

## The Acts of the Apostles

**[Wed. August 26, 2015] Acts Series, Acts 28.17-31 – Craig A. Thurman**

The book of Acts covers a period of 30 years, 20 of which Paul had been apostle to the Gentiles. We are now, in the history of Acts, at about the year A.D.62; eight years from the coming of the prophesied destruction of Jerusalem. It is recorded by some that Paul wrote his letter to the Roman saints about the year A.D.58. (cf. Albert Barnes' Notes chronology of Acts) In that letter he acknowledged at least five churches that were in Rome. (cf. Romans chapter 16)

In our last lesson Paul arrived to Italy. When ship made the port at Puteoli, Italy, the work of Christ had preceded Paul, because when he arrived he found brethren in the Lord there who had opportunity to minister to him in such a way that the Scriptures note that he *thanked God and took courage* (cheer). (28.15) It may have been that on account of their hospitality to Paul and Julius that decision was made to remain here for seven days. Doubtless, Julius saw in Paul more than just a man. He saw the Lord. Needless to say, Julius never had a prisoner as this man. During this seven day reprieve it seems that some of the brethren there went forward into Rome and brought word to the saints that Paul's coming was near. Therefore we read that they of Rome were able to come out to Paul as far as Appii Forum and the Three Taverns. (28.15) Once reaching Rome Julius delivers the prisoners over to the captain of the guard, but Paul was allowed to dwell by himself with a soldier that guarded him. This brings us up to day to enter into the closing part of our study and the final message in this Acts series.

Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς  
17 ¶ *And it came to pass, that after three days*

συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους  
*Paul called the chief of the Jews together:*

*called ... together, συγκαλέσασθαι, aor 1, infin, mid of συγκαλέω; σύν by, together, with + καλέω to call;*

συνελθόντων δὲ αὐτῶν  
*and when they were come together,*

*when ... were come together, συνελθόντων, gen, pl, masc, part, aor 2 of συνέρχομαι; συν together, with + ἔρχομαι to come; KJV Mt. 1.18 came*

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*together; Mk.14.53 with ... were assembled; Lk.23.55 which came with; Jn.18.20 resort; Acts 1.21 have companied with; Acts 9.39 went with; Acts 10.27 that were come together; Acts 11.12 go with; Acts 15.38 went with; cf. 25.17.*

ἔλεγεν πρὸς αὐτούς  
*he said unto them,*

*said, ἔλεγεν, 3<sup>rd</sup> ps, imperf, ind, act of λέγω to say; 66 times ἔλεγεν is used in the N.T.*

ποιήσας οὐδέν  
*Men and brethren, though I have committed nothing against the people,*  
before  
in the sight of

*though ... have committed, ποιήσας, nom, sing, masc, part, aor 1, act of ποιέω to do; is found 22 times in the N.T.*

*against, ἐναντίον, adverb (cf. ἔναντι); KJV, before, in the sight of; cf. ἐναντίος, KJV Acts 26.9; 27.4, contrary; Mk.15.39, over against.*

*or customs of our fathers,*

*customs, ἔθουσιν, dat, pl of ἔθος; a custom [a habit or arrangement of practice] Lk.1.9, manner (Acts 15.1); 7 times in Acts (6.14; 15.1; 16.21; 21.21; 25.16; 26.3; 28.17)*

Only other passage where ἔθουσιν is found:

*Ac 21:21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the **customs ἔθουσιν**; these refer to sacrifices and the feast days or festivals.*

Paul, taking the initiative, reaches out to his Jewish brethren and informs them of the events that have led to his being brought as a prisoner to Rome. Nothing that Paul did among the nations or in Jerusalem ever

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violated even the **customs** of the Fathers or the Jewish people *to this time*. He is not being crafty or deceitful when he states this to his brethren in the flesh who reside at Rome. It is necessary for us, in light of this consideration, to remember that the issue of the continuance of the law of Moses for Jewish believers had yet to be revealed to him and them by the Word of God. Yes, Acts chapter 15 settled the issue of the Law as a matter of righteousness for the Gentiles, there is no question. However, chapter 21 did not settle the matter of the law as it related to the nation of Israel. That chapter clearly tells us that the Law and those sacrifices and festivals were all still being practiced, and they believed it to be proper for them as believing Israelites. The abolishment of the Law in its entirety for all believers in Jesus Christ, both Jew and Gentile, is about to be revealed in clearest terms by the time that Paul's post-prisoner epistles are written. The writing of those epistles go beyond the scope of the history of the book of Acts. Those epistles are Galatians, Ephesians, Colossians, Philippians, and Hebrews; as well the personal epistles written to Timothy (2Timothy), and Philemon.

