THE ACTS OF THE APOSTLES.
THE STRUCTURE OF THE BOOK AS A WHOLE.

1. 1-3. INTRODUCTION.


3. 2, 14-8, 1. THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM AND IN THE LAND.

4. 8, 1-11, 30. PETER'S MINISTRY (WITH OTHERS) IN THE LAND OF ISRAEL.

5. 12, 1-23. JERUSALEM. PETER'S IMPRISONMENT. SUBSEQUENT ABODE (CAESAREA) AND CLOSE OF MINISTRY.

6. 13, 1-16, 28. THE MINISTRY OF PAUL (WITH OTHERS) TO THE DISPERSION. APART FROM JERUSALEM AND THE TWELVE.

7. 15, 1-19, 20. PAUL'S MINISTRY IN ASSOCIATION WITH THE TWELVE.

8. 19, 21-28, 29. EPHESEUS AND JERUSALEM. PAUL'S ARREST AND IMPRISONMENT. SUBSEQUENT ABODE (ROME) AND CLOSE OF MINISTRY.

9. 26, 29, 31. CONCLUSION.

For the Chronology of the Acts, see Ap. 100.
For the Dispensational place of the Acts, see Ap. 181.
For words used only by Luke, see some 400 recorded in the Notes as occurring only in Acts, and some 60 which occur both in his Gospel and in Acts. Many are terms employed in medical works.

The writer is, without doubt, Luke. The book has the same introductory address as his Gospel (cp. 1, 1 with Luke 1, 3), and takes up the history where the third Gospel leaves it, giving in greater detail the account of the Ascension, with which that Gospel closes.

It is an expansion, in part at least, of Mark 16, 9, and records the fulfilment of the Lord's promise to send the Holy Spirit (Luke 24, 49), as well as the answer to His prayer on the cross (Luke 23, 41), a prayer which secured to the guilty nation a further respite from the doom He had pronounced (Luke 13, 34).

Throughout the book the millennium kingdom is in view (2, 17-20; 3, 19-21; 8, 12; 14, 22; 20, 25; 28, 23, 31), the question of the Apostles (1, 6) rules the character of the Acts.

The action has Jerusalem as its centre. The Mosaic Law is observed. Peter and the other Apostles are found continually in the Temple. Paul goes first to the Synagogue, because "it was necessary that the word of God should first have been spoken to you" (13, 46). He keeps the feasts (18, 21; 20, 16). He has vows (18, 18; 21, 23, 26) and walks orderly, keeping the Law (21, 24). The Gentiles take the second place (26, 22, 23), coming in after the Jew, but no longer as proselytes (10, 44; cp. 11, 5).

Wherever the name "Christ" is used without a qualifying word, "Jesus", or "Lord", it has the definite article, the Christ, i.e. the Messiah.

The book naturally divides into two parts which are relative, mainly (1) to the ministry of Peter, John, Stephen, Philip, &c., to the People in the Land, and (2) to the ministry of Paul, Barnabas, Silas, &c., to the Dispersion outside the Land. Fuller details will be found in Ap. 181.

Eighteen speeches or addresses are recorded:

Seven by Peter:
1. To the assembled believers, 1, 16-22.
2. On the day of Pentecost, 2, 14-40.
5. 5, 29-32.
6. In the house of Cornelius, 10, 28-43.
7. In the council at Jerusalem, 15, 7-11.


One by Stephen: Before the Sanhedrin, 7, 2-83.

Seven by Paul:
1. In the Synagogue at Antioch, 13, 16-41.
2. At Lystra, 14, 15-17.
4. At Miletus, 20, 18-32.
5. On the stairs before the castle, 22, 1-21.

And those of Gamaliel, 5, 35-39, and Tertullus, 24, 2-8.

Luke nowhere names himself, but what are called the "we" sections (16, 10-17; 20, 6-15; 21, 1-18; 27, 1-28, 14) indicate where he was in the company of the Apostle. Cp. also Philim., 2, Tit. 4, 11.

There is a noteworthy correspondence, or parallelism, between the miracles wrought through Peter and those wrought through Paul. Cp. 3, 2-8 with 14, 4-10; 5, 15, 14, 18 with 10, 11, 12; 9, 36-43 with 20, 8-12.
THE ACTS OF THE APOSTLES.

1 1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen: 3 To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and of the things pertaining to the kingdom of God: 4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. 5 For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of Him, saying, "0 Lord, wilt Thou at this time restore again 6 the kingdom to Israel?" 7 And He said unto them, "It is not for you to know the times or the seasons, which the Father hath put in His own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses in Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." 9 And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. 10 And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel; 11 1, 11 former. Lit. first. This links the Acts with Luke's Gospel, see p. 1575.

A

B C A a

b

2 2 taken up = received up. Cp. Mark 16. 19.
after that He . . . had = having.
given commandments unto = commanded.
to the apostles. See Ap. 189.
had chosen = chose out (Luke 6. 13).
3 also. Read after "Himself".
shewed = presented.
after His passion = after (Gr. meta. Ap. 104. xi. 2)
that He suffered.
forty days = during (Gr. dia. Ap. 104. v. 1) forty days.
The only reference to the period between the Resurrection
and the Ascension.
pertaining to = concerning. Gr. peri, as in v. 1.
the kingdom of God. Ap. 112. 2 and 114.


C A a | 1. 4. Assembled.
    b | 1. 4. Command, Wait.
    a | 1. 4. Come together.
    b | 1. 7. Promise given.
    A | c | 12. 13. Return.
    d | 21. 3. Promise fulfilled.
    E | 2. 4. 13. The Descent of the Spirit.

4 being assembled together with. Gr. sunlēgōmenai.

wait for. Gr. perimēnon. Only here. promise of the Father.
have heard = heard.
5 For John truly = Because John indeed
multiple times hence = after (Gr. meta. Ap. 104. xi. 2) these many days.
will Thou = the H. Oa. Ap. 98. VI. I. E. 2. K.
the Messiahian kingdom, which the prophets spoke of, and all Israelites were looking for. Cp. Luke 1. 32, 33; and see Ap. 112 and 114.
know. Gr. ginōskō. Ap. 192. II. the times, &c. = the great time, &c. A Hebraism, pl. of majesty. Fig. Hetero-stasis.
8 restored again = establish or set up. Gr. apokathistēma. First occ. Matt. 12. 13. the kingdom: i.e. the Messiahian kingdom, which the prophets spoke of, and all Israelites were looking for. Cp. Luke 1. 32, 33; and see Ap. 112 and 114.
unto = as far as. Gr. ἀχρόν.
unto = lifted up.
receiued.
10 looked steadfastly = were gazing earnestly. Ap. 183. I. 6.
4. Among these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 And he purchased a field with the silver piece, and fell headlong, and burst asunder, and all his bowels gushed out. 17 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Akeldama, that is, Field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism unto that same day, whatsoever time he spent with us,


12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was numbered with us, and had departed, that he might take another place.
22 Beginning at the "baptism of John, 23 until that same day that He was taken up from us, must one be ordained to be a witness 24 with us of His resurrection." 25 And they appointed two, Joseph called "Barsabas, who was surnamed Justus, and Matthias. 26 And they prayed, and said, "Thou, *Lord, 27 Which knowest the hearts of all men, *shew from among these two Thou hast chosen. 28 Then he may take part of this ministry and apostleship, from which Judas by transgression fell, 29 that he might go to "his own place." 30 And they gave forth their *lots; and the "lot fell upon Matthias; and he was numbered with the eleven *apostles.

B

2 And "when the day of "Pentecost was 3 fully come, they were all "with one accord in one place. 2 And 4 suddenly there came a "sound "from heaven as of a "rushing mighty wind, and it filled all the house where they were sitting. 3 And there "appeared unto them "covenanted tongues like as of fire, and it sat 5 upon each of them.

4 And they were all filled with the Holy Ghost, and began to "speak with other tongues, 6 as the Spirit 'gave them utterance. 5 And there were "dwelling at Jerusalem 6 devout men, "out of every "nation 7 under heaven. 6 Now 8 when this was noised abroad, the multitude came together, and were "confounded, because that 9 every man heard them speak in their own "language. 7 And they were all "amazed and marvelled, saying one to another, "Behold, are not all these which apparent Galileans? 8 And how hear we "every man in our own 9 tongue, wherein we were born? 9 10 Parthians, and Medes, and Elamites, and the 11 dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, 12 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, 13 and strangers of Rome, Jews and 14 proselytes. 15 Cretes and Arabians, we do hear them upon. 16 Gr. 

THE ACTS.


wind = blast. Gr. pneuō, from pneō, to breathe, or blow, or pronounce. Only here and 17. 25. In the Sept. twenty-one times, of which fifteen are the rendering of the Heb. n'shānāh. Ap. 16. 3 appeared unto = were seen by. Gr. horāb. Ap. 135. I. 8. cloven tongues = tongues distributing, or parting themselves.
"They expected these wonderful works of God."
12 And they were all struck with amazement, and were in doubt, saying one to another, "What meaneth this?"
13 Others mocking said, "These men are full of new wine."

14 But Peter, standing up among the twelve, lifted up his voice, and said unto them, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words:
15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day."

16 But this is that which was spoken by the prophet Joel:
17 And it shall come to pass "in the last days," saith God, "I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
18 And on My servants and on My handmaids I will pour out the Holy Spirit; and they shall prophesy:
19 And I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the LORD come:
21 And it shall come to pass, that whosoever shall call on the name of the LORD shall be saved."

22 Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by the hand of Jesus of Nazareth; 23 him delivering up, having known him, ye have crucified and slain: 24 whom God hath raised up, having having wonderful works = great things. Gr. megaleios. Only here and Luke 1:49. God. Ap. 98, I. 1. 1. 12 were in doubt = were perplexed. Occ. here; 5. 24; 10. 17. Luke 9. 7; 24. 4. one to another. Gr. allos (Ap. 124. 1) pros (Ap. 104. xv. 3) allos. What meaneth this? = What does this imply? Gr. thelō. (Ap. 102. 1.) mocking. Gr. chleuazō. Only here and 17. 32. The texts read diachleuazō. These men = They. are full = have been filled. Gr. mētōo. Only here. New wine. Gr. gleukos. Only here. This word and mētōo are frequent in medical works.

14—8. 1. (D. p. 1575). THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM. (Repeated Alternation.)

14—47 (C1, above). AMONG THE BRETHREN. (Division.)

14—47 (E1, above). PETER'S ADDRESS. (Repeated Alternation.)

15 suppose. Gr. hēmōn. See v. e.
16 is used of Spoke. Gr. ephthegomai, as in v. 4. This was an utterance in the power of the Holy Spirit.
17 unto = to.
18 men, &c. Lit. men, Jews, and dwellers at Jerusalem. See note on l. 11. The ministry of Peter was to the Circumcision. Cp. Matt. 15. 24, known. See note on l. 19.

1579

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E. W. Bullinger
THE ACTS.

loosed the pains of death: because it was not possible that He should be holden of it.

25 For David speaketh concerning Him, ‘I foresaw the Lord always before my face, for He is at my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance.'

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him that of his fruit the Messiah should spring, he saw this before, speaking of the resurrection of Christ, that His soul was not left in hell, neither His flesh saw corruption.

32 This Jesus hath b 11 God raised up, of which we all are witnesses.

33 Therefore being by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, ‘The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy enemies Thy footstool.’

35 Therefore let all the house of Israel know assuredly, that 11 God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, ‘Men and brethren, what shall we do?’

38 Then Peter said, ‘Repent, and be baptized every one of you in the name of Jesus Christ to the forgiveness of your sins; and ye shall receive the gift of the Holy Ghost:

pains = birth-pangs. Gr. ὁδίν. Only here; Matt. 24. 38. Mark 13. 31. 1 Thess. 5. 5. Used in the Sept. in Ps. 110. 1, where the A.V. reads “norrows.”

holden. Same word as “retain,” in John 20. 12.

foresee = saw before (me). Only here and 21. 29. Gr. προορίσατο.


always = through (Ap. 104. v. 1) every (event), before my face. Lit. in the eyes of (Gr. εἰδέσκων) me. on. Ap. 104. vii.

that = in order that. Gr. ἢμα.


Therefore = On account of (Ap. 104. v. 2) this was glad = rejoiced exceeding. See Matt. 5. 12. 1 Pet. 1. 5; 7. 13.

also my flesh = my flesh also.


leaves = forsake, or abandon. Gr. ἐκκαταλείψει. Occ. nine times. Always transl. “forsake,” except here and Rom. 9. 27.


hell. Ap. 131. II.

neither. Gr. οὐδε.

suffer = give.

One. Holy One. Gr. ὑιός. Here; 13. 21. 32. 1 Tim. 2. 5. Tit. 1. 4. Heb. 7. 25. Rev. 15. 4; 18. 8. Over thirty times in Sept., of which twenty-five are in Psalms.

Mostly as rendering of Heb. ἢτ ἀδ = grace, or favour. See Deut. 33. 8. Psa. 16. 10; 52. 9.


corruption. Gr. διαπλάθρο. Only here; v. 31; 13. 34–37.


29 Men, &c. See note on I. 11.

let me = I may.

freely = with (Ap. 104. xi. 1) frankness.


patriarch. Occ. here, 7. 8. 3. and Heb. 7. 4. Applied to Abraham and the sons of Jacob, as founders of the nation, and to David, as founder of the monarchy.

septulchre = tomb, as in Mark 5. 5. Gr. μνήμα. Cp. Luke 23. 53. The more usual word is μνήμειον, as in 13. 29.


had sworn = swore. See 2 Sam. 7.


32 hath. Omit. whereof = of which.

all. Gr. πάντα = all. Gr. ἐπληρώθη. See note on John 12. 32.

33 being = did see. see note on John 12. 32.

34 not ascended = went not up.

35 Thy footstool = the footstool of Thy feet. Granted from Ps. 110. 1.

1860

E. W. Bullinger
41 Then they that "gladly" received his 22 word were "baptized:

J 42 And the same day there were added unto them about three thousand souls.

He 43 24 And fear came upon every soul:

f 44 42 And many 19 wonders and 19 signs were done 18 by the 37 apostles. 45 42 And all that 4 believed were 4 together, and had all things common;

46 And sold their possessions 44 and goods, 44 and parted them 4 to all men, as 4 every man had need.

h 47 And the Lord added to the church daily such as should be saved.

D 5 2 Now Peter and John 3 went up together into the temple at the hour of prayer, being 3 the ninth hour.

m 2 A certain man lame from his mother's womb was carried, whom they 3 laid


3. 1-4. 22 (D), p. 1579. AMONG THE PEOPLE. (Introversion and Alternation.)

3. 1-11 (K, above). MIRACLE. PERFORMED. (Introversion.)

daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.
4 And Peter, fastening his eyes upon him with John, said, Look on us.
5 And he gave heed unto them, expecting to receive something of them.
6 Then Peter said, Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk.
7 And he took him by the right hand, and lifted up stood, and walked, and leaping, and praising God.
8 And all the people saw him walking and praising God.

11 And as the same man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto them, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom he raised up, and of whom this Holy One and the Just, and of whom this man was made whole by the name of Jesus, have received alms.

14 But Peter denied the Holy One and the Just, and denied a murderer to be granted unto you;

15 This miracle was significant of Israel's restoration.
15 And killed the *Prince of *life,
Whom *God hath *raised *from the dead;
whereof are *witnesses.

16 And *His *name through *faith in *His *name hath made *this man strong, whom ye *see and *know; yea, the *faith which is *by Him hath given him this *perfect soundness *in the presence of you all.

17 And now, brethren, I *wot that *through ignorance ye did it, as *did also your rulers.
18 But those things, which *God *before had spoken by the mouth of all His prophets, that *Christ should suffer, He *hath so fulfilled.

19 Repent ye therefore, and *be converted, *that your *sins may be *blotted out, *when *the times of *restoring *shall come *from the presence of *the LORD;
20 And *He shall send *Jesus Christ, Which *before was preached *unto you:

21 Whom *the heavens must receive *until the *times of *restitution of all things, which *God *hath spoken *by the mouth of all His holy prophets *since the world began.

22 For *Moses truly said unto the fathers, *A Prophet shall the *Lord your *God *raise up *unto you of your brethren, *like unto me; *Him shall ye hear *in all things whatsoever *He shall say *unto you:

23 And it shall come to pass, *that every *soul, *which will *not hear that *Prophet, *shall be *destroyed *from among *the *people.*

24 Yea, and all the prophets *from *Samuel and *those that follow after, as many as have *spoken, *have likewise foretold of these days.

25 *Of *them are *the *children of the prophets, and *of *the *covenant which *God *made *with *our fathers, saying *unto Abraham, *And *in *thy *seed shall all the *kinds of the *earth be *blessed.*

26 Unto you first *God, having *raised up *His *Son *Jesus, *sent Him to bless you, *in turning away every one of you *from *his *iniquities.*

27 *Prince. Gr. archōs = leader; one who stands at the head or beginning (arche) of a list, or rank. Here, 5, 31. Heb. 2, 10; 12, 2. life. Gr. zōē. Ap. 170, 1.
30 made ... strong. See v. 7.
34 in the presence of. Lit. over against. Gr. apenanti. Here, 17, 7. Matt. 21, 2; 27, 26. 41. Rom. 3, 16.

3. 17-26 (O2, p. 1592). APPLICATION.
(Alternation.)

17 *wot = know, as in v. 16.
22 *unto = against. Gr. eph. Ap. 98, VI, i, b, 1, a, b.
25 *covenant = choose or appoint before, as in 22, 11; 23, 8.
26 rest = re-establishment from a state of ruin. Only here. Ap. 151, II, a, i, 1.
29 *as = speak, as in v. 21. (See Ap. 104, x, 4.)
34 *unto = against. Gr. eph. Ap. 98, VI, i, b, 1, a, b.
37 *people. See note on Matt. 8, 4.
39 *unto = against. Gr. apo. Ap. 98, VI, i, b, 1, a, b.
40 *as = speak, as in v. 21. (See Ap. 104, x, 4.)
43 *as = speak, as in v. 21. (See Ap. 104, x, 4.)
47 *as = speak, as in v. 21. (See Ap. 104, x, 4.)
48 *to = against. Gr. eph. Ap. 98, VI, i, b, 1, a, b.
49 *as = speak, as in v. 21. (See Ap. 104, x, 4.)
4. 1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

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

3 And they laid hands on them, and put them in hold unto the next day; for it was now night. And it came to pass in the morrow, that there appeared unto them the rulers of the people, and the elders, and the scribes, and the chief priests, Sadducees, came upon them.

