

ACTS

NOTA BENE

{I have simply called this book ACTS as does the Contemporary English Version. The name in the Greek New Testament , "ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ" does not really describe the contents of the book since only a few of the Apostles are mentioned. William Barclay has entitled the book Acts of Apostolic Men. Heinz W. Cassirer entitles it The Apostles and Their Deeds. Gerrit Verkuyl, in a footnote has suggested the title Acts of the Holy Spirit. J.B. Phillips entitles that section of the New Testament The Young Church in Action and gives the traditional name for the book as a subtitle. I, privately, call it, How They Brought the Good News from Jerusalem to Rome. The Jerusalem Bible entitles it The Acts of the Apostles which is the usual title in many translations and versions of the Biblical Book, that name having been given to the book in about the middle of the second century. Apparently, prior to that time it, together with Luke's Version of the Story of the Good News, were called A History of Christian Origins, volume one being the History and volume two being the Origins.

The early manuscripts reveal that the text of Acts circulated in the early church in two recensions (quite distinct forms), commonly called the Western or Majority text and Alexandrian texts. Some scholars feel this is because of the possible circulation of this book in both Aramaic and Greek though external and internal evidence of this is virtually non-existent. P45, P75, Aleph, A, B, C, Psi, minuscules 33, 81, 326 and 1175 form the basic so-called Alexandrian Text while the so-called Western Text is based on D. This is also borne out in early translations. The Western Text includes additional material which adds almost ten percent of additional information. The latter is more picturesque and circumstantial. Whether Luke produced "two editions" is a matter of question which has not been resolved to the satisfaction of scholars. }

INSCRIPTION

<"The Acts of the Apostles" Aleph. "Acts of the Holy Apostles" a number of minuscules. "Luke, the Evangelist's Acts of the Holy Apostles" a number of minuscules. "Acts of the Apostles" B, D & Psi.>

CHAPTER I

THE PROMISE OF THE HOLY SPIRIT

<Acts 1:1-5>

¹ In my previous narrative, my dear Theophilus, <The name means "beloved of God".> I dealt with all that Jesus had begun to do and to teach ² up to the time of His ascension, after He had given the Apostles whom He had chosen, orders (or, instructions) by means of the Holy Spirit. ³ He had, after His suffering (or, passion), shown Himself to be alive to them <i.e. the Apostles>, thereby giving ample proof, appearing to them during a forty day time period and discussing the things pertaining to the Kingdom of God. ⁴ While they were together, (or, were eating together, sharing their life together. The phrase literally says "to eat salt with". This is still a common Middle-Eastern expression for eating and having fellowship together.) He gave them orders: "Do not leave Jerusalem but remain there, awaiting the gift promised by the Father, of which I told you. ⁵ John baptized with water. However, in not too many days (or, in the near future) you will be baptized with the Holy Spirit."

THE ASCENSION OF JESUS

<Acts 1:6-11>

6 When the Apostles were with Him they asked, "Lord, is this the time when you will restore the Kingdom to Israel?" 7 Jesus replied, "It is not permitted that you should know the time or the occasions reserved by the Father under His personal authority. 8 However, you will receive power when the Holy Spirit has come upon you and you will be my witnesses in Jerusalem, in Judea and Samaria, <Jerusalem means "possession of peace" and was the most important city in the area of Judea. Samaria was the area north of Judea. The third area of "the Holy Land" was Galilee to the north.> and, to the remotest ends of the earth." 9 Having said this, while they <i.e. the Apostles> were intently looking up at Him, He was lifted up from the ground and [a cloud carried Him out of their view.]¹ 10 While they were looking intently toward heaven, as He was going, two men suddenly appeared in white garments, 11 standing at the side of the Apostles. These said, "Men of Galilee, why are you standing there looking into heaven? This very same Jesus who has just been separated from you and taken up to [heaven]² will return in the very same way as you have seen Him entering heaven."

THE CHOICE OF JUDAS' SUCCESSOR

<Acts 1:12-26>

12 The Apostles then returned to Jerusalem from the Mount of the Olive Trees (*or, Mount of Olives*) which was a distance of about as far as one was permitted to walk on a Sabbath Day (*or, traditionally, about one mile*). <Strack-Billerbeck II, 590-594 says a Sabbath day journey was 2,000 ells which is equal to 960 yards. This would make the journey considerably shorter than has traditionally been thought.> 13 They entered the city and went up to the upstairs room where they were meeting (*or, perhaps, that was their headquarters*). <Strack-Billerbeck II 594. The Greek word "ὑπερώων" describes "an upstairs room" which might be, for the disciple's purposes, a place of assembly for study and prayer.> Peter, along with John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the member of the Liberation movement (*or, Zealot*) and Judas the brother of James, <For the meanings of these names see the references in my translations of the Gospels.> 14 all of these single-mindedly spent their time in constant prayer, along with some women, among these being Mary, the mother of Jesus and His brothers.

15 It was on one of those days (*literally, on this day*) that Peter arose in the midst of the assembled brotherhood. (The number totaled about one hundred twenty who had gathered.) <Parenthesis in Westcott and Hort, AV, RV, ASV, RSV, NRSV. Dashes are used before and after in the TR, Nestle, British and Foreign Bible Society (second edition) and the NEB.> 16 Peter said, "Men and brothers (*so, literally*) it was necessary that the Scripture be fulfilled which had been foretold by the Holy Spirit, speaking through David (*literally, the mouth of David*) about Judas who became the guide to those who arrested Jesus. 17 Judas had been counted as one of us and he received an allotted share of the ministry. 18 From the money paid Judas for his crime a piece of ground was purchased by him and there [he fell headlong]³ and his body burst open and he became

1 {B} So: Aleph in the third corrective hand, C, E, Psi, 049, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "a cloud carried Him and raised (or, lifted) Him up." D, one Old Latin & Sahidic Coptic.

2 {C} So: Aleph, A, B, C, E, Psi, 049, 056, 0142, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D, 326 in the original hand, one Old Latin & Bohairic Coptic (margin).

3 {A} So: Aleph, A, B, C, D, Psi, 048, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. "he fell" Georgian version. "he swelled up" some Old Latin.

disemboweled. <Tradition says he bought a small farm and fell from the house roof which is obviously not in accordance with verses 18 & 19.> ¹⁹ This became widely known to the people of Jerusalem and as a result the place was named "Akeldama" <"Ακελδομαχ" in Greek. "αμδ λθη" in Hebrew.> in their language, which, translated means "the bloodfield" (or, the field of Blood") ²⁰ for it is written in the book of Psalms:

'Let his dwelling (or, farmstead) be desolate.

Let there be no one dwelling in it.' (Psalm 69:25)

and

'Let another take his office.' (Psalm 109:8)

²¹ "So then: it is necessary that from among the men who accompanied us during the entire time the Lord Jesus went in and out with us, ²² from the beginning of the time of His baptism by John until the day He was taken up from us, one of these men must become a witness of the resurrection, along with us." ²³ Two names were put forward, Joseph <The name means "may God add".> who was called Barsabbas <Which means "son of Saba".> whose surname was Justus <Meaning "righteous".> and Matthias. <The name means "gift of God".> ²⁴ They prayed, "Lord, to whom all hearts are known (literally, you know the hearts of these), clearly reveal which of these two you have selected [to take the office] ⁴ ²⁵ in this ministry and apostleship from which Judas fell by virtue of his abandonment (or, desertion), to go to his own place. ²⁶ Then they drew lots and the lot fell to Matthias and he was elected to the office with [the eleven] ⁵ Apostles. <The Greek word "συγκαταψηφζομαι" "he was elected to office" is a rare word, signifying the thought that "he was counted in" as one of the twelve.>

CHAPTER II

THE COMING OF THE HOLY SPIRIT

<Acts 2:1-13>

¹ At the dawning of the day of Pentecost <The name Pentecost "πεντηκοστης" means "the fiftieth day". In the Old Testament time it marked fifty days before the beginning of the Passover celebration.> they all met in one location. ² All of a sudden a roaring sound came from heaven that was like the rushing of a mighty gale (or, wind) and this filled the entire house where they were seated. ³ In addition, there appeared before them tongues that seemed like fire which distributed themselves and settled on each one of them. ⁴ They were all filled with the Holy Spirit and began to talk in languages other than their own in accordance with the power given them by the Holy Spirit.