An early letter that might be offered as an objection to this understanding is 2Co.3.7. This is a particular reference to the 10 Commandments, Ex. 34.28. Second Corinthians is a letter to the Gentiles. The full issue for the Gentiles, as it is related to the Law of Moses, was completely settled in Acts 15. **Refer to our study @ Acts 21.1-26, pp. 817-823; 21.27-22.30, pp. 827-831, where we gave this greater consideration.** All of this is available in both audio and written media at [sermonaudio.com](http://sermonaudio.com); search Hidden Hills Sovereign Grace Baptist Church

ἐξ εἰς τὰς χεῖρας τῶν Ῥωμαίων  
*yet **was** I delivered prisoner from Jerusalem into the hands of the Romans.*

*was ... delivered, παρεδόθην, 1<sup>st</sup> ps, aor 1, ind, **pass** of παραδίδωμι; cf. vs. 16.*

Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς ἄνδρες ἀδελφοί Ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσιν τοῖς πατράοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων

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18 *Who, when they* *had examined me,*  
Festus, Agrippa and Bernice (his sister)  
with the chief captains, principal men  
of the city (25.23)

*when ... had examined, ἀνακρίναντές, nom, pl, masc, part, aor 1, act of ἀνακρίνω; ἀνά re-, again, above + κρίνω to judge, determine; KJV Acts 24.8; examine, search, discern, judge, question.*

ἐβούλοντο ἀπολῦσαι  
*would have let me go,*  
to free me.

*would, ἐβούλοντο, 3<sup>rd</sup> p pl, imperf of βούλομαι to will, purpose.*

*have let ... go, ἀπολῦσαι, aor 1, infin, act of ἀπολύω; to have sent forth.*

It was Agrippa to Festus that suggested that Paul might have been released had he not appealed to stand before Caesar's judgment seat. (Acts 26.32) But those without Christ are fickle being subject to the powers of darkness. On the one hand they could say that had Paul not appealed to Caesar we could have let him go, but moments earlier they would have desired to show the Jews a pleasure (25.9, 10), which would have subjected him to those *liers in wait to kill him.* (23.21) Rather, we know that all of this is being directed and overruled by the Lord.

διὰ θανάτου ἐν ἐμοί  
*because there was no cause of death in me.*  
case, fault, accusation

*was, ὑπάρχειν, pres infin of ὑπάρχω; cf. vs. 7 were.*

*cause, αἰτίαν, acc sing of αἰτία, is a cause (Mt.19.3), fault (Jn.18.38), case (Mt.19.10), accusation (Mt.27.37); crime (Acts 25.27), and is found nine times in the book of Acts (Acts 10.21; 13.28; 22.24; 23.28; 25.7, 18, 27; 28.18, 20).*

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οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν  
θανάτου ὑπάρχειν ἐν ἐμοί

19 *But when the Jews spake against it,*

*when ... spake against, ἀντιλεγόντων, gen, pl, masc, part, pres, act of ἀντιλέγω; ἀντί against, anti- + λέγω to say; ἀντιλέγω, is found ten times in the N.T.: Lk. 2.34, which shall be spoken against; 20.27, which deny; Jn. 19.12, speaketh against; Acts 13.45, spake against ... contradicting; 28.19 when ... spake against; 28.22, is spoken against; ro. 10.21, gainsaying; Tit.1.9, gainsayers; 2.9, answering again.*

When Paul was in Caesarea, remember that Felix had required his accusers to come to him. Those accusers did not come. And the Jewish leaders were complicit in setting up an ambush to kill Paul if Felix would only send him back to Jerusalem again.

ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα  
*I was constrained to appeal unto Caesar;*  
was compelled

*was constrained, ἠναγκάσθην, 1<sup>st</sup> ps, aor 1, ind, pass of ἀναγκάζω; KJV, Mt.14.22; Mk.6.45, constrained; Gal. 6.12, constrain; Lk. 14.23, compel; Acts 26.11, compelled; 2Co.12.11, have compelled; Acts 28.19; Gal.2.3, was constrained; Gal.2.14, compellest.*

*to appeal, ἐπικαλέσασθαι, aor 1, infin, mid of ἐπικαλέω; ἐπί upon + καλέω to call (four times in this chapter, 11, 12, 21, 25; then 26.32; 28.19); cf. vs. 25, for the only other place where ἐπικαλεσαμένου is used.*

Sometimes, perhaps better it would be to say most of the time, we do not know what we should do and simply respond to the moment because we are *constrained*. There was no clear revelation from the Lord that showed Paul how he was going to arrive to Rome. But the Lord had promised that he would. Therefore, through this and an infinitude of *little things*, that seem to be so insignificant, the will of the Lord was done. Paul had, what

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appeared to be, no other alternative but to say, 'I appeal to Caesar.' He didn't know what else to do, but what he did was right. What if he had said, yes, I will go to Jerusalem? Then, doubtless, the Lord would have worked all of those things out for His good and God's glory. *Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.* Why did Paul appeal to Caesar? Because it was the Lord working in Him to will to make that *appeal*. *Isa 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear ...*

ἔχων τι κατηγορῆσαι  
*not that I had ought to accuse my nation of.*  
possessed anything

*had*, ἔχων, nom, sing, masc, part, pres of ἔχω to have, hold;  
*accusers*, κατηγοροῖς; always translated *accusers*; from this word we have the English *category*. In Acts see 23.30, 35; 24.8; 25.16, 18; also cf. to the verb, κατηγορέω (Acts 24.2, 8, 13, 19; 25.5, 11, 16; 28.19.)

*to accuse*, κατηγορῆσαι, aor 1, infin, act of κατηγορέω.

How Paul loved his nation. He wasn't looking to bring the nation before the authorities of Rome. He was simply trying to maintain his ministry of preaching the death, burial, resurrection, ascension and coming of the Lord Jesus Christ.

ἀντιλεγόντων δὲ τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι

διὰ ταύτην οὖν αἰτίαν παρεκάλεσα ὑμᾶς  
*20 For this cause therefore have I called for you,*

*cause*, αἰτίαν, acc sing of αἰτία, **cf. vs. 18.**

*have I called for*, παρεκάλεσα, 3<sup>rd</sup> ps, aor 1, ind, act of παρακαλέω;  
*παρεκάλεσα*, KJV, Acts 28.20, *I have called for*; 1Co.16.12; 2Co.12.18, desired; 2Co.12.8; 1Ti.1.3, besought.

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*to see you, and to speak with you:*  
to speak to

*to see, ἰδεῖν, aor 2, infin of ὁράω.*

*to speak, προσλαλήσαι, aor 1, infin of προσλαλέω; Only other passage where προσλαλέω is found is, Acts 13.43 speaking.*

ἕνεκεν γὰρ  
*because that for the hope of Israel I am bound*  
for the sake of

ἄλυσιν  
*with this chain.*

I am compassed about

Paul's chain: Eph.6.20 *in bonds is the same Greek here; 2Ti.1.16*

*for, ἕνεκεν, adverb of ἕνεκα; KJV, for, for ... sake, cause; for causes, by reason of.*

*I am bound, περίκειμαι, 1<sup>st</sup> ps, pres, ind; περί concerning, + κειμαι to lay [a child, an axe, a baby, the dead]; set [a city, water pots, for the defense, a throne], appoint; περίκειμαι, KJV, Mk. 9.42; Lk. 17.2, hanged about, He. 5.2 is compassed with [infirmity]; 12.1 compassed about [with so great a cloud of witnesses].*

Remember this is the key to the offense of Israel to the gospel. That only those who believe that Jesus is the Christ, the Son of the living God is a proper expectation of the blessed and glorious resurrection to life coming. And as we would expect we find three times that this matter comes up by Paul in the book of Acts. Here in our present text, and:

Paul's original apprehension:

*Ac 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: **of the hope and resurrection of the dead I am called in question.***

When Paul stands before Festus and Agrippa:

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*Ac 26:6 And now I stand and am judged **for the hope** of the promise made of God unto our fathers ...*

The offense: they took great offense at being charged with shedding innocent blood, and that blood being the very Christ of God who came to them.

*Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ...*

*Ac 3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;  
15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

The first Sanhedrin Council:

*Ac 4:2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.*

The second Sanhedrin Council:

*Ac 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.*

Stephen's message:

*Ac 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers ...*

In the synagogue of Antioch, Pisidia,

*Acts 13.28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.*

*29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.*

*30 But God raised him from the dead:*



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διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι ἕνεκεν  
γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι

πρὸς αὐτὸν

21 *And they said unto him,*

*We neither received letters* ἀπὸ *out of* *Judaea concerning thee,* *from* *περὶ σοῦ*

*received, ἐδεξάμεθα, 1<sup>st</sup> p pl aor 1, ind of δέχομαι to receive.*

*letters, γράμματα, nom and acc pl of γράμμα; KJV, letters (2), learning (1), scriptures (1).*

*neither any of the brethren that came shewed or spake any* *πονηρόν περὶ* *harm of thee.*

*evil*

Or, hurt [to our nation; see below]

*that came, παραγενόμενος; nom sing, masc, part, aor 2 of παραγίνομαι; παρά beside, near + γίνομαι to be, to do, to come; this verb tense is used twelve times in the N.T. (Lk.14.21; Acts 5.21, 25 came; 9.26 when ... was come; 10.32 when ... cometh; 10.33 that ... art come; 11.23; 24.24 when... came; 18.27 when ... was come; 23.16 went; that came 28.21; He.9.11 being come; (12 times in the N.T.; 11 of which are by Luke.)*

*shewed, ἀπήγγειλεν, 3<sup>rd</sup> ps, aor 1, ind, act of ἀπαγγέλλω to show, bring, tell, declare.*

*spake, ἐλάλησέν, 3<sup>rd</sup> ps, aor 1, ind, act of λαλέω to speak.*

**Any harm, meaning that they had not heard anything whereby the nation of Israel had received injury through the things that Paul had said or done.**

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οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν

ἀξιοῦμεν δὲ                      παρὰ σοῦ ἀκοῦσαι                      ἃ                      φρονεῖς  
22 *But we desire                      to hear of thee                      what thou thinkest:*  
it is fit or meet                      about                      savorest

*we desire*, ἀξιοῦμεν, 1<sup>st</sup> p pl, pres, ind, act of ἀξιόω to deserve, esteem.

*to hear*, ἀκοῦσαι, aor, infin, act of ἀκούω; 17 times in the N.T. (to hear [16], should hear [1]).

*thinkest*, φρονεῖς, 2<sup>nd</sup> ps, pres, ind of φρονέω to savor, understand, mind, regard; is found three times in the N.T. and translated twice *thou savorest* (Mt.16.23; Mk. 8.33) and this once *thou think*;

περὶ  
*for as concerning this sect,*  
division or schism in Israel

αἰρέσεως; gen sing of αἵρεσις; always translated as *sect* or *heresy*;  
αἰρέσεως is used only 3 times, and always translated *sect*, in Acts: 15.5.  
24.5; 28.22.

ὅτι πανταχοῦ                      ἀντιλέγεται  
*we know that every where                      it is spoken against.*  
in all places [where this sect is]                      it is contradicted or gainsaid

*know*, γνωστὸν, nom, sing, neut of γνωστός; KJV, *acquaint, know, notable*; **cf. vs. 28**

*everywhere*, πανταχοῦ, adv of πᾶς, all; KJV, *everywhere (1), in all places (1)*.

