** Gr. *dierchomai*

**B. they came to Antioch in Pisidia,**

1. **Antioch-** means *speedy chariot*

a. *Antioch was not in Pisidia, but within the limits of Phrygia; but it belonged to Pisidia, and was called Antioch of Pisidia to distinguish it from Antioch in Syria - Pliny, Nat. Hist., 5, 27; Strabo, 12, p. 577 (Kuinoel; Robinson's Calmet). The city was built by Seleucus, the founder of the Antioch in Syria, and was called after the name of his father, Antiochus. He is said to have built 16 cities of that name ("Life and Epistles of Paul," vol. 1, p. 122). - Barnes Commentary*

2. **Pisidia-** means *pitchy*

a. *Pisidia was a province of Asia Minor, and was situated north of Pamphylia. - Barnes Commentary*

b. *It was a long journey, and as it lay almost entirely through rugged mountain passes, while "rivers burst out at the base of huge cliffs, or dash down wildly through narrow ravines," it must have been a perilous one. The whole region was, and to this day is, infested by robbers, as ancient history and modern travels abundantly attest; and there can be but little doubt that to this very journey Paul many years after alludes, when he speaks amidst his "journeyings often," of his "perils of rivers" (as the word is), and his "perils of robbers" ([2Co 11:26](#)). JFB*

**C. and went into the synagogue on the Sabbath day and sat down**

1. **went into-** Gr. *eiserchomai*

2. **synagogue-** Gr. *sunagoge*

a. It was Paul's custom to go to any synagogue he could find and minister to the Jews. [Acts 17:2](#) This was not his ministry call. He was an apostle to the Gentiles and Peter an apostle to the Jews. [Gal. 2:9](#)

3. **Sabbath day-** Gr. *sabbaton hemera*

- a. It is doubtful that they went there to be edified by a religious service, since they had made a break from Judaism. Undoubtedly, they were there to minister to the Jews. However, this was not the call on Paul's life. He was supposed to go the Gentiles. Again, most of the persecution Paul received was because he went to the Jews instead of the Gentiles. It is noble that Paul endured this persecution, but he would have avoided a lot of it if he would have just gone directly to the Gentiles.
- b. This was Saturday.

4. **sat down**- Gr. **kathizo**

15. **And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men *and* brethren, if you have any word of exhortation for the people, say on."**

A. **And after the reading of the Law and Prophets,**

1. **reading**- Gr. **anagnosis**
2. **Law**- Gr. **nomos**
3. **Prophets**- Gr. **prophetes**

a. *In a synagogue service, first the "Shema" would be recited (this is [Deu 6:4](#), which Jews would repeat several times daily). Then certain prayers would be spoken, followed by a reading from **the books of Moses** (Genesis through Deuteronomy), a reading from the **Prophets** (intended to illustrate the law), and a sermon. The invitation from **those in charge** was to speak a **word of encouragement**. Such an invitation was all Paul needed. -Life Application Commentary*

B. **the rulers of the synagogue sent to them,**

1. **rulers**- Gr. **archisunagogos**

a. *Those were persons who had the general charge of the synagogue and its service, to keep everything in order, and to direct the affairs of public worship. They designated the individuals who were to read the Law; and called on those whom they pleased to address the people, and had the power also of inflicting punishment, and of excommunicating, etc. -Barnes Commentary*

2. **sent**- Gr. **apostello**

C. **saying,**

D. **Men and brethren,**

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

2. **brethren-** Gr. **adelphos**

a. The rulers recognized Paul and Barnabas as being fellow Jews.

E. **if you have any word of exhortation for the people,**

1. **word-** Gr. **logos-** *message*

a. Paul was given opportunity to deliver the sermon message for that day, after the scripture reading out of the Law and the Prophets.

b. There is no indication that the rulers knew of Paul's previous credentials in the Jewish religion or his training under Gamaliel. It is not a safe practice to hand your service over to a complete stranger and visitor! I am sure they were not expecting to get what they got from Paul that day.

2. **exhortation-** Gr. **paraklesis-** *a calling upon, exhortation, incitement, persuasion, hortatory instruction, entreaty, earnest supplication, solace, consolation, cheering*

3. **people-** Gr. **laos**

F. **say on**

1. **say-** Gr. **lego**

16. **Then Paul stood up, and motioning with *his* hand said, "Men of Israel, and you who fear God, listen:**

A. **Then Paul stood up,**

1. **Paul**

a. Paul had taken over leadership from Barnabas and was the spokesman for their missionary team.

2. **stood up-** Gr. **anistemi**

B. **and motioning with his hand said,**

1. **motioning-** Gr. **kataseio-** *to wave the hand, beckon; to signal silence by waving the hand*

a. There was a break between the readings of the Law and Prophets and the sermon. The people were conversing with themselves so Paul had to get their attention and silence before he could address them.

2. **hand**- Gr. **cheir**

3. **said**- Gr. **epo**

C. **Men of Israel,**

1. **Men**- Gr. **aner**

D. **and you who fear God,**

1. **fear**- Gr. **phobos**- reverence

a. This was a good touch to get the audience on his side and in agreement so that they would listen to him.

E. **listen**- Gr. **akouo**

1. This is one thing many do not do well.

**17. The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.**

A. **The God of this people Israel chose our fathers,**

1. **people**- Gr. **laos**

2. **chose**- Gr. **eklegomai**

3. **fathers**- Gr. **pater**

a. Abraham, Isaac, Jacob, and his twelve sons.

b. Paul began his message with what the people were very familiar with. He did not just start talking about Jesus, who they did not know. He had to move the people from the familiar to the unfamiliar. This is a good teaching principle and should be followed today.

B. **and exalted the people when they dwelt as strangers in the land of Egypt,**

1. **exalted**- Gr. **hupsoo**

a. They were raised from bondage to freedom. When we get saved we get exalted from bondage to freedom.

