

# The Acts of the Apostles

[Wed. Nov. 26, 2014] Acts Series, Acts 15.1-41 - Craig A. Thurman

Paul and Barnabas have returned to the church located in Antioch Syria. It sounds like the church may have had a special gathering, συναγαγόντες, and then rehearsed, ἀνηγγειλάν, *all that God had done with them, and how He had opened the door of faith unto the Gentiles.* (14.27) And closes with, *And there they abode long time with the disciples.* (14.28)

While they were at this church ...

## Chapter 15

1 ¶ *And certain men*

These are called men, not brethren; false brethren. They were of the sect of the Pharisees, which had professed faith in Jesus Christ. (vs. 5) (Gal.1.8, 9 *let him be accursed; 2.4 false brethren ... to bring us into bondage*)

We, as Christians, can err in our judgment or discernment of the truth of the Word of God. The great error that is manifested in heretics is their inability to be corrected.

*Tit 3:10 A man that is an heretick after the first and second admonition reject;*

*11 Knowing that he that is such is subverted, and sinneth, **being condemned of himself.*** (Not all heretics are reprobates. Some of God's children can be misled and we can continue in error. [cf. 2Ti.2.16-19])

*which came down from Judaea*

Under the pretense of being commended by the Jerusalem church, it seems. (vs. 24 *...to whom we gave no such commandment ...*)

*taught the brethren, and said, Except ye be circumcised after the manner (ἔθει, vs. 5, custom) of Moses, ye cannot*

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Manner or customs of Moses. How was circumcision called the custom of Moses? Circumcision did not originate with Moses. It originated with Abraham in the seventeenth chapter of Genesis, which is the first book of five, which are called the books of Moses.

*Joh 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. (Here the point is that Moses never commanded circumcision to be administered on the Sabbath. It was to be administered upon the newborn on the eighth day. (Lv.12.3) But they did administer sometimes on the Sabbath to keep the Law of Moses, per the commandments written from Genesis - Deuteronomy.)*

δύνασθε; 2<sup>nd</sup> p pl, pres, ind, of δύναμαι; negated, KJV *is Ye are able, Ye can, Ye may do*. This expresses the total inability, in capability, the power to ...

*be saved.*

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

This is a serious, heretical statement, and a departure from the faith! It stands opposed to the truth of the grace of God for all nations!

The fact that they were being commanded circumcision proves that those of the Antioch church were mostly Gentiles. At least we can garner from this statement that Gentiles were the target of the command. There is no reference in N.T. Scripture that indicated any Jew was ever other than *circumcised*. No mention of a single Jew in the N.T. not being circumcised. Very important point to consider.

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These verses in the 15<sup>th</sup> chapter show us that Gentiles are the ones being commanded to be circumcised.

*Ac 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise **them**, and to command **them** to keep the law of Moses.*

*Ac 15:9 ... and put no difference between us (Jewish believers) **and them** ... (Gentile believers)*

*Ac 15:11 ... we shall be saved, **even as they**.*

*Ac 15:19 ... we trouble not them, **which from among the Gentiles** are turned to God ...*

*Ac 15:23 ...The apostles and elders and brethren send greeting unto the brethren **which are of the Gentiles** in Antioch and Syria, and Cilicia.*

With the word *saved* being used here we might become somewhat distracted from the real issue. May I state it like this? Did the Lord send His Christ only to save those who have been circumcised? Or, did He not send Him to redeem all of His people whether circumcised or not? The rationale of these false teachers would be something along the line that true faith in Christ would move repented sinners, among the Gentiles (Gal. 2.15 *We who are Jews by nature, and not sinners of the Gentiles ...*), to obey those commandments that are typically associated with the law of Moses (vs.5, 10, 21), **beginning** with circumcision. (vs. 1 *circumcised after the manner of Moses ...* vs. 6 *... it was needful to circumcise them, and to command them to keep the law of Moses.*)

### 2 *When therefore Paul and Barnabas had no small dissension*

At this Paul and Barnabas balked and immediately rejected this notion. Why? Because the Lord had directed them to go to the Gentiles and preach Christ. Never had He intimated at any time, anywhere, in any way that the Gentiles needed circumcision.

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στάσεως; gen, sing of στάσις; From the following two verses, and the only two that use this in the genitive singular, we can see that this is a serious position or objection raised:

*Ac 19:40 For we are in danger to be called in question for this day's uproar στάσεως, there being no cause whereby we may give an account of this concourse.*

*Ac 23:10 And when there arose a **great dissension** στάσεως, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.*

The root στάσις is translated *sedition, insurrection, standing.*

*and disputation*

συζητήσεως; gen sing of συζήτησις; σύν with, together + ζητέω to seek or require; only found 3 times, Acts 15.7 *disputing*; Acts 28.29 *reasoning ... themselves*; συζητέω is translated *questioned, reasoning together, enquire, dispute.*

*with them, they (that is, the brethren) determined*

ἔταξαν; 3<sup>rd</sup> per, pl, aor 1, ind, act of τάσσω; KJV *had appointed; set*; Acts 13.48 *ordained*, Acts 15.2 *determined; addicted*; Acts 22.10; 28.23 *appointed.*

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

As absolutely as God had *determined* or *appointed* to eternal life as many as believed; as absolutely as God had determined what Paul would do in his life's service to Him, is as certain as the church at Antioch had determined that two men of their company, with others, should go up to Jerusalem

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about this matter. This is a strong word, and a strong reaction to error that must be addressed. There are times that we must speak against error.