*spoken against*, ἀντιλέγεται, 3<sup>rd</sup> ps, pres, ind, pass of ἀντιλέγω; ἀντι against, contrary + λέγω to say; KJV, *Lk.2.34, which shall be spoken against; 20.27, which deny; Jn.19.12, speaketh against; Acts 13.45, spake*

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*against; Acts 13.45, contradicting; vs. 19, when ... spake against; Ro.10.21, gainsaying; Tit. 1.9, gainsayers; Tit.2.9, answering again.*

ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστὸν ἐστὶν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται

23 ¶ *And when they had appointed*

*when ... had appointed, ταξάμενοι, nom, pl, masc, o part, aor 1, mid of τάσσω; KJV had appointed; set; Acts 13.48 ordained, Acts 15.2 determined; addicted.*

πρὸς αὐτὸν εἰς τὴν ξενίαν  
*him a day, there came many to him into his lodging;*

*lodging, ξενίαν, acc sing of ξενία; ; Phile. vs. 22 lodging*

ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ  
*to whom he expounded and testified the kingdom of God,*  
set forth thoroughly witnessed

*expounded, ἐξετίθετο, 3<sup>rd</sup> ps, imperf mid of ἐκτίθημι; ἐκ out, from, of + τίθημι to appoint, purpose, ordain, set, commit; ἐκτίθημι is found four times in the N.T., and only in Acts: 7.21, when ... was cast out; 11.4; 18.26; 28.23, expounded.*

πείθω περὶ ἀπὸ τε τοῦ νόμου Μωσέως  
*persuading them concerning Jesus, both out of the law of Moses,*  
from

*πείθων, nom sing masc, part, pres, act of πείθω; twice is found in the N.T. (Acts 19.8, and **persuading** the things concerning; Paul was doing the very same thing when he had gone into the synagogue in the city of Ephesus.)*

καὶ τῶν προφητῶν ἀπὸ πρωῆ ἕως ἑσπέρας  
*and out of the prophets, from morning till evening.*

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Ταζάμενοι δὲ αὐτῶ ἡμέραν ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν ἀπὸ πρῶτῃ ἕως ἑσπέρας

24 *And some believed the things which were spoken,*

*believed, ἐπέιθοντο, 3<sup>rd</sup> p pl, imperf, mid of πείθω; persuaded, confident, trusted, obeyed. πείθω is the root from which we have our English word faith. It matters not whether we say persuasion, faith, trust, obey. It is all the Lord that brings forth this in His own people, the elect.*

*were spoken, λεγομένοις, dat, pl, neut, part, pres, pass of λέγω; is found in Acts 8.6, which ... spake; Acts 13.45; 27.11; 28.24, which were spoken; He. 8.1 things ... spoken.*

The only way that we can know when anyone has received life from above, has been born again. Faith is the evidence of the work of the Holy Spirit in them. No man is persuaded by any means to the truth concerning Christ without the Holy Spirit's work.

John Owen, *The Works of John Owen*, vol. 3, p. 315,  
‘[A] work of the Holy Spirit we must, therefore, inquire after as whereby the mind is effectually renewed, the heart changed, the affections sanctified, all actually and effectually, or no deliverance will be wrought, obtained, or ensue, out of the estate described; for notwithstanding the utmost improvement of our minds and reasons that can be imagined, and the most eminent proposal of the truths of the gospel, accompanied with the most powerful enforcements of duty and obedience that the nature of the things themselves will afford, yet the mind of man in the state of nature, without a supernatural elevation by grace, is not able so to apprehend them as that its apprehension should be spiritual, saving, or proper unto the things apprehended. And notwithstanding the perception which the mind may attain unto in the truth of gospel proposals, and the conviction it may have of the necessity of obedience, yet is not the will able to apply itself unto any spiritual act thereof, without an ability wrought immediately in it by the power of the Spirit of God; or

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rather, unless the Spirit of God by his grace do effect the act of willing in it.'

*and some believed not.*

*believed not, ἠπίστουν, 3<sup>rd</sup> p pl, imperf of ἀπιστέω; KJV, believed not, did not believe.*

The truth is some, few will believe, and some, most will not. What about those who do not believe?

*Joh 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.*

*Joh 12:39 Therefore they could not believe, because that Esaias said again,*

*40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

*Joh 6:40 And this is the will (not the wish, the hope, the pleading) of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

Peter calls this the grace of life:

*1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the **grace of life**; that your prayers be not hindered.*

Concerning the Jews' unbelief. They couldn't understand the O.T. Scriptures except the Lord removed the vail upon their hearts.