⁵ There were religious (or, devout) Jewish people (literally, men) residing in Jerusalem. ⁶ These came from every nation under heaven. <Not literally true, but perhaps every nation of the then known world.> ⁶ When this sound was heard they gathered, crowding together, and they were bewildered because each person heard them speaking in his own language. ⁷ They were astounded and amazed and so they said, "Are not all these men who are speaking Galileans? ⁸ How is it then that each of us hears them [speak] ⁷ in our own native language? Among us there are ⁹ Parthians, Medes,

⁴ {B} So: P74, A, B, C in the original hand, D, Psi, several Old Latin, Harclean Syriac (margin), Sahidic & Bohairic Coptic & Armenian. "to share" Aleph in the original hand, C in the third corrective hand, E, 049, 056, 0142, many minuscules, one Old Latin, Peshitta & Harclean Syriac in the original hand.

⁵ {A} So: Aleph, A, B, C, E, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "the twelve" D & one Old Latin.

⁶ {B} Variants occur in the manuscripts at this point but the sense is clear.

⁷ {B} So: P47, Aleph, A, B, C in the original hand, minuscule 81, several Old Latin, Sahidic & Bohairic Coptic & Ethiopic. "speak to one another" C in the third corrective hand, D, E, 049, 096, 0142, many minucules, Old Latin, Palestinian, Harclean Syriac & Armenian and in a variant form, Psi.

Elamites, those who are residents of Mesopotamia, Judea, Cappadocia, Pontus and the Province of Asia. ¹⁰ Others come from Phrygia and Pamphylia, Egypt, regions of Libya around Cyrene. <*Cf. note below concerning the locations of these places.*> There are visitors from Rome. Some of us are Jews, others are proselytes. ¹¹ Some have come from Crete, some from Arabia. In spite of this all of us are alike in that we hear these Galileans speaking in our native language about the majestic deeds of God." ¹² They were all astounded and amazed and inquired of one another, "What is the significance of this?" (*or, What can this mean?*) ¹³ There were others who ridiculed and said, "They are brimful of new wine."

<*LOCATIONS: Parthians lived in northwest Persia (Iran), living southeast of the Caspian Sea. Medes lived in the area north of the Persian Gulf (Iran) reaching toward the Black Sea. Elamites lived in a territory just east of the Medes, northeast of the Persian Gulf (cf. Isaiah 21 LXX.) Mesopotamia was located east of the Euphrates river. Judea was the area in which the city of Jerusalem was located. Cappadocia is located in central Turkey. Pontus was located in northeastern Turkey. The Province of Asia was a Roman province in western Asia Minor (or, Turkey). Phrygia was south of Cappadocia in Asia Minor (or, Turkey). Pamphylia was south of Phrygia, on the north shore of the Mediterranean Sea. Egypt is in northeastern Africa. Libya was a portion of northern Africa on the south shore of the Mediterranean Sea, west of Egypt. Cyrene was the principal city of Libya. Rome was the principal city of Italy and seat of the Roman Empire. Crete is a Greek Island south of the Aegean Sea with the Mediterranean Sea on its south shore. Arabia comprised the present day Arabian peninsula.*>

PETER'S SPEECH AT PENTECOST

<Acts 2:14-42>

¹⁴ Peter, however, stood up along with the eleven and spoke to them in a loud voice, addressing them as follows: "Men of Judea and you who reside in Jerusalem, understand this and pay attention to my words. ¹⁵ These men are not drunk, as you surmise. After all it is only nine o'clock (*or, the third hour*) in the morning. ¹⁶ This is [what the prophet Joel] ⁸ <*The name means "the Lord is God".*> predicted:

¹⁷ 'And it will come about in the last days, says God,
that I will pour out my Spirit on all humanity.

Your sons and your daughters will prophecy,
your young men will see visions,
your old men will dream dreams.

¹⁸ [In those days] ⁹ I will pour out my spirit,
and my servants (*literally, my slave men and slave women*) will [prophecy.] ¹⁰

¹⁹ I will display marvels in the sky
and will display signs on the earth:
[blood, fire and smoke.] ¹¹

²⁰ The sun will be turned into darkness
and the moon will be turned to blood

⁸ {C} Manuscripts vary, saying, "the prophet Joel", "Joel the prophet" or simply "the prophet".

⁹ {C} So: P74, Aleph, A, B, C, E, P, Psi in the original hand, 049, 056, 076, 0142, many minuscules, some Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D & several Old Latin.

¹⁰ {B} So: P74, Aleph, A, B, C, E, P, Psi, 049, 056, 076 0142, many minuscules, several Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D & two Old Latin.

¹¹ See Footnote 10 for identical references.

prior to the coming of the Day of the Lord.

²¹ The day that is great and glorious.

At that time everyone who invokes the name
of the Lord will receive salvation.' (*Joel 2:28-32*)

²² You who are Israelites <*Descendants of Israel, also called Jacob. Genesis 49:15,28*> listen to these words! Jesus of Nazareth, <*A small town in Galilee, the northern area of Palestine.*> a man who was commended to you by God, as the result of mighty works, wonders and signs which God did through Him in your midst -- of this you, yourselves, are aware, -- ²³ this man who was handed over to your power in accordance with the deliberate plan and foreknowledge of God, you crucified and killed at the hands of those who were lawless (*or, who deemed themselves to be outside the law*). ²⁴ God, however, raised Him to life, having freed Him from the pains of [death] ¹² because it was impossible for Him to be kept within death's power.

²⁵ David <*The name means "well beloved". He was the second King and noted writer of Psalms.*> says concerning Him:

I saw the Lord always before me,
for He is at my right hand and therefore
nothing is able to shake me.

²⁶ Because of this my heart was glad,
my tongue rejoiced;
moreover my flesh will live in hope.

²⁷ For you will not abandon my soul to the realm of the dead (*literally, Hades*),
neither will you allow your holy one to experience corruption.

²⁸ You have informed me of the ways of life.

You will fill me with gladness as the result of your presence.' (*Psalms 16:8-*

11)

²⁹ Fellow Israelites, it is appropriate that I speak quite openly about our patriarch David, namely, that he died and was buried and that his tomb is still in our midst. ³⁰ However, since he was a prophet he knew that God had sworn to him by means of an oath, that one of his descendants would [be seated]¹³ on His throne. (*Psalms 132:11*) ³¹ He spoke, looking to the future resurrection of Christ, that He would not be abandoned to the realm of the dead (*literally, Hades*) and that His body would not undergo decay. (*Psalms 16:10*) ³² This Jesus, God has raised to life. We all bear witness to this! ³³ So, having been lifted up, by the right hand of God, and having received from the Father the promised Holy Spirit, He has poured out what you both see and hear, ³⁴ for it was not David who ascended into heaven but he, himself, says:

'The Lord said to my Lord, Be seated at my right hand

³⁵ until I make your enemies to be a footstool for your feet.' (*Psalms 110:1*)

³⁶ Therefore--let it be known to the entire house of Israel, without any shadow of doubt, that God has made Him to be both Lord and Christ -- this Jesus whom you crucified."

³⁷ When the people heard this they were pierced (*or, stabbed*) at the heart <*The Greek words*

12 {B} So: P74, Aleph, A, B, C, D, P, Psi, 049, 056, 0143, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D & several Old Latin.

13 {B} So: P74, Aleph, A, B, C, D, several minuscules, Old Latin, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "raise Christ in the flesh and seat him" P, 049, 056, 0142, many minuscules, one Old Latin, Harclean Syriac & with minor variants, D, E & several other minuscules.

"κατενυγησαν την καρδιαν" *express emotional stress.*> and they begged Peter and the [rest]¹⁴ of the apostles, "Dear friends (*literally, men and brothers*) what are we to do?"³⁸ Peter replied, "Repent and be baptized, each one of you, in the name of Jesus Christ, for the forgiveness of your sins and you will receive, bestowed on you, the gift of the Holy Spirit.³⁹ The promise God has made is meant for you and also for your children and for everyone who is far away, whom the Lord our God will call to Himself."⁴⁰ With many additional words he appealed to them in various ways in an earnest fashion, warning them: "Be saved (*or, perhaps, rescue yourself*) from this crooked generation."⁴¹ Those who welcomed (*or, accepted*) his message were baptized. About three thousand persons (*literally, souls*) were added (*or, were converted*) that day.⁴² These devoted their time to listening to the apostle's instruction and to fellowship *<i.e. a sharing of their life together>* and in the breaking of bread *<i.e. meals, or perhaps, communion>* and offering of prayers.