2. **dwelt as strangers**- Gr. **paroikia**

a. We are strangers in this world. Many, however, do not live like it. They are more like righteous Lot that got entrenched in Sodom.

3. **land**- Gr. **ge**

4. **Egypt**- means *double pressure*

C. **and with an uplifted arm He brought them out of it**

1. **uplifted**- Gr. **hupselos**- *high*

2. **arm-** Gr. **brachion**

a. A "high arm" means the exertion of utmost strength.

[Exo 14:8](#)

b. God's arm is connected to redemption.

3. **brought out-** Gr. **exago**

**18. Now for a time of about forty years He put up with their ways in the wilderness.**

A. **time-** Gr. **chronos-** *specific chronological time*

B. **forty years**

1. Israel was judged by God to wander in the wilderness one year for every day the spies were spying out the land of Canaan, which was for forty days. [Num 14:34](#)

C. **put up with ways-** Gr. **tropophoreo-** *to bear with the disposition, manners, and conduct of any one, to put up with*

1. Their murmuring and rebellion.

D. **wilderness-** Gr. **eremos**

1. The Arabian desert

**19. And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment.**

A. **And when He had destroyed seven nations in the land of Canaan,**

1. **destroyed-** Gr. **kathaireo-** *to take or pull down*

a. Notice, God destroyed them, not Joshua or his army. We do not destroy our enemies. God does this for us and through us.

2. **seven nations-** Gr. **hepta ethnos**

a. The seven nations were the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, and Girgashites.

[Deu 7:1](#); [Jos 3:10](#)

3. **land-** Gr. **ge**

4. **Canaan-** means *lowland, merchant*

a. The whole land was called by the most prominent of the seven nations- the Canaanites.

B. **He distributed their land to them by allotment**

1. **distributed by allotment-** Gr. **kataklerodoteo-** *to be a giver of lots*

to each, that is, (by implication) to *apportion an estate, distribute an inheritance*

2. **land-** Gr. **ge**

- a. God gave Israel the land of Canaan or Palestine for an inheritance. Today the Palestinians claim ownership to it, but they do not. They are usurpers. The Palestinians today are Arabs which have descended from those which took over Palestine after Jerusalem was destroyed in 70 AD. In the middle ages there was crusades by Christians to take back this area from the Arabs. Unquestionably, this land belongs to the Jews. God gave it to them for a perpetual possession for all time. [Deut. 4:40](#)

20. "After that He gave *them* judges for about four hundred and fifty years, until Samuel the prophet.

A. After that He gave them judges for about four hundred and fifty years,

1. After that

- a. This appears to contradict [1Ki 6:1](#). Taking the words as they stand in the Greek, thus, "**after that, by the space of four hundred fifty years, He gave judges,**" the meaning is, that about four hundred fifty years elapsed from the time of the covenant with Abraham until the period of the judges; -JFB

2. **gave-** Gr. **didomi**

- a. God directed who would fill the place as Israel's judge in succession. America is not a theocracy. He does not select all the people who are in office. He has ordained offices of authority but does not select all the men to fill them.

3. **judges-** Gr. **krites**

- a. Those listed in scripture are Othniel, Ehud, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, and Eli.
- b. God designed that Israel be ruled as a theocracy governed through judges, given by Him. God was Israel's king. Later, Israel asked for a natural king and God relented as it was not God's best. Often we ask for things that are not God's best.

4. **four hundred-** Gr. **tretrakosoi**

5. **fifty years-** Gr. **pentekosta**

a. As seen above, this was the elapsed time from Abraham to the giving of the judges.

**B. until Samuel the prophet**

1. **Samuel**- means *heard of God*

2. **prophet**- Gr. **prophetes**- *a judge, from the Hebrew, a magistrate, ruler*

a. Samuel was a priest, judge and a prophet, who was a type of Jesus Christ who was a priest, judge, and prophet.

**21. And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.**

**A. And afterward they asked for a king,**

1. **asked**- Gr. **aiteo**

a. [1Sa 8:4-5](#)

2. **king**- Gr. **basileus**

a. Moses foretold that Israel would ask for a king.

[Deu 17:14-15](#)

**B. so God gave them Saul the son of Kish,**

1. **Saul**- means *desired*

a. People look on the outward and desire outward qualities.

Saul stood head and shoulders above everyone else in Israel, so, he naturally looked the part of a leader. However, he was not a good leader. Samuel would make the same mistake when he examined Jesse's sons for Saul's replacement. He looked at Jesse's firstborn who was tall and handsome and thought surely here is the king, but God had rejected him. Man looks at the outward, but God looks at the heart.

2. **son**- Gr. **huios**

3. **Kish**- means *a snare*

a. Fear of man is a snare. Saul repeatedly fell into this snare.

Saul showed the fear of man from the very beginning when he hid among the stuff when they were having the lottery for the new king. [1 Sam. 10:22](#)

**C. a man of the tribe of Benjamin,**

1. **man**- Gr. **aner**

2. **tribe**- Gr. **phule**

3. **Benjamin**- means *son of my right hand*

- a. Benjamin was one of the two tribes that stayed loyal under King Rehoboam. Paul [Saul], in the New Testament, who was of the tribe of Benjamin, was named after Saul the first king of Israel.

**D. for forty years**

**1. forty years-** Gr. **tessarakonta etos**

- a. Forty is the number for testing and trial in the Bible. Saul did not meet up to God's requirement.