*that Paul and Barnabas, and certain other of ἐξ them, should go up to εἰς Jerusalem unto πρὸς the apostles and elders πρεσβυτέρους about περὶ this question.*

ζητήματος; gen sing of ζήτημα; Translated with the English word *question* all five times, and only found in the book of Acts: 15.2; 18.15; 23.29; 25.19; 26.3.

Doctrine is a very important matter. The Bible, as we have it today, was not yet written in their day. What can the saints of this church do? They need a 'thus saith the Lord.' Why didn't the Lord raise up a prophet to give them the answer that they doubtlessly and desperately needed? Could He have done that? Yes, He could have had He chosen to. However, in such instances, and more so as the churches move to the end of the apostolic age, the saints receive their instruction from their Head through the governmental order of His church. God's hands aren't tied at all by order. He has ordained this means to work through His people, each one individually and corporately for our good.

*Eph 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (This verse heads chapter 4, which is all about the purpose for order in the church. cf. directly below verses Eph. 4.11-15.)*

That order involves every member trusting and looking to the Lord to use them to edify the body to the glory of the Lord Jesus Christ. We have here churches (Antioch & Jerusalem), and men (apostles [Paul, Peter, and others], prophets [Barnabas, Silas], and elders) coming together to confirm the teaching of the Word of God about this matter. That is the purpose for apostles, prophets, pastors and teachers. And the church must be able to comprehend the same truth for themselves from that same Word.

*Ac 2:42 And they continued stedfastly **in the apostles' doctrine** ...*

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*Ac 15:6 And the apostles and elders came together for to consider of this matter.*

*Ac 16:4 And as they went through the cities, they delivered them the decrees for to keep, **that were ordained of the apostles** and elders which were at Jerusalem.*

*Eph.2.19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;  
20 And are **built upon the foundation of the apostles** and prophets, Jesus Christ himself being the chief corner stone*

*Eph.4.11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;  
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:  
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:  
14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;  
15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ ...*

John 14.25-29, a good example where we might have overlooked the primary interpretation of Scripture. This has, as all Scripture has, a single, primary interpretation. After we have understood the primary interpretation, then, if the Scriptures allow, we may make a careful application to us. Careful, because we are never allowed to distort the truth. In this instance our Lord Jesus informed the apostles that after His resurrection and ascension His commandments would come to their minds again. These recollections shall be gathered and published into what we now have called the Bible. From these commandments of Christ truths are taught and the church is built upon them.

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The fact aside that false brethren have an evil work in mind against the gospel of Jesus Christ, that saints in a schism are certainly not praiseworthy members, the Lord still directs such for our good.

*1Co.11.18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, **that they which are approved may be made manifest among you.***

Churches are subjected to such occasions heresies and heretics, and by these enter into the school of trial to learn things that otherwise they could not have learned.

Hidden Hills Sovereign Grace Baptist Church, when she was located in the city of Anchorage, AK went through this trial some 20 years ago as false brethren, since manifested antichrists, tried to subject us to the Law of the Old Testament. That attempt failed, not after some great trial, not after we learned some very powerful lessons, by the grace of God. Some of the saints' faith were overthrown then, and they have yet to be recovered from that snare of the devil.

### *3 And being brought on their way*

*προπεμφθέντες; nom, pl, masc, part, aor 1, pass of προπέμπω; πρό before, first, above + πέμπω to send; Or, being sent. KJV Acts 15.3 being brought on ... way; 20.38 accompanied; 21.5 brought ... on ... way.*

The importance of this press upon the saints the necessity to do whatever it took, according to the will and Spirit of the Lord, to settle this matter. These brethren not only unsettled the congregation, but it moved them into action to become personally involved to send a couple of brethren on an *all-expense-paid* conference to the Holy City. This church sees a need and meet it in the only way they knew how.

*by ὑπο the church, they passed through Phenice and Samaria, declaring*

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ἐκδιηγούμενοι; nom, pl, masc, part, pres of ἐκδιηγέομαι; ἐκ out + διηγέομαι to declare, show, tell; exclaiming.

*the conversion of the Gentiles: and they caused ἐποίουν great joy unto all πᾶσι the brethren.*

As these brethren took their southward journey they spread the great news that the gentiles had been turning in faith to Jesus Christ. This gives us some indication that the time of this conference was not too long after Paul and Barnabas' had returned from their first missionary endeavor. Reading the closing verse of the previous chapter, 'And there they abode long time with the disciples' probably means that they abode there a long time ... before the second journey begins.

*4 And when they were come*

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

*to (εἰς, into) Jerusalem, they **were received***

ἀπεδέχθησαν; 3<sup>rd</sup> p pl, aor 1, **ind, pass** of ἀποδέχομαι; ἀπό forth, from, since + δέχομαι to receive, take, accept; This word, ἀποδέχομαι, is only used by Luke. Once in the gospel at Lk.8.40, *gladly*; then Acts 2.41 *gladly*; 15.4 *were received*; 18.27 *to receive*; 24.3 *accept*; 28.30 *received*.

*of ἀπὸ the church, and of the apostles and elders πρεσβυτέρων,*

It was not that the apostles and elders did not form a part of the church government, because they did. But it is clear how the brethren were received: they were received without factions.