LIFE AMONG BELIEVERS

<Acts 2:43-47>

⁴³ A sense of awe was within them (*literally, in their souls*) and many wondrous deeds (*or, marvels*) and miracles took place, done (*or, accomplished*) by the Apostles [in Jerusalem.]¹⁵ ⁴⁴ all those who were believers met together and possessed everything jointly (*or, shared everything*).⁴⁵ They sold their property *<i.e. with or without buildings>* and all their possessions (*or, chattels*) and distributed the proceeds to everyone, according to each one's needs.⁴⁶ Daily they spent time in worship at the Temple, with a united purpose. At home they broke their bread *<i.e. took their meals, or perhaps, communion>* together, with great happiness and generous (*literally, simple*) hearts,⁴⁷ continually praising God and they were liked by everyone (*literally, found favor with the people*). Daily the Lord added to their number (*or, fellowship*) those who were being saved.

CHAPTER III

THE LAME MAN HEALED AT THE GATE OF THE TEMPLE

<Acts 3:1-10>

¹ Now Peter and John were going to the temple at the hour of prayer *<i.e. when the evening "Tamid" sacrifice was being offered up>* which is three o'clock in the afternoon.² There was a certain man whose feet had been lame from birth, who was being carried and placed each day at the gate of the temple which is called "the Beautiful Gate". *<This gate faced the Kidron valley and the Mount of the Olive Trees, toward the east. This gate required a staff of twenty men to swing it open each morning and to close it at night. There were nine gates that led to the temple, four to the north, four to the south, and the Beautiful Gate.>* His purpose was to ask for charity (*literally, beg*) from the people who entered. *<He was without a doubt not permitted to enter the temple because he was lame. Persons with ailments were not permitted in the Temple. Since it is probable that he could not enter, this would explain his great joy when he was able to enter the temple. Cf. Strack-Billerbeck II, 620-625. Leviticus 21:16-24>*³ When he saw Peter and John about to enter the temple *<cf. Strack-Billerbeck I, 150f.>* he asked them for charity.⁴ Peter looked intently at him, as did John. Peter said, "Look at us." (*or, "Focus your eyes on us."*)⁵ So he focused his attention on them and waited, expecting to receive a charitable gift from them.⁶ Peter, however, said, "I do not possess silver and gold. What I do possess I am giving you. In the name of Jesus Christ the Nazarene [walk

14 {B} So: P74, Aleph, A, B, C, E, P, Psi, 049, 056, 0142, many minuscules, two Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D, several Old Latin, Bohairic Coptic (margin).

15 {C} This is added in several manuscripts. Other manuscripts add, "and great fear fell on the people" in this form or using similar words to describe the impression on the populace.

around."]¹⁶ ⁷ Then, taking him by the hand He lifted him up. Suddenly strength came to his feet and ankles. ⁸ Jumping up, he stood erectly and walked. He went into the temple with them, walking, jumping and giving praise to God. ⁹ All the people who saw him, walking and praising God ¹⁰ recognized him as the man who used to sit at 'the Beautiful Gate' of the temple, asking for alms. These were overcome with awe and amazement at what had happened to him.

PETER'S SPEECH IN SOLOMON'S PORTICO

<Acts 3:11-26>

¹¹ While he was still clinging to Peter and John, all the people began to run up and crowd around, awe struck, in the area of the temple called 'Solomon's Portico'. <So called because this portico rested on stones attributed to be from Solomon's Temple. It was located on the south side of the temple area.> ¹² When Peter noticed this he spoke to the people. "Friends (*literally, men*) of Israel, why are you amazed at this? Or, why do you stare at us as if we made him walk through some power or piety of our own? ¹³ The God of [Abraham, Isaac and Jacob,] ¹⁷ the God of our ancestors has glorified His servant Jesus, whom you delivered up and disowned in the presence of Pilate, when he had decided to set Him free. ¹⁴ But: you disowned the holy and righteous one and requested a murderer to be released as a favor to you. (*Luke 23:18ff.*) ¹⁵ You killed the Prince (*or, originator, founder*) of Life. However: God has raised Him from the dead and it is to this that we are witnesses. ¹⁶ By virtue of faith in His name, His name has strengthened this man whom you see and is known to you. The faith He <*i.e. Christ*> has bestowed on this man has completely restored him to the health you all are observing. ¹⁷ Now friends (*literally, brothers*), I realize that it was because of ignorance that you acted in this way, as did your rulers. ¹⁸ But: this is the means God used to fulfill everything that has been foretold by the prophets that the Christ (*or, Anointed One*) would suffer. ¹⁹ Repent then, and turn so that your record of sin might be erased (*or, canceled*) and that seasons of refreshing might come to you from the Lord ²⁰ and that He might send Jesus Christ to you, whom He has appointed beforehand. ²¹ Heaven must receive Him until the time comes for universal restoration about which God spoke in the earliest ages through the lips of His [holy prophets.] ¹⁸ ²² In fact, these are the words Moses said [to the Fathers.]¹⁹ 'The Lord [our God] ²⁰ will raise up a prophet like me, from among your brothers. Listen to all that He says to you. ²³ Everyone who refuses to listen to that prophet will be exterminated from the people of God.' (*Deuteronomy 18:15-19*) ²⁴ Additionally, all the prophets, from Samuel onward have spoken, predicting (*or, announcing*) these days (*or, times*). ²⁵ You are the heirs (*literally, sons*) of the prophets and of the covenant which God established with your ancestors when He said to Abraham, 'Through your descendant will the families of the earth find blessing.' (*Genesis 12:3; 22:18; 26:4*) ²⁶ It is for you primarily (*or, in the first place*) that God raised up His Servant whom He sent to bring you this blessing by causing

16 {B} So: Aleph, B, D, one Old Latin & Sahidic Coptic. "rise and walk around" A, C, E, P, Psi, 049, 056, 0142, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Ethiopic.

17 {C} Numerous variants occur. Examples are: "the God of Isaac and the God of Jacob" P74, Aleph & C. "God of Isaac and Jacob" 049. "Isaac an Jacob" B, E, P, Psi, 056, 0142, 0236, many minuscules, several Old Latin, Peshitta & Harclean Syriac & Sahidic Coptic.

18 {C} So: P74, Aleph & B in the original hands, A, C, several minuscules & with slight variants Aleph & B in the third corrective hands. "the prophets who are holy" P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac & Ethiopic. Other manuscripts transpose the word order.

19 {B} So: P, Psi, 049, 056, 0142, & several minuscules, though the word order is sometimes transposed. Omitted by Aleph, A, B, C, many minuscules & Harclean Syriac.

20 {C} So: Aleph in the third corrective hand, A, D, 049, 056, 0142, many minuscules, some Old Latin, & in a transposed word order, Aleph in the original hand, C, E, P, Psi, many minuscules, Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic. "God" P74, several Old Latin, Sahidic (margin) & Bohairic Coptic. Omitted by Peshitta Syriac.

everyone of you to turn from your wicked ways."

CHAPTER IV
PETER AND JOHN BEFORE THE COUNCIL

<Acts 4:1-22>

1 While they were speaking to the people, the priests, [the officer who was in charge of the temple (*literally, the captain*)]²¹ and the Saducees <*A sect of the Jews who did not believe in the resurrection. They followed a leader named Zadok, a descendant of Aaron the High Priest.*> came to them, 2 being greatly annoyed because of their teaching the people and proclaiming the resurrection of Jesus from the dead. 3 They arrested them and put them in custody until morning for it was already evening. 4 However, many of those who had heard the message began to believe. The number of these believers (*literally, men*) grew to be about five thousand.