**22. And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I HAVE FOUND DAVID THE SON OF JESSE, A MAN AFTER MY OWN HEART, WHO WILL DO ALL MY WILL.'**

**A. And when He had removed him,**

**1. removed-** Gr. **methistemi-** *to cause a change of position; to remove, to remove from office, dismiss, discard*

- a. *This was done because he rebelled against God in sparing the sheep and oxen and valuable property of Amalek, together with Agag the king, when he was commanded to destroy all, [1 Sam. 15:8-23](#). He was put to death in a battle with the Philistines, [1Sa 31:1-6](#). The phrase "when he removed him" refers probably to his rejection as a king, and not to his death; for David was anointed king before the death of Saul, and almost immediately after the rejection of Saul on account of his rebellion in the business of Amalek.*

-Barnes Commentary

- b. Saul was removed when he partially obeyed God, but Abraham partially obeyed God by taking his family with him to the Promise Land, but he was not judged like Saul. Why? Because Saul was under the Law and Abraham was under grace.
- c. Saul represented the Law and David represented grace which replaced it. David sinned grievously with Bathsheba and toward Uriah but was not removed as king. You would think that simply not killing all the cattle of the Amalekites and Agag, the Amalekite leader, would be something minor and would not merit him being replaced. You would think what David did was much worse and would merit him being

removed. No! Under the Law the smallest infraction incurred exacting and harsh punishment, but under grace, sins are covered by the blood of the Lamb.

**B. He raised up for them David as king,**

1. **raised-** Gr. **egeiro**
  - a. God exalts the humble.
2. **David-** means *God's beloved*
3. **king-** Gr. **basileus**

**C. to whom also He gave testimony and said,**

1. **gave-** Gr. **didomi**
2. **testimony-** Gr. **martureo**
3. **said-** Gr. **epo**

**D. I have found David the son of Jesse,**

1. **found-** Gr. **heurisko**
  - a. David was found by God. David did not promote himself. David was found faithful. Faithfulness is found. [1 Cor. 4:2](#)
2. **son-** not in Greek, omit
3. **Jesse-** means *wealthy*
  - a. David had seven brothers older than he, but God had reserved a place for David. We have no need to compete with anyone. God has a place reserved for us. David was the eighth son, and eight stands for new beginnings. David was not merely the last one in a line, but the first one in a new order. The new birth brings us into a new order of things. We are not part of the old creation, but the new.

**E. a man after my own heart,**

1. **man-** Gr. **aner**
2. **heart-** Gr. **kardia**
  - a. There have been multitudes of answers on what is meant by that David was a man after God's own heart. However, the law of interpretation is context. What words precede or come after a questioned statement in the bible is paramount. We are not left to wonder what this means if we but read the rest of the verse and finish the sentence.

**F. who will do all my will**

1. **do-** Gr. **poieo**
2. **will-** Gr. **thelema**

- a. Here we see the divine interpretation of what is meant by David being called a man after God's own heart. This means that he would do all of God's will. How can we be a person after God's own heart today- do all of God's will. We can only do that by placing our faith in Jesus by which we are credited with perfect righteousness because Jesus performed all of God's will for us and as us. So, if you are a believer, you are a person after God's own heart!

**23. From this man's seed, according to *the* promise, God raised up for Israel a Savior—Jesus—**

**A. From this man's seed,**

**1. man's-** Gr. **toutou-** *this one*

- a. David

**2. seed-** Gr. **sperma**

- a. Jesus was of the lineage of David both through His father and mother's line. His mother's lineage is found in Luke and His father's in Matthew.

**B. according to the promise,**

**1. promise-** Gr. **epaggelia**

- a. [2Sa 7:12](#), [Psa 132:11](#); [Isa 11:1](#), [Isa 11:10](#); [Jer 23:5](#)

**C. God raised up for Israel a Savior**

**1. raised up-** Gr. **egeiro**

**2. Savior-** Gr. **soter-** *deliverer*

- a. In the book of Judges, we see various deliverers raised up who all died. In the New Covenant we have but one deliverer, who will never die.

**D. Jesus-** means *Jehovah is salvation*

- a. In this name, Jesus, we see His divine nature combined with His humanity. Jesus is Jehovah of the Old Testament.

**24. after John had first preached, before His coming, the baptism of repentance to all the people of Israel.**

**A. after John had first preached,**

**1. after-** not in Greek, omit

**2. preached-** Gr. **prokerusso-** *to announce in advance*

- a. These people probably would have heard about John the

Baptist. They probably had heard of Jesus as well but not necessarily connected Him as being the Messiah.

**B. before His coming,**

1. **coming-** Gr. **prosopon eisodos-** *the entrance of his face, presence, person*

**C. the baptism of repentance to all the people of Israel**

1. **baptism-** Gr. **baptisma-** *immersion*
2. **repentance-** Gr. **metanoia-** *to change the mind*
  - a. Repentance from the sin of trusting in their own righteousness through the Law to having faith in Christ as their righteousness.
3. **people-** Gr. **laos-** *covenant people*
  - a. This word is used of the covenant people of Israel.

25. **And as John was finishing his course, he said, 'Who do you think I am? I am not *He*. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'**

**A. And as John was finishing his course,**

1. **finishing-** Gr. **pleroo-** *to perform fully, discharge*
  - a. It takes inspiration to start something, but it takes character to finish it.
  - b. Many never finish their race or what God has called them to do. They either quit altogether or stop along the way and never move on. Some never advance on their race because they cannot get over a hurdle.
2. **course-** Gr. **dromos-** *a course, race, race-course; met. course of life or ministry, career*
  - a. We all are in a race and have a course set out before us that we are to complete. [Heb. 12:1](#) However, you must realize that this course is uniquely yours and you are the only one running in it. This is good news! No matter how slowly you are progressing in your race, you are still **in the lead!** You may have stopped, sat down and are having a pity party right now, but get up- **you are in the lead!** Since you are the only one on your race course, you win your race by finishing it! [Acts 20:24](#), [2 Tim. 4:7](#) You must be determined to finish, or you probably won't.

b. Stop comparing yourself to others, they are on a completely different course than you are!

**B. he said,**

1. **said-** Gr. **lego**

**C. Who do you think I am?**

1. **think-** Gr. **huponoeo-** *to think under (privately), that is, to surmise or conjecture*

**D. I am not He**

1. Not the Messiah

**E. But behold,**

1. **behold-** Gr. **idou**

**F. there comes One after me,**

1. **comes-** Gr. **erchomai**

a. Jesus succeeded and surpassed the ministry of John.