*2Co.3.14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

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15 *But even unto this day, when Moses is read, the veil is upon their heart.*

16 *Nevertheless **when it shall turn to the Lord**, the veil shall be taken away.*

We should be clear. It is not that the Lord's leaves men as they are that condemns them. All men are condemned for their sin already. Should the Lord do nothing men what they are due. God cannot be blamed for leaving men to receive what they deserve for their sin. It is grace that makes it otherwise. It is because of His grace, not obligation, that we are saved from this awful state and restored to a perfect standing in Christ before God.

καὶ οἱ μὲν ἐπεΐθοντο τοῖς λεγομένοις οἱ δὲ ἠπίστουν

25 *And when they agreed not among themselves,  
And being they had disagreement to one another*

*agreed not*, ἀσύμφωνοι, nom, pl, masc of ἀσύμφωνος; ἄ negative particle + σύν by, together, with + φωνή voice; see also, , συμφωνέω, KJV, *shall agree, agree together.*

*they departed,  
were released*

*departed*, ἀπελύοντο, 3<sup>rd</sup> p pl, imperf, pass of ἀπολύω, sent away, released, let go.

*after* ῥῆμα ἐν *that Paul had spoken one word,*  
*when or as* meaning, a summation of a statement or saying

*after that ... had spoken*, εἰπόντος, gen, sing, masc, aor 2, part, act of ἔπω; is found five times in the N.T. (*Mk.1.42, And **as soon as he had spoken**; Jn.18.22, And **when he had thus spoken**; Acts 26.30, And **when he had thus spoken**; Acts 28.25, **after that Paul had spoken one word**; Acts 28.29, And **when he had said these words**);*



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*eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

*16 But blessed are your eyes, for they see: and your ears, for they hear.*

*17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them;*

We should note that there is also a distinction made between the servants of God who lived in different times. Some truths were not revealed to our forbears, not because they were in unbelief, but because it wasn't given to them to understand them.

*1Pe.1.10 ¶ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:*

*11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

*12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

The blessing for *hearing, seeing,* and understanding is closed to those who are not of the faith, but in the past it was also true that the LORD had not chosen to reveal particular truths.

*Da 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

What is it that Daniel could have done to shut up the words and to seal this book? Perhaps he is not to apply himself to trying to discern those details. Otherwise I do not know what it can mean. In other words he might be encouraged not to spend his efforts trying to understand those things that were written within. But the Lord, too, closed up those words and sealed that book until a specific time:



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*Da 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.*

*and to hear those things which ye hear, and have not heard them. (And then immediately our Lord begins to tell the parable of the Sower.)*

Our Lord spoke in parables because the general audience couldn't understand the message anyway, and especially because the time had come to manifest to His disciples things that had been kept closed since the foundation of the world.

*Mt 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; **I will utter things which have been kept secret from the foundation of the world.***

Paul spoke with greatest clarity of the kingdom of God, and of the Lord Jesus Christ from the prophets all that day and most still did not understand his reasoning. Understanding is a spiritual gift.

John Owen, *The Works of John Owen*, vol. 3, p. 331, 332, 'He is said to give us an understanding: 1John v.20, "The Son of God is come, and hath given us an understanding, that we may know him that is true;" which he doth by his Spirit. Man by sin is become like the beasts that perish, which have no understanding," Ps. xlix.12, 20. Men have not lost their natural intellectual faculty or reason absolutely. It is continued unto them, with the free though impaired use of it, in things natural and civil. And it hath an advance in sin; men are "wise to do evil:" Jer. iv. 22; for naturally, "there is none that understandeth, there is none that seeketh after God," Rom. iii.11. It is corrupted not so much in the root and principle of its actings, as with respect unto their proper object, term, and end. Wherefore, although this giving of an understanding be not the creating in us anew of that natural faculty, yet it is that gracious work in it without which that faculty in us, as depraved, will no more enable us to know God savingly than if we have none at all. The grace, therefore, here asserted in the giving of an understanding is the causing of our

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natural understandings to understand savingly. This David prays for: Ps. cxix.34, "Give me understanding, and I shall keep thy law." The whole work is expressed by the apostle, Eph. i.17, 18, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being opened (KJV, *enlightened*, cf. Ge.3.5, when they were closed; added); that ye may know what is the hope of his calling," etc. ... "The eyes of your understanding being opened." There is an eye in the understanding of man,—that is, the natural power and ability that is in it to discern spiritual things. But this eye is sometimes said to be "blind," sometimes to be "darkness," sometimes to be "shut" or "closed;" and nothing but the impotency of our minds to know God savingly, or discern things spiritually when proposed unto us, can be intended thereby. It is the work of the Spirit of grace to open this eye, Luke iv.18; Acts xxvi.18; and this is by the powerful, effectual removal of that depravation of our minds, with all its effects, which we before described. And how are we made partakers thereof? It is of the gift of God, freely and effectually working it ...'

