

Acts 13:48

When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed. Acts 13:48 NIV

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. Acts 13:48 KJV

“Some claim that the Dead Sea Scrolls, as well as comments from early church writers, indicate that the first 15 chapters of Acts were probably written first in Hebrew. The Greek would be a translation... going back to a “redacted Hebrew” version, based upon word-for-word Greek-Hebrew equivalents, would render Acts 13:48 more like “as many as submitted to, needed, or wanted salvation, were saved.”

Dave Hunt, *What Love is This?* 3rd Edition, 2006, page 264

Adam Clarke: "Commentary on Acts 13". "The Adam Clarke Commentary".

Verse 48 *As many as were ordained to eternal life believed—*

This text has been most pitifully misunderstood. Many suppose that it simply means that those in that assembly who were fore-ordained; or predestinated by God's decree, to eternal life, believed under the influence of that decree. Now, we should be careful to examine what a word means, before we attempt to fix its meaning. Whatever **τεταγμενοι** may mean, which is the word we translate *ordained*, it is neither **προτεταγμενοι** nor **προορισμενοι** which the apostle uses, but simply **τεταγμενοι**, which includes no idea of pre-ordination or pre-destination of any kind. And if it even did, it would be rather hazardous to say that all those who believed at this time were such as actually persevered unto the end, and were saved unto eternal life. But, leaving all these precarious matters, what does the word **τεταγμενος** mean? The verb **ταττω** or **τασσω** signifies to place, set, order, appoint, dispose; hence it has been considered here as implying the disposition or readiness of mind of several persons in the congregation, such as the religious proselytes mentioned Acts 13:43, who possessed the reverse of the disposition of those Jews who spake against those things, contradicting and blaspheming, Acts 13:45. Though the word in this place has been variously translated, yet, of all the meanings ever put on it, none agrees worse with its nature and known signification than that which represents it as intending those who were predestinated to eternal life: this is no meaning of the term, and should never be applied to it. Let us, without prejudice, consider the scope of the place: the Jews contradicted and blasphemed; the religious proselytes heard attentively, and received the word of life: the one party were utterly indisposed, through their own stubbornness, to receive the Gospel; the others, destitute of prejudice and prepossession, were glad to hear that, in the order of God, the Gentiles were included in the covenant of salvation through Christ Jesus; they, therefore, in this good state and order of mind, believed. Those who seek for the plain meaning of the word will find it here: those who wish to make out a sense, not from the Greek word, its use among the best Greek writers, and the obvious sense of the evangelist, but from their own creed, may continue to puzzle themselves and others; kindle their own fire, compass themselves with sparks, and walk in the light of their own fire, and of the sparks which they have kindled; and, in consequence, lie down in sorrow, having bidden adieu to the true meaning of a passage so very simple, taken in its connection, that one must wonder how it ever came to be misunderstood and misapplied. Those who wish to see more on this verse may consult Hammond, Whitby, Schoettgen, Rosenmuller, Pearce, Sir Norton Knatchbull, and Dodd.

Wesley's Commentary Notes for Verse 48

Verse 48. As many as were ordained to eternal life - St. Luke does not say foreordained. He is not speaking of what was done from eternity, but of what was then done, through the preaching of the Gospel. He is describing that ordination, and that only, which was at the very time of hearing it. During this sermon those believed, says the apostle, to whom God then gave power to believe. It is as if he had said, "They believed, whose hearts the Lord opened;" as he expresses it in a clearly parallel place, speaking of the same kind of ordination, Acts 16:14, etc. It is observable, the original word is not once used in Scripture to express eternal predestination of any kind. The sum is, all those and those only, who were now ordained, now believed. Not that God rejected the rest: it was his will that they also should have been saved: but they thrust salvation from them. Nor were they who then believed constrained to believe. But grace was then first copiously offered them. And they did not thrust it away, so that a great multitude even of Gentiles were converted. In a word, the expression properly implies, a present operation of Divine grace working faith in the hearers.

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