**G. the sandals of whose feet I am not worthy to loose**

1. **sandals-** Gr. **hupodema**

2. **feet-** Gr. **pous**

3. **worthy-** Gr. **axios**

a. In and of ourselves we are not worthy to be even the lowest servant of the Lord. He makes us worthy to be His children and to serve Him.

4. **loose-** Gr. **luo**

a. *"What is the manner possessing of servants? or what is their service? He buckles his (master's) shoes; he "unlooses his shoes", and "carries them before him to the bath."*

-Gill Commentary

26. **"Men *and* brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.**

**A. Men and brethren,**

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

2. **brethren-** Gr. **adelphos**

a. This is a term of endearment.

**B. sons of the family of Abraham,**

1. **sons-** Gr. **huios**

2. **family-** Gr. **genos**

a. This is also a term of endearment.

**C. and those among you who fear God,**

1. **fear-** Gr. **phobos-** reverence

- a. Paul is finding common ground with his audience and putting them on his side- "brethren, family, you reverence God". This is wise thing to do as a communicator today.

**D. to you the word of this salvation has been sent**

1. **word-** Gr. **logos-** message

2. **salvation-** Gr. **soteria**

3. **sent-** Gr. **apostello**

- a. It was sent to the Jews first, but it was also meant to be sent around the world according to the commission of Jesus.

[Matt. 28:18-20](#)

**27. For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*.**

**A. For those who dwell in Jerusalem,**

1. **dwell-** Gr. **katoikeo**

2. **Jerusalem**

**B. and their rulers,**

1. **rulers-** Gr. **archon**

**C. because they did not know Him,**

1. **know-** Gr. **agnoeo**

- a. Knowing God will keep us from being led astray in these last days.

**D. nor even the voices of the Prophets which are read every Sabbath,**

1. **voices-** Gr. **phone**

- a. Jesus' sheep know His voice. Are we listening however?

2. **Prophets-** Gr. **prophetes**

3. **read-** Gr. **anaginosko**

4. **Sabbath-** Gr. **sabbaton**

- a. There are myriads of people that hear the Word of God every week at church but have no desire to know God or learn to hear His voice for themselves. This generation is set up for the great falling away prophesied by Paul.

[2 Thess. 2:3, 1 Tim. 4:1](#)

**E. have fulfilled them in condemning Him**

1. **fulfilled**- Gr. **pleroo**

2. **condemning**- Gr. **krino**- *to judge, condemn*

- a. Those who do not know Jesus or the voice of His Word will end up judging Him wrongly. Multitudes have judged Jesus wrongly, having a wrong view of Him and thus have rejected Him.

28. **And though they found no cause for death *in Him*, they asked Pilate that He should be put to death.**

A. **And though they found no cause for death in Him,**

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

- a. The witnesses at Jesus' Sanhedrin trial did not agree with each other. Both Pilate and Herod found no reason for Jesus to be put to death after they examined Him.

2. **death**- Gr. **thanatos**

B. **they asked Pilate that He should be put to death**

1. **asked**- Gr. **aiteo**

2. **Pilate**- means *armed with a spear*

- a. Pressure was put on Pilate to hand Jesus over to death. He wanted to release Him.

3. **put to death**- Gr. **anaireo**

29. **Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.**

A. **Now when they had fulfilled all that was written concerning Him,**

1. **fulfilled**- Gr. **teleo**

- a. Many prophecies were fulfilled when Jesus died on the cross. This speaks to the veracity of the prophecies of the Old Testament.

2. **written**- Gr. **grapho**

- a. This does not mean God made the people do what they did to Jesus. They just fulfilled what God had already known would happen and that was recorded as prophecy in the Old Testament.

B. **they took Him down from the tree and laid Him in a tomb**

1. **took down**- Gr. **kathaireo**

2. **tree**- Gr. **xulon**

3. **laid**- Gr. **tithemi**

4. **tomb**- Gr. **mnemeion**- *any visible object for preserving or recalling the memory of any person or thing, tomb*

a. This was the tomb of Joseph of Arimathea. This fulfilled prophecy. [Is. 53:9](#)

**30. But God raised Him from the dead.**

A. **raised**- Gr. **egeiro**

B. **dead**- Gr. **nekros**

1. The whole veracity of Christianity hangs on these seven words. Without the resurrection of Jesus from the dead there is no forgiveness of sins and no salvation. The resurrection of Jesus was proof our sins were forgiven and paid for and that justification was provided for all. [Rom. 4:25](#)

**31. He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.**

A. **He was seen for many days by those who came up with Him from Galilee to Jerusalem,**

1. **seen**- Gr. **optanomai**- *to see with the natural eye*

a. Jesus was seen by a number of His followers after His resurrection. He was seen by 500 of them at the same time.

[1Co 15:5-7](#)

2. **days**- Gr. **hemera**

a. This was forty days.

3. **came up**- Gr. **sunanabaino**

4. **Galilee**- means *a circuit*

a. This is where Jesus' earthly ministry commenced.

5. **Jerusalem**

a. This is where Jesus' earthly ministry terminated.

B. **who are His witnesses to the people**

1. **witnesses**- Gr. **martus**

a. Namely, the twelve disciples of Jesus. There were others however, like Matthias.

2. **people**- Gr. **laos**

a. The Jewish people.

**32. And we declare to you glad tidings—that promise which was made to the fathers.**

**A. And we declare to you glad tidings**

1. **declare glad tidings-** Gr. *euaggelizo-* *to proclaim the good news*

**B. that promise which was made to the fathers**

1. **promise-** Gr. *epaggelia*

a. Namely, the promise given to Abraham and passed on to his heirs. [Gen 22:18](#)

2. **made-** Gr. *poieo*

3. **fathers-** Gr. *pater*

a. Abraham, Isaac, and Jacob

**33. God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU.'**

**A. God has fulfilled this for us their children,**

1. **fulfilled-** Gr. *ekpleroo*

a. God is the Great Fulfiller! He will fulfill what He has started and spoken over you!