5 The following day the Jewish leaders gathered for a meeting in Jerusalem: Elders, Scribes,

6 *Annas, the <i.e. former> High Priest, <Annas held office from A.D. 6 to 15.> Caiaphas, <Caiaphas, held office the office of High Priest from 17 to 36 A.D.> [John,]²² Alexander <John and Alexander are unknown beyond this reference.> and whoever belonged to the High Priestly clan.* 7 They made them *<i.e. the Apostles>* stand in their presence and demanded of them, "By what power and in whose name have you done this?" 8 Just then Peter became filled with the Holy Spirit and replied, "Rulers and elders [of the people:]²³ 9 if today we are to be scrutinized because of the help that has been conferred on a man who was helplessly lame, to determine how it was that he was cured, 10 each one of you should know that it was by the name of Jesus of Nazareth, whom you crucified and God raised from the dead -- it is through that name that this man is able to stand here before you in [perfect]²⁴ health. 11 It is said of Jesus

'The stone which has been contemptuously thrown away by you, the builders, has become the cornerstone *<i.e. holding the building together>.*'

(Psalm 118:22 cf. Matthew 21:42)

12 There is no one else through whom salvation is to be found. There is no second name under heaven that has been provided by which you must be [saved.]²⁵ 13 As they observed the fearlessness (*or, outspokenness*) of Peter and John and as they also grasped that they were people who were illiterate and untrained they were greatly amazed. They now recognized that these *<i.e. the Apostles>* had been with Jesus. 14 Now, as for the man who had been healed, standing there with them, they were unable to make any response. 15 As a result they ordered them to leave the Council Chamber *<i.e. Sanhedrin>* <*This was the chief judicial council or supreme court of the Jews.*> while they consulted with one another. 16 "What we will do with these men?" they asked one another. "The fact that a remarkable miracle has taken place is very well known to everyone in Jerusalem and there is no way of denying that. 17 However, in order to prevent the further spread among the people let us

21 {C} So: B, C, Armenian & Ethiopic. Omitted by Aleph, A, D, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic.

22 {B} D & Old Latin say "Jonathan" rather than "John".

23 {C} So: D, E, P, Psi, 049, 056, 0142, many minuscules, several Old Latin, Peshitta & Harclean Syriac & Armenian. Omitted by P74, Aleph, A, B, 0165, 629, one Old Latin, Sahidic & Bohairic Coptic & Ethiopic. "elders of the people of Israel" 326.

24 {A} Omitted by P74, Aleph, A, D, P, Psi, 049, 056, 0142, 0165, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Included by E, one Old Latin & Harclean Syriac (margin).

25 {A} So: P74, Aleph, A, B, E, P, Psi, 049, 056, 0142, 0165, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "saved" is omitted by D. The entire phrase is omitted by one Old Latin.

threaten them so that they stop any further talk about this name to any one." 18 So they called them back and sternly ordered them not to refer to or teach in the name of Jesus. 19 In turn Peter and John replied, "Whether it is right in the sight of God to listen to you rather than to listen to God is for you to judge. 20 As far as we are concerned, we cannot refrain from speaking about the things we have seen and heard." 21 They <i.e. the Council> threatened them even more and then freed them for they realized that they were unable to find a way of punishing them because of the people, for they all praised God because of what had happened. 22 The man on whom the miracle of healing had been performed was over forty years of age.

BELIEVERS PRAY FOR BOLDNESS

<Acts 4:23-31>

23 Following their release they went to their friends and reported everything the Chief Priests and Elders had said. 24 Upon hearing this report they all, unitedly, raised their voices to God and said, "O Sovereign [Lord, you] 26 who have made heaven and earth, the sea and everything these contain and through the Holy Spirit have said 25 by means of the lips of our ancestor, your servant David: 27

'Why did the nations rage,
and people devise futile plans?
26 The kings of the earth rose up,
and the rulers have assembled themselves,
against the Lord and also against His Anointed One (*or, Messiah.*)

(*Psalm 2:1-2*)

27 They have truly gathered in this city in hostility toward your holy servant Jesus whom you have anointed. Herod <*Herod Antipas ruled from 4 B.C. to 39 A.D.*> and Pontius Pilate, <*He was the Procurator of Judea A.D.26 to 36.*> along with the Gentiles and the people of Israel, 28 have been destined to do everything that you, by virtue of your power and your will, had pre-ordained to take place. 29 Lord, take note of their threats and grant to your servants complete fearlessness 30 to proclaim your message, while you stretch out your hand to heal people and to provide signs and wonders through the name of your holy Servant Jesus." 31 Then, when they had prayed, the place where they had gathered shook and they were all filled with the Holy Spirit and spoke God's message (*literally, the Word of God*) with boldness.

ALL THINGS IN COMMON

<Acts 4:32-37>

32 The entire body of believers were united in heart and soul so that not one among them claimed any of his belongings as his own (*or, just for himself*) but everything they had was common property. 33 While the apostles of the Lord Jesus Christ powerfully proclaimed their testimony about the resurrection of [Jesus Christ,] 28 there was a liberal store (*or, supply*) of grace that rested on them all. 34 In fact, no one was needy, for those who possessed land or houses sold them and brought the proceeds that were realized 35 and gave these to the Apostles (*literally, laid these at the apostle's feet*). A distribution was made in accordance with each person's need. 36 So it was, that Joseph, a Levite <*This was the priestly order. Descendants of Levi were set apart to be priests. cf. Exodus 32:26-29, Deuteronomy 10:8*> and a native of Cyprus, 37 named Barnabas by the Apostles, which name means Son of Encouragement, sold his field and brought the money, giving it to the Apostles

26 {B} So: P47, Aleph, A, B & Bohairic Coptic. "You who are God" D, E, P, Psi, 049, 056, 0142 & many minuscules. Other minor variants are "Lord, God" & "Lord".

27 {D} Manuscripts vary in word order but not in content.

28 {C} Many variants in word order occur in the manuscripts.

(literally, laying it at the Apostle's feet).

CHAPTER V ANANIAS AND SAPPHIRA

<Acts 5:1-11>

¹ There was a man named Ananias <*The name means "the Lord has been gracious".*> who, together with his wife, Sapphira, <*The name means "beautiful".*> sold some real estate ² but with his wife's full knowledge, dishonestly retained a portion of the purchase price for himself. <*Cf. Joshua 7:1-26 LXX. The same word is used for "retained" "νοσφιζω" that is used in the LXX. It could also be translated "misappropriated".*> He took the balance of the money and laid it at the feet of the Apostles. ³ However, Peter said, "Ananias, why has Satan [filled] ²⁹ your heart <*i.e. taken possession of your heart*> in order that you might deceive the Holy Spirit by dishonestly retaining a portion of the purchase price for this real estate? ⁴ Was it not yours as long as it was unsold? Also, after the sale, were you not free to dispose of the proceeds? How was it that you conceived of such a thought in your heart? You did not cheat (*or, lie to*) people with your lie but rather you cheated (*or, lied to*) God." ⁵ Upon hearing these words Ananias fell down and died (*literally, breathed his last*). <*The Greek word "εκψυχω" is one that would be applied to people who were "struck down" by God. Cf. Sisera, Judges 4:21 LXX.*> ⁶ Everyone who heard about this was filled with awe. The younger men then rose and wrapped up his body and carried it out and buried it.

⁷ About three hours later, when his wife made her entry, being unaware of the events, ⁸ Peter questioned her at once. "Tell me, did you sell the real estate for so much?" "Yes," was her reply, "for so much." ⁹ Peter responded, "How is it that you arrived at an agreement among yourselves to put the Spirit of the Lord to the test? Listen! The footsteps of the men who have buried your husband are at the door. They will also carry you out." ¹⁰ Instantly she fell down, dead, at his feet and the young men came in and found her dead. ¹¹ The entire church was awe-struck as were all who learned of this.

MANY SIGNS AND WONDERS PERFORMED

<Acts 5:12-16>

¹² Many miracles and wonders continued to be performed among the people through (*or, by*) the Apostles. By common consent they met in Solomon's Portico. ¹³ No one else <*i.e. non-believers*> dared to join them though the people regarded them highly. ¹⁴ More and more people, however, were joined to them as believers in the Lord, both men and women, ¹⁵ so much so that they would even bring out their sick into the streets and lay them on cots or pallets <*i.e. stretchers*>, so that when Peter passed, his shadow might fall on one person or another. ¹⁶ In addition the inhabitants of the neighboring towns [around Jerusalem] ³⁰ came in crowds, bringing sick persons and some who were harassed (*or, bedeviled*) by hurtful spirits and all of these were healed.

PERSECUTION OF THE APOSTLES

<Acts 5:17-42>

¹⁷ This aroused the High Priest. He, together with all his retinue, along with the Sadducees, were consumed with jealousy. ¹⁸ They laid their hands on the Apostles, throwing them into the public prison. ¹⁹ However, during the night an angel of the Lord opened the prison door and led them out and said, ²⁰ "Go! Stand in the temple! Continue proclaiming the message about the New Life to the people!" ²¹ Upon hearing this they obediently went into the temple at daybreak and taught.