4 And they laid hands on them, and put them in hold unto the next day; for it was now night. And it came to pass in the morrow, that there appeared unto them the rulers of the people, and the elders, and the scribes, and the chief priests, Sadducees, came upon them.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?—:

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If ye therefore were made whole, what means this man raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, Which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

9 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

10 And beholding the man which was healed standing among them, they could say nothing against it.


good deed = benefit. Gr. euergésia. Only here and 1 Tim. 6. 2.


what means = whom. If = this one.

10 known. See note on 1. 18.

unto = to. the name. See 2. 28.


of Nazareth = the Nazarene.

of Nazareth = the Nazarene.

11 the name, &c. A reference to Ps. 119. 98.

of Nazareth = the Nazarene.


12 Neither is there, &c. = And there is not (Ap. 105. I. in any (Gr. oudeis). A double negative, for emphasis.


there is none = neither is there. Gr. oude.


whereby = in (Ap. 104. viii) which.

be saved. Gr. sōzō, as in v. 9.


2 Cor. 11. 10.

took knowledge = recognized.


ignorant = obscure. Gr. idōtēs. Lit. private, i.e.


2 Cor. 11. 10.

took knowledge = recognized.

13 Now when they saw = And beholding, Gr. theōrēō. Same word as "freely", in 2. 29.


(G. oudeis) to say against it (Gr. antepō. Only here and Luke 21. 18).
4. 15. THE ACTS.

aside out of the council, they "confessed among themselves,
16 saying, "What shall we do to these men? for that indeed a "notable miracle hath "been done "by them is manifest to all them that dwell in Jerusalem; and we "cannot deny it. 17 But "that it "spread no further "among the people, let us "straitly "threaten them, that they "speak henceforth to no "man "in this "name." 18 And they called them, and commanded them "not to "speak "at all "nor "teach "in the 10 name of 13 Jesus.

3 But Peter and John "answered and said "unto them, "Whether it be right in the sight of 10 God to hearken unto you "more than unto 10 God, "judge ye. 20 For 18 cannot "but "speak the things which we "have seen and heard." 21 "So when they had further threatened them, they "let them go, finding "nothing how they might punish them, "because of the 1 people: 22 For the man was above forty years old, 23 And "being 21 let go, they went "to "their own company, and "reported all that the chief priests and elders had said 1 unto them. 24 And when they heard that, they lifted up their voice 23 to 10 God "with one accord, and said, "Lord, 3 but "art 10 God, Which 'hast made 12 heaven, and "earth, and the sea, and all that "in them is: 25 Who 18 by the mouth of Thy servant 10 David "hast said, "Why didst thou 11 heathen "rage, and the 1 people "imagine vain things? 26 "The kings of the 11 earth stood up, and the "rulers "were gathered together "against the 10 Lord, and 11 against His 10 Christ. 27 For 5 of a truth 7 against Thy holy 7 Child 13 Jesus, Whom thou 6 hast anointed, both Herod, and Pontius Pilate, 13 with the "Gentiles, and the 1 people of Israel, were gathered together,

their own company = their own. Gr. idios.


4. 27. Gentiles. Gr. ethnos, as in v. 29.
4. 28. THE ACTS.

28 For to do whatsoever Thy hand and Thy 3 counsel determined before to be done.

29 And 8 now, 0Lord, 0behold their 17 threatenings: and 8 grant unto Thy 8 servants, that 8 with all 8 boldness they may 8 speak Thy 8 word.

30 By stretching forth Thine hand 9 to heal; and that signs and wonders may be done by the 9 name of Thy holy 17 Child 12 Jesus.

31 And 0 when they had 0 prayed, the place was 8 shaken where they were assembled together; and they were all filled with the Holy Ghost, and they 8 spake the 8 word of 10 God 29 with 8 boldness.

32 And 0 the multitude of them that believed were of one heart and of one 8 soul:

33 And with great 8 power gave the 8 apostles 8 witness of the 8 resurrection of 8 the Lord 13 Jesus: and great 8 grace was 8 upon them all.

34 Neither was there 9 among them that lacked: for as many as 8 were 8 possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down 9 at the 33 apostles' feet: and 8 distribution was made unto every man according 8 to 8 he had need.

35 And 6 of Barnabas, (which is, being interpreted, 7 Barnabas, a Levite, and of the country of Cyprus),

36 Having 8 land sold 8 it, and brought the money, and laid it 8 at the 33 apostles' feet.

5 But a 9 certain 9 man 8 named 0 Ananias, with Sapphira his wife, sold a possession, 2 and 0 kept back part 9 of the price, his wife


31 when they had =while they prayed. Ap. 134. i. 5.

32 the multitude, &c. =of the full number (Gr. plethos) of the believing ones. soul. Ap. 110. V. 1.

4. 32—5. 11 (P. 1585). UNITY.

(Alteration.)

5. 1—11 (V. 2, above). DECEIT. (Extended Alternation)

also 6 being privy to it, and brought a 7 certain part, and laid it "and at the apostles' feet.

y 3 But Peter said, 6 Ananias, why hast Satan filled thine heart to lie to 5 the Holy Ghost, and to 5 keep back part of the price of the 7 land?

4 6 While it remained, was it not thine own? and after it was sold, was it not thine own 5 power? 8 why hast thou conceived this thing in thine heart? thou hast not lied "unto men, but "unto God."

z 5 6 And Ananias hearing these 0 words fell down, and 6 gave up the ghost:

X a and 6 great fear came 0 on all that heard 0 these things.

b 6 6 And the 0 young men 6 arose, 0 wound him up, and carried him out, and buried him.

w' z 7 6 And it was 6 about the space of three hours after, 2 when his wife, 6 not knowing what was done, came in.

8 6 And Peter 6 answered 6 unto her, "Tell me 6 whether ye sold the 7 land for so much?"

And she said, "Yea, for so much." 8

y 9 Then Peter said 6 unto her, 6 "How is it that 0 ye have agreed together to tempt the 5 spirit up, and carried the 0 people, and shall carry thee out.

9 6 And now, or But. words. 6 gave up the ghost = expired. Only here, v. 10; 12, 23. A medical word.

5 And 6 young men 5 younger (men). arose. 6 And 6 young men 5 younger (men). wound ... up. Gr. sustelló. Only here and 1 Cor. 7, 29.

7 about the space . . . after = as if there were an interval. Gr. diaíthæma. Only here. A medical word.

when = and.

not. Ap. 105. II.

knowing. Ap. 132. I. 1

whether is. Ap. 115. 2. a.


How = Why, have agreed together = were agreed together. Gr. syngóumai. Here, 15, 13, and four times in the Gospels. Cp. Engl. " symphony ".


shall = they shall.

10 straightway. Gr. paragráfeima. See note on 8.7. at. Gr. para. as in v. 2, but the texts read pros.


as many as = all those who.

5. 12-42 (D 7, p. 1579). AMONG THE PEOPLE. (Division.)


Y 2 21-42. Rulers' Opposition.


people. Gr. laos. See note on 2. 47.

with one accord. See note on 1. 10.


man = no one. Gr. oudeis.


VI. i. 2. 2 A. multitudes. Gr. plóthos. See note on 2. 6.


Insomuch that = So that. This depends upon the first clause of v. 12, all that intervenes being in a parenthesis.
5. 15. THE ACTS.

sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

18 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folk, and them which were vexed with unclean spirits: and they were healed every one.

d2 17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation.

18 And laid their hands on the apostles, and put them in the common prison.

c3 19 But the angel of the LORD by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

d3 21 And when they had heard that, they entered into the temple early in the morning, and taught.

Y2 e1 But the 17 high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel,

f1 and said, "Send to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found 38 no man within."

e2 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this might grow.

25 Then came one and told them, saying, "Behold, the men whom ye put in prison are standing in the temple, and teaching the people."

f2 26 Then went the captain with the officers, and brought them without: for violence: because they feared the 38 people, lest they should have been stoned.

27 And when they had brought them, they set them in the 21 council:

e3 and the 17 high priest asked them,

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."

f3 29 Then Peter and the other apostles answered, saying,


16 also, &c. = a multitude also. round about. Gr. periz. Only here.


17 Then = But. high priest. Gr. archiereus.

rose up. Ap. 178. i. 1. See v. 6. sect. Gr. hairosis=a choosing, hence "heresy".

Occ. here, 15. 5.; 24. 5.; 16. 5.; 28. 22. 1 Cor. 11. 19. Gal. 5. 20. 2 Pet. 2. 1. Sadducees. Ap. 120. II. 2. Cp. 4. 1. indignation. Gr. zêlos. Only other occ. in Acts 13. 46. Used in a good sense in John 2. 17. 2 Cor. 11. 2. &c.


19 Prison. Gr. phulakê, the common word for "prison".

20 speak. Ap. 121. 7. temple. See 2. 46.


5. 21-42 (Y2, p. 1087). RULERS' OPPOSITION. (Repeated Alternation.)


f2 -27, 28. Investigation.

f3 -29, 32. Apostles' Answer.

e3 33. Murderous Design.

e' 34. Apostles excluded.


f5 40-42. Apostles released.

-21 council. See note on Matt. 5. 22.


John 7. 32.; 18. 3. told. Same as "reported", 4. 23.

23 truly = indeed.

5. 29. 

THE ACTS. 6. 1.

swered and said, "We ought to obey God rather than men.
30 The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree.
31 Him Ye the prince and Saviour, for to give repentance to Israel, and forgiveness of sins.
32 And ye are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that believe Him."

33 When they heard that, they were cut to the heart, and took counsel to slay them.
34 Then stood there up one in the counsel, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;
35 And said unto them, "Ye men of Israel, let these men be reckoned to what ye intend to do, as touching these men.
36 For these days rose up certain men, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves, who was slain; and all, as many as obeyed him, were scattered, and brought not to nought.
37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: so also perished; and all, even as many as obeyed him, were dispersed.
38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:
39 But if it be of God, ye cannot overthrow it; lest haply ye be found even now fighting against God."
6. 1.

Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, "It is not right that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parthenus, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the disciples were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and miracles among the people.

6. 1-7 (C2, p. 1579). AMONG THE BRETHREN. (Introvocation and Alteration.)


6. 8—8. 1 (D2, p. 1579). AMONG THE PEOPLE. (Alteration.)


THE ACTS.

7. 12.

and shall change the customs which Moses delivered us."

15. And all that sat in the 12 council, looking steadfastly on him, 0 saw his face 0 as it had been the face of an angel.

7 Then said the high priest, °Are these things so?°

2 And he said, °Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he 0 was in Mesopotamia, before he 0 dwelt in Charran.

3 And said unto him, °Get thee out of thy country and from thy kindred, and come into the land which I shall shew thee.°

4 Then came he out of the land of Chaldea, and dwelt in Charran; and from thence, when his father was dead, He 0 removed him 0 into this land, wherein 0 ye now dwell.

5 And He gave him °a covenant of circumcision: and so 0 Abraham begat Isaac, and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the °patriarchs, °moved with envy, sold Joseph 0 into Egypt: but °God was with him,

10 °And °delivered him °out of all his °afflictions, °and gave him °favour and wisdom °in the sight of Pharaoh °king °of °Egypt; °and he made °him °governor °over °Egypt °and °all °his °house.

11 Now there came a dearth °over °all °the °land °of °Egypt °and °Chanaan; °and °great °affliction °and °our °fathers °found °no °sustenance.

12 But when Jacob heard that there °was °corn °in °Egypt, he °sent °out °his °fathers °°first.

7. 15. looking steadfastly = fastening their eyes.


5. 6. See p. 1511. This is the genitive of character.

17. I. Cp. Ps. 29. 3, and note the seven other similar expressions, °the °God °of °comfort° (Rom. 15. 5, 2 Cor. 1. 3), °hope° (Rom. 15. 13), °love° (2 Cor. 13. 11), °patience° (Rom. 15. 5), °peace° (Rom. 15. 33, &c.), °all grace° (1 Pet. 5. 10), and °truth° (Deut. 32. 4, &c.), °appear° unto °was °seen °by.° Gr. °optomai.° Ap. 106. vi.

5. 6. dwelt = settled. Gr. κατοικος. See note on 2. 4.

Charran = Haran (Gen. 11. 31).


from = out of. Gr. ek, as above.


come = thither. Gr. δευρο.


land. Gr. γη, as above.

4 when = after that. Gr. meta. Ap. 104. xi. 2. It was Abraham, not Terah, who had been called (Gen. 12. 1), and therefore Terah could get no farther than Haran. °There was °a °sojourn °in °Haran °of °twenty-five °years.° See Ap. 50. yp. 51, 52.

10 removed him. Gr. μετοκικω = to cause to change


12 corn. Gr. σιτα. an irregular pl. of σιτας, the word used else­where in N.T. and Sept. The texts read sitia, from sition, a word much used by medical writers, sent out. Gr. εξαποστελλο. Ap. 174. 2.
13 And at the second time Joseph was made known to his brethren; and Joseph's kindred were made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, three-score and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers;

16 And were carried over into Succoth, and laid him in that sepulchre which Abraham bought for a sum of money of the sons of Emmer the father of Succoth. k

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, not having smitten, and in whose sight they might have understood how that God by his hand would deliver them: but they understood not.

18 And the same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

19 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

20 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

21 And when he was twelve years old, he came into his heart to visit his brethren the children of Israel.

22 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and spoke the Egyptian:

23 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

24 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, 'Sirs, ye are brethren; why do ye wrong one to another?'

25 But he that did his neighbour wrong thrust him away, saying, 'Who made thee a ruler and a judge over us?'

26 'Wilt thou kill me, as thou diddest the Egyptian yesterday?'

27 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sinai:
39 This 20 Moses whom they refused, saying, 'Who made thee a ruler and a judge over us? the same did 2 God send to be a ruler and a deliverer by the hand of the Angel Which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that 20 Moses, which said 31 unto the 23 children of Israel, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; Him shall ye hear.

38 This is he, that was 2 in the church 2 in the wilderness 2 with the Angel Which spake to him in the mount Sina, and with us fathers: who received the 5 lively oracles to give 15 unto us:

39 To whom our fathers 'would not obey, but 27 thrust him from them, and in their hearts turned back again 2 into Egypt.

40 Saying unto Aaron, 'Make us gods 2 to go before us: for as for this 20 Moses, which brought us out of the land of Egypt, we 20 'wot not what 2 is become of him.

41 And they made a calf 2 in those days, and offered sacrifice unto the idol, and rejoiced in their works of their own hands.

42 Then 2 God turned, and gave them up to worship the 2 host 2 of heaven : 2 as it is written in the book of the prophets, 0 2 ye house of Israel, 2 have ye offered to Me 2 slain beasts and sacrifices by the space of forty years 2 in the wilderness?

43 Yes, ye took up the tabernacle of Moloch, and the star of your 2 God 2 Remphan, 2 figures which ye made to 2 worship them: and I will carry you away 2 beyond Babylon.

44 Our fathers had the 2 tabernacle of witness in the wilderness, 4 as He 2 had appointed 2 speaking unto 20 Moses, that he should make it according to the fashion that he had 2 seen, of the Lord. The texts omit.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers,

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build unto me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Of the prophets have they been persecuted? and they have slain them in the face of our fathers.

53 Who received the law by the disposition of angels, and have not kept it.

54 For when they heard these things, they cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, o Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, o Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, saying, o Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

45 also. This should be read after "brought in", came after = received in succession. Gr. diadechomai. Only here. R.V. in "their turn".


unto = until. Gr. hekias. David. Like Joseph, David was rejected, and tested by affliction before God gave him deliverance.

46 before = in the eyes of. Gr. enopion.


47 Solomon. Stephen does not enlarge upon the history of either David or Solomon, probably because he saw the gathering storm on the faces of his audience.

48 Howbeit, &c. Read, "But not the Most High in hand-made temples dwelleth". The "not" stands by Fig. Anaphora. &c. = o the Most High. Gr. hyperkletos. This, as a title of Deity, occ. nine times. See Luke 1. 32.

Temples. The texts omit.

made with hands. Gr. cheiroprositoi. Here, 17. 34.

Mark 14. 56. Eph. 2. 11. Heb. 9. 11, 12.

earth. Gr. ge, as in v. 3.

My footstool = the footstool of my feet, as in 2. 59.

Cp. Matt. 5. 38, and see note on Matt. 22. 44.

what = what kind of.

rest. Gr. katakomai. Only here; Heb. 8. 11, 18; 4. 1, 2, 3, 5, 10, 11.


51 stiffnecked. Gr. sklerotRARchoi. Only here in N.T., but in Sept. in Ex. 30. 5, 9; 9. 4; Deut. 5. 9, 13.

Cp. Deut. 31. 17. 2 Chron. 30. a. Prov. 29. 1. This is an instance of Fig. Echthmosia. Ap. 49.


the Holy Ghost. Ap. 101. I. 9. This verse is quoted in support of the idea that men can successfully withstand the Spirit, instead of stumbling at His words.


52 have, &c. = did, persevere. have slain = slew. Ap. 104. ix. 3.


56 out. Gr. diapromai, as in 6. 35, gnashed, &c. = were gnashing their teeth on him. Gr. brachis.


60 witnesses. See note on 1. 8. In accordance with the law they had to cast the first stone (Deut. 17. 7). at. Gr. para. Ap. 104. xii. 3. young man. Gr. nepos. Only here. 20. 9; 23. 17. 1. 72. He was probably about thirty-three years of age. Nepos was the next period to nepos (Ap. 108. x), but the limits are very uncertain.


59 calling upon. There is no Ellipsis of the word God. See R.V.

Stephen called the Lord and invoked the Lord.


60 kneeled down. Lit. "placed the knees", an expression used in Luke (22. 41) and Acts (here, 9. 40; 19. 35; 21. c), and once in Mark (15. 19). In the Epistles we read "bowed the knees". Eph. 3. 14.
8 And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 And as for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went everywhere preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, coming with loud voice, came out of many that were possessed with them: and many taken with palsy, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which before time was practising magic, and bewitched the people of Samaria. 10 And they consented all, and said that that which he did was by the name of the great god Abgarus, which was king of the Syria.

11 This Simon also practised great signs, and miracles, by the name of the eponymus, being called by that name.

12 But when he had endured a long time, the people spake among themselves, saying, This is that mighty worker of miracles which is called by the name of Jesus of Nazareth.

13 And all that heard these things were baptised into the name of the Lord Jesus. 14 And when Simon saw that through the apostles the Holy Ghost was given, he offered them money 15 That his place might be filled up for that man's sake whose name was Judas, who for reward offered himself to be with the apostles.