*and they declared*



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ἀνηγγειλάν; 3<sup>rd</sup> p pl, aor 1, ind of ἀναγγέλλω; ἀνά re-, again, above, again + ἄγγέλλω announce; rehearsed; ἀνηγγειλάν, *Mr 5:14 And they that fed the swine fled, and **told** it in the city ... Ac 14:27 And when they were come, and had gathered the church together, they **rehearsed** all that God had done with them, and how he had opened the door of faith unto the Gentiles. Ac 16:38 And the serjeants **told** these words unto the magistrates: and they feared, when they heard that they were Romans. See the same word in the next verse, but with a different prefixed preposition (command).*

*all things that God had done ἐποίησε with μετ' them.*

As Paul and Barnabas had done once returning to Antioch, to share the great conversion of the Gentiles, so they did here. ... *they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles ... during that first missionary expedition.*

*5 But there rose up*

ἐξανέστησαν; 3<sup>rd</sup> p pl, aor 2, ind of ἐξανίστημι; ἐξ out, of + ἀνά re-, again, new + ἵστημι to stand; there 'rose up of them;' *But of those that stood there rose ...*

*certain of ἀπὸ the sect*

Heretics are usually quick to strive with all that differ with them, and act defensively. Brethren of the Lord have a spirit to hear and learn, and seek peace, rather than disturb and argue. Sharp tongues, name calling, tempers flying, impatience, arguing, are traits of the common fool.

αἱρέσεως; gen sing of αἵρεσις; always translated as *sect* or *heresy*; αἱρέσεως is used only 3 times, and always translated *sect*, in Acts: 15.5. 24.5; 28.22. In this case there were those who had come to the faith of Christ, who brought with them the baggage of the heresy of the Pharisees.

*of the Pharisees which believed,*

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And needed to be instructed to the truth of the gospel.

πεπιστευκότες; nom, pl, masc, part, perf of πιστεύω; is used in Titus:

*Tit 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they **which have believed** πεπιστευκότες in God might be careful to maintain good works. These things are good and profitable unto men.*

*saying, That it was needful δεῖ to circumcise – περιτέμνειν; aor 2, infin, act – them, and to command*

παραγγέλλειν; pres infin of παραγγέλλω; παρά near, with, from + ἀγγέλλω announce, rehearse.

**them** (THEM GENTILES; notice the schismatic air) *to keep*

τηρεῖν; pres, infin act of τηρέω; KJV *observe, keep, reserve.*

*the law νόμον of Moses.*

This chapter extremely helpful. In it we are instructed about the Gentiles relationship to circumcision and the Law of Moses. Take some time are read chapter 21, which deals with the flipside of this issue: the Jews relationship with circumcision and the Law of Moses.

6 ¶ *And the apostles and elders πρεσβύτεροι came together*

συνήχθησαν; 3<sup>rd</sup> p pl, aor 1, ind, pass of συνάγω; to lead with, together.

*for to consider ἰδεῖν (aor. 2, infin of ὁράω) of περὶ this matter λόγου.*

i.e. *for to investigate concerning this subject.*

7 *And when there had been γενομένης much disputing,*

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συζητήσεως gen sing of συζητήσις; **Acts 15.2 disputing; Acts 28.29 reasoning ... themselves.**; questioning, reasoning together.

*Peter rose up, and said unto them, Men and brethren, ye know*

ἐπίστασθε, 2<sup>nd</sup> p pl, pres, ind of ἐπίσταμαι; KJV Mk.14.68 once understand (**Peter's insistent denial of the Lord as if he didn't have a clue what the damsel was talking about**), know 13; Most often used in Acts (9 times); there is or will be a clear, **unmistakable knowledge of certain facts.** (Acts 10.28; 15.7; 18.25; 19.15, 25; 20.18; 22.19; 24.10; 26.26)

*how that a good while ago*

ἀπὸ ἡμερῶν ἀρχαίων (KJV *old*); KJV margin *from days of old*; well known and received truth. Not a new thing. Why the question now?

*God made choice*

ἐξελέξατο; 3<sup>rd</sup> p sing, aor 1, ind, mid of ἐκλέγω; KJV always translated using the English word *choose*; this is something or someone that is chose for a particular task to accomplish. Here Peter was specifically *selected* to preach to the Gentiles.

*among ἐν us (and selected me, Peter), that the Gentiles by διὰ my mouth **should** hear*

ἀκοῦσαι; aor 1, **infin**, act of ἀκούω; Or, *hear*.

*the word of the gospel, and believe.*

πιστεῦσαι; aor. 1, **infin** of πιστεύω; And *believe*; the infinitive already being expressed in the previous verb **should hear**.

Who is Peter referring to when he speaks of being chosen to preach to Gentiles? Who are the first gentiles preached to according to Peter? Cornelius and his house.

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8 And God, which knoweth the hearts,

καρδιογνώστης; γνώστην Acts 26.3 expert; καρδία heart + γινώσκω to know; Only other place used in the N.T. is Acts 1.24 which knowest the hearts to judge between two to replace the opened office of the apostle.

bare them witness, (Or, bare record)

bare ... witness; ἔμαρτύρησεν; 3<sup>rd</sup> p, sing, aor 1, ind, act of μαρτυρέω; This verb, ἔμαρτύρησεν, is used five times in the N.T. Jn.1.32; Re.1.22, bare record; Jn.4.44; 13.21 testified;

giving

δοῦς; nom sing masc, part, aor 2, act of δίδωμι; He giving;

them the Holy Ghost, even as he did unto us;

9 And put no (οὐδὲν, as nothing) difference

διέκρινε; 3<sup>rd</sup> p, sing, aor 1, ind, act of διακρίνω; διά by, through + κρίνω judge, discern; thus distinction

between

μεταξὺ; adverb; KJV between 6, Jn.4.31; Ro.2.15 mean while 2, Acts 13.42 next 1;

us (Jews) and them (Gentiles), purifying

καθαρίσας; nom sing, masc, part, aor 1, act of καθαρίζω; KJV clean, purify, purge; only other place this verb, καθαρίσας, is used:

Eph 5:26 That he might sanctify and **cleanse** καθαρίσας it with the washing of water by the word,

their hearts by faith.