2. **children-** Gr. *teknon*

**B. in that he has raised up Jesus,**

1. **raised up-** Gr. *anistemi*

a. This speaks of His resurrection.

**C. As it is also written in the second Psalm,**

1. **written-** Gr. *grapho*

2. **second Psalm-** Gr. *deuteros psalmos*

a. [Psalm 2:7](#)

b. This is the only place in the New Testament where the exact location of an Old Testament quotation is given. The bible was not originally written with verses.

**D. You are my son,**

1. **son-** Gr. *huios*

a. *The resurrection of Christ from the dead was the great public manifestation of him as the Son of God; the act by which he was "declared to be the Son of God with power."* [Rom 1:4](#).

-Family NT Commentary

**E. today I have begotten you**

1. **today**- Gr. **semeron**

a. What day? The day of His resurrection.

2. **begotten**- Gr. **gennao**

a. This word means to bring new life into the world. This happened with the resurrection. However, Jesus was the Son of God from eternity. He was eternally begotten of the Father. How that is, we do not know. That is why we are not God!

b. The resurrection of Jesus from the dead separates Him from all other humans. No other human has experienced resurrection as of yet. His resurrection- giving of new life- was a public display that Jesus is the Son of God and is divine in nature.

**34. And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I WILL GIVE YOU THE SURE MERCIES OF DAVID.'**

**A. And that He raised Him from the dead,**

1. **raised**- Gr. **anistemi**

2. **dead**- Gr. **nekros**

**B. no more to return to corruption,**

1. **return**- Gr. **hupostrepho**- *to turn back*

2. **corruption**- Gr. **diaphthora**

a. This is the difference between the various people raised from the dead in the Old Testament and in the New Testament and Jesus being raised from the dead. Jesus was raised in a resurrection body that will never decay and die again. Everyone that was raised in the Old Testament and the New Testament ended up growing old, dying again and their body was decayed in the grave.

**C. He has spoken thus,**

1. **spoken**- Gr. **ereo**

**D. I will give you the sure mercies of David**

1. **give**- Gr. **didomi**

2. **sure**- Gr. **pistos**- *faithful*

3. **mercies**- Gr. **hosios**- *holy things, sacred things*

a. A good translation is: "I will give you the sure and enduring sacred things of David."

b. *There is no word for “mercies” in the original; but the word rendered “holy” is one which the LXX. [Septuigint] frequently used to represent the Hebrew word for “mercies.”*

- Cambridge Bible Commentary

c. God had promised that someone from David's line would always sit on His throne. By Jesus Christ being raised from the dead, never to die again, He now has fulfilled this promise.

**35. Therefore He also says in another *Psalm*: 'YOU WILL NOT ALLOW YOUR HOLY ONE TO SEE CORRUPTION.'**

**A. Therefore He also says in another Psalm,**

1. **says-** Gr. **lego**

2. **Psalm-** Gr. **psalmos**

**B. You will not allow your holy one to see corruption**

1. **holy one-** Gr. **hosios**

a. This One is Jesus.

b. This is the same Greek word used in the last verse translated as mercies. Jesus is the sure mercies of David!

2. **see-** Gr. **eido**

3. **corruption-** Gr. **diaphthora**

a. Jesus' body was raised on the third day before it experienced corruption.

**36. "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;**

**A. For David,**

**B. after he had served his own generation by the will of God,**

1. **served-** Gr. **hupereteo-** *to act as an under-rower, ministered*

a. This word means to serve as an under-rower deep down in a large ship. In the ancient world large sailing ships had three decks of rowers. The top level was the easiest since the rows did not dip very far into the water. However, the further you went down to the third level, the rowers had to labor much harder because the oars went deep in the water. The

lowest servants served as under-rowers. This word was used of Mark serving Paul and Barnabas. It means to perform menial tasks and speaks of a very humble position.

- b. By using this word we see the humility in which David walked and served others. Leaders would do well to mark this and emulate it in their lives.
- c. Will you take the place of an under-rower for your generation?

2. **generation**- Gr. **genea**

- a. We are all born into a certain generation that God has called us to, not only to be a part of, but to serve. Many are seeking to lead their generation but precious few are seeking to serve their generation.  
How are you serving your generation?

3. **will**- Gr. **thelema**

- a. Many are seeking their own will, but we must find out what God's will is for us. Whatever specific role that is, one thing that will characterize it- serving others.

C. **fell asleep**- Gr. **koimao**

- 1. Only believers who die are referred to as being "asleep". This is never used of an unbeliever. When you sleep you appear to be dead, but will awake new and refreshed in the morning. So death for a believer is referred to as being asleep. This is not literal sleep but is a metaphor. We know that those that die are present with the Lord and are conscious. The term sleep strictly speaks of the believer's dead **body** that will be raised up in the morning of Jesus' appearing. The doctrine of soul sleep is erroneous. This teaching says that the soul of those who have died enter into a sleep state until the day of the resurrection. There is no scriptural foundation for this teaching. The rich man and Lazarus' story of Jesus show that those who die are quite awake in their soul. [Luke 16](#) Moses and Elijah were very awake on the Mt. of Transfiguration. Peter did not see Moses and Elijah sleeping up on that mountain!

D. **was buried with is fathers,**

- 1. **buried**- Gr. **prostithemi**
- 2. **fathers**- Gr. **pater**
  - a. His ancestors.

**E. and saw corruption**

1. **saw-** Gr. **eido**

2. **corruption-** Gr. **diaphthora**

- a. David's body is still in the grave where it was deposited thousands of years ago. Jesus' body is no longer in the tomb.