²⁹ {C} So: P8, Aleph in the third corrective hand, A, B, D, E, P, Psi, 049, 056, 0142, 0189, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "tested" P74, two Old Latin & in an alternate form in Aleph in the original hand.

³⁰ {C} Minor variants occur.

When the High Priest and his retinue arrived and had summoned the Sanhedrin as well as the Elders of Israel, they sent men to the prison to bring the Apostles. ²² However, when these officers went, they could not find them in prison. When they returned they brought word, saying, ²³ "We found the prison securely locked and the sentries were at the doors, but, when we entered we found no one." ²⁴ When the officers in charge of the temple guards and the High Priests heard this report they were at a total loss to know what had taken place, wondering what would transpire next. ²⁵ Someone came and reported, "Look! The men you imprisoned are standing in the temple and are teaching the people."

²⁶ At that the officer in charge went off with his men and brought the Apostles but did not use force since they were fearful of being stoned by the people. ²⁷ They brought the Apostles before the Sanhedrin and they were examined by the High Priest.

²⁸ When they brought the Apostles and placed them before the Sanhedrin, the High Priest questioned them. "Did we not [strictly forbid you] ³¹ to teach in that name? You have filled Jerusalem with your teaching (*or, doctrine*) and you are trying [to fasten the responsibility] ³² of that man's death (*literally, that man's blood*) on us." ²⁹ Peter and the other Apostles replied, "Our duty is to be obedient to God rather than to persons. ³⁰ The God of our ancestors is the one who has raised Jesus to life, the one whom you crucified and put to death. ³¹ God has exalted Him to His right hand (*or perhaps, by His right hand*) to be the Guide (*or, leader*) and Savior, to bestow repentance and remission of their sins upon Israel. ³² And, as for ourselves, [we are witnesses] ³³ to these things along with the Holy Spirit whom God has given to those who obey Him."

³³ When they *<i.e. the Priests and Sanhedrin>* heard this they were furious and [determined] ³⁴ to kill the Apostles. ³⁴ One of the Pharisees, a man by the name of Gamaliel, *<The name means "God has rewarded" >* a teacher of the Law who was respected by all the people, arose in the Sanhedrin *<i.e. the chief judicial council>* and demanded that the men *<i.e. the Apostles>* be put outside for a short time. ³⁵ He said, "Israelites, be careful about what you intend to do as you deal with these men.

³⁶ Years ago Theudas *<The name means "God giving". Theudas promised he would lead his followers dry shod over the Jordan as Joshua had done.>* appeared. He claimed to be somebody and about four hundred men united with him. But he was killed and all his followers were dispersed and were annihilated. ³⁷ Following him came Judas the Galilean, at the time of the census, [and was the leader of a revolt. *<Cf. Josephus Antiquities XX, 102.>* He too perished and all his] ³⁵ followers were scattered. ³⁸ Now, I advise in this situation that these men be left alone. If this is a scheme that is of human origin it will not prevail. ³⁹ If, however, it is really from God you will never succeed (*or, you will be powerless*) in crushing them. In doing so you might actually be resisting God (*or, making war on God*)." ⁴⁰ They accepted his recommendation and as a result called in the Apostles, and, after having them flogged, *<This would involve forty strokes of the lash, minus one.>* they gave an order to them that under no circumstances were they to speak in the name of Jesus, and let them go. ⁴¹ The Apostles, however, left the Sanhedrin, filled with joy that they had been counted worthy of

31 {C} Minor variants occur.

32 {C} Minor variants occur.

33 {B} Minor variants occur.

34 {C} Minor variants occur.

35 {B} Several minor variants occur.

suffering indignity (*or, disgrace*) for the sake of His name. ⁴² They never did stop their daily teaching, about Jesus, the Christ, in the temple or at home.

CHAPTER VI **THE APPOINTMENT OF THE SEVEN**

<Acts 6:1-7>

¹ At that time, as the number of the disciples kept on increasing, complaints arose from certain Greek-speaking Jews (*or, Hellenists*) against those who spoke Hebrew, that their widows were neglected in the daily charitable distribution *<i.e. food>*. *<Cf. Strack-Billerbeck II, 45-48>* ² The twelve called together the entire assembly of the disciples and said, "It is not desirable that we should forsake (*or, neglect*) the Word of God in order that we might wait tables. ³ Therefore, brothers, select seven men from among yourselves who have a good reputation, who are filled with the Holy Spirit and with wisdom *<i.e. practical abilities>* and appoint them to undertake this task ⁴ while we continue to devote ourselves to prayer and to the proclamation of the Word." ⁵ The suggestion pleased the entire assembly and they selected Stephen, a man filled with faith as well as with the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus who was a proselyte *<i.e. a convert to Judaism>* from Antioch. *<The meanings of these names appear below.>* ⁶ They presented these men to the apostles who prayed and laid their hands on them. *<Stephen means "wreath" or "crown". Philip means "lover of horses". Prochorus means "leader in advance". Nicanor means "victorious". Timon means "deeming worthy." Parmenas means "steadfast". Nicolaus means "victor over the people".>*

⁷ Thus the [Word of God] ³⁶ kept on spreading and the number of the disciples greatly increased in Jerusalem and very many priests obeyed the faith.

THE ARREST OF STEPHEN

<Acts 6:8-15>

⁸ Stephen was full of grace and power, performing great demonstrations of power *<i.e. marvels or miracles>* and signs among the people ⁹ but some who came from the synagogue that is called the Synagogue of the Freedmen (*or, Libertines*) *<These were no doubt Roman Jews who were free, i.e. not slaves or in servitude. It is to be noted that thousands of Jews had been taken to Rome as slaves by Pompey and afterwards set at liberty.>* and of the Cyrenians and Alexandrians and men of Cilicia and Asia *<Cf. note on meanings below.>* proceeded to debate Stephen ¹⁰ but they were unable to resist his wisdom and the spirit with which he debated *<i.e. they could not hold their own>*. ¹¹ Then they proceeded to instigate (*or, suborn*) men to declare, "We have heard him speak words of blasphemy against Moses and against God!" ¹² In this way they excited the people, the Elders and the Scribes. They attacked and violently seized him and brought him before the Sanhedrin. ¹³ Here they produced false witnesses and said, "This man never ceases to speak against this Holy Place and the Law. ¹⁴ In fact, we have heard him say that Jesus, the man from Nazareth, will destroy *<i.e. tear down>* this place -- to the ground -- and will change the customs handed down to us by Moses." *<It is of interest that it was the Hellenists who opposed Stephen who, himself, was a Hellenist.>* ¹⁵ Everyone who was seated there looked intently at Stephen and his face looked as if it had the appearance of the face

³⁶ {B} So: P74, Aleph, A, B, C, P, 049, 056, 0142, many minuscules, several Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic & Armenian. "Lord" D, E, Psi, several minuscules, many Old Latin & Harclean Syriac.

of an angel.

<Cyrenians came from the principal city of Libya, later called Cyrenaica in North Africa. Alexandrians were from Alexandria, a very important city near the mouth of the Nile river in northern Egypt. Cilicia was a Roman province at the northeast corner of the Mediterranean Sea, bounded on the north and west by the Taurus Mountains. The chief city was Tarsus, the home of the Apostle Paul. Asia was a Roman province located in a portion of present day western Turkey. It's capital city was Ephesus.>

CHAPTER VII

STEPHEN'S SPEECH

<Acts 7:1-53>

¹ The High Priest asked Stephen, "Are these accusations true?" ² Stephen's reply was, "Brothers and fathers: listen to me! The God of Glory appeared to our ancestor Abraham when he resided in Mesopotamia <The name means "the country between two rivers", i.e. Euphrates and Tigris. Much of ancient Mesopotamia is located in the country of Iraq.> prior to the time he settled in Haran <The name means "caravan". It became an important commercial city in northern Mesopotamia at the confluence of the Belikh and Euphrates rivers.>³ and spoke to him, saying, 'Leave this country and your relatives and come to the land that I will reveal to you.' (Genesis 12:1)

⁴ Following this he left Chaldea <Originally the southern portion of Babylon. Chaldeans were the noted astronomers of their day.> and settled in Haran. After the death of his father, God removed him into the country where you now live. ⁵ God gave him no inheritable property, not even a single square foot of ground (Deuteronomy 2:5), but He did promise him that he and his descendants would receive it from God as a permanent possession and promised this in spite of the fact that Abraham was childless. (Genesis 17:9) ⁶ God also declared that Abraham's descendants would live in a foreign country for four hundred years, ⁷ that they would be enslaved and ill-treated there. Whatever nation it would be that would enslave them, it would be judged by God, and, after all that, they would be able to emigrate (Genesis 15:13,14 LXX) and they would worship God in this place. (Exodus 3:12) ⁸ God then gave him the covenant of circumcision (Genesis 17:10) and when Isaac was born he was circumcised on the eighth day. (Genesis 21:4) Isaac became the father of Jacob and Jacob became the father of the twelve patriarchs.