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τῇ πίστει dative singular; Often this is very easy to understand by simply translating this *by faith*. (Acts 14.22; Ro.5.2; 11.20; Phl.3.9); 22 times this Greek phrase is used.

This is very important when we come to Acts chapter 21. Circumcision or the Law of Moses does not purge or cleanse our heart, **whether** Jew or Gentile believers.

*10 Now therefore why tempt ye*

πειράζετε; 2<sup>nd</sup> p pl, pres, ind act of πειράζω; πειράζετε is used five times in the N.T. *tempt ye 4, Examine 1* (2Co.13.5).

*God, to put*

ἐπιθεῖναι; aor 2, infin, act of ἐπιτίθημι; ἐπί upon + τίθημι put, lay, appoint.

*a yoke ζυγὸν upon ἐπὶ the neck*

τράχηλον; acc sing of τράχηλος; always translated *neck*; English word trachea is derived from this Greek trachelos.

*of the disciples,*

μαθητῶν, μαθητής, one who is *instructed* or *taught*.

*which neither our fathers nor we were able ἰσχύσαμεν to bear?*

As a means for being purified, purged, or cleansed of sin to be righteous. Paul is not dismissing circumcision or the Law of Moses. He is simply pointing out that there do not impute nor impart any righteousness.

βαστάσαι; aor 1, infin, act of βαστάζω; always translated with the English *bear*; βαστάσαι is used seven times in the N.T.: Mt. 3.11; Acts 9.15; 15.10; Rev.2.2.

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Paul's argument here is directed to a Jew in unbelief:

*Ro.2.25 For circumcision verily μὲν profiteth ὠφελει, if thou keep πράσσης the law:*

Circumcision has a profit ὠφελῆ if you practice the law.

*KJV, profit, prevail, bettered, advantaged.*

πράσσης, root πράσσω; do, practice, commit. (Jn.3.20; Ro.1.32)

*but if thou be a breaker of the law, thy circumcision is made (constituted as) uncircumcision.*

*26 Therefore if the uncircumcision*

ἀκροβυστία, ἀκροβυστία; ἀκρον KJV Mt. 24.31 from Bone end **of heaven to the other**; Mk. 13.27 from the **uttermost part** of the earth to the **uttermost part** of heaven; Lk.16.24 may dip the **tip** of his finger in water; He. 11.21 leaning upon the **top** of his staff + βύω; Instead of calling them so much the *uncircumcised*, this refers to the fact that they are *foreskinned* Gentiles

*keep* (as a guard stationed at his post; save)

φυλάσση, 3<sup>rd</sup> p, sing, pres, subj, act of φυλάσσω, to guard, keep, observe, beware (2Pe.2.5 *saved*)

*the righteousness of the law* (that is, by their sanctification), *shall not his uncircumcision* (physical status being uncircumcised) *be counted*

λογισθήσεται, reason, count, think, conclude

*for εἰς* (unto) *circumcision?*

*27 And shall not uncircumcision which is by (ἐκ of) nature* (the natural order), *if it fulfil the law, judge thee, who by διὰ the letter* (of

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the law, having a direct commandment from God) *and circumcision* (being cut in your flesh) *dost transgress the law?*

*28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: (that bring about a purging, cleansing, or purification)*

*29 But he is a Jew*

That is, the genuine believing Jew. This is not even remotely suggesting that the believing Gentile is really a Jew. Some believe this notion, but the simple fact is, the subject of the Jew continues in this part of Scripture. Replacement theology is a lie, and the subjective/random allegorizing/spiritualizing of Scripture is harmful to being able to interpret the truth of the Word of God.

*which is one*

Circumcision and the commandment is not undone because one has faith in Christ

*inwardly;*

Who still has the letter and cutting in his flesh nonetheless.

*and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

The question of Scripture by the prophet is:

*Jer 13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*

But the truth is, if the Lord changes the nature it doesn't change the creature itself.

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*Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

That the wolf's nature is changed doesn't mean it isn't a wolf; and the leopard, though lays with a kid, it remains a leopard. Christ superimposing upon the Gentile and the Jew new natures doesn't change who they are, contrary to what many say in Christendom.

### *11 But we believe*

πιστεύομεν; 1<sup>st</sup> per pl, pres, ind of πιστεύω; πιστεύομεν is always translated as *we believe* (Jn.4.42; 16.30; Acts 15.11; Ro.6.8; 2Co.4.13; 1Thes.4.14)

*that through διὰ the grace χάριτος of the Lord Jesus Christ we shall **be** saved,*

It must be understood that what Paul says is, that *through the grace of the Lord Jesus Christ we, believing Jews who are circumcised shall be saved ...*

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

*even as they.* (Uncircumcised Gentiles are: by grace)

Paul didn't express this as we would have thought. The whole argument considered it is surprising that he didn't say, '*But we believe that through the grace of our Lord Jesus Christ **they** shall be saved even as we.*



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καθ' ὃν τρόπον κακεῖνοι; J. P. Green Sr. *Interlinear Bible*, 'according to which way they also.