**37. but He whom God raised up saw no corruption.**

A. **raised up-** Gr. **egeiro**

- a. The He speaks of Jesus.

B. **saw-** Gr. **eido**

C. **corruption-** Gr. **diaphthora**

- a. A body starts decomposing after the third day. Jesus was raised the third day and His body did not decay.

**38. Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;**

A. **Therefore let it be known to you,**

1. **known-** Gr. **gnostos**

- a. Salvation has been provided for, but what needs to happen now is for people know about it. That is where we come in. We are tasked with proclaiming the salvation message so everyone knows about it. We are all in God's advertising department.

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

C. **that through this Man is preached to you the forgiveness of sins**

1. **Man-** Gr. **aner**

- a. Jesus

2. **preached-** Gr. **kataggello-** *to announce, declare, promulgate, make known*

3. **forgiveness-** Gr. **aphesis-** *to release*

4. **sins-** Gr. **hamartia**

- a. This was done by the redeeming value of the shed blood of Jesus.

**39. and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.**

**A. by Him**

1. There is only one mediator between God and man- the Man Christ Jesus.

**B. everyone**

1. The gospel is open for anyone to receive, by faith. God does not select people for heaven or hell.

**C. believes- Gr. pisteuo**

1. This verse clearly states that only those who believe are justified from all things. Universalist teachers say that Jesus died for all so then all are reconciled and justified before God. No! Only those who believe are justified.

**D. justified- Gr. dikaioo- to make as one ought to be, declare innocent**

1. This word means to be legally declared innocent of all wrong doing and to be as one ought to be. This is a glorious truth of the gospel for believers! This is truly good news- almost too good to be true news!

**E. all things**

1. All violations of God's law either committed or omitted.
2. As believers we must renew our mind to just how forgiven we are. We have been declared innocent from every and all sin, whether that be by commission or omission. We need to be righteousness conscience instead of sin conscience.

**F. law- Gr. nomos**

1. By the works of the law shall no flesh be justified. No one could keep the law. The blood of animals could not remove sin. Jesus both kept the law and shed His eternal sinless blood for us so that we could have the remission and forgiveness of our sins.

**G. Moses- means drawn out**

1. Moses did not originate the law but merely was the agent that it was given through.

**40. Beware therefore, lest what has been spoken in the prophets come upon you:**

**A. Beware therefore,**

1. **Beware-** Gr. blepo- look, see

**B. lest what has been spoken in the prophets come upon you**

1. **spoken-** Gr. ereo

## 2. prophets- Gr. prophetes

- a. *In that part of the Scriptures called “the Prophets.” The Jews divided the Old Testament into three parts, of which “the Book of the Prophets” was one. See the notes on [Luk 24:44](#). The place where this is recorded is [Hab 1:5](#). It is not taken from the Hebrew, but substantially from the Septuagint. The original design of the threatening was to announce the destruction that would come upon the nation by the Chaldeans. The original threatening was fulfilled. But it was as applicable to the Jews in the time of Paul as in the time of Habakkuk. The principle of the passage is, that if they held in contempt the doings of God, they would perish. The work which God was to do by means of the Chaldeans was so fearful, so unusual, and so remarkable, that they would not believe it in time to avoid the calamity. In the same way, the manner in which God gave the Messiah was so little in accordance with their expectation, that they might see it, yet disbelieve it; that they might have the fullest proof, and yet despise it; that they might wonder, and be amazed and astonished, and yet refuse to believe it, and be destroyed.*  
-Barnes Commentary

## 3. come upon- Gr. eperchomai

- a. You must behold the Word of God and act upon it in order to keep evil from coming upon you, but also you must behold the Word of God and act upon it to have the promises of God come upon you.

## 41. 'BEHOLD, YOU DESPISERS, MARVEL AND PERISH! FOR I WORK A WORK IN YOUR DAYS, A WORK WHICH YOU WILL BY NO MEANS BELIEVE, THOUGH ONE WERE TO DECLARE IT TO YOU.' "

A. **Behold**- Gr. **eido**- see

B. **you despisers,**

1. **despisers**- Gr. **kataphrontes**- to think down, one who despises or disdains

C. **marvel and perish,**

1. **marvel**- Gr. **thaumazo**- to be amazed

a. You can marvel and believe, but here you can marvel in unbelief.

2. **perish**- Gr. **aphanizo**- *to be removed from sight, disappear*

**D. for I work in your days,**

1. **work**- Gr. **ergon**

a. After the six days of creation God rested from all His works. However, after Adam and Eve sinned and fell, God went back to work in planning and bringing about redemption for mankind. In the Old Testament, the Father worked, planning and proclaiming redemption. In the Gospels Jesus worked in executing redemption on the cross, and in the New Testament, the Spirit is working to reveal and manifest redemption.

2. **days**- Gr. **hemera**

a. When this was first written it spoke of those who lived in Habakkuk's day. But God, the Holy Spirit, was at work in Paul's day and still is until today.

**E. a work which you will by no means believe,**

1. **work**- Gr. **ergon**

2. **believe**- Gr. **pisteuo**

a. This was spoken to people whose hearts were hardened by religion. [2Ch 36:16](#)

**F. though one were to declare it to you**

1. **declare**- Gr. **ekdiegomai**- *to narrate fully, detail out*

**42. So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.**

**A. So when the Jews went out of the synagogue,**

1. **went out**- Gr. **exeimi**

2. **synagogue**- Gr. **sunagoge**

**B. the Gentiles begged that these words might be preached to them the next Sabbath**

1. **Gentiles**- Gr. **ethnos**

a. These were Gentile proselytes of the Jewish religion. Notice Paul's ministry and anointing attracted the Gentiles. That was his ministry call.