16 But he, being filled with the Holy Ghost, cried with a loud voice, saying, How is it that ye have consented to cause the Spirit of the Most High to be parted from me? 17 And they being filled with rage cried, saying, Fill up, O thou numberless helping, the space of his time.

18 And cast him out of the city, and stoned him. And the apostles, and theสาว of them that believed, laid down their clothes, and went about and carried him out. 19 And when the apostles were come again to Jerusalem, they were assembled together with the believers, to purpose how they might distribute among all the multitude that came together, those things which were sold by the apostles.

20 And they chose Paul and Barnabas, and they agreed in them. 21 And they chose these men, who should go up with them: Matthias the son of Damase, and Barnabas.

22 So they gave their decision, when they had prayed, and laid hands on them. 23 And it came to pass, that on the next day, when they were come down from the mountain, much people came to stoning, that they might take Haman, the enemy of Mordecai the Jew. 24 Then the king's officers who were in the palace said, Shall we let this thing remain? 25 Zethar the scribe, and Belshezar, the king's second. 26 Shapir, the prince of the king's children, said in the presence of the king and Haman, Why is this thing done? 27 And Zethar answered, Because Haman had said, I will fall asleep and die. 28 But the king Chusas said, Go to the palace, and let me see what is the matter.

29 So Haman was brought out of the royal house, and he was brought into the court of the king; and the king sat in a royal throne in the court of the palace, and the hangman was standing by the king. 30 And the king said, Hang him up on the wood he hath hanged; and they hanged him up on a wood. 31 And the king's officers who were in the palace, and the military officers who were in the court, said, Shall we let this thing remain? 32 But the king's officers, and the soldiers, and the servants who were in the palace, said, No, but let it be done, and he is hanged. 33 Then released the farmer, and the servant, and the fat man, and the fat man, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer. 34 Then released the farmer, and the servant, and the fat man, and the fat man, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer. 35 Then released the farmer, and the servant, and the fat man, and the fat man, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer. 36 Then released the farmer, and the servant, and the fat man, and the fat man, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer, and the farmer.
8. 10. THE ACTS.

10 To whom they all "gave heed, 9 from the "least to the greatest, saying, "This man is the great "power of God."

11 And to him they "had regard, 9 because that of long time he had "bewitched them with "sorceries.

12 But when they "believed Philip 9 preaching the "things concerning the kingdom of God, and the "name of Jesus Christ, they were 9 baptized, both "men and "women.

13 Then Simon himself "believed also: and when he was 10 baptized, he "continued with Philip, and "wondered, beholding the "miracles and "signs which were done.

14 Now when the 1 apostles which were 1 at Jerusalem heard that Samaria had received the 4 word of God, they "sent 9 unto them Peter and John:

15 Who, when they were come down, 9 prayed for them, that they might receive the "Holy Ghost: 16 (For as yet he was "fallen 9 upon 9 none of them: only they were 9 baptized in the "name of the 9 Lord 9 Jesus.)

17 Then laid they their 9 hands 9 on them, and they 9 received 10 the Holy Ghost.

18 And when Simon 9 saw that "through laying on of the 9 apostles' hands 9 the Holy Ghost 9 was given, he offered them money,

19 Saying, "Give me also this 9 power, 9 that on whomsoever I lay hands, he may receive 9 the Holy Ghost."

20 But Peter said 1 unto him, "Thy money 9 perish 9 with thee, because thou hast thought 9 that the gift 9 of God 9 may be purchased 9 with money.

21 Thou hast neither part 9 nor 9 lot 9 in this 9 matter: for thy heart is "not right 9 in 9 the sight of God.

22 "Repent therefore 9 of this thy 9 wickedness, and 9 pray 9 to God, 9 if perhaps the 9 thought of thine heart 9 may be "forgiven thee.

23 For I 9 perceive that thou art 9 in the 9 gall 9 of 9 bitterness, and in the 9 bond of 9 iniquity.

24 Then answered Simon, and said, 21 "Pray ye 9 to the 9 Lord 9 for me, that 9 none of these things 9 ye have spoken come upon 9 me."

25 And they, when they had 9 testified and 9 preached the 9 word 9 of the 9 Lord, returned.

8. 12—25 (K, p. 1586). PHILIP'S MINISTRY.

RESULT. (Alteration.)


16. Apostles' visit.

17 the Holy Spirit given.

18—24. Simon's offer.

19 Apostles' return.


THE ACTS.

8. 25.

preached the gospel in
—evangelized. Gr. 
villages. Once John had wished to call down fire


(Alteration.)

26 Then the Angel's command.

27 And he arose and went: and, behold,
a man of Ethiopia, an eunuch "of great authority" under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to "worship.

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, "Go near, and "join thyself to this chariot."

30 And Philip ran thither unto a

31 And he said, "How can I, except "some man should "guide me?" And he "desired Philip that he would come up and sit with him.

32 "The place of the scripture which he read was this, "He was led as a sheep to the "slaughter; and like a lamb "dumb before his shearer, so opened he not his mouth:"

33 In his "humiliation his "judgment was taken away: and who shall "declare his "generation? "For his "life is "taken "from the "earth."

34 And the eunuch answered Philip, and said, "I pray thee, "of whom speaketh the prophet this? "of himself, or "of "some "other "man?"

35 Then Philip opened his mouth, and began at the "same scripture, and "preached unto him 16 Jesus.

36 And as they went on their way, they came to a "certain water; and the eunuch said, "See, here is water; what doth hinder me to be "baptized?"

37 And Philip said, "If thou "believest "with all thine heart, thou mayest." And he answered and said, "I believe that 12 Jesus Christ is the Son of 10 God."

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he 13 baptized him.

39 And when they were come up "out of the water, 24 the Spirit of 24 the Lord caught away Philip, that the eunuch "saw him "no more: "and he went on his way "rejoicing.

40 But Philip was found 25 at 25 Azotus: and


E. W. Bullinger
8. 40. THE ACTS. 9. 11.

passing through he 4 preached in all the cities, till he came 5 to Caesarea.

Q 4 And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went 8 unto the high priest,
2 And 4 desired of him letters 5 to Damascus to the synagogues, that 6 if he found 4 any 4 of this way, whether they were 4 men or 4 women, he might bring them bound 8 unto Jerusalem.

G L 3 And 4 as he journeyed, he came near Damascus, and suddenly there 6 shined round about him a light 7 from heaven:
4 And he 1 fell 1 to the earth, and heard a voice saying 8 unto him, 9 Saul, Saul, why persecutest thou Me?"

M 5 And he said, "Who art Thou, Lord?"
And 3 the Lord said, 4 I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks:"
6 And he trembling and astonished said, 7 Lord, what wilt Thou have me to do?"
And 3 the Lord said 2 unto him,

N 4 or arise, and go 2 into the city, and it shall be 3 told thee what thou must do."
7 And 2 the men which 3 journeyed with him 4 stood speechless, hearing a voice, but 8 seeing no man.

O 8 And Saul 6 arose 2 from the earth; and when his eyes were opened,

P 9 he 8 saw 3 no man: but they 2 led him by the hand, and brought him 2 into Damascus.
9 And he was three days 4 without sight, and neither did eat 6 nor drink.

Q 10 And there was a certain disciple 3 at Damascus, named Ananias; and 4 to him said 5 the Lord 2 in a vision, "Ananias,"

R And he said, 7 Behold, I am here, Lord."

S 11 And 4 the Lord said 5 unto him, 7 Arise, and go 2 into the street which is called Straight, and inquire in the house of Judas for one named Saul of Tarsus: for 10 behold, he prayeth,
till 4 Gr. 6. Caesarea. Not Caesarea Philippi (Matt. 16. 13), but the place on the coast, between Carmel and Joppa. It was built by Herod, and called Caesarea Sebaste, in honour of Augustus (Gr. 6. Sebastos) Caesar. Herod built a mole or breakwater, so as to make a harbour (Joseph, Ant. XVI. 1). Now a ruin.


the Lord. Ap. 98. VI. i. β. 2. A. unto = to.

Damascus. Probably the oldest city in the world.
First mentioned in Gen. 14. 15. Founded before Baalsam and Palmyra, enthusiasts had them both. In David's time a garrison town (2 Sam. 8. 6). Rebelled against Solomon (1 Kings 11. 26).
Many interesting events connected with it. See 2 Kings 8. 7-15; 14. 24; 16. 9, 10. 2 Chronic. 24. 25. Is. 7. 8, &c.
of. of this way = being of the way. Note the term "the way" to describe the faith of the believers. See 18. 22, 26; 19. 9, 23; 22. 5; 24. 14, 22, and cp. John 14. 6.

whether they were both men. Gr. aner. Ap. 129. 2.


9. 3-19 (G L, p. 1359). SAUL CONVERTED.
(Extended Alternative.)

GF J i, 3. Call to Saul.
M 1, 2. Response.
N -6, 7. Command. Arise.
L -10. Call to Ananias.
M -10. Response.
P 17, 18. Sight restored.

as he journeyed. Lit. in (Gr. en. Ap. 104. viii) the journeying.


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12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, 5 Lord, I have heard by many of this man, 6 how much evil he hath done to Thy saints 7 at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on Thy name.

15 But the Lord said unto him, 8 Go thy way: for it is 9 a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer 10 for My name's sake.

17 And Ananias went his way, and entered into the house; and putting his hand 11 on him, said,

18 And immediately there fell 12 from his eyes as it had been scales: and he received sight 13 forthwith, and was baptized.

19 And when he had received meat, he was strengthened.

20 And straightway he 14 preached Christ 15 in the synagogues, that 16 he is 17 the Son of God.

21 But all that heard him were amazed, and said; 18 Is not this he that 19 destroyed them which were called on this name in Jerusalem, and came hither for that intent, 20 that he might bring them bound unto the chief priests? 21

22 But Saul increased the more in strength, and confounded the Jews which dwelt 22 at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews 23 took counsel to kill him:

24 But their laying await was known of confounded. See note on 2. 6. dwelt. See note on 2. 5. proving. Gr. sumbíbazo. Lit. bring together, compass. Here. 10. 10 1 Cor. 2. 16. Eph. 4. 14. Col. 2. 2. 18. very Christ = the Christ, i.e. the Messiah. Ap. 98. IX. Instead of searching the Scriptures to see if these things were so, the Damascus were occupied with the change in Saul's attitude. Hence we read nothing of believers. Contrast 17. 11, 12. No epistle addressed to them any record of a church there.

Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and "let him down" by the wall in a basket.

26 And when Saul was come to Jerusalem, he "assayed to join himself to the disciples"; but they were all afraid of him, "not that he was a disciple."

27 But Barnabas "took him, and brought him to the apostles, and declared unto them how he had been seen of the Lord in the way, and that He had "spoken to him, and how he had "preached boldly at Damascus in the name of Jesus."

28 And he was with them coming in and going out at Jerusalem.

29 And he "spake boldly in the name of the Lord Jesus, and "disputed against the Greeks; but they "went about to slay him.

30 Which when the brethren knew, they "brought him down to Caesarea, and "sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, "and were edified; and "walking in the fear of the Lord, and in the comfort of the "Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the "saints which dwelt at Lydda.

33 And there he found a certain man named 

34 And Peter said unto him, "Eneas, of ancient stock"; maketh thee whole: arise, and "make thy bed." And he arose immediately.

35 And all that dwelt at Lydda and Sharon "saw him, and "turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full

watched = were watching. Gr. paratēros. See note on Luke 17. 20. to = that they might. In 2 Cor. 11. 32, Paul says "the governor under Aretas kept the city with a garrison." This Aretas was Herod's father-in-law, upon whom he laid the guilt of the war because Herod had abandoned his daughter for his brother Philip's wife, Herodias. Perhaps to do the Jews a pleasure, like Felix, Aretas endeavoured to seize Paul.


of good works and almsdeeds which she did.

37: And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber.

38: And as much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men desiring him that he would not delay to come unto them.

39: Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood before him, weeping, and shewing the coats and garments which Dorcas made, while she was living.

40: But Peter put them all forth, and he fell to the floor, and praying, he said, Tabitha, arise. And when he had called her name, she opened her eyes:

41: And when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42: And it was known throughout all Joppa; and many believed in the Lord.

43: And it came to pass, that he tarried many days in Joppa with Simon a tanner.

10: There was a certain man in Cæsarea called Cornelius, a centurion of the band, and a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3: And he saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying, Arise, Cornelius.

4: And when he had called the saints and elders of the church, he related what was done in the house of God, before him.

5: And now send to Joppa, and call for one Simon, whose surname is Peter; he is a devout man: whose house is by the sea side; the which shall tell thee what thou oughtest to do.

7: And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8: And when he had declared all these things unto them,

he sent them to Joppa.
10. 9. THE ACTS.

9 On the morrow, as they went on their journey, and drew nigh unto the city,

10 Peter went up upon the housetop to pray about the sixth hour:

11 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

12 Wherein he heard as the voice of a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down unto the earth:

13 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

14 And there came a voice to him, “Rise, Peter; kill, and eat.”

15 But Peter said, “Not so, Lord: for I have never eaten anything that is common or unclean.”

16 And the voice spake again unto him, “What God hath cleansed, that call not thou common.”

17 This was done thrice: and the vessel was received up again into heaven.

18 Now while Peter was thinking on this vision, the Holy Ghost said unto him, “Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them: doubting nothing: for I have sent them.”

21 Then Peter went down, and was received up again into heaven.

22 And said, “Cornelius the centurion, a just man, and one that fears God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee to his house, and to hear words of thee.”

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
24 And the morrow after they entered 15 into Caesarea.

7 And Cornelius 8 waited for them, and had called together his kinsmen and 9 near friends.

25 And as Peter was coming in, Cornelius 7 met him, and fell down 3 at his feet, and 2 worshipped him.

26 But Peter 9 took him up, saying, 4 " Stand up; 5 myself also am a 6 man."

27 And 9 as he talked with him, he went in, and found many that were come together.

X 28 And he said 15 unto them, 9 "Ye 8 know how that it is an 9 unlawful thing for a 1 man that is a Jew to 3 keep company, or come 15 unto one of another nation; but 3 God 2 hath showed 3 me 27 that I should not call any 25 man common or 14 unclean.

29 Therefore 8 came I 15 unto you 9 without gain-saying, as soon as I was 25 sent for: I 9 ask therefore 9 for what intent ye 9 have 2 sent for me?"

Y 30 And Cornelius said, 4 "Four days ago 9 I was fasting until this hour; and 3 at the ninth hour I 9 prayed 1 in my house; and, 17 behold, a 1 man stood 4 before me in 9 bright clothing.

31 And said, Cornelius, thy prayer 0 is heard, and thine 2 alms 5 are had in remembrance 2 in the sight of 3 God.

32 Send therefore 5 to Joppa, and 9 call hither Simon, 2 whose surname is Peter; 6 he 8 is lodged 3 in the house of one Simon a 6 Tanner 6 by the sea side: 0 who, when he cometh, shall 7 speak unto thee."

33 Immediately therefore I 5 sent 3 to thee; and 7 hastily 9 hast well done that thou art come, Now therefore are we all here present 4 before 3 God, to hear all things that are commanded thee 3 of 3 God."

X 34 Then Peter 5 opened 1 his mouth, and said, 4 "Of a truth I 9 perceive that 3 God is 4 no 5 respecter of persons:

35 But 1 in every 9 nation he that feareth Him, and worketh righteousness, 5 is accepted with Him.

36 The 2 word which 3 God 9 sent 3 unto the 2 children of Israel, 2 preaching peace 2 by Jesus Christ; 4 (of whom 1 is 9 Lord of all;) 37 That 2 word, I say, ye 8 know, which 9 was published throughout all Judæa, and began 16 from Galilee, after 3 the 9 baptism which John 7 preached;

10. 24-48 (V. p. 1601). CONFERENCE. (Introversion.)

24 waited = was waiting. Gr. proskousa. Ap. 188. III. 3.


25 And as, &c. = Now as it came to pass that Peter entered in.


Heb. 7, 1, 10.

26 And 9 as, &c. = Now as it came to pass that Peter entered in.


27 as he talked with = conversing with. Gr. sumo- bulates. Only here.


That is which is established by custom or usage.


one of another nation = aliens. Gr. allophulos

Only here in N.T., but freq. in Sept., where the Heb. reads "Philistines".

Bath. Omit. me. Emphatic because it stands first in the sentence. "Me God shewed",

not call any = call no (Gr. mediai).

39 came, &c. = Read, "without gain-saying also I know",

without gain-saying. Gr. anantirrhita. Only here.


have. Omit.

30 Four days ago = From (Gr. apo. Ap. 104. iv) the fourth day.

I was, &c. The texts omit "fasting", and read until this hour I was praying".

bright - shining. Gr. lampros.

31 as = was.

are had in, &c. = were remembered.

in the sight of. The same as "before", v. 4, 30, 33.


who, &c. The texts omit.


5 “3 was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
6 o Upon the which o when I had fastened mine eyes, I o considered, and 8 saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
7 And I heard a voice saying unto me, Arise, Peter; 8 slay and eat.
8 But I said, o Not so, o Lord: for o nothing common or unclean hath at any time entered into my mouth.
9 o But the voice answered me again from heaven, What o God hath cleansed, that o call not thou common.
10 o And this was done o three times: and all were 8 drawn up again 8 into heaven.

11 And o behold, o immediately there o were three 3 men o already come o unto the house o where I was, o sent from o Cesarea o unto me.
12 And o I o receive o the o men o to o Joppa, o and called o Simon, o whose surname is Peter;
13 o Who shall o tell thee o words, o whereby o they o and o th o any house o shall be saved. o

15 1 And o as I o began o to o speak, o the Holy Ghost fell o upon them, o as o on o us o at o the o beginning.
16 Then remembered I o the o word o of o the o Lord, o how o that o He o said o John o did o baptize o with o water; o but o shall o be o baptized o with o the Holy Ghost.
17 Forasmuch then as o God o gave o them o the o Holy o gift o as o He o did o unto o us, o who o believed o on o the o Lord o Jesus Christ; o what o was o 3, o that o I o could o withstand 1 o God?”

18 o When they o heard these o things, o they o yielded o their o peace, and o glorified o God, o saying, o The o hath o God o also o to o the o Gentiles o granted o repentance o unto o life.

19 o Now they o which o were scattered o abroad o upon o the o persecution o that o arose o about

14 o tell o then o speak (Gr. laleó. Ap. 191. 7) to o (Gr. en. viii) my o beginning. o speak. o Gr. laleó, as o in v. 14 (tell). o the o Holy o Ghost. o Ap. 101. II.