⁹ "The patriarchs because of enviousness sold Joseph into slavery in Egypt (Genesis 39:2, 21) and God was with him. ¹⁰ He rescued Joseph from all his difficulties and caused him to win favor and wisdom when he stood before Pharaoh, <The name means "great house".> the king of Egypt, who appointed him to be governor over Egypt and the entire royal household. (Genesis 41:37, 40, 55, Psalm 105:21) ¹¹ A famine spread over the entire land of Egypt and Canaan causing great distress so that our ancestors were unable to find food. (Genesis 41:54) ¹² However, when Jacob heard that food was available in Egypt he sent our ancestors out to Egypt, (Genesis 42:1,2) that being the first visit. ¹³ On their second visit Joseph made himself known to his brothers (Genesis 45:3) and Pharaoh came to be informed about Joseph's parentage (or, family). ¹⁴ Then Joseph sent an invitation to his father, Jacob and to his entire family, seventy five people all told, (Genesis 45:9, 46:27) ¹⁵ to come to him and Jacob traveled to Egypt. (Genesis 46:5) It was there that he died and also our ancestors (Genesis 49:33, Exodus 1:6) ¹⁶ and they <i.e. their bodies> were taken to Shechem <The name means "shoulder". It was located in the hill country in a pass between Mount Ebal and Mount Gerazim.> and were laid in

the tomb Abraham had purchased with a sum of silver from the sons of Hamor (*or, Emmor*) <The name means "donkey". Details about Hamor are found in Genesis 34.> [in Shechem.]³⁷

¹⁷ "As the time neared for God [to keep His promise]³⁸ with Abraham (*literally, to keep the promise He had promised*) the people had become very numerous in Egypt¹⁸ until a new <*i.e. foreign*> king ascended the throne [in Egypt]³⁹ who did not know about Joseph. (*Exodus 1:7,8*)¹⁹ He defrauded (*or, was crafty toward*) our people and oppressed [our]⁴⁰ ancestors, forcing them to abandon their infants so that they would be unable to live. (*Exodus 1:10,22*)²⁰ It was at this time that Moses <The name means "drawn out". He led the people of Israel from their captivity in Egypt to the land God had promised.> was born, a child of exceptional beauty before God (*Exodus 2:2*) and for three months he was reared in his father's house.²¹ Finally he was abandoned but Pharaoh's daughter adopted him and reared him as her own son. (*Exodus 2:5,10*)²² Thus Moses was educated in all the wisdom of the Egyptians and became a person of great influence because of his eloquence and his actions.²³ When he attained the age of forty it occurred to him to visit his countrymen, the Israelites.²⁴ When he saw one of them being ill-treated he took that person's part <*i.e. the underdog*> and vindicated the one who was being ill-treated, by killing the Egyptian.²⁵ He assumed that his countrymen would understand that through him God was sending them deliverance. They, however, did not understand this.²⁶ The next day he again came in sight of two of them who were fighting and urged them to make peace between themselves, saying, 'Men, you are brothers. Why are you fighting?'²⁷ The man who was doing the mistreating resented the fact that he had interfered and said, 'Who has set you over us (*or, who appointed you*) to be our ruler and judge.²⁸ Do you intend to kill me in the same manner that you killed the Egyptian yesterday?'²⁹ When Moses heard this he became alarmed and fled the country, living in the Land of Midian (*Exodus 2:11-15*) <The name means "place of judgment". This is a desert area northwest of the Arabian Desert and east of the Gulf of Aquabah, opposite the Sinai Peninsula and south of Moab.> It was there that he became a father of two sons.

³⁰ "After forty years had passed an angel appeared to him in the desert of Sinai <The peninsula between Asia and Africa, lying between the Gulf of Aquabah and the Gulf of Suez.> as a flaming bramble bush.³¹ When Moses saw this he marveled at what he saw and as he went to take a closer look he heard the voice of God³² saying, 'I am the God of your ancestors, the God of Abraham [and of Isaac and of Jacob.']⁴¹ Trembling with fear (*or, awe*) Moses did not dare investigate any further.³³ 'Take off your sandals' the Lord told him, 'for the place on which you are standing is holy ground.³⁴ I have seen the ill-treatment (*or, oppression*) of my people who are in Egypt and I have heard their groans and I have come to deliver them. So: now come! I will send you to Egypt!.' (*Exodus 3:10*)³⁵ This Moses whom they had rejected by asking him,

37 {D} So: Aleph in the original hand, B, C, seven minuscules, Sahidic, Bohairic & Fayyumic Coptic & Armenian. A variety of variant readings prevail, including "the sons of Shechem" and "who was in Schechem".

38 {C} Different words are used to express the thought that God kept His promise. "God declared" or "God confessed" are used in the manuscripts.

39 {C} So: P58, P74, Aleph, A, B, C, a number of minuscules, two Old Latin, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. Omitted by P45, D, E, P, Psi, 049, 056, 0142, many minuscules, three Old Latin, & Harclean Syriac.

40 {C} So: A, C, E, P, Psi, 049, 056, 0142, many minuscules, a number of Old Latin, Peshitta & Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. Omitted by P74, Aleph, B, D & minuscule 1505.

41 {C} So: P P74, A, B, C, Psi & several minuscules, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian. "the God of Isaac and the God of Jacob" E, P & many minuscules. "Isaac's God and Jacob's God" many Old Latin, Sahidic (margin), & Bohairic Coptic.

'Who appointed you to be a ruler and a judge?' -- this very same Moses, God sent to be both a ruler and a deliverer, by the assistance of an angel who appeared to him in the bush. ³⁶ This is the same Moses who brought them *<i.e. the people of Israel>* out, after performing many miracles and signs in Egypt and at the Red Sea as well as in the desert during forty years. ³⁷ This is the same Moses who said to the descendants of Israel, 'God will raise up a prophet for you from among your own number (*literally, your brothers*), just as I was raised up.' (*Deuteronomy 18:15,18*) ³⁸ It was Moses who, at the time when the congregation was in the desert, along with the angel who spoke to him on the mountain, Sinai, *<This mountain is sometimes called Horeb. The name Sinai might mean "thorn bush" though the etymology is uncertain. The region was near enough to Midian that Moses perhaps led his flocks there. The oldest tradition, based on Eusebius, identifies Mount Sinai with Jebel Serbal. Tradition places it at Jebel Musa. This tradition stems from the time of the Emperor Justinian (527-564). The famous Monastery of St. Cathrine, portions of which may date from 330-335 is located at the base of the mountain. Count Tischendorf, in 1844 and 1859 found the famous Codex Sinaiticus (now called Aleph) at the monastery.>* and along with our ancestors received the Living Word to share with us. ³⁹ However, our ancestors refused to submit to him but rather pushed him aside and turned their thoughts back to Egypt. ⁴⁰ They said to Aaron, *<The brother of Moses. The name means "bright".>* 'Make us gods that will precede us (*or, march in front of us*) for as far as this man Moses is concerned, who led us out of Egypt, we are not sure what has happened to him.' (*Exodus 32:1-8*) ⁴¹ At that time they made a golden calf and offered a sacrifice to the idol and they reveled in the god which their own hands had made. ⁴² Because of this God turned from them and abandoned them to worship the host of heaven, exactly as it is written in the Book of the Prophets:

'Did you present me victims (*or, offerings*) and sacrifices?

Forty years in the desert, Oh house of Israel?