2. **begged**- Gr. **parakaleo**- *to beseech, entreat*

- 3. **words-** Gr. *rhema*
- 4. **preached-** Gr. *laleo-* *spoken*
- 5. **next Sabbath-** Gr. *metaxu sabbaton*
  - a. They wanted a sermon series!

43. **Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.**

A. **Now when the congregation had broken up,**

- 1. **congregation-** Gr. *sunagoge-* *synagogue*
- 2. **broken up-** Gr. *luo-* *released*

B. **many of the Jews and devout proselytes followed Paul and Barnabas,**

- 1. **devout-** Gr. *sebomai-* *worshiping, devout, pious*
- 2. **proselytes-** Gr. *proselutos-* *a newcomer, a stranger; in NT a proselyte, convert from paganism to Judaism*
- 3. **followed-**Gr. *akoloutheo*

a. It is a great thing when a congregation follows its leader as they follow Christ!

C. **who**

D. **speaking to them,**

- 1. **speaking-** Gr. *proslaleo*

E. **persuaded them to continue in the grace of God**

- 1. **persuaded-** Gr. *peitho*

a. Christians must be persuaded to continue in grace after salvation, because of the tendency to get back into works.

- 2. **continue-** Gr. *epimeno*

a. By this we know that some had been saved and converted to the faith. Continuing in the Word of God's grace is a hallmark of a disciple. [John 8:31](#)

- 3. **grace-** Gr. *charis*

a. This is where most Christians go wrong after they get saved. They do not continue in the grace of God. They get into the works of the law. If we continue to conduct ourselves towards God by walking in faith, in His grace, we will do well. [Col. 2:6](#)

44. **On the next Sabbath almost the whole city came together to hear the word of God.**

A. **whole-** Gr. **pas**

B. **city-** Gr. **polis**

1. A revival was under way! Persecution was also on the way!

C. **came together-** Gr. **sunago**

D. **hear-** Gr. **akouo**

1. Faith comes by hearing, and hearing by the Word of God.

E. **word-** Gr. **logos**

45. **But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.**

A. **But when the Jews saw the multitudes,**

1. **multitudes-** Gr. **ochlos**

a. When Jesus saw the multitudes he was filled with compassion. [Matt. 9:36](#) Here the religious Jews saw the crowds and were filled with envy.

B. **they were filled with envy,**

1. **filled-** Gr. **pletho**

2. **envy-** Gr. **zelos-** *heat, that is, (figuratively) "zeal" (in a favorable sense, ardor; in an unfavorable one, jealousy)*

a. A note for ministers: Do not reject the truth someone else teaches out of jealousy- just because they attract more people and are seemingly more popular than you are.

C. **and contradicting and blaspheming,**

1. **contradicting-** Gr. **antilego-** *to speak against*

2. **blaspheming-** Gr. **blasphemeo-** *to injure by an evil report*

a. Contradicting is coming against what someone says or believes. Blaspheming has to do with character assassination.

D. **they opposed the things spoken by Paul**

1. **opposed-** Gr. **antihistemi-** *to stand against*

2. **spoken-** Gr. **lego**

3. **Paul**

46. **Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.**

**A. Then Paul and Barnabas grew bold and said,**

1. **grew bold**- Gr. **parrhesiazomai**- *all outspokenness*
2. **said**- Gr. **epo**

**B. It was necessary that the Word of God should be spoken to you first,**

**1. necessary**- Gr. **anagkaios**

a. There is no record of God telling Paul he was supposed to go to the Jews first, before the Gentiles. His call from God was being sent to the Gentiles, kings, and the Jews. [Acts 9:15](#) The Jews were not mentioned first, but last! If God was sending him first to the Jews, He would have listed them first but He did not.

b. Remember, the book of Acts is a history book, not a doctrine book. It is unsafe to take narrative from the book of Acts and make it doctrine for the church. The doctrinal books of the New Testament are the epistles. These contain the doctrine for the church.

**2. Word**- Gr. **logos**

a. The gospel

**3. spoken**- Gr. **laleo**

**4. first**- Gr. **proton**

**C. but since you reject it,**

**1. reject**- Gr. **apotheomai**- *to shove off or away*

**D. and judge yourselves unworthy of everlasting life,**

**1. judge**- Gr. **krino**

**2. unworthy**- Gr. **ou axios**

a. The gospel is for unworthy people! The only way we become worthy of everlasting life is to accept Jesus and His righteousness. We are made worthy by faith in Jesus.

**3. everlasting life**- Gr. **aionios zoe**

a. Eternal life in God's presence. All people will live forever, either in God's presence or in hell/lake of fire.

**E. behold**- Gr. **idou**

**F. we turn to the Gentiles**

**1. turn**- Gr. **strephe**

- a. Finally! That was what God wanted him to do in the first place! He probably would have saved a stoning later if he would have stuck to ministering to the Gentiles.

**47. For so the Lord has commanded us: 'I HAVE SET YOU AS A LIGHT TO THE GENTILES, THAT YOU SHOULD BE FOR SALVATION TO THE ENDS OF THE EARTH.' "**

**A. For so the Lord has commanded us**

**1. commanded-** Gr. **entellomai**

- a. Going to the Gentiles first was what the Lord commanded Paul. He did not command him to go the Jews first. Paul changed around what was said to him and put his own desire and will in it. Paul always yearned to be the one to reach the Jews. That was not his call. That was Peter's call.
- b. You will save yourself a lot of heartache if you just follow exactly what God tells you to do and not add or subtract from it.

**B. I have set you as a light to the Gentiles,**

**1. set-** Gr. **tithemi**

**2. light-** Gr. **phos**

- a. This verse is from [Isa. 49:6](#). It speaks of the Messiah. Here however, Paul said that God commanded them to reach the gentiles and be a light for them. God applied what was said in Isaiah about Jesus to Paul and Barnabas! This also applies to us today! So, which is it? Is it Jesus or us? YES! We are the body of Christ, and He is our Head. We share the calling of Jesus!