16 o baptized. o Ap. 115. I. ii.

18 o When they o heard o the o word o of o the o Lord, o in v. 21, 14. o See o Luke o 4. 4; o 23, 56. o 1 Thess. o 4. 11.

19 Now they = They indeed therefore. o scattered abroad. o Gr. diaspeiró. o See o note o on o 8. 1.

1050
11. 19.  

THE ACTS.

Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Gentiles, preaching the Lord Jesus.

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

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, and Saul, that they should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith:

and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch.

And it came to pass, that a whole year they assembled themselves with the church, and taught much people.

And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world:

which came to pass, the three clauses which follow are all dependent on “it came to pass”, with.

And that called. Gr. chronismos. This word occurs nine times. See note on Luke 2.26. Generally of a Divine communication. The noun chrismos occurs only in Rom. 11.4. Though the name may have been given at first by Gentiles in mockery, the usage of the word by the Holy Spirit indicates that its real origin was Divine.

Christians. Here, 26. 26. 1 Pet. 4. 16. Cp. 15. 17. Jews could not have given the name, as Christos was a sacred word.

11. 27-30 (Z, above) IN CARNAL THINGS. (Alternation.)


1606

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12.1

THE ACTS.

12.1-23 (F, p. 1875). JERUSALEM. PETER'S IMPRISONMENT. (Introversion.)

B | 3-19-. Peter. Imprisonment and Release.

12. This chapter is a parenthesis, describing events in A.D. 44.
Time = season.
stretched forth his hands = put to his hands. Cp.
vox = maltreat. Gr. kakoo. See note on 7. 6.
of = of those from (Gr. apo.). Ap. 104. iv.
2 killed. Gr. anaired. See note on 2. 22.
John. Ap. 141. 4. The last historical reference to
John.
sword. Death by the sword was regarded by the
Rabbis as particularly disgraceful.

12.3-19 (B, above). PETER. IMPRISONMENT.
(Alternation.)

12.3 q. 3. Herod's base policy.
1 r 4-. Peter guarded.
D s 4- Intention.
1 t 5-. Prison.
1 u 6-. Prayer.
1 v 7-. Deliverance effected.
1 w 8-. Angel's Departure.
1 D s 9-. Frustration.
1 t 10-. House.
1 u 11-. Prayer.
1 v 12-. Deliverance recounted.
1 w 13-. Peter's Departure.

C r 14. Peter missed.
q 15-. Herod's Vengeance.

1 pleased = is pleasing to. See note on 6. 2, and Mark
15. 15 (note).
proceeded further = added. A Hebraism. Gr. pros-
take. See note on 1. 18.
unleavened bread. Lit. the unleavened (things).
left in every form was to be put away. Ex.
See note on John 11. 57.
quarternions. Gr. tetrads, a body of four. Only here.
lead up, i.e. to the judgment seat. Cp.
without ceasing = intense.
Easter is a heathen term, derived from the Saxon
goddess Easter, the same as Astarte, the Syrian Venus,
called Ashtoreth in the O.T.
bring ... forth = people. Gr. laos. 5 therefore = then indeed.
only in Mark 4. 26. street. Gr. rhumē. See note on 9. 11.
forthwith = immediately. Gr. eisphētēs.
11 when &c. Peter, having come to be.
1 himself, i.e. in his right senses. Cp. "out of his senses",
or "beside himself". know. Gr. oida, as in

12.1 Now about that time Herod the king stretched forth his hands to certain of the church.
2 And he killed James the brother of John with the sword.
3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)
4 And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him.

5 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
6 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
7 And the angel said unto him, Cast thy garment about thee, and follow me.
8 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.
9 When they were past the first and the second watch, they came upon him, being light. Gr. phōs. Ap. 190. 1.
10 And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the things which were aforetime told unto every nation by the mouth of all the prophets, concerning the life of Jesus, are fulfilled in him:
12 in that he is the Christ, the Son of the living God. And when they heard this, they fell down and worshipped him. But some believed, and some disbelieved.
13 And there were certain men lying at the gate of the temple, which waited on the alms of the disciples.
14 And when Peter saw it, he gave alms unto them; and the men were filled with joy.

prison = ward. Gr. phulakē. There were four soldiers to guard Peter for each of the four watches. The prisoner was chained to two and about. Gr. kata. Ap. 102. 3.
lead up, i.e. to the judgment seat.
Easter is a heathen term, derived from the Saxon
goddess Easter, the same as Astarte, the Syrian Venus,
called Ashtoreth in the O.T.

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12. 11.

THE ACTS.

Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark;

where many were gathered together praying.

And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

And when she knew Peter's voice, she opened not the 13 gate for gladness, but ran in, and told how Peter stood before the gate.

And they said unto her, "Thou art mad." But she constantly affirmed that it was even so. Then said they, "It is his angel."

But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, "Go shew these things unto James, and to the brethren."

And he departed, and went into another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

And he went down from Judæa to Cæsarea, and there abode.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country was made an oration, i.e. a political oration. Gr. demagogè. Only here.


hearken = answer. Gr. hupakouo. Elsewhere transl. "obey", or "be obedient".

named = by name.


John 10. 20. 1 Cor. 14. 23.


continued. Gr. epimenè. See note on 10. 18.

were astonished = were astounded. Gr. exzélini. See 2. 7; 8, 9; 21; 10. 46.

beckoning. Lit. shaking down. Gr. thumomacheo. Only in Acts, here, 19. 30; 19. 33; 21. 40. The action suggested he was in haste and must not be interrupted.

held their peace = be silent. declared. Gr. diágyomai. See 8. 13.


show. Same as "told" in v. 14.

James. The Lord's brother. See Gal. 1. 12, and Ap. 182.


as soon as = eis = day having come.


what was, &c. Lit. what then Peter had come to be.

sought for him = sought him up and down.


put to death = led away, i.e. to execution. Gr. apagô. Same word as in Matt. 27. 31, &c.

to. Gr. eis, as in v. 19.

Cæsarea. See 8. 40.

abode. Gr. diatribô, to rub away, or spend (time). Occ. John 3. 23; 11. 64, and eight times in Acts. displeased. Gr. thamowachô, to fight angrily. Only came = were present, or presented themselves, with to. Gr. pros. Ap. 104. xv. 3.


the king's chamberlain = one who was over (Gr. epi. Ap. 104. ix. 1) the bedchamber (Gr. kóiton. Only here of the king. desired = were asking for. Gr. krísei. Ap. 104. v. 2.

was nourished. Gr. 1 Kings 17. 12. Gr. basilikos. See note on John 4. 46.


robed = put to death = led away, i.e. to execution. Gr. apagô. Same word as in Matt. 27. 31, &c.

of worms. Gr. skókelobôs. Only here. skólës, a worm, only in Mark 9. 14-15. gave up the ghost=
24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark.

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

As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate Me Barnabas and Saul (by interpretation) for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So when they were sent forth by the Holy Ghost, departed unto Seleucia;

and from thence they sailed to Cyprus.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

And when they had gone through the island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

But Elymas the sorcerer, (for so is his name by interpretation), sought to turn away the deputy from the faith.

Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, "O full of all subtlety and all


subtlety = guile.
13. 10. 

**THE ACTS.**

mischievous, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and a darkness; and he went seeking some to lead him by the hand. Then the seven, when he saw what was done, believed, being astonished at the doctrine of the Lord.

G 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem.

H L 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.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on.

M X 16 Then Paul stood up, and beckoning with his hand said, "Men of Israel, and ye that fear God, give audience."

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

18 And about the time of forty years suffered He their manners in the wilderness.

19 And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot.

20 And after that He gave unto them

14 when they, &c. = having gone through, as v. 6, in = of.


ye have. There is among (Gr. en. Ap. 104. viii) you.

Gr. pros, as above. people. Gr. laos.

13. 16-41 (M, above). PAUL ADDRESS. (Alternation.)

M X 16-22. Israel's History. David raised up (σχείρα, v. 22).

y 21. Promise fulfilled (ἐπαγγελέον).

z 24, 25. Repentance preached.

ζ 26-31. The Lord's Death and Resurrection (σχείρα, v. 30).


ζ 38-41. Forgiveness proclaimed.

16 Paul. From this time Paul takes precedence of Barnabas. stood up, &c. = having risen up, and beckoned.


out of. Gr. ἐκ. Ap. 104. vii. 18 about = as it were. Gr. ἀντί. of forty years. Gr. τεσσαρακοσταῖον.

See 4. 13. they suffered as their manners. Gr. τροφοφόρος, but many MSS. read τροφοφόρος, bore them seven. See Deut. 7. 1. It is the change of Client to letter in the Greek. 19 when He had = having divided ... by lot = gave by lot. Gr. kataklērodoš. Only here. Gr. παρακλησία. Gr. εἴσοδος. katakleronoņ, distributed by lot. Freq. in Sept.; e.g.

1010

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13. 20.

THE ACTS.

13. 34.

judges 18 about the space of "four hundred and fifty years, until Samuel the prophet.
21 And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.
22 And when He had removed him, He raised up unto them David to be their king, whom He gave testimony, and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfill all My will.
23 Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus:
24 When John had first preached before His coming the baptism of repentance to all the people of Israel.
25 And as John fulfilled his course, he said, Whom think ye that I am? Am I not He, but behold, there cometh One after me, Whose shoes of His feet I am not worthy to loose.
26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
27 For that they dwell at Jerusalem, and their rulers, because they knew not what God did in sending His word by the prophets, have fulfilled them in condemning Him.
28 And though they found no cause of death in Him, yet they desired 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:
31 And He was seen of many days of them which stood with Him from Galilee to Jerusalem, who are His witnesses unto the people.
32 And we declare unto you glad tidings, how that the promise which was made to the fathers,
33 God hath fulfiled the same, saying by the mouth of all His prophets, that His Christ should suffer, and should enter into His glory.
34 And as concerning that He raised Him from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David.

all that was = all things that were. of = concerning. Gr. peri. in a. into. Gr. eis. Ap. 104. vii. Matt. 27. 40. 30 from the dead. Gr. ek nekrôm. Ap. 159. 9. 21 seen. Gr. ophthamai. Ap. 108. i. vi. many days = for (Gr. epi. Ap. 104. ix. 3) many days. of = by. came up with Him. Gr. sunanabaino. Only here and Mark 15. 41. Galilee. All the Apostles, except Judas, were Galileans.
Gr. katoikeo. See note on 19, 27. Luke 23. 49. Gr. teleioi. Ap. 108. i. 1 in that he hath...=again= having raised up. Gr. anistemi. Ap. 178. i. 1. it is also, &c. = it has been written in the second Psalm also. See Ps. 2. 7. 107. i. 1. begotten Thee = brought Thee to birth, i.e. in resurrection. And as concerning = But no more, &c. = being no longer (Gr. metehi. Comp. of met.). Ap. 105. 11. about to return...=unto. Gr. diaphthora. See note on 2. 27. Here corruption means the place of corruption, i.e. the grave, for He did not see corruption and therefore could not return to it, on this wise = thus. sure = assured. Gr. pistos. Ap. 150. III. mercies = holy things. Gr. hieroi. Ap. 2. 27. Same as "holy" in v. 35. The sure mercies are the promises faithfully kept by the Almighty. Fig. Catachresis. Ap. 6. See Isa. 55. 3
35 Wherefore He saith also in another psalm, 'Thou shalt not suffer Thine Holy One to be corrupted.' 36 For "David, after he had 'served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and 'saw corruption.' 37 But He, Whom God 'raised' again, 'saw no corruption.'

38 Be it 'known unto you therefore, 'men and brethren, that through this Man is 'preached unto you the forgiveness of sins: 'And 'by all that 'believe are 'justified from all things, from which ye 'could not be 'justified by the law of Moses. 40 'Beware therefore, lest that come upon you, 'Behold, ye 'despisers, and wonder, and 'perish: for 'work a work 'in your days, a work 'which ye shall 'in no wise 'believe 'though a man 'declare it unto you.'

42 And when the Jews were 'gone out of the synagogue, the Gentiles besought that these words might be 'preached to them 'the next sabbath. 43 Now when the congregation was 'broken up, many of the Jews and 'religious proselytes followed Paul and Barnabas: who, 'persuading them to 'continue in the grace of God.

44 And 'the next sabbath day 'came almost the whole city together to hear the 'word of God. 45 But when the Jews 'saw the 'multitudes, they were filled 'with envy, and 'spake against those things which were spoken 'by Paul, contradicting and blaspheming.

48 Then Paul and Barnabas 'waxed bold, and said, 'It was necessary that the 'word of God should first have been 'spoken to you: but 'seeing ye 'put it from you, and 'judge yourselves 'unworthy of 'eternal life, 'we turn 'unto the 'Gentiles. 47 For so 'hath the 'Lord commanded us, saying, 'I have set the 'sun to be a 'light of the 'Gentiles, 'that thou 'shouldest be 'for salvation unto the ends of the 'earth.'

48 And when the 'Gentiles heard this, they were glad, and glorified the 'word of the 'Lord: and as many as were 'ordained 'unto eternal life 'believed. 49 And the 'word of the 'Lord was 'published throughout the whole 'region.
THE ACTS.

13. 50. 50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

I a 51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake,

b that a great multitude both of the Jews and also of the Greeks believed.

c 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

a 3 Long time therefore abode they speaking boldly in the Lord, Which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

b 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

c 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it,

JO and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

P And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak, who stedfastly beholding him, and perceiving that he had faith to be healed,

10 And the devil said unto him, We will depart out of thine sight. Gr. epegeiro. See note on 4.

11 They went throughout the cities of Lycaonia, and the Lycaonians,

12 and Iconium, that he had spoken round about:


15 Stirred up. Gr. apostrein. See note on 13. 50.

Gentiles. Gr. ethnos. The Gr. reads. stirred up and made evil affected the minds of the Gentiles.


16 6-20 (J, p. 1609). LYSTRA. (Alternation and Introduction.)

J 0 | 6-7. Preaching.

P 1 | 8-10. Miracle. Healing.


150. II. 1. healed = saved. Gr. sōzō.
14. 10. 10 Said with a loud voice, "Stand upright on thy feet.
And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men.
12 And they called Barnabas, Jupiter; and Paul, Mercurius, because 13 was the chief speaker.
13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and 14 would have done sacrifice with the 11 people.

O 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the 11 people, crying out,
15 And saying, "Sirs, why do ye these things? Ye also are men of like passions with us, and 16 pray unto you that ye should turn from these vain things unto the living God. Whence we give you gladness.
17 Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and 18 gladness.
18 And with these sayings scarce restrained they the 11 people, that they had 19 not done sacrifice unto them.

Pe 19 And there came thither certain Jews 15 from Antioch and Iconium, 16 who persuaded the 11 people, and having stoned Paul, 17 drew him out of the city, "supposing he had been dead.
20 Howbeit, as the disciples stood round about him, he rose up, and came into the city:
and the next day he departed with Barnabas 21 to Derbe.

J 21 And when they had 22 preached the gospel to that city, and 23 had taught many, they returned again to Lystra, and to Iconium, and Antioch.

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed.

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

25 And when they had preached the word in Perga, they went down into Attalia.

26 And thence to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

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.

28 And there they abode a long time with the disciples.

15 And certain men which came down from Judaea taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved."

2 When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and certain other of them, should go and confirm the souls of the disciples.

5, 6. All that whatsoever had done did little time. About two years and a half.


15. 1-41 (Q, above). Disension Within. (Division.)

15. 1-38 (U, above). Disension about Circumcision. (Introversion.)


2 When therefore, &c. Lit. Now no small dissension and dispute having taken place by Paul, &c.

15. 2.

THE ACTS. 15. 15.

up to Jerusalem unto the apostles and elders "about this " question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

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.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as is He.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, "Men and brethren, hearken unto me:

14 Simeon hath declared how God, at the first, did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written,


4 come. This was Paul's third visit. Not by revelation. No Divine action. received. Gr. apodechomai. See note on 2. 41. of-by. Gr. eupo. Ap. 104. xviii. 1. declared = related. Gr. amangōlo. Same as "rehearsed" (14. 27).


7 disputing. Same as disputation, v. 2. Much feeling would be exhibited.


8 Which knoweth, &c. = the Heart-searcher. See note on 1. 24. bare . . . witness. Gr. martureō. here, but used grammatically, referring back to 2. He did to us also. 


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E. W. Bullinger
15. 16.

THE ACTS.

16 16 "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD,

18 Who doeth all these things?

19 Known unto God are all His works from the beginning of the world.

20 Wherefore my sentence is, that we trouble not them, which are of the Gentiles and of the Jews;

21 For Moses of old time hath in every city them that preach, being read in the synagogues every sabbath day.

22 Then pleaded the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren;

23 Who also wrote letters by them, that the apostles and elders send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to which we said, We give no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

15. 17 this are these things, will return, &c. A Hebraism for "I will build again", Cp. Gen. 26. 18. Num. 11. 4 (marg.).


15. 18 the residue. Gr. kataloipos. Only here. It is the faithful remnant.

15. 19 men. Gr. anthrapos. Ap. 123. 1. The Heb. would be adam, while the A.V. text of Amos 9. 13 is Edom (Hebr. Edom), but the consonants, and the only difference is in the pointing. That adam, not Edom, is right can hardly be questioned, or James would not have used it.

15. 20 seek after = earnestly seek. Gr. ekptetei. Only here.

15. 21 and all the Gentiles. The Gentiles take the second place. Zech. 8. 23.

15. 22 to whom we gave no such commandment. Gr. ekzeteo. Ap. 151. 2. The Heb. would be "things overthrown", or "translated", or "turned around", or "turned back". Cp. the noun anastrophe, as in 2. 17 generations. In every city. Gr. kata (Ap. 104. x) polis, i.e. city by city. A similar idiom occ. below, "every Sabbath day", again. Gr. kirisai. Ap. 121. I. The question was whether Gentile converts, entering by the door of faith (14. 27), could be saved by faith alone without the seal of faith (Rom. 4. 11).

15. 23 In other words, whether they could belong to the family of believers (up to this time and later held as a strictly Jewish polity) without formal admission as "strangers" in accordance with Ex. 12. 48. 44. The Epistle to the Hebrews was probably written to make the position clear to Hebrews and converts alike.


15. 25 synagogues. Ap. 120. I. every, &c. See above.