λέγον Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἶπε, Ἀκοῆ ἀκούσετε καὶ οὐ μὴ  
συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε

(continuing on with the text from Mt. 13.15)

27 *For the heart of this people is waxed gross,*  
fat

*is waxed gross, ἐπαχύνθη, 3<sup>rd</sup> ps, aor 1, ind, pass of παχύνω; only other  
place, Mt. 13.15.*

**LXX**, 1Ki.12.10, *thicker* (little finger); Ps. 144.14 *fat* (oxen); Ez.34.3 *fat*  
(animals for sacrifices)

*and their ears are dull of hearing,*  
heavy

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*dull*, βαρέως, adverb of βάρος; KJV translates βάρος as , *burdened, weight, burdensome*; the adverb , βαρέως is only used in Mt.13.15.

*hearing*, ἤκουσαν, 3<sup>rd</sup> p pl, aor 1, ind, act; very often the aorist indicative act is translated into the simple present tense verb.

*and their eyes have they closed;*

*have ... closed*, ἐκάμυσαν, 3<sup>rd</sup> p pl, aor 1, ind of καμύω; again, only found in Mt. 13.15; **LXX, Is. 6.10, closed; 29.10, close; 33.15, shutteth.**

This is all that the natural man can do and will do unless the Lord makes a change within. Their hearts are fat so that senses are shut away from the truth of the Word of God. They willfully close their eyes and their ears. This is Israel, and this is all men without Christ. For if this was not so, if it were otherwise the Lord would heal them. Why? Because by the manifestation of hearing they show that they have received life from above (Jn.3.3, 7; 1Pe. 1.3, 23), and in living they shall be able to apply the Word of God to their lives as a balm which is a remedy for our present experience in this body of sin.

Balm is a healing ointment:

*Jer 8:22 Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?*

*lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*

We make no appeal to the undone nature of man to respond to the things of God. We have no prayer that should be prayed. There are no acts that men can do. God must bring, through His own power, those whom He wills, to life or else they shall continue in unbelief.

ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσωμαι αὐτούς

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28 *Be it known therefore unto you,*  
(cf. vs. 22, γνωστόν)

*that the salvation of God is sent unto the Gentiles, and that they will hear it.*

*is sent*, ἀπεστάλη, 3<sup>rd</sup> ps, aor 1, ind, pass ἀποστέλλω; is found three times in the N.T. (Lk. 1.26, *was sent*; Acts 13.26, *sent*; 28.28, *is sent*).

*will hear*, ἀκούσονται, 3<sup>rd</sup> p pl, fut, mid of ἀκούω. This is stated as a matter of fact. The gentiles had been hearing of the Lord's salvation, and that they would continue to hear it for some time to come.

Acts 13.46, 47.

Paul informs his Jewish, unbelieving brethren that the salvation of the Lord has gone forth to the nations. It was in the beginning of the book of Acts that a good number of them had come to faith in Christ (Acts 2.41; 4.32), and the numbers continued to increase for some time. (21.20) But as the gospel went into the nations it appears that fewer of them began to respond in a positive way at the hearing the gospel of Christ. (28.24) This small cluster of believing Jews are referred to as the remnant in the book of Romans. (Ro.11.5) This sets before us the truth that the nation, as a whole, has been temporarily rejected. When once this work of God was restricted to the nation, now it has moved beyond the people of Israel and into all of the nations of the earth until the fulness of the Gentiles come into the New Covenant. Then the Lord shall turn to Israel and Israel shall be saved as a nation (Ro.11.25-27; Ez. 20.35; 36.26-28; Re.12.6)

γνωστόν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ θεοῦ  
αὐτοῖ καὶ ἀκούσονται

29 *And when he had said these words, the Jews departed,*

*departed*, ἀπῆλθον, aor. 2 ind of ἀπέρχομαι; went forth;

ἔχοντες συζήτησιν ἐν  
*and had great reasoning among themselves.*  
questioning, disputing, enquiring

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συζητήσεως gen sing of συζητήσις; Acts 15.2, 7 *disputing*; Acts 28.29 *reasoning ... themselves*. The verb, συζητέω, is translated with English words such as, *question, reasoning, enquire, and dispute*.

καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν

30 ¶ And Paul dwelt two whole years in his own hired house,

*dwelt*, ἔμεινεν, 3<sup>rd</sup> ps, aor 1, ind of μένω

*hired house*, μισθώματι, dat sing of μίσθωμα; see also μισθός, there is the hired servant; the hireling; hiring.

*and received*

*received*, ἀπεδέχετο, 3<sup>rd</sup> ps, imperf of ἀποδέχομαι; ἀπό forth, from, since + δέχομαι to receive, take, accept; This word is only used by Luke. Once in the gospel at Lk.8.40; then Acts 2.41; 15.4; 18.27; 24.3 *accept*; 28.30; otherwise always translated with the English word *receive*.

εἰσπορευομένους πρὸς αὐτόν  
*all that came in unto him,*

Whether Jew or Gentile came, he received them.

Luke ends this historical account of the account of the apostolic period on the note that Paul would likely be released from this present imprisonment. It appears that he was. (cf. Phl. 1.27, ... *that whether I come to see you ...*; 2.24, *But I trust in the Lord that I also myself shall come shortly*; Phile 22, ... *for I trust that through your prayers that I shall be given unto you*.) It was during his final imprisonment that he wrote 1 & 2 Timothy. Here he has no hopes of release, but rather of receiving capital punishment. (2Ti.4.6 ... *the time of my departure is at hand*.)

ἔμεινεν δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν

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κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ  
31 *Preaching the kingdom of God, and teaching those things which concern*

τοῦ κυρίου Ἰησοῦ Χριστοῦ  
*the Lord Jesus Christ,*

The message to both Jew and Gentiles is the same message. Notice this is the same message spoken to his Jewish brethren in-the-flesh in verse 23. The only distinctions that might be made in either case, is if there is some familiarity with some concepts of Scripture. In the case of the Jews, they would have some familiarity with the Old Covenant and terms related to that. But the truths and the message was identical for all men.

μετὰ πάσης παρρησίας, ἀκωλύτως  
*with all confidence, no man forbidding him.*  
without hindrance (Green's IGNT)

confidence, παρρησίας, KJV, *openness* (nothing to hide), *freely* (nothing to constrain), *boldly* (nothing to fear), *confidently* (nothing to be ashamed of).

*no man forbidding him, ἀκωλύτως*, adverb ἄ negative particle + κωλύω  
KJV, Mt.19.14, *forbid*; Lk.11.52, *hinder*; Acts 11.17, *withstand*; Acts 27.43, *kept*; Ro.1.13, *was let*; He.7.23, *were not suffered*; only place found in the N.T.;

κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ  
Χριστοῦ, μετὰ πάσης παρρησίας, ἀκωλύτως

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What great topics were discussed as we studied verse by verse through the book of Acts? This study began on January 8, 2014. What are the things that we learned?

**The gospels being the pre-resurrection account of Jesus Christ with His people, Acts is the post-resurrection account of Jesus Christ with His people**

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Peter's ministry, first half of Acts; Paul's, last half Paul  
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Example of rebaptism, 19.1, (2021, concluded that there was no rebaptism, See Acts 19 study.)  
Paul taken prisoner, 20.16  
The issue of the law regarding the Israelites is not settled, 21.20-22  
Paul's 4<sup>th</sup> missionary journey, but possibly not his last, to Rome as prisoner, 27.1

This concludes a series of 48 messages preached through the book of Acts. (January 8, 2014 - August 26, 2015, a period of 19 months.) All of these are

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available at [sermonaudio.com](http://sermonaudio.com) in both audio and .pdf formats. Search Hidden Hills Sovereign Grace Baptist Church. My hope is that the Lord might use this to help the saints of God to grow more in grace and knowledge of our Lord Jesus Christ.

– In Him because of grace,  
Craig A. Thurman