12 *Then all the multitude* πλῆθος

Unlike chapter 21, this is the whole multitude of the church. (cf. vs. 22 In chapter 21 it is a gathering of the church, believing, and Jews in particular gathered at the Temple. (21.26)

*kept silence,*

ἔσίγησε; 3<sup>rd</sup> p sing, aor1, ind of σιγάω; KJV *held their peace, kept silence.* (Notice 1Co.14.28, 30, 34 and the application of this in a church congregational setting. Few wish to apply this and say it was custom.)

*and gave audience* (ἤκουον, heard or listened) *to Barnabas and Paul, declaring*

ἐξηγουμένων; gen, pl, part, pres of ἐξηγέομαι; ἐξ of, out + ἡγέομαι judge, count, rule, suppose; the word, ἐξηγέομαι, is only used 6 times in the N.T.; *told 1, declare 5.* Gave **of** their **minds** concerning this troubling doctrine. (vs. 14)

*what miracles and wonders God had wrought* ἐποίησεν *among* ἐν *the Gentiles* by διὰ *them.*

13 *And after* μετὰ *they had held their peace,*

σιγήσαι; same root as verse 12, σιγάω.

*James* (Ἰάκωβος Jacobus) *answered, saying, Men and brethren, hearken* ἀκούσατε *unto me:*

14 *Simeon hath declared*

ἐξηγήσατο; same root as in verse 12, ἐξηγέομαι.

*how God at the first did visit*

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ἔπεσκέψατο; 3<sup>rd</sup> p sing, aor 1, ind of ἐπισκέπτομαι; ἐπί upon + σκέπτομαι to visit; is translated with the English word *visit* 6; *look ... out* 1 (Acts 7.23). To look upon; Used four times in the book of Acts (6.3; 7.23; 15.14, 36).

*the Gentiles, to take λαβεῖν out of ἐξ them a people for ἐπι his name.*

Going beyond Paul and Barnabas' ministry to the Gentiles, and to Peter's work that was manifest through the amazing vision and leading of the Holy Spirit while Peter was in Joppa.

15 *And to this agree* – συμφωνοῦσιν; harmonizes

*the words λόγοι of the prophets; as it is written,* – καθὼς γέγραπται

16 *After μετὰ this I will return,* – ἀναστρέψω;; to conduct, behave, overturn;

*and will build again*

ἀνοικοδομήσω; a triple compound, to *build up a house*;

*the tabernacle (σκηνην, tent) of David, which is fallen down;* – πεπτωκυῖαν

*and I will build again* – ἀνοικοδομήσω;

*the ruins thereof,* – κατεσκαμμένα

*and I will set it up:* – ἀνορθώσω;  
raise it up straight

From all appearances the house of David had all but fallen into disrepair. National Israel still rests under the imminent promised destruction to come in A.D. 70. Tent signifies a temporary structure. Whatever it means, if it refers to the church as a continuation of the blessing of David upon a nation, it is interim until the nation of Israel is restored.

## The Acts of the Apostles

17 *That the **residue*** – κατάλοιποι; those of the elect remaining???

*of men might seek after* – ἐκζητήσωσιν

*the Lord, and all the Gentiles, upon ἐφ᾽ whom my name is called,*

ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτούς; J. P. Green Sr. *Interlinear Bible*, 'upon whom has been called the name of me on them.'

*saith the Lord, who doeth ποιῶν all these things.*

*Am 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:*

*12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.*

### LXX

*Amos 9:11 In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days:*

*12 **that the remnant of men, and all the Gentiles** upon whom my name is called, may earnestly see me, saith the Lord who does all these things.*

### 18 *Known*

γνωστά; nom, pl, neu of γνωστός; KJV *acquaintance, known, notable*. This speaks of familiarity as a family member or friends; significant or thorough knowledge.

*unto God are all his works from ἀπὸ the beginning of the world.*

*Since the beginning of the world God was is thoroughly acquainted with **all** with all that He would ever do. Peter agrees with this:*

## The Acts of the Apostles

*Joh 16:30 Now are we sure that **thou knowest all things**, and needest not that any man should ask thee: by this we believe that thou camest forth from God.*

*Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, **thou knowest all things**; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

All that God does is based on His eternal thought or purpose:

*Ps 147:5 Great is our Lord, and of great power: **his understanding is infinite**. LXX ἀριθμός*

*Ps 40:5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. LXX ἀριθμός*

*Isa 14:24 The LORD of hosts hath sworn, saying, Surely **as I have thought**, so shall it come to pass; and as I have purposed, so shall it stand:*

...

*26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.*

*27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?*

*Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,*

*10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

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*11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*

αἰῶνος; the whole phrase, *the beginning of the world*, is translated from this one Greek word. It must be so written. It cannot mean that *since* time God knows all, because God knows the end from the beginning, and all things proceed from eternity. Otherwise *matter* is itself *eternal*.

αἰῶνος is used 24 times in the N.T. It is used only 3 of those times with the Greek preposition ἀπό. (Lk.1.70 αἰῶνος *world began*; Acts 3.21 αἰῶνος *world began*; 15.18 αἰῶνος *beginning of the world*). In each of these cases the Gr. ἀπο is translated *since*.

*19 Wherefore my sentence is,* – Or, Therefore I judge κρίνω ...  
*that we trouble*

παρενοχλεῖν; pres infin of παρενοχλέω; παρά near, close + ἐν in + ὀχλέω N.T. vex (2); to bring near vexation/trouble.