15. 23 Lord. Ap. 98. VI. i. B. 2. A.
27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.
28 For it seemed good to the Holy Ghost, and to us, to lay upon you greater burden than these necessary things;
29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.
30 So when they were dismissed, they came to Antioch:

31 Which when they had read, they rejoiced for the consolation.
32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.
33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.
34 Notwithstanding it pleased Silas to abide there still.
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

U
36 And some days after Paul said unto Barnabas, "Let us go again and visit our brethren in every city, where we have preached the word of the Lord, and see how they do."
37 And Barnabas determined to take with him John, whose surname was Mark;
38 But Paul thought it not good to take him; for he had before departed from them from Cyprus;
39 And they parted from them and were sailed away to Antioch. And when they had read, they rejoiced for the consolation.
40 And after they had tarried there, they came and preached to Derbe and Lystra.

R
41 And he went through Syria and Cilicia, confirming the churches.
42 And he came to Derbe and Lystra. And, behold, a certain disciple was there, named Timotheus, the son of a certain man of Lystra, who was a virgin, and might be brought up in the faith.
43 And when he saw Paul, he was glad, and spake unto him and said, Sir, I have understood in the way which thou goest, that thou art a disciple of the Lord Jesus Christ.
44 And he took him and was baptized, and brought him to Antioch;
45 Where they were let go. And having chosen Barnabas and Paul, they recommended them to the church, and gave them permission to travel by land.
46 And they took the epistles, and charged them that they should take them to the apostles in 41.
47 Then they departed, and went through Phoenicia and Samaria, confirming the churches; and coming to Antioch, they delivered the epistles by the hands of them that had been sent.
48 And when the churches had received them, they rejoiced for the consolation, and they ordained them to the apostles' office.
49 And Barnabas and Saul returned by another way, with John, whose surname was Mark.
16.1

THE ACTS.

16.13

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 &c. 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.

k 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.

i 5 &c. so were the churches established in the faith, and increased in number daily.

k 6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 &c. after they were come to Mysia, they were assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; &c. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us."

l 10 And &c. the Spirit endeavoured to go into Macedonia, &c. assuredly gathering that the Lord had called us for to preach the gospel unto them.

II Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

S V 12 And from thence &c. to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And &c. on the sabbath we went out of the


16.12-40 [For Structure see next page].

12 Philippi. The scene of the decisive battle which ended the Roman republic 42 B.C. the chief city, &c. Lit. the first of the district, a city of Macedonia, a colony. Amphipolis had been the chief city, and was still a rival of Philippi. colony. Gr. kolonia. Only here. A Roman military settlement.

The word survives in the names of some places in England, e.g. Lincoln. These colonies were settlements of old soldiers and others established by Augustus to influence the native people. Hence the significance of v. 37. abiding. Gr. diatribo. See note on 12. 19. 13 on the sabbath = on the (first) day of the sabbaths. See note on John 20. 1. out of. Gr. ezo, without.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, came unto Paul; which wrought doubly trouble our city, and of her we began to hear; and we besought Paul, saying, If ye have judged me to be unto the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, And observe: And she so con trained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 And this did he many days. But Paul, being greatly grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These are Jews which are troubled us, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

possessed with = having. Cp. Luke 18. 11. Only here. The texts read "a spirit, a Python". The Python was a serpent destroyed, according to Greek Mythology, by Apollo, who was hence called Pythius, and the priestess at the famous temple at Delphi was called the Pythoness. Through her the oracle was delivered. See an instance of this oracular utterance in Pumber's Earth's Earliest Ages, ch. XII. The term became equivalent to soothsaying, as in the case of the slave-girl who had an evil spirit as "control". She would be nowadays called a fortuneteller. The Lord's commission in Mark 16 was to cast out demons (11.17). To say that the girl was a ventriloquist, who was discouraged, and so lost her power, shows what shifts are resorted to in order to get rid of the supernatural. masters = owners. Gr. kurios. Ap. 98. VI. i. a. & A. gain. Gr. ergasia = work; hence, wages, pay. Only here, v. 19; 19, 24, 25. Luke 24. 39. Hindered in Asia their first convert is an Asian.


16.13-40 (S, p. 1815). PHILIPPI. (Intovation and Alternation.)

W m2 | 18. Prayer.

n1 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, came unto Paul; which wrought doubly trouble our city, and of her we began to hear; and we besought Paul, saying, And observe: And she so con trained us.

15 And when she was baptized, and her household, she besought us, saying, And observe: And she so con trained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

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22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison; charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.

27 And the keeper of the prison was awaking out of his sleep, and seeing the prison doors were shaken: and immediately all the doors were opened, and every one’s bands were loosed.

28 And he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

29 And brought them out, and said, ‘Sirs, what must I do to be saved?’

30 And they said, ‘Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.’

31 And they believed, and were baptized: and when they were conferred with, they kept the ordinance of the Lord, having received that morning of普惠.

32 And when he had brought them into his house, he set meat before them; and when they had eaten, he rejoiced, believing in the Lord with all his house.

33 And when it was day, the magistrates sent the serjeants, saying, ‘Let those men go.’

34 And the keeper of the prison told this saying to Paul, ‘The magistrates have sent thee to go: now therefore depart, and go up in peace.’

35 But Paul said unto them, ‘They have beaten us openly uncondemned, being Romans, and have cast us into prison: and the multitude rose up together. Gr. amphiplos. Only here.

36 But they heard Paul and Silas, praying and singing praises unto God, which had caused that earthquake: and the people came together into the门.

37 And the keeper of the prison told this saying to Paul, ‘The magistrates have sent thee to go: now therefore depart, and go up in peace.’

38 But Paul said unto them, ‘They have beaten us openly uncondemned, being Romans, and have cast us into prison: and the multitude rose up together. Gr. amphiplos. Only here.

39 But they answered, ‘We know nothing concerning neither him nor his sect.’

40 And when they had thus spoke, they departed.

41 But after two days Herod was desired by the chief in the city and to the governors, and the people, to come to Jerusalem:

42 And when he came near, he was received of the people: and all the Jews sought him, because they were greatly vexed at that sayings.

43 When Herod saw him, he rejoiced greatly, and marvelled, saying, ‘Here is a just man and a prophet, whom I have long desired to hear his justice and judgment.”

44 And Herod, on account of the Jews which had filled the city, sent the young man to pray for rain; which thing they did not desire to be done.

45 Then Herod, when he saw that he was deceiving him, was much displeased, and the crown which was given him by the people; and the crown which was given him by the people.

46 And Herod was desirous of to see him;

47 And when Herod saw him, he was exceeding glad, and answered to speak with him gladly, and commanded the serjeant to bring him. And when he was brought unto him, he questioned him concerning the things which he taught, and about the people’s belief in his name.

48 And the keepers, when they knew that they were in danger of death, became (Gr. éntous) Romains. The charge was that they were Jews, introducing alien customs, and that the magistrates condemned them without inquiry. Cp. 1 John 20:32.
16. 37.  

THE ACTS.  17. 6.

now do they thrust us out ò privately? ò nay verily; but let them come themselves and ò fetch us out.”
38 And the 38 serjeants 36 told these ò words ò unto the magistrates: and they ò feared, when they heard that they were Romans.
39 And they came and ò besought them, and ò brought them out, and ò desired them to depart out of the city.

v  

40 And they went ò out of the prison, and entered ò into the house of Lydia; and when they had ò seen the brethren, they ò comforted them, and departed.

T X p  

17 Now when they had ò passed through ò Amphipolis and ò Apollonia, they came ò to ò Thessalonica, where was a ò synagogue of the Jews:

q  

2 And ò Paul, as his manner was, went in ò unto them, and ò three sabbath days ò reasoned with them ò out of the scriptures,
3 ò Opening and ò alleging, that ò Christ must needs have suffered, and ò risen again ò from the dead; and ò that ò this ò Jesus, Whom ò 3 ò preach ò unto you, is ò Christ.

r  

4 And ò some ò of them ò believed, and ò consented with Paul and Silas; and of the ò devout Greeks a great ò multitude, and of ò the chief women ò not a few.

s  

5 But ò the Jews which believed not, ò moved with envy, ò took unto them ò certain ò lewd ò fellows of the baser sort, and ò gathered a company, and ò set ò all the city on an uproar,
6 And ò when they found them not, they ò drew Jason and ò certain ò brethren ò unto the ò rulers of the city, crying, ò These that ò have ò turned the ò world upside down are come hither also;

17. 7. THE ACTS.

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.
8 And they troubled the people and the rulers of the city, when they heard these things.
9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him, with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered

\[\text{and stirred up} = \text{stirring up. Gr. \textit{sa}le\text{s}w} \]


17. 15-18. (S, p. 1815.) ATHENS AND CORINTH. (Extended Alternation.)


t \[18. 1-3. Corinth. u | 18. 4-5. Reasoning and testifying. v | 18. 6-. Jews. Opposing. w | 18. 6-. Paul's repudiation. x | 18. 7-18. Results. \]

15 conducted. Gr. \textit{kathistemi}. Only here in this sense. Generally transl. "make", "appoint". Here the brethren made all the arrangements. used as far as. Gr. \textit{hod\text{o}s} receiving. having received. for to= in order that (Gr. \textit{hina}) they should.

16 waited. Gr. \textit{ekdechomai}. Here, John 5. 3.; 1 Cor. 11. 33; 16. 11. Heb. 10. 13; 11. 10. Jas. 5. 7; 1 Pet. 3. 20. spirits. Ap. 101. II. 8. stirred. Gr. \textit{parascomnai}. Only here and 1 Cor. 15. 8. A medical word. Cps. Acts 15. 39., when he saw= beholding. Gr. \textit{theodidaskal\text{o}s}. Only here. 17 disputed was reasoning. Gr. \textit{dialogonai}, as in v. 2. with. Gr. \textit{pros}. Ap. 104. xv. 3. met with. Gr. \textit{paratunchanai}. Only here. 18 philosophers, &c. = of the Epicurean and Stoic philosophers. Only occ. of \textit{philosopho}. The Epicureans were followers of Epicurus (342-279 B.C.) who held that pleasure was the highest good, while the Stoics were disciples of Zeno (about 270 B.C.) who taught that the supreme good was virtue, and man should be free from passion and moved by neither joy nor grief, pleasure nor pain. They were Fatalists and Pantheists. The name came from the porch (Gr. \textit{sto}k) where they met. encountered. Gr. \textit{sumbalt\text{o}s}. See note on 4. 18.
22 Then Paul stood \(\text{in the midst of} \) 11 the "Mars' hill" and said, "Ye men of Athens, I perceive that in all things ye are 'too superstitious.

23 For as I passed by, and beheld your 'devotions, I found an altar set up, with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, declare I unto you.

24 God that made the world and all things 'therein, seeing that he is 'Lord of heaven and earth, dwelleth not in 'temple made with hands;

25 Neither is he 'worshipped 'with men's hands, as though he needed any thing, seeing he giveth to all 'life, and 'breath, and all things;

26 And hath made of 'one blood all nations of men to dwell on all the face of the 'earth, and hath 'determined the 'times before appointed, and the 'bounds of 'their 'habitation;

27 That they should 'seek 'the Lord, if haply 'they might 'feel after Him, and find Him, though He be 'not 'far 'from 'every one of us:

28 For 'in Him we 'live, and 'move, and 'have 'our 'being.
have our being; as certain also of your own poets have said, For we are also His offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31 Because He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again on this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damars, and others with them.

18 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

The Acts.
4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, "Your blood be upon your own heads; 3 am clean; 2 from henceforth I will go unto the Gentiles." 7 And he departed hence, and entered a certain man's house, named Justus, one that worshipping God, his house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believe on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, 1 Be not afraid, but 2 speak, and 3 hold not thy peace: 10 For 3 am with thee, and no man shall set on thee to hurt thee: for I have much people to do in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat.

13 Saying, 1 This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, 1 If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should be silent with you: 15 But if it be a question of words and names, and of your law, look ye to it; 16 o for 3 will be no judge of such matters.

18. 16.

**THE ACTS.**

18 And he \(\) drave them \(\) from the 12 judgment seat.
17 Then \(\) all the Greeks took \(\) Sosthenes, the \(\) chief ruler of the synagogue, and \(\) beat him \(\) before the 12 judgment seat. And \(\) Gallio cared for none of those things.
18 And Paul after this \(\) tarried there yet \(\) a good while,
and then \(\) took his leave of the brethren, \(\) and sailed thence \(\) into Syria, and \(\) with him Priscilla and Aquila; having \(\) shorn his head \(\) in \(\) Cenchrea: for he had a \(\) vow.

19 And \(\) he came \(\) to Ephesus, and left \(\) there: but he himself entered \(\) into the 4 synagogue, and \(\) reasoned with the Jews.
20 When they \(\) desired him \(\) to \(\) tarry \(\) longer time with them, he \(\) consented \(\) not;
21 But \(\) bade them farewell, saying, \(\) I must by all means keep this feast that cometh in, \(\) for God will. And he \(\) sailed \(\) from Ephesus.

22 And \(\) when he had landed \(\) at Cæsarea, and \(\) gone up, and saluted the \(\) church, he went down \(\) to Antioch.
23 And \(\) after he had spent \(\) some time \(\) there, he departed, and went over all \(\) the \(\) countries of Galatia and Phrygia \(\) in order, \(\) strengthening all the disciples.

24 And a certain Jew named \(\) Apollos, \(\) born at Alexandria, an \(\) eloquent \(\) man, and \(\) mighty in the Scriptures, \(\) came \(\) to Ephesus.
25 This man was \(\) instructed \(\) in \(\) the way \(\) of the Lord; and being \(\) fervent in the Spirit, \(\) he \(\) spake and taught \(\) diligently \(\) the things \(\) of \(\) the Lord, \(\) knowing only \(\) the \(\) baptism of \(\) John.

and while Paul was hastening his journey thither (v. 21), Aquila appears to have remained at Ephesus (v. 26).


wov. Gr. \(\) euchê. Ap. 154. II. 1. Only here, 21. 23, and Jas. 5. 15. It has been questioned whether these words refer to Paul or to Aquila. The facts point to Paul, for whichever it was, the ceremonies connected with the vow could only be completed at Jerusalem, and while Paul was hastening his journey to Ephesus, Aquila appears to have remained there. The texts read \(\) stérizô. See note on 14. 22.

18. 24-28 (Z, above). APOLLOS. MINISTRY AT EPHESUS, &c. (Division.)

| 18. 24-28 (Z, above). APOLLOS. MINISTRY AT EPHESUS, &c. (Division.) |  
| --- | --- |
| 18. 24-28 (A, above). EPHESUS. (Alternation.) |  
| 18. 24-28 (A, above). EPHESUS. (Alternation.) |  
| A | a | 24. Mighty in the Scriptures. | b | 25. Teaching accurately. | a | 24-26. Speaking boldly. | b | 24-26. Instructed more accurately, |  
28 And he began to speak boldly in the synagogue:

27 And when he was disposed to pass over to Achaia, the brethren wrote, desiring the disciples to receive him: who, when he was come, helped them much which had believed through grace:

26 By one this one. Gr. parrhesias, told. See note on 9. 27. expounded. Gr. ekthēmi. Set out before him. See note on 7. 21. more perfectly = more accurately. Comp. of akribēs, v. 25. 27 was disposed = wished. Gr. boulemai. Ap. 102. 3.


24 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus:

23 Helped. Gr. samballe. See note on 4. 15.


20 And in a medical word, public. Gr. dēmosia. See note on 5. 18.

19. 1-13 (Y, p. 1627). PAUL MINISTRY AT EPHESUS. (Introversion.)

19. 1 while . . . was. Lit. in (Gr. en) the being Apollos.


12. 1. 1. i. There is no note of time, or sequence, any more than in Eph. 1. 14, after. See note there. We have, &c. Lit. But not even (Gr. oude) heard we (Ap. 118. 2. a) holy spirit is (given). John taught the coming of the Holy Spirit (Matt. 3. 11), and Paul that no one could believe without the enabling power of the Holy Spirit. Therefore the twelve men could not have questioned the existence of the Holy Spirit, and Paul would have rebuked them if they had. The reference must have been to the promised gifts. 3 unto them. The texts omit. Unto. Gr. eis. Ap. 104. vi. baptizē. Ap. 115. I. iv. baptism. Ap. 115. II. i. 2. 4 verily = indeed. baptizē. Ap. 115. I. i. repentance. Gr. metanoia. Ap. 111. II. unto . . . people. Gr. laos. See note on 2. 47. that = in order that. Gr. hina. believe.

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19. 9. THE ACTS.

before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Q 13 Then certain of the vagabond Jews, exorcists, took upon them to call spirits the name of the Lord Jesus, saying,

i "We adjure you by Jesus Whom Paul preacheth." 

h 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, 4 Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

B 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.


19. 13-20 (Q, p. 1615). OPPOSITION WITHOUT. (Division.)


19. 13-16 (B1, above). EXORCISTS. (Alternation.)


13 vagabond = roving. Gr. periierchomai. Only here, 28. 13. 1 Tim. 5. 13. Heb. 11. 37. Ap. Gen. 4. 14. exorcists. Gr. exorcistés. Only here. The verb exorcizó, to adjure, only in Matt. 26. 63. took upon them = took in hand. Gr. epicheíron. See note on 9. 29. call... the name = name over. Gr. epi. Ap. 104. ix. 5. To get control over a demon, it was necessary to know its name (cp. Mark 5. 9) or to invoke the name of a superior power or spirit. Josephus (Ant. VIII. ii. 5) relates how an exorcist, named Eleazar, when expelling a demon in the presence of Vespasian, invoked the name of Solomon. The great magical Papyrus of the third century, in the Bibliothèque Nationale of Paris, gives spells in which the names of Abraham, Isaac, and Jacob, and of Jesus, God of the Hebrews, are used. We. The texts read “I adjure.”

Gr. orkizó. This is the formula for casting out a demon in the above-named Papyri, where exorcizó also is found. preacheth. Gr. kérusai. Ap. 121. i. 14 sons. Gr. huios. Ap. 108. iii. chief of the priests = a chief priest. Gr. archieres. This word is only used in the Gospels, Acts, and Hebrews. It is used of the High Priest and priestly members of the Sanhedrin. Cp. Matt. 26. 5. Every town with a synagogue had a Sanhedrin of twenty-three members, if there were 120 Jews in the place; of three members, if there were fewer. Sceva was a member of the Sanhedrin at Ephesus, which did so = doing this. 15 answered and said. Ap. 122. 3. know. Gr. gnóte. Ap. 132. i. 1. know. Gr. epistamai. Ap. 132. i. v. In the English this is the Fig. Epistrophe, Ap. 6, but not in the Gr. 16 man. Gr. anthropos. Ap. 123. 1. leaped. Gr. epallomai. Only here. overcame = having overpowered. Gr. katakuriou. Here, Matt. 20. 25. Mark 10. 41. 1 Pet. 5. 3. them. The texts read “them both.”perhaps we should see only two of them acting, and prevailed. Lit. were strong. Gr. sýmphonó. See note on 15. 10. against. Gr. kata. Ap. 104. x. 1. out of. Gr. ek. Ap. 104. vii. wounded. Gr. trauamatoi. Only here and Luke 20. 12.