⁴³ No, you lifted up Moloch's tent,

and the star of the god of Rephan,

the images you made that you might worship them,

and I will relocate (*or, banish*) you beyond Babylon'. (*Amos 5:25-27*)

<Moloch means "king". This was a Canaanite god who demanded the sacrifice of the first born, which was contrary to Hebrew law. Rephan in it's original form means "pedestal", an astral deity from Mesopotamia and Babylon. Babylon means "gate of god". It was located along the Euphrates river in the country bearing the same name.>

⁴⁴ "Our ancestors had the Tent of Witness with them in the desert which was built in accordance with the instructions God had given to Moses and the pattern he had seen. ⁴⁵ That tent was the one received by the next generation of our ancestors, when they were under the leadership of Joshua, *<The name means "the Lord saves". Following the death of Moses he became the leader of the people of Israel, bringing them into the land of promise.>* as they entered (*or, took possession of*) the land of the gentile nations whom God drove out before our ancestors (*literally, our fathers*). It continued in the same manner until the time of David. *<David means "well beloved". He was the second king to be selected.>* ⁴⁶ David obtained (*or, found*) the grace of God and asked for the permission to provide a dwelling place for the God of [the house of Jacob] ⁴² ⁴⁷ However, it was Solomon *<The name means "peace". He was the son*

⁴² {C} So: P74, Aleph in the original hand, B, D, 049, one Old Latin & Sahidic Coptic (margin). "God" Aleph in the third

of David, the third king to reign.> who erected a house for Him. 48 Yet the most High does not reside in any building made with human hands, for, just as the Prophet declares:

49 "The heaven (*or, sky*) is my throne,
the earth is the footstool for my feet.

What sort of house will you erect for me, says the Lord,
or where (*or, what*) is the place where I will rest?

50 Was it not my own hand that created the universe'?" (*Isaiah 66:1-2*)

51 "Oh, you stubborn (*literally, stiff necked*) and obdurate (*literally, uncircumcised*) of heart, possessing ears that are always resisting (*or, fighting*) with the Holy Spirit in the same manner as did your ancestors! 52 Is there anyone among the Prophets who was not persecuted by your ancestors? Furthermore, they put to death those who foretold the coming of the righteous one and now you have become His betrayers and murderers. 53 You have received the Law which was given through the mediation of angels and you have not obeyed it."

THE STONING OF STEPHEN

<Acts 7:54-8:1a>

54 Upon hearing these words they became infuriated (*literally, cut at the heart*) and ground their teeth against him. 55 But, being filled with the Holy Spirit, Stephen looked up toward (*literally, into*) heaven where he saw the glory of God 56 and Jesus standing at the right hand of God. He said, "Look! I see the heavens opened and the Son of Man at the right hand of God." 57 Thereupon, holding their hands to their ears, they shouted loudly and rushed at Stephen, 58 unitedly dragging him outside the city, and stoning him. The witnesses also threw off their outer garments and placed them at the feet of a young man whose name was Saul. <*The name means "asked of God". Later he takes the name "Paul". Cf. Strack-Billerbeck II, 685. Under normal circumstances it is the one who is condemned who has the clothing removed, not those who were witnesses.*> 59 Thus they stoned Stephen, and while he was praying, "Lord, receive my Spirit", 60 he fell to his knees and cried loudly, "Lord do not let this sin be held against them!" When he had said that he died (*literally, fell asleep*).

CHAPTER VIII

1 Saul heartily approved of his murder.

SAUL PERSECUTES THE CHURCH

<Acts 8:1b-3>

At that time a great persecution of the Church in Jerusalem began. <*The form of the Greek word "ἄνωμα", namely "ἐγγεμετο", depicts an attitude of some duration, not a momentary reaction.*> All of the Church's members with the exception of the Apostles were dispersed (*or, scattered*) over the areas of Judea and Samaria. 2 Stephen was buried by a group of devout men who greatly lamented his death. <*Cf. Strack-Billerbeck II, 686. It was forbidden to lament any one who was stoned.*> 3 Saul, on the other hand, harassed the Church in a cruel manner, going from house to house and dragging away both men and women, committing them to prison.

THE GOSPEL PREACHED IN SAMARIA

<Acts 8:4-25>

4 Now, those who had been dispersed (*or, scattered*) went out over the area proclaiming

corrective hand, A, C, E, P, Psi, 056, 0142, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

the Good News of God's Word. ⁵ Philip went down to a city in Samaria and there proclaimed to them concerning the Messiah (*or, Anointed One, the Christ*). ⁶ Crowds of people unanimously paid attention, upon hearing the proclamation by Philip, and witnessing the miracles (*or, signs*) he performed. ⁷ Unclean spirits who cried loudly, came out of persons who had been possessed. Many who were paralyzed or lame were restored to health. ⁸ There was great rejoicing in the city (*i.e. Samaria*).

⁹ In Samaria a certain man named Simon resided. <Cf. Justin in *Apology* 26.3 *Dialogue* 120.6 reports the Samaritans revered Simon as if he were the highest god. He was a sorcerer who no doubt gave himself the added title "Magnus" or "the great one". The Samaritans attributed great powers to him. He could, without a doubt be considered to be one of the first heretics in the Christian Church.> He had been a practitioner of magic and had been so amazing among the people of the city (*literally, the Samaritans*> who claimed him to be remarkable. ¹⁰ Everyone in the city from the least to the greatest paid attention to him and declared him to be the great power of God and [called] ⁴³ him, "The Great One" (*or, The Great Power*). ¹¹ He had great influence over them since, for a long time, he had bewildered (*or, astounded*) them by his feats of magic. ¹² However, when Philip began to proclaim the Good News about the Kingdom of God and the name of Jesus Christ, and men and women began to believe, they were baptized. ¹³ Even Simon, himself, also began to believe and following his baptism he kept close to Philip and was astonished as he witnessed the signs and the great miracles that took place.

¹⁴ When the Apostles in Jerusalem heard of the acceptance of the Good News by the Samaritans, they sent out Peter and John to visit the people there. ¹⁵ When these arrived they prayed for the believers, that they might become the recipients of the Holy Spirit. ¹⁶ Up to this point the Holy Spirit had not fallen on any one of them. Thus far they had only been baptized into the Name of the Lord Jesus. ¹⁷ They then placed their hands on the believers and these received the Holy Spirit. ¹⁸ Now, when Simon became aware that it was as the result of the laying on of hands by the Apostles that the [Spirit] ⁴⁴ was granted, he offered them money, ¹⁹ saying, "Give me that power also, in order that everyone on whom I place my hands might receive the Holy Spirit." ²⁰ Peter replied, "Take your silver and perish with it because you have thought you could purchase God's free gift with money! ²¹ You do not have any share (*or, portion*) in this message since your heart is not right in the sight of God. (*Deuteronomy 12:12 LXX, 14:27 LXX*) ²² Because of this, repent of your wickedness and pray to the Lord that He forgive you of what you had in mind. ²³ I recognize that you have fallen into the gall of bitterness and are in the bondage of evil (*or, iniquity*)." ²⁴ "Both of you pray to the Lord for me," Simon responded, "that nothing you have mentioned might befall me!"

²⁵ Then the Apostles, having given their witness and having spoken of the Lord's Word, returned to Jerusalem, proclaiming the Good News to many in the Samaritan villages.

PHILIP AND THE ETHIOPIAN EUNUCH

<Acts 8:26-40>

²⁶ An angel of the Lord told Philip, "Rise up. Go toward the South (*literally, toward*

43 {B} So: P74, Aleph, A, B, C, D, E, 5 minuscules, several Old Latin, Harclean Syriac, Bohairic Coptic & Ethiopic (Rome). "named" minuscules 514 & 2412. Omitted by P, Psi, 049, 056, 0142, many minuscules, Peshitta Syriac, Sahidic Coptic & Ethiopic (Pell Pratt).

44 {C} So: Aleph, B & Sahidic Coptic. "the Holy Spirit" P45, P74, A, C, D, E, P, Psi, 049, 056, 0142, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Ethiopic.

midday) along the road that goes from Jerusalem to Gaza, <The name means "strong place". The portion of Israel called "the Gaza Strip" derives its name from the location of this city.> the one that crosses the desert (or possibly, the one that is seldom used).²⁷ So he arose and went. There happened to be an Ethiopian, a eunuch, a high official in the court of Candace, the queen of Ethiopia. <Candace was the dynastic title of all Ethiopian queens. Ethiopia was also called "Cush" in the Bible. The kingdom may have been between Aswan and Kartoum, ruled by the Queen Mother, or "Candace".> He was her treasurer and had been visiting in Jerusalem in order to worship there.²⁸ He was now returning home, seated in his chariot (or, traveling carriage), reading the Prophet Isaiah.²⁹ The Spirit told Philip, "Go -- join him in his chariot."³⁰ Philip ran up and heard him read the Prophet Isaiah. "Do you clearly understand (or, is it clear to you) what you are reading?" <There is a play on words in Greek.>³¹ "How is it possible for me to understand unless someone explains it to me?" He invited Philip to come up and sit with him.³² The passage from which he was reading was,

'Like a sheep he was led to slaughter
and like a lamb that is voiceless when it is being sheared
He did not open His mouth.