*The Interpreter's Bible*, vol. 9, p.203, 'Or, perhaps bringing out more accurately the present infinitive in the Greek, "should stop troubling," i.e., insisting that the Jewish law with regard to proselytes, in particular circumcision, should be enforced.'

*not them, which from ἀπὸ among ἐπὶ the Gentiles are turned – ἐπιστρέφουσιν*

*to God:*

*20 But that we write unto them,*

Or, But to write to them ... ἐπιστέλλω; aor. 1, infin, act of ἐπιστέλλω; ἐπί upon + στέλλω to send (cf. vs. 24, 27); here if we the Greek preposition we would have ἀποστέλλω, to send forth, from which we have apostle. This means to send *word* to them. Lit. to send upon ... the Gentiles

*that they abstain*

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ἀπέχεσθαι; pres, infin, mid of ἀπέχω; ἀπό from + ἔχω to hold, possess;  
meaning: to *hold from middle themselves* ...

*from ἀπὸ pollutions of idols,*

Verse 29 clarifies this for us, *‘That ye abstain from meats offered to idols.’*

ἀλισγημάτων; gen **pl** of ἀλίσγημα; Only time used in the N.T.; **LXX**,  
Dan.1.8 twice as an infinitive, *to defile* with the King’s meat and drink; G-D-  
A-G *avoid pollution by idols* ...

*Re 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, **to eat things sacrificed unto idols**, and to commit fornication.*

Now, most of us comprehend that there is really no such thing as another god, and that idols are nothing. But some do not have this knowledge.

*1Co 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.*

*5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)*

*6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

*7 ¶ Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.*

μολύνεται; root μολύνω; found 3 times in the N.T. and always translated with the English word *defile*; it is to become impure, unclean, to become devoted from Him, and to another.

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*and from fornication,*

*1Thes.4.3 For this is the will of God, even your sanctification, that ye should abstain from fornication:*

*4 That every one of you should know how to possess his vessel in sanctification and honour;*

*5 Not in the lust of concupiscence, even as the Gentiles which know not God:*

All sexual improprieties, *πορνείας*; This word can be used to summarily cover all sexual misconduct. (

*Ro 1:29 Being filled with all unrighteousness, fornication (every sexual sin), wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*

*1Co 5:1 It is reported commonly that there is fornication (whether it is incest, adultery or fornication in the strict sense of the word) among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*

*1Co 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.*

*1Co 7:2 Nevertheless, to avoid fornication (between unmarried), let every man have his own wife, and let every woman have her own husband.*

*2Co 12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. (evidently others in the Corinthian church were as guilty as that one in 1Corinthians chapter 5)*

*and from things strangled,*

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πνικτοῦ; gen. sing, neu of πνικτός; Only used three in the NT. (Acts 15.20, 29; 21.25) and always in reference to the conclusion of this conference.

*Le 22:8 That which **dieth of itself**, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD. (Whatever the reason, whether diseased or for the blood issue, it should not be eaten, mostly because the Lord saw that it was good to instruct us of this.)*

*and from blood.*

*Le 3:16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: **all the fat is the LORD'S.** (the fat upon; the inwards)*

*17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat (Le.7.25) nor blood. (Ge. 9.4 pre-Sinai)*

This does not contradict:

*Ge 45:18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall **eat the fat of the land.***

*Ne 8:10 Then he said unto them, Go your way, **eat the fat**, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.*

21 **For** Moses of ἑκ old time

Can I draw anymore attention to this important *word*?

*of old time, γενεῶν ἀρχαίων; ancient generations*

*hath in every city them that preach him, being read*



## The Acts of the Apostles

ἀναγινωσκόμενος; nom, sing, masc, part, pres, pass of ἀναγινώσκω; ἀνά again, re-, anew + γινώσκω to know; always translated with the English word *read*. What is reading but *learning again* or *anew* from a book, letter?

*in ἐν the synagogues συναγωγαῖς every κατὰ sabbath day.*

We notice that a reason is given (introducing this verse, *for*) for the brevity of their instructions. The fact that the Law of Moses had reached into the furthest parts of the earth and provided an objective rule to men made it unnecessary for the churches to reiterate what is upright behavior. These things are universally understood, and the Lord has put into the hearts of men. (Ro.2.15, 15 The objective standard of the Law of Moses served as a means to reset men's seared consciences from the hardness of sin.) As a result of this God-ordained means of the Law, the church need not become the world's society-policemen. So many in Christendom miss this point. The church's function is not to reform society. The concern of a church is for those who have come to faith in Jesus Christ. We have a concern about what the *Christian* knows and does. As individual citizens we may conduct our civic duty. But could do better to stay on point and minister to her people the truth of the Word of God.

Specifically, what do we learn from this section of Scripture? First, circumcision and the Law of Moses has nothing **at all** to do with the Gentile believers. And that might need some elaboration.

Second, circumcision and the Law of Moses is not a church concern.

On the first point that the Law of Moses and circumcision has nothing to do with Gentiles let's consider two men in particular, Titus and Timothy. Titus wasn't circumcised because of the constant oppositions of false Jewish brethren trying to bring the Gentiles under the national Law of Israel and covenant of circumcision:

*Ga 2:3 But neither **Titus**, who was with me, being a Greek, was compelled to be circumcised:*

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*4 And that **because of false brethren** unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: (Gentiles and Jews have every right to be in any church wherever they may be found.)*

*5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*

Because of Paul's close associations with the Gentiles, he was falsely charged with bringing uncircumcised men into the temple. (Acts 21.28, 29)

Then, we read that Timothy was circumcised.