19. 17-20 [For Structure see next page].

17 was = became. known. Gr. gnóte. See note on 1. 19. magnified. Gr. megállomai. See note on 5. 13.
19. 22 - 28 (F, p. 1575).

**EPHESUS AND JERUSALEM. PAUL’S APPEARANCE AND IMPRISONMENT. SUBSEQUENT ABODE (ROME), AND CLOSE OF HIS MINISTRY.** (Division.)

**19. 21—21. 40.** Final Ministry and last Missionary Journey.

**19. 21—21. 41.** Disturbance at Ephesus.

**19. 21—24.** The Acts.

**THE ACTS.**

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**19. 18.**

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

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**19. 17—20 (B, p. 1629).** RESULTS.

B: k | 17. The Lord’s Name magnified.

l | 18. Believers confessing.


k | 20. The Word of God growing.


shewed = declared. See note on 16. 4.


19 used = practised. Gr. prassó.

curious arts. Gr. periegeros. Only here and 1 Tim. 5. 11. The word means “going beyond that which is legitimate”. The kindred verb only in 2 Thess. 3. 11.

arts = things.

brought...together = having collected.

books. These were either books on magic, or strips of parchments or papyrus, with charms written on them. Many of these have been discovered. The great magical Papyrus referred to above (v. 13) contains about 3,000 lines.

and burned them = burnt them up.

before = in the presence of.

counted. Gr. sunnephephiseó. Only here.

20 mightily = according to (Gr. kata). Ap. 104. x. 2

strength (Gr. kratos. Ap. 172. 2)


Same word as in v. 16. This verse is an example of the

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**19. 21—24.**

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**19. 21—22.** Assembly summoned.

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The meaning is that he was firmly resolved. Fig. Ídómos. Ap. 6. after. Gr. meta. Ap. 104. xi. 2.

also see, see = see Rom. also. see. Gr. eidon. Ap. 135. I. 1.


Erastus. Cp. Rom. 16. 23. 2 Tim. 4. 20. stayed. Lit. held on. Gr. epechó. See note on 3. 5. for a season = a time.

23 the same time = at (Gr. kata). Ap. 104. x. 2) that season. no. Gr. ou. Ap. 105. I.


shrines. Gr. naos. See note on Matt. 23. 16. Here a shrine meant an image of the goddess and part of the famous temple. These might be large enough to make ornaments for rooms or small enough to be carried as charms. On the reverse of a coin of Ephesus in the British Museum is a facade of the temple with a figure of Artemis in the centre.

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1630

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28 And when they heard these sayings, they were full of wrath, and cried out, saying, “Great is 24 Diana of the Ephesians.”

I. 30 And when Paul 0 would have entered in 0 unto the 0 people, I the disciples suffered him 0 not.

And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself 0 into the 0 theatre.

And they 0 drew 0 Alexander 0 out of the multitude, the Jews putting him forward. And Alexander 0 beckoned with the hand, and would have made his defence 0 unto the 0 people.


25 called together = gathered together. See note on 12. 17.

with = and. workmen. Gr. ergates. A general term.

of like occupation. Lit. concerning (Gr. peri. Ap. 104. xiii. 2) such things. The shrines were made in terra-cotta, marble, &c., as well as silver. Demetrius was a guild-master of the silversmiths' guild, or trade union, and perhaps the other workmen had their own guilds. Gr. gr. eu. Ap. 183. 3. See note on 7. 26. by = out of. Gr. ek. Ap. 104. vii. craft. Same as "gain", v. 24.


is in danger. Gr. kinduneuô. Only here, v. 46. Luke 8. 23. 1 Cor. 15. 30. to be set at nought. Lit. to come into (Gr. eis) rejection (Gr. apelegmos). Only here.

also. Read after Diana.

temple. Gr. kieron. See Matt. 23. 16. The ruins of this temple, one of the wonders of the ancient world, and of the amphitheatre (v. 20), still remain.

20 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece;

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria,

r he purposed to return through Macedonia.

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians,


41 when, &c. = having said these things, dismissed = dissolved. Gr. apoluo. Ap. 174. 11.

20. 1-8 (E. p. 1850). DEPARTURE FOR MACEDONIA. (Extended Alternation.)

E r | 1. Departure.
| s | 2. Arrival in Greece.
| t | 3-. Abode. Three months.
| r | 3-. Return through Macedonia.
| s | 4-. Arrival at Troas.
| t | 5-. Abode. Seven days.


2 those parts. Doubtless including Philippi, Thessalonica, &c. given them much exhortation. Lit. exhorited (Gr. parakaleo). Ap. 134. I. 6) them with many a word (Gr. logos). Ap. 121. 10. 3 abode three months. Lit. having done three months. Cp. 15. 35; 18. 2. Fig. Synecdoché (of the species). Ap. 6. The whole period covered by vv. 1-3 is about nine months.

4 accompanied = were accompanying. This was their purpose, but they went before and waited at Troas (v. 5). Gr. sunepomai. Only here. Into = as far as. Sopater. Shortened form of Sōpater, which is found in Rom. 16. 21, but there is no connexion between the two persons. The texts add "son of Pyrrhus".

1682 The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
20. 5.

THE ACTS.

The Companion Bible

Aristarchus. See 19. 29.

Secundus. Only here.

Gaius. Not the same as in 19. 29.

Tychicus. See Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12.

Tit. 3. 12. He was with Paul in his first and second imprisonments at Rome, and was twice sent by him to Ephesus, which was no doubt his native place, as it was that of Tychimus.

Trophimus. See 21. 29. 2 Tim. 4. 20.

5 tarried were waiting.

Troas. Cp. 16. 8. 2 Cor. 2. 12.

6 sailed away. Gr. ekplēo. See note on 15. 39.


Philippi. I.e. from Neapolis, its port.

days, Gr. a. This was Passover, A. D. 57.


to. Gr. eis, as in v. 1.

day. Gr. ἅπαξ. See note on 12. 19.

F u

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

v 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

G 13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed hence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

in. Gr. epi. Ap. 104. ix. 1. a the. window. Gr. θυρία. Only here and 2 Cor. 11. 33. It was an opening with a lattice. Eutychus, being asleep on the window-seat with the lattice open, fell out.


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THE ACTS.

18 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he had hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them,:

x 18 And when they were come to him, he said unto them, "I know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 and how I kept back nothing that was profitable unto you, but have shewed you publicly, and from house to house, 21 testify both to the Jews, and also to the Greeks, of repentance toward God, and of faith toward our Lord Jesus Christ.

K y 22 And now, behold, 3 go bound in the spirit unto Jerusalem, 30 not knowing the things that shall befall me there: 23 save that the Holy Ghost witnessed in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, 25 to testify the gospel of the grace of God.

25 And now, behold, 32 know that as all, among whom I have gone preaching the kingdom of God, 3 shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned the counsel of God.

28 Take heed therefore unto yourselves, and to all the counsel of God.

29 Lucrece. 22. 28. See 2 Cor. 11. 28. by = in. Gr. en. Ap. 104. viii. 20 kept back. Gr. ἐποτέλησα. Only here, v. 27. holding foot from patients. nothing. Gr. οὐδείς. but have, &c. Lit. so not (Gr. μέν) to shew and teach. publicly. Gr. διδομένος. See note on 5. 18. from house to house in your houses. Gr. καΤ ὀικόν, as in 2. 46. 21 Testifying = witnessing. Gr. διακόνησις. See note on 2. 46. to the Jews, &c. = to Jews and Greeks and Hebrews. Ap. 104. xi. 1. all seasons = all the time.


31 temptations. Gr. πείρασμα. Always transl. as here, save in 1 Pet. 4. 12. Here it means "trials", as in 1 Cor. 10. 13. waiting in wait = plots, as in v. 3.

32 Lucrece. 22. 28. See 2 Cor. 11. 28. by = in. Gr. en. Ap. 104. viii. 20 kept back. Gr. ἐποτέλησα. Only here, v. 27. holding foot from patients. nothing. Gr. οὐδείς. but have, &c. Lit. so not (Gr. μέν) to shew and teach. publicly. Gr. διδομένος. See note on 5. 18. from house to house in your houses. Gr. κατ ὀικόν, as in 2. 46. 21 Testifying = witnessing. Gr. διακονησις. See note on 2. 46. to the Jews, &c. = to Jews and Greeks and Hebrews. Ap. 104. xi. 1. all seasons = all the time.

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20. 28. THE ACTS.

21. 1

And to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

And now, brethren, I exhort you to minister unto your weak, them that were among you, to such as are labouring, yielding yourselves unto the same, that they may be ministered unto of you. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears.

And now, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

I have coveted no man's silver, nor gold, nor apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. And I have shewed you all things, how that labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell upon Paul's neck, and kissed him. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and unto the flocc. Gr. poimnion, little flock. Only here, v. 29. Luke 12, 31. 1 Pet. 5, 2. For poimnion, see John 10, 15. Luke 2, 41, 42. 1 Pet. 5, 2. Gr. episkopos. Elsewhere transl. "bishop," Phil. 1, 1. 1 Tim. 3, 2. Tit. 1. 7. 1 Pet. 2, 20. They are called "elders," in v. 17, which makes it clear that "elders" (presbuteroi) and bishops (episkopoi) are the same. Ap. 189. feed = shepherd. Gr. poimaino. Occ. eleven times; transl. "feed" seven times; "rule" in Matt. 2, 6. Rev. 2, 27; 12, 5; 19, 15.

God. Some texts read "Lord," but Alford gives good reasons for rejecting the change, due to Ari Mar and Socinian attempts against the Lord's Deity.


sparing. Gr. pheidomai. Always transl. "spare" save 2 Cor. 12, 6. No other word for "spare" save Luke 16, 13. This verse is an instance of the Fig. Hypocostas (Ap. 6), to call attention to the true character of Apostolical succession.


pervasive. See note on 13, 1.


by the space of three years. Gr. trietia. Only here.

warn. Gr. noutheteo. Used only by Paul, here and seven times in his epistles.

32 now. See note on 4, 22. brethren. The texts omit, omit, omit.


build = up. Gr. epi90ko. Only used by Jude, you. The texts omit. inheritance. Gr. kltnomia. them which are = the sanctified. Gr. hagiojto. See note on John 17, 17, 19.


necessities = needs. Cp. 2, 45.


JOURNEY TO CÆSAREA. (Alternation.)

21. 1-15 (F, p. 1890.)


the day following unto Rhodes, and from thence unto Patara:
2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.
3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her burden.

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

And when we had accomplished those days, we departed and went our way; and when we had taken our leave one of the seven ; and we entered into the house of Philip the evangelist, which was at Caesarea: and we tarried there one day.

And the next day we were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

And the same man had four daughters, virgins, which did prophesy.

And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

And when we heard these words, both Paul and Barnabas besought him not to go up to Jerusalem.


We went aboard having embarked. Gr. ἀνάβησθαι. See note on 20. 16.

set forth. Same as launched, v. 1.


at = into. Gr. εἰς. Tyre. See Matt. 11. 21.

there. Gr. καταθέσθαι. Only here and 22. 5.


disciples = the disciples. Probably few. He no longer seeks the synagogue.


go up. Gr. ἀναβάζον, but the texts read ἐπιβάζον, as in v. 2.


And = But it came to pass that.


and they all, &c. = all with wives and children, bringing us on our way. Gr. προπένθο. See note on 15. 3.


we knelt down = having knelt down. See note on 7. 69. on. Gr. επί. Ap. 104. ix. 3.


taken our leave. Gr. ἀπασώμοι. See note on 19. 1.

took ship = embarked (Gr. ἐπιβάζον, as in v. 1) on (Gr. εἰς) the ship, i.e. the same ship as v. 2.

home. Lit. to (Gr. εἰς) their own (things).

7 finished. Gr. διανύομαι. Only here.

coursethe voyage. Gr. πλοῦτος. Only here and 27. 9, 10.


As next. Here the common word επανίστρω is used.


Cæsarea. See note on 19. 20. About 2,000 feet below the hill country of Judæa.


of that place = the residents, i.e. the believers there. Gr. εὐθεῖος. Only here. besought = were beseeching. Gr. παρακαλεῖ. Ap. 134. I. 6.


THE ACTS.

14 And when he would not be persuaded, we ceased, saying, "The will of the Lord be done." 15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and the elders were present. 19 And when he had saluted them, he declared especially what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

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. 22 What is it therefore? the multitude must needs come together: for they will that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.


21. 25. THE ACTS. 21. 34.

28 Then Paul took the men, and the next day purified himself  with them  entered  into the temple,  to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

26 Crying out, men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

25 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

24 And as they went about to kill him, the people ran together: and they took Paul, and drew him out of the temple: and every one of them, crying out, with them entered into the temple.

23 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

22 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

well informed not to be aware of the inscription which forbade the entry of any alien within the inner temple under penalty of death. It was on one of the pillars of the balustrade which separated the court of the Nazirite ceremonies were performed, from the inner sanctuary. The stone bearing this inscription was discovered by M. Clermont Ganneau in 1871. It is as follows: 'No alien is to enter within the railing and enclosure round the temple. Whosoever is caught will be responsible to himself for his death which will ensue.'

30 all the city was the whole city. the people ran, &c. there was a running together (Gr. syn tromè. Only here) of the people. took. Gr. epilambanonai. See note on 9. 27. drew = were dragging. Gr. helkò. Only here and Jas. 2. 6. Cp. 16. 19. forthwith = immediately. the doors, &c. These were the gates leading into the court of the women. Shut by the Levitical door-keepers to prevent profanation by murder. went about = were7. 1. 22. ran. Gr. kata trechô. Only here. unto = upon. Gr. epi. Ap. 104. ix. 3. saw. Gr. eido. Ap. 133. i. 1. left beating of Paul = ceased beating Paul.

33 came near, and = having drawn near. two chains; i. e. either hand chained to a soldier. See note on 12. 6. demanded. Gr. puthanemai. See note on 6. 7; 10. 18. 34 cried = were crying out. Gr. ehowb, as in 17. 14. The texts read 'epiphèmètai, as in 12. 22 (gave a shout) and 22. 24. multitude. Same as people, v. 27. the certainty = the sure thing.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, "Away with him." 

37 And as Paul was to be led into the castle, he said unto the chief captain, "May I speak unto thee?" Who said, "Canst thou speak Greek?"

"Art thou not that Egyptian, which before these days madest an uproar, and leddest out them before these days? Am I not justly born?" And when he had given him licence, Paul spake in the Hebrew tongue, saying, "I am Verily a man born in Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people." 

And as Paul stood upon the stairs, and beckoned unto the people, and when there was made a great silence, he spake unto them in the Hebrew tongue, saying, "Men, brethren, and fathers, hear ye my defence which I make now unto you." 

And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught in the perfect manner of the scriptures."
22. 3.

THE ACTS. 22. 16.

the law of the fathers, and was a zealot toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, that for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus, suddenly there shone from heaven a great light round about me.

7 And in R I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me?

8 And I answered, Who art Thou, Lord? And He said unto me, I am Jesus of Nazareth, Whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him That spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath made His witness unto you, even of Jesus, Whom ye and your parents did not know, him he hath raised up unto Israel, Whose witness both before God and before you were proved, o

15 Behold, Saul, he is called before God, and shall be judged of him; for he shall be delivered unto the Gentiles for the work of the devil.


17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was also in a trance; 18 and I saw Him speaking unto me, 'Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me.' 19 And I spake, 'Lord, they know that I am imprisoned and beaten in every synagogue that I believed on Thee: 20 And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.' 21 And He said unto me, 'Depart: for I will send thee hence unto the Gentiles.'

22 And they gave him audience unto this word, and then lifted up their voices, and said, 'Away with such a fellow from the earth: for it is not fit that he should live.' 23 And as they cried out, and cast out their clothes, and threw dust into the air, 24 The chief captain commanded him to be brought into the castle, and bade that be forthwith cast off his clothes, and took him into the castle, and bade him be examined by scourging; 'that he might know wherefore they cried so against him.'

25 And as they bound him with thongs, Paul said unto the centurion that stood by, 'Is it lawful for you to scourge a Roman that is a Roman, and uncondemned?' 26 When the centurion heard that, he went and told the 'chief captain, saying, 'Take heed what thou doest: for this man is a Roman.'

27 Then the chief captain came, and said unto him, 'Tell me, art thou a Roman?' He said, 'Yea.' 28 And the chief captain answered, 'With a great sum obtained I this freedom.' And Paul said, 'But 3 was free born.' 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was brought, holding them in their hands and tossing them upward. They cried out, 'The texts omit. The Gentiles in every synagogue. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. proteō, to stretch out or tie up. Only here. Gr. kathēkos. Only here and Rom. 1:28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1:23). The verb followed by the gen. case shows that the verb 'to follow' (Gr. lodesthi) in the Gospels (Mark 3:10; 5:29, 34; Luke 7:21) transit. 'plague'. Cp. John 19:1. that is in order that. Gr. αἶθος. know. Gr. epipōnēôte. See note on 12. 22. against. Lit. "at". No preposition.
23 And Paul, earnestly beholding the council, said, ‘Men and brethren, I have lived in all good conscience before God until this day.’

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul, ‘I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.’

4 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 tribe of Shiloh and of the resurrection of the dead.’

5 Then said Paul, ‘I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.’

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 tribe of Shiloh and of the resurrection of the dead.’

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great dissension: and the chief captain, fearing lest Paul should be 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.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should be 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.

11 And the night following the Lord stood accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him free before them.


23. 11-22 (S, p. 1639). Events Following. (Alteration.)

S | 11. Comfort from the Lord.
S | 16-19. Consideration from the chief captain.

11 following. See note on 7. 26.
by him, and said, "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

12 And when it was day, certain of the Jews banded together, and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, "We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore go with the counsel, and signify to the chief captain that he bring this young man unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to 'kill him.'"

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, "Bring this young man unto the chief captain: for he hath a certain thing to tell him."

18 So he took him, and brought him to the chief captain, and said, "Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee."

19 Then the chief captain took him by the hand, and said, "Wilt thou tell what is that thou hast to say unto me?"

20 And he said, "The Jews have agreed to desire thee that thou wouldest bring down Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee."