**3. Gentiles-** Gr. **ethnos**

- a. All the world and its nations.

**C. that you should be for salvation to the ends of the earth**

**1. salvation-** Gr. **soterion**

- a. Jesus is our salvation, but we are take that message of salvation to the world.

**2. ends-** Gr. **eschatos-** *extreme, last*

- a. There is really no ends of the earth because the earth is round. This word for "ends" means the extreme parts of the

earth. It also means last. This gospel is to go out until it reaches the last nation, tribe, and tongue. [Psa 22:27](#)

3. **earth-** Gr. **ge**

48. **Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.**

A. **Now when the Gentiles heard this,**

1. **Gentiles-** Gr. **ethnos**

2. **heard-** Gr. **akouo**

B. **they were glad and glorified the word of the Lord**

1. **glad-** Gr. **chairō**

a. Up until this point the Gentiles were outsiders. They were overjoyed to be included in the plan of salvation.

b. Most people that you are called to minister to will be glad. If no one is glad about your ministry, you need to check up to see if you are fulfilling the right calling. Most of the Jews Paul tried to reach were not glad about his ministry. Peter on the other hand made 5000 Jews happy on the day of Pentecost after his sermon to them. Peter was called to those!

2. **glorified-** Gr. **doxazo-** *to recognize, honor, praise, invest with dignity, give esteem or honor by putting into an honorable position.*

a. They esteemed and honored the Word of God. How did they do that? They believed and acted on it.

b. When we believe and act on the Word of God we are glorifying God's Word in our lives. Are you glorifying God's Word in your life?

3. **word-** Gr. **logos**

C. **And as many as been appointed to eternal life believed**

1. **appointed-** Gr. **tasso-** *to arrange, to set*

a. This Greek word should be translated with the **middle** Greek voice, not the passive. It should be translated "as many as had **set themselves** unto eternal life," We set or arrange ourselves to eternal life by believing on Jesus.

b. God has arranged that those who accept Jesus by faith would obtain salvation and eternal life. God does not just arbitrarily pick some for salvation and others for damnation.

- c. It is not wise to take an isolated verse out of context to make it say something it does not say. Some use this verse to say that God chooses who gets saved and those who do not.
- d. *It could not mean that by God's predetermined decree certain ones are to be saved and others are to be lost simply upon the basis of His own choice. It is the plan that is predestined, not the act of the will. The Jews who rebelled here failed to meet the terms of being appointed to eternal life, while the believing Jews and Gentiles who gladly accepted the terms of the gospel were appointed to the blessings promised all who will believe.* -Dake Commentary

2. **eternal life**- Gr. **aionios zoe**

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

- a. God has appointed those who believe on Jesus to inherit eternal life.
- b. This verse clearly shows that those who are given eternal life believed. Universalists say that everyone will have eternal life with God whether they believe or not. That is a grievous error.

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

A. **word**- Gr. **logos**

- 1. The gospel

B. **spread**- Gr. **diaphero**- *to carry through in different ways or into different parts*

- 1. The word spreads where it is received and glorified.

C. **region**- Gr. **chora**- *place or space*

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

A. **But the Jews stirred up the devout and prominent women and the chief men of the city,**

1. **Jews**

- a. Who did this? The JEWS. Who was Paul supposed to go to first? The Gentiles. Paul had gone to the Jews first and got them all stirred up.

2. **stirred up**- Gr. **parotruno**- *to stir up, incite, instigate*
3. **devout**- Gr. **sebomai**
4. **prominent**- Gr. **euschemon**- *reputable, of high standing and influence*
5. **women**- Gr. **gune**
  - a. If the women get stirred up, the men will follow.
6. **chief men**- **protos**- *first rank, leaders*
  - a. As leadership goes, so do the people.
7. **city**- Gr. **polis**

**B. raised up persecution against Paul and Barnabas,**

1. **raised up**- Gr. **epegeiro**
2. **persecution**- Gr. **diogmos**
  - a. Persecution will follow an increase and spread of the Word of God. That is what the enemy wants stopped more than anything - the Word of God.

**C. and expelled them from their region.**

1. **expelled**- Gr. **ekballo**- *to throw or cast out*
  - a. When revival hits, someone will be cast out! Either the devil or you! Here it was Paul and Barnabas.
2. **region**- Gr. **horion**- *boundary*

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

A. **shook off**- Gr. **ektinasso**- *to shake off violently*

B. **dust**- Gr. **koniortos**- *raised dust, flying dust*

C. **feet**- Gr. **pous**

- a. *This was a very significant rite; by it, they in effect said: Ye are worse than the heathen: even your very land is accursed for your opposition to God, and we dare not permit even its dust to cleave to the soles of our feet; and we shake it off, in departing from your country, according to our Lord's command, ([Mat 10:14](#)), for a testimony against you, that we offered you salvation, but ye rejected it and persecuted us. The Jews, when travelling in heathen countries, took care, when they came to the borders of their own, to shake off the dust of their feet, lest any of the unhallowed ground should defile the sacred land of Israel. -Clarke Commentary*

b. Shake off the dust of your past! Do not bring anything negative from your past into your future.

D. **came**- Gr. **erchomai**

E. **Iconium**- means *little image*

1. *The modern Konieh, was the capital of Lycaonia, in Asia Minor. It was a large and rich city, 120 miles north from the Mediterranean Sea, at the foot of the Taurus mountains, and on the great line of communication between Ephesus and the western coast of the peninsula on one side, and Tarsus, Antioch and the Euphrates on the other.* -Smith Bible Dictionary

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

A. **disciples**- Gr. **mathetes**

1. These are the converts of Paul and Barnabas' ministry. You need to look at the fruit of your ministry, not the painful process of getting that fruit. These new believers were filled with fruit of the Holy Spirit.

B. **filled**- Gr. **pleroo**

C. **joy**- Gr. **chara**

D. **Holy Spirit**- Gr. **hagios pneuma**