*Ac 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named **Timotheus**, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:*

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

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

It would seem that Timothy could better assist Paul in preaching Christ if he could enter with him into the synagogues. So, in order to reach the Jews some of us might need to become as the Jews. (1Co.9.19-23) But circumcision was not necessary for their salvation.

Consider this verse:

*Ga 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

Does this mean that there are no more Jews in a church? Well, let me ask you this, does this mean that there is no more male and female in the church? It cannot mean that. It must be understood that these distinctions pose no obstacle in having faith in Christ. All of those who believe on Jesus

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Christ as the sinner's savior are Abraham's seed and heirs according to the promise.

And finally, this statement really says it all:

*1Co.7.17 ¶ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.  
18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.  
19 **Circumcision is nothing, and uncircumcision is nothing**, but the keeping of the commandments of God.  
20 Let every man abide in the same calling wherein he was called.*

Perhaps my understanding of this is not as it should be at this present time, but I read this to mean, if one is a Jew and another is a Gentile God has called each to keep His commandments as they are. The issue isn't whether they are Jew or Gentile. Rather, the issue is whether they are obedient to God. There is a lot of room for interpretation in my statement, but that is how I must let it rest for the time.

*22 ¶ Then pleased it the apostles and elders – πρεσβυτέροις,  
with σὺν the whole church, to send πέμψαι chosen – ἐκλεξαμένους  
men of their own company – ἐξ αὐτῶν of them  
to εἰς Antioch with σὺν Paul and Barnabas; namely, Judas surnamed –  
ἐπικαλούμενον*

*Barsabas,*

Was this the same man who was **not** appointed to the apostolic office in Acts 1.23?

*and Silas, chief – ἡγουμένους –  
men among ἐν the brethren:*

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23 *And they wrote letters*

γράφαντες διὰ χειρὸς; J. P. Green Sr. 'writing by the hand'

*by διὰ them after this manner;*

– Or, 'these things' –

*The apostles and elders πρεσβύτεροι and brethren send greeting unto the brethren which are of κατὰ the Gentiles in Antioch and Syria and Cilicia:*

Probably the immediate nucleus where this heresy has been raised. It will progress to the regions of Galatia, northwestern Turkey. Paul will deliver to Galatia (? Acts 16.4) these decrees when he passes through their area.

24 *Forasmuch as*

– ἐπειδὴ –

*we have heard, that certain which went out from ἐκ us have troubled*

– ἐξεληθόντες –

ἐτάραξαν; 3<sup>rd</sup> p sing, aor 1, ind, act of ταρασσω; always translated with the English *trouble*; to disturb as *water* can be disturbed; agitated from their previous peace and joy in Christ.

*you with words λόγοις, subverting*

ἀνασκευάζοντες; nom, pl, masc, part, pres of ἀνασκευάζω; ἀνά re-, again, anew + σκευάζω from σκεῦος KJV *goods, stuff, vessel, σκευή* and *tackling* of the ship; *re-collect ... their souls under another rule.*

*your souls, saying, Ye must be circumcised,*

– περιτέμνεσθαι –

*and keep τηρεῖν the law: to whom we gave no such commandment:*

διεστειλάμεθα; 1<sup>st</sup> p pl, aor 1, ind, mid of διαστέλλω; διὰ by, through + στέλλω to send (cf. 20, 27); KJV *charge 6, commandment 2.*

25 *It seemed good ἔδοξεν unto us, being assembled*

– γενομένοις;  
having become –

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*with one accord,*

– ὁμοθυμαδόν –

*to send πέμψαι chosen ἐκλεξαμένους men unto πρὸς you with σὺν our beloved Barnabas and Paul,  
26 Men that have hazarded*

παραδεδωκόσι; dat, pl, masc, part, perf, act of παραδίδωμι; meaning, to give near ...

*their lives*

– ψυχας, Or souls –

*for ὑπὲρ the name of our Lord Jesus Christ.  
27 We have sent*

ἀπεστάλκαμεν; 1<sup>st</sup> per, pl, perf, ind, act of ἀποστέλλω; from which we have ἀποστολός, apostle. (again for στέλλω refer to verses 20, 24)

*therefore Judas and Silas, who shall also tell ἀπαγγέλλοντας you the same things by διὰ mouth λόγου. (or, word)  
28 For it seemed good ἔδοξε to the Holy Ghost, and to us, to lay upon*

ἐπιτίθεσθαι; that is, to put, lay, set, purpose over

*you no greater burden βάρος than these necessary – ἐπάναγκες – things;  
29 That ye abstain from – ἀπέχεσθαι, vs. 20 –*

*meats offered to idols,*

εἰδωλοθύτων, εἰδωλον idols + θύω killed, sacrificed; remember that this is stated in verse 20 as **pollutions of idols.**

*and from blood, and from things strangled*

– πνικτῶ cf. vs. 20

*and [from] fornication πορνείας: from ἐξ which if ye keep*

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διατηροῦντες; nom, pl, masc, part, pres of διατηρέω; διά + τηρέω;  
Only found in Lk.2.51 *his mother kept all these saying in ...*

*yourselves, ye shall do*

– πράξετε, commit –

*well εὖ. Fare ye well.*

ἔρρωσθε, 2<sup>nd</sup> p pl, perf, imper, pass of ῥώννυμι; Only used one other time.  
(Acts 23.30)

*30 So when they were dismissed,*

– ἀπολυθέντες;  
released; lit. loosed  
forth –

*they came to εἰς Antioch: and when they had gathered the multitude together,*

συναγαγόντες, nom pl, masc, part, aor 2, act of συναγωγή; This form of  
the verb is only used; 14.27; synagogued.