22 So the chief captain then let the young man depart, and charged him, "See thou tell no man that thou hast shewed these things to me."

23 And he called unto him two centurions.

24 Paul the prisoner. This was a title the apostle cherished as one of honour. See Eph. 3: 1; 4: 1; Tim. 1: 8. Phil. 1: 9. 


27 desire. Gr. ઠાર્મવતરત. See p. 1511 and note on John 1. 7. 

28 also at Rome. Rome also.

29 they. Gr. εἰς. As above.

30 certain of. The texts omit. banded together. Having made a coalition, i.e. of the two sects. Gr. συστρόφη. See note on 19. 40. 

31 bound...curse. Gr. ἀναθηματίζοντος. Only here, v. 14, 21, and Mark 14. 71, where see note.

32 saying, &c. Josephus records a vow taken by ten men to kill Herod the Great, in a papyrus from Oxyrhynchus, in the Bodleian Library, there is a letter from an Egyptian boy, threatening that, if his father will not take him to Alexandria, he would neither eat nor drink.

33 conspiracy. Gr. συνμόσια. Only here. 

34 elders. Gr. μέτοχες. 

35 We have bound...curse. Lit. we have anathematized ourselves (see Mark 14. 71) with an anathema. A Hebraism. Fig. Πολύτον. Ap. 6.

36 this. Gr. ἀναθήματις. Here; Rom. 3: 2, Cor. 12: 3, 16: 22. Gal. 1: 9.

37 that we will to. eat. -taste. See note on 10. 10. nothing. Gr. μηδένες.


40 though ye would = being about to.

41 enquire. Gr. διαγνώσκον. This is the medical word for making a careful examination. Only here and 24. 11. The noun διαγνώσις only in 25. 21. something...him. The things concerning him. more accurately. Gr. ακριβέστατα, comparative of ακρι­βός, 18. 28, 9). Occ. 18. 26; 24. 22.


44 kill. Gr. ἀναστειλόμενον. See note on 2. 23. Not the same word as in vv. 12, 14.

45 lying in wait. Gr. ἐνεδρά. Only here and 25. 5.

46 went, &c. This may be rendered "having come in upon (them) and entered," suggesting that he made the discovery accidentally. See R.V. marg. But it was of God. Paul was not to be "cut off" at the will of the enemy, any more than the "seed." See Ex. 2. 6, and Ap. 23.

47 told...reported (it) to. Gr. ἀπαγαγέλλον. See note on 4. 22.

48 17 centurions. See note on 21. 32.

49 young man. Gr. νεανίας, but the texts read νεα­νίσκος. Ap. 108. x. 


51 So, &c. = He therefore indeed having taken him, brought him.
23. 23—23. 35

JOURNEY TO CESAREA.

(Interversion.)

   w | 31, 32. Journey, t. v.
   v 33, 34. Letter received.
   u | 35, Felix. Orders.

saying = he said.

to= as far as. Gr. hōs. About seventy miles.

Cesarea. See note on 8. 40.

horsemen. Gr. hippēs. Only here and v. 32.

spearmen. Gr. duxiolabos. Only here. Some light-armed troops are meant.

at= from. Gr. apo. Ap. 104. iv. The third hour of the night was 9 p.m., and no one could pursue till the gates were open at 6 a.m.

24. beasts. Gr. tēmons. Here; Luke 10. 34; 1 Cor. 15. 35; Rev. 17. 13.

that= in order that. Gr. hina.


bring= safe= keep him safe and bring him. Fig.


Felix. Claudius made him Procurator of Judæa in a. d. 52. Josephus gives many details of the stirring scenes of his rule, and of his cruelty and treachery (Ant. XX. vii. 1; viii. 5, 6, 7, &c.).

Governor. Gr. ἀρχηγόν. The general term for a subordinate ruler, Felix being a lieutenant of the Procurator of Syria.

25. And he wrote = Having written.

after this manner = having (Gr. περιεήχω, but texts read εικό) this form (Gr. τυπός, v. 43).

26. Claudius Lysias. As the Procurator's legate, he was responsible for order in Jerusalem. He had shown promptness and vigour, and, moreover, kindly consideration for his prisoner (v. 19), and in his letter puts Paul's case in a favourable light. He certainly claims some credit for himself to which he was not entitled (v. 27), and says nothing about his proposing to scourge a Roman citizen. But he stanśe far above Felix, or even Festus, and is entitled to rank with Julius (27. 3, 43).


27. was taken = having been seized. See note on last line.

1. 16, and cp. John 18. 12. should have been = being about to be, or on the point of being, then came I = having come. an army = the detachment, as in v. 10, and rescued him = I delivered. Gr. eξαίρεθ. See note on 7. 10. understood = learnt. He did not learn it till he was about to have him accused. It has been called "a dexterous falsehood".

28 when I would have known = wishing (Gr. boulomai). Ap. 102. 3) to know. known. Gr. ἐπιγνόντος. Ap. 132. i. ii, but the texts read ἐπιγνόμενος. Ap. 132. i. III. wherefore = on account of (Gr. dia). Ap. 104. v. 2) which. accused = were accusing. Gr. ἐκκαλέσατο. See note on 19. 38. perceived = found. questions. Gr. εἰκόνα. See note on 15. 2. to have nothing, &c. = as having no accusation laid to his charge. Gr. εἴκασα. Only here and 25. 15.

30 it was told me, &c. Lit. a plot was revealed to me as about to be laid against the man. told = revealed. Gr. μένοι. See Luke 20. 37 (showed). the Jews. The texts omit. for = against.


34 when, &c. The texts read "when he had read it", asked = questioned. Gr. ερωτήσατο. See note on 1. 4. province. Gr. έπαρχεια. Only here and 25. 1. understood = learnt by enquiry. Gr. παραγένησα. See v. 22. accusers. Gr. εἰς. Ap. 104. ix. 1. Cilicia. Cilicia was included in the province of Syria, and included in the jurisdiction of Felix. 35 hear = hear fully. Gr. διακόνου. Only here. are also come = also shall have come. kept = guarded.

Judgment hall. Gr. πραιτόριον. See note on Matt. 27. 27. John 18. 25. It here means the guard-room attached to Herod's palace.

"Excellency", greeting. See note on 15. 23.

1. 16, and cp. John 18. 12. should have been = being about to be, or on the point of being, then came I = having come. an army = the detachment, as in v. 10, and rescued him = I delivered. Gr. eξαίρεθ. See note on 7. 10. understood = learnt. He did not learn it till he was about to have him accused. It has been called "a dexterous falsehood".

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24. 1.

THE ACTS.

24. 1-27 (Q1, p. 1639). PAUL AND FELIX.

(Interversion and Alternation.)

Q1 T 1. Felix. On the judgment seat.


W 5-14. His charges.


V' 21-27. His defence.


certain. Gr. tis, as above.

ora(to = advocate. Gr. rhētōr. Only here. The adv.

1 Tim. 4. 1 (expressly).

who. Pl., referring to the Jews (v. 9) as well as their spokesmen.


governor. See note on 23. 24.


Seeing ... enjoy = Obtaining (as we do). Gr. τελειωσαμαι, to obtain, (intr.) to happen. See note on 20. 1.


3 fat quietness. Lit. much peace. Gr. εἰρήνη, very worthy deeds. Gr. kalokhôma, but the texts read diokhôma. Only here. The words are from orthos (see 14. 10), and the former means "a right action", the latter, "an amelioration" or "reform".

unto = to. nation. Gr. ethnōs.


3 accept = receive. Gr. apodechomai. See note on 2. 11.

always = in every case. Gr. pantē. Only here.

in all places = everywhere. Gr. pantachou.

most noble. Same as "most excellent", in 23. 26.

thankfulness. Gr. euchariōtēs. In the other fourteen occ. rendered "thanksgiving", "thanks", or "giving of thanks".

4 Notwithstanding = But.

hath gone about = attempted. Same as "assayed" (16. 7).

for. Gr. hina. be ... tedious unto = hinder. Gr. enkoptō. Occ. here, Rom. 15. 22.

Gal. 5. 7. These 7 is. 1 Pet. 3. 7. not. Gr. mé. Ap. 106. ii. further. Lit. for (Gr. eπι). Ap. 104. ix. 3) more (time).


that thou wouldest = to. Gr. ουδέπως.

Duty. case. elenency. Gr. epistēma. Only here and 2 Cor. 10. 1.

a few words = concisely. Gr. suντομόσ. Only here. A medical word.


See note on 15. 2. The texts read "seditions".

6 Among. case. throughout. Gr. συνετισκόμε, who. Pl. referring to the Jews (v. 9) as well as their spokesmen.

for, &c. = in regard to the things concerning (Gr. peri). Ap. 104. xiii. 1 myself.

11 mayest = canst. understand. Gr. ginōskō. Ap. 132. i. ii. but the texts read epiginōskō (iii).
24. 11.  THE ACTS.  24. 22.

that there are o yet but o twelve days o since I went up o to Jerusalem o for to o worship.

y 12 And they o neither found me o in the temple o disputing o with any man, neither o raising up the people, neither o in the o synagogues, nor o in the city: o
13 12 Neither can they o prove the things o whereof they now o accuse me.

z 14 But this I confess o unto thee, that o after o the way which they call o heresy, so o worship I the o "God o of my fathers, believing all things o which o are written o in the law and o in the o prophets:
15 16 And have hope o toward o "God, which they themselves also o allow, that there shall be o a resurrection o of the dead, both o of the just and o unjust.
16 16 And o herein do I o exercise myself, to have o a conscience o void of offense o toward o "God, and o toward o men.

x 17 Now o after o many years I came to bring o alms o to my o nation, and o offerings.
18 18 Whereupon certain Jews o from Asia found me o purified o in the temple, o

y' neither o with o multitude, nor o with o tumult.
19 Who ought to have been here o before thee, and o object, o if o they had o sought against o me.
20 Or else let these same o here say, o if o they have o found o any o evil o doing o in o me, while I o stood o before o the o council,

s 21 Except it be o for this one o voice, that o I cried standing o among o, 1 o Touching the o resurrection o of the dead o I am o called in o question o by o you this day."

T 22 And o when Felix heard these things, o having more perfect knowledge o of that o way, o he o deferred them, and o said, o When Lysias the o chief captain shall o come down, I o will o know the uttermost o of your matter."
23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix’ room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, “which among you are able, go down with me, and accuse this man, if there be any wickedness in him.”

25. 1-12 (Q2, p. 1639). PAUL AND FESTUS. (Repeated Alternation.)

25. 6.

THE ACTS.

25. 13.

6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, 9 or yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

10 Then said Paul, "I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar."

12 Then Festus, when he had conferred with the council, answered, "Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days, king Agrippa and Barnabas were at Jerusalem, and there were many other Jews came down.

25. 13-26. 32 (Q1, p. 1639). PAUL AND AGRIPPA. (Alternation and Introdversion.)

25. 13-21 (X, above). FESTUS CONSULTS AGRIPPA. (Alternation.)

    Y | 25. 22. Agrippa desires to hear Paul.
    Z | 25. 23-. Court convened.
A | 25. 23-.
B | 25. 23-. Paul brought to the bar.
X | 25. 24-27. Festus opens the case.
Y | 26. 1. Agrippa calls on Paul for his defence.
A | 26. 30-32. Court rises.

13 And when he had tarried among them more, &c. The texts read, "not (Gr. ou) more than eight or ten" unto. Gr. elx. Ap. 104. vi.


judgment seat. Gr. bremia. See John 19. 13, brought = brought forth, as in 17. 23, came = had come.

stood round about. Gr. periistemi. Only here; John 11. 42, 2 Tim. 2. 16. Tit. 3. 5.

and laid, &c. The texts read, "bringing against him":

complaints = charges. Gr. aitigma. Only here.

could = were . . . able to. See 15. 10.


prove. Gr. apaiteitmeni. See 2. 22.


he. The texts read = Paul.


temple. Gr. hieron. See Matt. 28. 16.

nor yet = neither. Gr. ous. as above.

have I offended = did I transgress. Gr. hamartanov. Ap. 128. i. i.


to do the Jews a pleasure = to gain favour with the Jews, as in 24. 27.

Wilt thou . . . Art thou willing to. Gr. thelo, as above.


10 stand = is standing.

at = before. Gr. epi. as above.

to, &c. = the Jews I wronged (Gr. adikeo). See 7. 24 in nothing (Gr. oudeis).

thou = thou also. Festus admitted this in vv. 18, 19.


Caesar = i.e. the Emperor before whose tribunal every Roman citizen was entitled to appeal. Paul, seeing the desire of Festus to hand him over to the Jews, was constrained to exercise this right. Cp. 16. 16; 22. 23. only here; Matt. 27. 2, Mark 5. 4, Luke 4. 23; 9. 39; 22. 4; with. Gr. meta. Ap. 104. xi. 1.

council. See Matt. 12. 14. Gr. samboulion. Not the same word used for "council" elsewhere in Acts, which is sunedrion. See 4. 16, &c. It means the assessors of the court, or chief officers of the government. unto = before. Gr. epi. Ap. 104. ix. 8. One can detect a tone of resentment, since Paul's appeal had baffled the desire of Festus to gain favour with the Jews.

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and Bernice came unto Caesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, 'There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him:

16 To whom I answered, 'It is not the manner of the Romans to deliver any man to die, before that he which is accused have the face to face, and have licence to answer for himself concerning the crime laid against him.'

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, Which was dead, Whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

22 Then Agrippa said unto Festus, 'I would also hear this man myself.' 'To morrow,' said he, 'thou shalt hear him.'

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city,

24 And Festus said, 'King Agrippa, and all the men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.'

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came. Gr. katamantaó. See 16. 1. salute. As vassal of Rome, to pay his respects to the procurator, Rome's representative.

14 had been = had married, as in v. 4. declared = set forth. Gr. anatithemi. Only here and Gal. 2. 2. Paul's cause. Lit. the things about (Gr. kata. Ap. 104. x. 2) Paul.


judgment. Gr. dikē. Ap. 177. 4. The texts read katabikí (condemnation), a word found nowhere else in N.T.


20 because, &c. Lit. I, being at a loss (Gr. epomei). Only here; John 13. 22. 2 Cor. 4. 4. Gal. 4. 20. of such manner of questions. Lit. for (Gr. eis) the enquiry (Gr. zetêsi). Only here; John 3. 25. 1 Tim. 1. 4; 6. 4; 2 Tim. 2. 23. Tit. 8. 8. (Gr. peri) concerning these things asked = said.

25 But when 3 found that he had 3 committed nothing worthy of death, and that he himself appealed to 2 Augustus, I 2 have determined to 2 send him.

26 Of whom I have no certain thing to write 11 unto my 1 lord. Wherefore I have brought him forth 9 before you, and specially 0 before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and 24 not to witness to signify the 9 crimes laid against him.

26 Then Agrippa said 9 unto Paul, 0 "Thou art permitted to speak 6 for thyself.

4 My manner of life from my 3 youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged 0 for the hope of the promise made 2 of God unto our fathers.

7 Unto which promise our twelve tribes, instantly 2 serving God day and night, hope to come. 0 For which hope's sake, 9 king Agrippa, I am accused 2 of the 0 Jews.

8 Why should it be thought a thing 3 incredible 0 with you, that 6 God should raise 2 the dead?

THE ACTS.


26. -1-9 (B, p. 1684). PAUL'S DEFENCE.

(Interrogation.)

B | C [-1-3. Introduction.] |
D | 5-23. Statement. |
O | 24-29. Conclusion.

C [c = 1-3. Appeal to Agrippa's knowledge. h | 4, 5. Paul's life. g | 6, 7. Paul's hope. | 8. Appeal to Agrippa's reason.]

answered, &c. = was making his defence. Gr. apolegēmai. See 19. 33.

2 think. Gr. anangkē. This word has two meanings, " to lead " (15: 24) and " hold, or reckon", as here and in nineteen subsequent passages.


25 6. W. Bullinger
DE 37 verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

FI 10 Which thing I also did in Jerusalem: and many of the heathen shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto cities.

K 12 Whereupon as I went to Damascus with authority and commission from the chief priests,

G 13 At midday, O king, I saw in the way a light shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. 15 And said, Who art Thou, O Lord? And He said, I am Jesus Whom thou persecutest.

H 16 But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

K 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

M 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.

E 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

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26. 9-23 (D, p. 1650). STATEMENT. (Extended Alternation and Intenversion.)

STATEMENT.


K 1. m. x. Light.


H 22. Continue (Gr. histemi).

J 22. Witness.

K 23. Light.

I 23. The People and the Gentiles.

9 verily = therefore indeed.


the name. See 2. 38. Jesus. Ap. 98. X.

of Nazareth = the Nazarene. See 2. 22. This is the seventh and last occ. of the title in Acts.

10 also did = did also. He not only thought, but acted.


chief priests. Gr. archierous. As in 25. 16.

put to death. Gr. anairoeis. See 2. xv.

gave = cast. Gr. katapheris. See 20. 9.

voice = vote. Gr. apophis. The pebble used for voting. Only here and Rev. 2. 17.

11 I punished ... and = punishing them ... . I. See 22. 2.


synagogue. Ap. 120. i.

compelled = compelling, or constraining, as in 28. 19. Gr. anankazos.

exceedingly. Gr. perischos. Only here, Matt. 27. 23.


against = maddened against. Gr. euminomai.


strange = foreign. Lit. the cities outside (Gr. exo).

12 Whereupon, in (Gr. en) which (circumstances) went = was going.

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26. 20. THE ACTS.

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

G 21 For these causes the Jews caught me in
   the temple, and about to kill me.

H 22 Having therefore obtained help of God,
   I continued unto this day, witnessing both to
   small and great, saying none other things
   than those which the prophets and Moses did
   say should come:
   23 That Christ should suffer, and that He
   should be the first that should rise from the
der, and

Km should shew light
   1 unto the 17 people, and to the 1 Gentiles.

CL n 24 And as he thus spake for himself, Festus
   said with a loud voice, Thou art mad beside
   thyself; much learning doth make thee mad.

o 25 But he said, I am not mad, most
   noble Festus; but speak forth the words of
   truth and soberness.

M 26 For the king knoweth of these things,
   before whom also I speak freely: for I am
   persuaded that none of these things are
   hidden from him; for this thing was 19 not
   done 10 in a corner.

M 27 King Agrippa, believest thou the
   prophets? I know that thou believest.

L n 28 Then Agrippa said unto Paul, Almost
   thou persuadest me to be a Christian.

o 29 And Paul said, I would to God, that
   not only thou, but also all that hear me this
   day, were both almost, and altogether such
   as I am, except these bonds.

30 And when he had thus spoken, the king

20 first, &c. Read, "to them of Damascus first,
   and to them of Jerusalem", of = in.


meet = worthy of, or answering to. Cp. Matt. 3. s.
   repentance. Gr. metanoia. Ap. 111. II.

21 caught. Gr. sullambanō. See 1. 16.

22 obtained. Gr. tuchōn. See 5. 6.

23 obtained. Gr. tuchōn. See 5. 11; 24. 2.
   of = from. Gr. para. Ap. 104. xii. 1, but the texts
   read apa (iv).

24 see. stand. Gr. hístēmi. Same as v. 16. See
   the Structure.

unto = until. Gr. achri.
   witnessing. Same word as testify (v. 5).

small and great. Cp. 8. 10. Rev. 11. 16; 13. 16;
   19. 6, 1; 20. 12.

none, &c = nothing (Gr. oudeis) except the things
   which.

the prophets, &c. Usually "Moses and the prophets".
   prophets. See Ex. 4. 14 and Ap. 82.

Moses. See 8. 22.


   Gr. = the Messiah. Ap. 98. IX.

24 I would = would be liable or destined to suffer.
   Gr. pathētō. Only here. Justin Martyr puts the
   words into the mouth of Trypho the Jew, in his
   dialogue, Ch. xxxvi.

25 that should, &c = by (Gr. ek) a resurrection (Gr.
   anastasis. Ap. 178. II. 1) of the dead (Gr.

26. 24-29 (C, p. 1650). CONCLUSION.
   (Introversion and Alteration.)

C L n | 24. Festus interposes.
   o | 25. Paul's reply.

M n 25. Agrippa's knowledge challenged.
   N | 27. Agrippa's belief challenged.

L n | 28. Agrippa interposes.
   o | 29. Paul's reply.

24 spake for himself. Same as "answer for
   himself", vv. 1, 2.

Festus, &c. To Festus the resurrection of dead persons was as much beyond the range of possibility as it
is to myriads to-day. "Modern views" have relegated the resurrection, as the hope of the believer, to the
background. beside thyself = mad. Gr. mainomai. See 12. 15.

makē = turn or pervert. Gr. peritépō. Only here.
   A medical word. mad = to (Gr. eis) madness.
   Gr. mania. Only here. 28 I am... mad.
   Gr. mainomai, as in.v. 24. most noble. See 24. 3.
   speak forth. Gr. sōphron. Here and I Tim. 2. 4.
   Ap. 104. xii. 1.


   also I speak freely = I speak, using boldness also.
   speak. Gr. laleō, as in
   freely = speaking out, or without reserve.
   Gr. parrhēsiaomai. Occ. seven times in Acts.

   none. A double negative. Gr. ou oude.
   are hidden, &c = has escaped his notice. Gr. louthanō.
   2 Pet. 3. 3, 4.

28 Almost. Gr. En oligō. In a little, i.e., briefly, or in short.


28 Almost. Gr. Eν οιλιγο. In a little, i.e., briefly, or in short.


Paul, carried away by his subject, ceases to be the advocate for the prisoner and has become
the advocate for God. Agrippa perceives it, and intervenes with — "To put it briefly, thou art
persuading me to become a Christian." There is no ground for supposing that Agrippa was "almost

29 Almost. Gr. Eν οιλιγο. In a little, i.e., briefly, or in short.

26. 30.

THE ACTS.

27. 1—28. 18 (P, p. 1839). JOURNEY TO ROME.

(Division.)


27. 1-44 (N, above). CÆSAREA TO MELITA.

(Alternation.)

N1 | O | 1-3. Julius treats Paul kindly.
P | 4-41. Voyage and tempest.
O | 42, 43. Julius saves Paul.

1 when = as.
sail. Gr. apoploé. See 13. 4.
delivered = were delivering. Gr. paradidoméni. See 93. 13.
prisoners. Gr. deisomídes. Only here and v. 42. The
usual word is desmios. See 23. 14.
unto = to.
one. &c. = a centurion of an Augustan cohort, by
band = cohort. Gr. spírea. See Matt. 27. 27.
πυκνή. A city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against

name Julius. centurion. Gr. hekatontarchès.

More than one legion is said to have borne the name.

2 entering into = having embarked upon. Gr. epibainó. See 20. 18.
this does not refer to "up" but to the ship. It was on the return voyage to Adramyttium by the coasts of Asia. sail. Gr. pleó. See 21. 3.
by, &c. = to the places against (Gr. katá) Asia. Aristarchus. See 19. 29; 20. 4. He and Luke could only have been allowed on board as Paul's servants. with. Gr. sun.
touched = landed. Gr. katagó. See 21. 3.
refresh himself = obtain (Gr. tuchánó). See 26. 21.)

27. 4-41 (P, above). VOYAGE AND TEMPEST. (Alternation.)

P | p11 | 4-8. Sidon to Fair Havens.
q1 | 9, 10. Paul. Admonition.
p4 | 32. The boat abandoned.
p5 | 39-41. The ship aground.

4 sailed under: i.e. under the lee (of Cyprus). Gr. hoplopoi. Only here and v. 7.
5 sailed over = sailed across. Gr. dekaleó. Only here. sea of, &c. = sea which is along (Gr. katá). Ap. 104. x. 2.
Cæsarea. &c. came = came down, or landed, as in 18. 22.
6 centurion. The centurion of the ancient world, and this was a corn ship, bound for Italy. See v. 38.
put us = caused us to embark. Gr. embibázô. Only here. A medical word, used of setting a dislocated limb. therein = into (Gr. eis) it.
7 when, &c. = sailing slowly. Gr. bradulepó. Only here. After leaving the lee of Cyprus, the wind, hitherto astern, would now be on their port bow, and as ancient ships had not the same facility in tacking as modern ones, they could not sail as "near to the wind," not nearer than seven points, it is believed. But illustrations on coins, &c., show that the ancients understood quite well to arrange their sails so as to "best to windward.

7 Many = is (Gr. en) many. Gr. mikónos, as 14. 5., "long.
scarce were come = were come with difficulty. Gr. mòlos. Occ. vv. 8, 18; 14. 18. Rom.
1653

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E. W. Bullinger
9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,
10 And said unto them, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives."

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain unto Phenice, and there to winter. And there is an island called Cnidus, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, they loosed thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive.

15 And running under a certain island which is called Clauda, we had much work to come by the boat:

16 When they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

Cnidus. An important city, situated at the extreme south-west of Asia Minor. Referred to in 1 Mac. 15, 21, not. Gr. me. Ap. 105. 11.

suffering. Gr. prosoceo. Only here. The simple verb eit. occ. several times. See vv. 32, 40; 28, 4.

Crete. Known also as Candia. Salamis was its eastern cape.

But hardly. Gr. molis, as v. 7

passing. Gr. paratigomai. Only here and v. 13. They had difficulty in weathering the point.


The fair haven = Fair Havens. It bears the same name still.


sailing. Gr. poios. See 21, 7.

now = already.
dangerous. Gr. episphalos. Only here.

fast : i.e. the tenth day of the seventh month, the day of Atonement, about Oct. 1.

now already = already.

admonished. Gr. paraimeo. Only here and v. 22.


voyage. Same as "sailing" in v. 9.

will = is about to.


lading = cargo. Gr. phortos. Only here; but the texts read phoration, as in Matt. 11, 19; 23, 5. Luke 11. 46. Gal. 6. 5.

also of our lives = of our lives also.


11 Nevertheless = But.

centurion. He was in authority, being on imperial service.


owner, &c. = shipowner. Gr. nauktarios. Only here.

spoken = said. Gr. lego.


12 not commodious = not well situated. Gr. aneu­thetos. Only here.


by any means = at least. attain. Gr. katantao. See 16. 1.


south west = north west.

Gr. choraos. Only here. The meaning is that the harbour looked in the same direction as that in which these winds blew, i.e. north east and south east, as in R.V.

13. blew softly. Gr. hurpoimeo. Only here. It means to weigh anchor. sailed ... by. Same as "pass", v. 5.

close. Gr. ason. Comp. of anchi, near. Only here.

14 But not long after.


tempestuos = typhonic. Gr. tuphnonikos. Only here. Euroclydon. The texts (not the Syriac) read Eurakulion, which means north-east wind. But if so, it would hardly have been introduced by the words "which is called". It was evidently a hurricane, not uncommon in these waters, and called "Euroclydon" locally by the sailors. caught. Gr. sunarpeo. See 6. 12.

bear up into = face. Lit. look in the eye of. Gr. antoptalphaiso. Only here. we let her drive. Lit. giving her up (Gr. epididomi) we were driven (borne along, pass. of Gr. phereo). The A. V. rendering is the exact nautical expression. running under = having run under the lee of. Gr. hupoetricho. Only here. Island. Gr. nesion, a small island, dim. of nesos (15. 8). Only here. Claudia. Clauda (some texts, Cauida) was due south of Phenice. (Gr. molis, v. 7) were we strong (Gr. ischuo. See 15. 10). come by = become masters of. Gr. peri­krates. Only here.

boat = skiff. Gr. skaptO. Only here, vv. 30, 32. The verb skapto, to dig, or hollow out, only in Luke 6. 45; 13, 8; 16. 3.

17 taken up. Gr. airio. See v. 13.

used. Gr. chaomai. See v. 3.

helps. Gr. bothkeia. Only here and Heb. 4. 16.

undergirding. Gr. hupozomoai. Only here.

here. The process of passing a cable or chain round a ship to prevent her going to pieces is called "frapping." lit. Gr. me. Ap. 105. II.


quick sands. Gr. systis. Only here. There are two gulfs on the north coast of Africa, full of shoals and sandbanks, called Syrtis Major and Syrtis Minor. It may be the former of these, now Sidra, into which they were afraid of being driven.


Luke 17. 31 (stuff).

1654

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27. 18. THE ACTS.

18 exceedingly. Gr. spheric. Only here. The usual word is spheric, as in Matt. 2. 10.

20 neither ... nor. Gr. melé ... melé. in=for. Gr. epi. Ap. 104. ix. 3.

21 But after long abstinence, Paul stood forth in the midst of them, and said, 12 sirs, ye should have hearkened unto me, and have not left Crete, and to have gained this harm and loss. Gr. peithó. See Luke 4. 23.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. Gr. ágathé. Only here. The usual word is ágathé, as in Matt. 16. 23.


26 Howbeit be. Cast. Gr. ekpitépó. Same as "fall" (v. 17).

27 But when the fourteenth night was come, as we were driven up and down 21 in Adria, about midnight the shipmen deemed that they drew near to some country.

28 And when heaved anchor, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the foresail into the sea, under colour as though they would have cast 22 anchors out of the foresail.

31 Paul said to the centurion and to the soldiers, 0 Except these abide in the ship, you cannot be saved."
32 Then the soldiers cut off the ő ropes of the ő boat, and let her ő fall off.

33 And while the day was coming on, Paul ő besought them all to ő "take ő meat, saying, ő This day is the fourteenth day that ye have ő been without food, and continued ő fasting, having ő taken ő nothing.

34 Wherefore I ő pray you to ő take ő some ő meat, for this ő is ő for your ő health: for ő there shall not be a ő hair ő fall ő from the head of any of ő you.

35 And ő when he had thus spoken, he took ő bread, and ő gave thanks to ő God in presence of them all; and when he had ő broken it, he began to eat.

36 Then were they all ő of good cheer, and ő also ő took ő some ő meat.

37 And we were ő in all ő in the ő two ő ships ő two hundred ő threescore and sixteen ő souls.

38 And ő when they had eaten enough, they ő lightened the ő ship, ő and cast out the ő wheat ő into the ő sea.

39 And when it was day, they ő knew ő not ő the ő land: but they ő discovered a ő certain ő creek with a ő shore, ő into ő the which they ő were ő minded; ő if ő it ő were ő possible, to ő "thrust ő in the ő ship.

40 And ő when they had ő taken up ő the ő anchors, they ő "committed ő themselves ő unto ő the ő sea, ő and ő loosed ő the ő rudder ő bands, ő and ő hoised up ő the ő mainsail ő to ő the ő wind, ő and ő made ő toward ő the ő shore.

41 And ő falling ő into ő a ő place ő where ő two ő sea-ports ő were ő together ő ran ő the ő ship ő ashore ő and ő the ő forepart ő stuck ő fast, ő and ő remained ő unmoveable, ő but ő the ő hinder part ő was ő broken ő with ő the ő violence ő of ő the ő waves.

42 And ő the soldiers ő counsel was ő to ő kill ő the ő prisoners, ő lest ő any ő of ő them ő should ő swim out, ő and ő escape.

43 But the ő centurion, ő willing ő to ő save ő Paul, ő kept them from ő their ő purpose; ő and ő commanded ő that they ő should ő cast ő themselves ő first ő into ő the ő sea, ő and ő get ő to ő land;
And ἐσώφρενον ἄσωμα ἰδεῖς τῷ πόνον τοῦ κορίτσιας τῆς σου ἐπιτέκτου, ὡς εἰς τοὺς λόγους ἑαυτοῦ. 3 Καὶ ἠγέρθη καὶ ἠρέσκη ὁ κύριος τῆς σου. ἔπεσεν δὲ ἐπὶ ἐκείνην εἰς τὸ κοίλωσιν τοῦ ἱεροῦ καὶ ἠγέρθη. ἀπεκάθαρσεν δὲ, ὁ ἄτακτος, τὸ κοίλωσιν τοῦ ἱεροῦ καὶ ἀπεκάθαρσεν καὶ ἐκδόθη αὕτη ἀπὸ τῆς σαρκός τῆς σου ὡς ἐπὶ καθαρὸν. 5 Ἡμεῖς δὲ προσεύχομαι τῷ κυρίῳ, ἵνα ἱερά τοῦ κοίλου τῆς σου ἀποκαθαρισθῇ.
28. 9.

THE ACTS.

28. 17.

10 also honoured, &c. =honoured us with many honours also.
delivered=sailed. Gr. anagoge. See “loosed” (13. 13).
such things, &c. =the things for (Gr. pros. Ap. 104.
28. 11-18 (Q2, p. 1657). JOURNEY TO ROME.

Introversion.

14 Paul called the Romans. 15 And, after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 16 And landing at Syracuse, we tarried there three days.
17 And from thence we fetched a compass, and came to Rheimus: and after one day the south wind blew, and we came the next day to Puteoli:
18 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.
19 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three taverns: whom when Paul saw, he thanked God, and took courage:
20 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.
21 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them,

w "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.


28. 17-29 (O, p. 1639). PAUL AND THE JEWS IN ROME. TWO ADDRESSES. (Division.)

O 17-29. First meeting.
T2 21-29. Second meeting.

28. 17-22 (T, above). FIRST MEETING. (Extended Alteration.)

T1 17. Call.

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<table>
<thead>
<tr>
<th>28. 18.</th>
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<td>18. When, who, then had examined me, <em>would have</em> 'let me go,' because there was no 'cause of death' in me.</td>
<td>18. examined. Gr. anakrinō. Ap. 122, 2. would have = were wishing to. Gr. boulomai. Ap. 102, 8.</td>
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<td>19. But when the Jews <em>spake against</em> it, I was <em>constrained</em> to 'appeal unto Cæsar;' <em>not</em> that I had ought to <em>accuse</em> my <em>nation</em> of.</td>
<td>19. spake against. Gr. antilegō. See 13, 45. constrained. Gr. anankazō. See 26, 11 (the only other occ. in Acts). appeal unto. Gr. epikulatemai. See 26, 11. accuse. Gr. katagorō. See 22, 30.</td>
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<td>20. <em>For this cause</em> therefore have I <em>called</em> for you, <em>to see you,</em> and therefore <em>think</em> with you: <em>because</em> that <em>for</em> 'the hope of Israel I <em>am</em> bound with this chain.'</td>
<td>20. For. Gr. dia. Ap. 104, v. 2. called for. Gr. parakaleo, as in v. 14. speak with. Gr. proskaleō. See 18, 43. for. Gr. hénneken. First occ. Matt. 6, 10 (for the sake of, the hope of Israel = the Messiah whom Israel hoped for. Fig. Metonymy. Ap. 6. bound with. Gr. perikeimai. Only here, Mark 9, 42. Luke 17, 2. Heb. 6, 5; 12, 1.</td>
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<tr>
<td>22. But we <em>desire</em> to hear 0 of thee what thou thinkest: <em>for</em> 24 concerning this 0 sect, <em>we know</em> that <em>every</em> where it <em>is</em> 0 spoken against.</td>
<td>22. desire = think it right. Gr. aziō. See 15, 26. of = from. Gr. para. Ap. 104, xii, 1. as, &amp;c. = concerning this sect indeed. sect. Gr. hairesis. See 6, 17. we know = is known (Gr. gnōstos). See 1, 19 to us.</td>
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and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence; no man forbidding him.

THE INTER-RELATION OF THE SEVEN CHURCH EPISTLES AS SHOWN BY THE STRUCTURE AS A WHOLE.

(Introversion.)


B CORINTHIANS. "Reproof." Practical failure to exhibit the teaching of Romans through not seeing their standing as having died and risen with Christ. "Leaven" in practice (1 Cor. 5. 6).

C GALATIANS. "Correction." Doctrinal failure as to the teaching of Romans. Beginning with the truth of the new nature ("spirit"), they were "soon removed" (1. 6), and sought to be made perfect in the old nature ("flesh") (3. 3). "Leaven" in doctrine (5. 9).


B PHILIPPIANS. "Reproof." Practical failure to exhibit the teaching of Ephesians in manifesting "the mind of Christ" as members of the one Body.

C COLOSSIANS. "Correction." Doctrinal failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head" (2. 19) and not seeing their completeness and perfection in Christ (2. 8-10).

A THESSALONIANS. "Doctrine and Instruction." Not only "dead and risen with Christ" (as in Romans); not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord". In Rom., justified in Christ; in Eph., sanctified in Christ; in Thess., glorified with Christ. No "reproof". No "correction". All praise and thanksgiving. A typical Church.

Thessalonians comes last, though written first (Ap. 180). There are no "Church" epistles beyond this, because there is no higher truth to be taught. The consummation is reached. This is the highest Form in the School of Grace, where the Holy Spirit is the great Divine Teacher. "All the truth" culminates here—the "all truth" into which He was to guide. The church of God is led from the depths of degradation (in Romans) to the heights of glory (in Thessalonians), caught up to be for ever with the Lord, and left there in eternal blessing "in" and "with" Christ.

The reader is further referred to Ap. 192. B.