*they delivered ἐπέδωκαν the epistle ἐπιστολήν:*

*31 Which when they had read,*

– ἀναγνόντες –

*they rejoiced*

– ἐχάρησαν –

*for ἐπὶ the consolation.*

– παρακλήσει, comfort,  
encouragement –

*32 And Judas and Silas, being prophets also themselves, exhorted παρεκάλεσαν  
the brethren with διὰ many words,*

This gives us what it is that the gift of prophesying did in the churches.

*and confirmed them*

*confirmed, ἐπεστήριξαν, of ἐπιστηρίζω; ἐπί upon, to, for + στηρίζω  
stablish, establish, fix, strengthen; is used only in Acts. The first time is*

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14.32 *confirming*; then 15.32 *confirmed*; 15.41 *confirming*; 18.23 *strengthening*.

33 *And after they had tarried*

– ποιήσαντες;  
*performed* in their duty –

*there a space,*

– χρόνον, a time –

*they were let go*

– ἀπελύθησαν –

*in μετ' peace εἰρήνης from ἀπὸ the brethren unto πρὸς the apostles.*

34 *Notwithstanding it pleased ἔδοξε Silas to abide*

– ἐπιμῆναι –

*there still.*

35 *Paul also and Barnabas continued*

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

*in ἐν Antioch, teaching διδάσκοντες and preaching*

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

*the word of the Lord (cf. next verse about this phrase), with μετὰ many others ἐτέρων also.*

36 ¶ *And some days after μετὰ Paul said unto Barnabas, Let us go again δὴ ἐπιστρέψαντες;;;*

*and visit*

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ἐπισκεψώμεθα; 1<sup>st</sup> ρ, pl, aor 1, subj of ἐπισκέπτομαι; ἐπί upon + σκέπτομαι to visit; is translated with the English word *visit* 6; *look ... out* 1 (Acts 7.23). **To look upon**; Used four times in the book of Acts (6.3; 7.23; 15.14, 36).

*our brethren in* κατὰ every city where ἐν αἷς we have preached –  
κατηγγείλαμεν

*the word of the Lord,*

Luke uses this phrase a total of nine times. Once in the gospel (Lk.22.61); eight times in Acts. (8.25; 11.16; 13.48, 49; 15.35, 36; 16.32; 19.10) In the N. T. it is only used four more times. Paul uses it three times (1Thes. 1.8; 5.15; 2Thes. 3.1); Peter once. (1Pe.1.25)

*and see how they do.*

πῶς ἔχουσι, Lit. '**How they are holding,**' *Interlinear Bible*, J. P. Green Sr.

37 *And Barnabas determined* – ἐβουλεύσατο; purposed –  
*to take with them* – συμπααραλαβεῖν –

*John, whose surname was* καλούμενον *Mark.*

38 *But Paul thought not good*

ἡξιού; 3<sup>rd</sup> ρ, sing, imperf of ἀξιόω; Act 28.22; *worthy*. This certainly gives us Paul's thoughts about the decision that Mark made to leave them during the first missionary endeavor and to return to, not Antioch, but Jerusalem.

*to take him with them,* – συμπααραλαβεῖν  
*who departed*

ἀποστάντα; acc sing masc part aor 2 of ἀφίστημι; *departed, withdrew, fell away, refrained, withdrew.*



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*from ἀπὸ them from ἀπὸ Pamphylia, and went not with them to εἰς the work.*

39 And the contention was so sharp

ἐγένετο, there was

*contention so sharp, παροξυσμός; παροξύνω; He.10.24 provoke*

*between them,*

*that they departed asunder* – ἀποχωρισθῆναι; forth + asunder; Re. 6.14

*one from ἀπὸ the other:* – ἀλλήλων; one another

*and so Barnabas took* – παραλαβόντα

We know that the will of God is being done on both sides of this issue. How these things might look so devastating to have to experience this among brethren, and in churches. That it is recorded, it is probably public knowledge. Yet the Lord used each man to do his work. One went to his God-ordained *mission field* among the nations, and the other went to his *mission field* that was seen in his nephew John Mark. (2Ti.4.11 *Take Mark, and bring him with thee: for he is profitable to me for the ministry.*)

*Mark, and sailed* – ἐκπεύσαι

*unto εἰς Cyprus;*

40 *And Paul chose* – ἐπιλεξάμενος; 'picked up'

*Silas, and departed, being recommended* – παραδοθεὶς

*by ὑπο the brethren unto the grace of God.*

41 *And he*

Paul is the Lord's chosen vessel for taking the gospel to the Gentiles. Silas is accompanying him. Both men went together, but one is leading, the other is helping.

*went through Syria and Cilicia, confirming*

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This time the journey takes the land route north and then west through Turkey.

ἐπιστηρίζων; of ἐπιστηρίζω; ἐπί upon, to, for + στηρίζω stablish, establish, fix, strengthen; is used only in Acts. The first time is 14.32 *confirming*; then 15.32 *confirmed*; 15.41 *confirming*; 18.23 *strengthening*.

*the churches.*