³³ He was humiliated and was deprived of justice.

Who will be able to tell His story to His descendants,

for His life is being taken away from the earth.' (Isaiah 53:7,8 LXX)

³⁴ "Please tell me," the Eunuch said to Philip, "about whom is the Prophet speaking? Is he speaking about himself or about somebody else?"³⁵ It was then that Philip began to speak, and commencing with that very portion of Scripture, he told him of the Good News about Jesus.³⁶ As they were going along the road they came to some water. The Eunuch declared, "Look, here is water. Is there anything to prevent me from being baptized?"³⁷ [Philip assured him, "If you believe wholeheartedly it can be done." He replied, "I believe that Jesus Christ is the Son of God.]"⁴⁵ ³⁸ Then he ordered that the chariot be halted. Both of them, Philip and the Eunuch went down into the water. Philip baptized him.³⁹ Now, when they came out of the water Philip was carried away (literally, seized) by the Spirit of the Lord and the Eunuch did not see him again. The Eunuch resumed his journey, filled with joy.⁴⁰ Philip, on the other hand, found himself in Azotus. <The name means "fortress". It is also called "Ashdod", one of the former Philistine cities, located some distance south of the present day city of Tel Aviv.> From there he went through all the towns proclaiming the Good News everywhere until he reached Caesarea. <The name means "pertaining to Caesar". It was a sumptuous Roman city, 64 miles northwest of Jerusalem, along the Mediterranean sea. Portions of the ancient city are presently being excavated by archaeologists.>

CHAPTER IX

THE CONVERSION OF SAUL

<Acts 9:1-19a>

¹ Paul, who was still breathing out threats and destruction (or, murder) against the disciples of the Lord went to the High Priest² and requested (or, begged for) letters from him to the Damascus synagogues <The city was the site of the present day city of Damascus, Syria.> in order that, should he find any -- male or female -- who were followers of the way, he might be

⁴⁵ {A} This verse is included in a variety of forms in many late minuscules. Omitted by P45, P74, Aleph, A, B, C, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic.

able to have them shackled and brought back with him to Jerusalem. ³ However, on the journey, as he was approaching Damascus, a light suddenly shone (*literally, shone around*) from heaven. ⁴ Falling to the ground, he heard a voice which said to him, "Saul, Saul, why are you persecuting me?" ⁵ Paul responded, "Who are you, sir?" *<It seems at this point Paul would not have realized that it was the Lord and therefore "sir" is a more appropriate response. The Greek word "κυριος" is used as a respectful designation of any person of high position and thus, at this moment, without the religious understanding that follows, "sir" would be a proper translation.>* The reply that came was, "I am Jesus whom you are persecuting." ⁶ Rise up and go into the city and you will be informed as to what you must do." ⁷ In the meantime the men who were traveling with Saul were standing there, speechless. They heard the voice but saw no one. ⁸ Paul rose up from the ground, but, when he opened his eyes he was not able to see anything. They, then, led him by his hand to Damascus. ⁹ There he remained, sightless, for three days and did not eat or drink anything.

¹⁰ Now, in Damascus there lived a disciple named Ananias *<The name means "the Lord has been gracious".>* and the Lord spoke to him in a vision, saying, "Ananias." to which he replied, "Here I am, Lord." ¹¹ The Lord said to him, "Rise up and go into the street that is named 'Straight Street' *<This street ran from east to west, colonnaded halls were on both sides and imposing gates were at each end. Cf. Beginnings of Christianity F. J. Foakes Jackson and Krisopp Lake.>* and there ask at the house of Judas *<The name is the Greek form of "Judah" which means "let God be praised".>* for someone who is named Saul, who comes from Tarsus, *<Tarsus was the capital of the Roman province of Cilicia, located near the northeast corner of the Mediterranean Sea.>* is engaged in prayer at this time. ¹² He has seen [in a vision] ⁴⁷ that a man with the name of Ananias will come to him and lay his hands on him so that he might see again." ¹³ Ananias replied, "Lord, I have heard about this man from many people and have heard all about the great harm he has done in Jerusalem to those who were believers. ¹⁴ He is here, being authorized by the High Priest to arrest everyone who calls on your name!" ¹⁵ The reply of the Lord was, "Go, he is an instrument I have chosen to carry my name to the Gentiles and to the kings as well as to the children of Israel. ¹⁶ I will certainly let him know about how much he will have to suffer for my sake." ¹⁷ So, Ananias went and entered the house, laying his hands on Saul and said to him, "Brother Saul, the Lord sent me -- even Jesus -- the one who appeared to you on your trip here. He has sent me so that you might recover your eye sight and be filled with the Holy Spirit." ¹⁸ Immediately something with the appearance of scales (*or, incrustations*) dropped from his eyes and his eyesight was restored. Following this he rose, was baptized ¹⁹ and ate food, regaining his strength.

SAUL PREACHES AT DAMASCUS

<Acts 9:19b-22>

After this Saul remained with the disciples in Damascus for a few days ²⁰ and at once began to preach in the Synagogue, proclaiming, "Jesus is the Son of God." ²¹ Those who heard him were amazed and said to each other, "Is not this the man who, when he was in Jerusalem

46 {A} So: P74, Aleph, A, B, C, E, P, Psi, 049, 056, 0142, many minuscules, one Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic & Armenian. "it is difficult to kick against the goads (or, prods)" is added by E, 629, many Old Latin & Hareclean Syriac with an *. Some Old Latin texts add "and he trembled and in amazement said, "Lord what do you desire that I do?" The Lord then said to him...." No doubt a gloss derived from 26:14.

47 {C} So: B, C & in a variant word order, E, P, 049, 056, 0142, many minuscules, two Old Latin, Peshitta & Hareclean Syriac, Bohairic Coptic (margin) & Armenian. "a man" Aleph, A, several minuscules & Old Latin, Sahidic & Bohairic Coptic & Ethiopic. "a vision" Psi.

wanted to bring about havoc on those who were involved with that name? Isn't he the one who came here for the purpose of carrying off such people <i.e. believers> in fetters (or, chains), bringing them to the Chief Priests?" 22 However, Saul increased in strength and he bewildered the Jews who lived in Damascus by his proving that Jesus was the Anointed One (or, Messiah, Christ).

SAUL ESCAPES FROM THE JEWS

<Acts 9:23-25>

23 After a number of days (or, many days) had passed the Jews plotted to kill Saul.

24 Information about their plot became known to Saul. They even kept watch at the city gates, day and night, with the intention of murdering him, 25 but his disciples took him at night, lowering him through an opening in the wall of the city in a storage basket (or, hamper). <See note: Matthew 15:37>

SAUL AT JERUSALEM

<Acts 9:26-31>

26 Upon arriving in Jerusalem he made several efforts to attach himself to the disciples but they all feared him, since they doubted that he was a disciple. 27 Barnabas <The name means "son of encouragement".> however, took hold of him and brought him to the Apostles, reporting to them about how, on his journey to Damascus, he had seen the Lord and that the Lord had spoken to him and how he then fearlessly taught in the Name of Jesus. 28 From then on Saul was accepted as a member of the Christian community (literally, one of them), going in and out of Jerusalem, 29 repeatedly conversing boldly concerning the Name of the Lord. He often conversed with the Hellenists <i.e. Greek speaking Jews> and debated with them. These, however, tried to murder him. 30 When the believers (literally, brothers) learned about this plot they brought Saul down to Caesarea and sent him off to Tarsus.

31 The Church experienced peace in the entire area and was strengthened in Judea, Galilee and Samaria. It grew in numbers, living in reverence of the Lord (literally, fear of the Lord) through the encouragement of the Holy Spirit. 48

THE HEALING OF AENEAS

<Acts 9:32-35>

32 Now, as Peter traveled from place to place he went to visit the believers (literally, saints) who resided in Lydda. <The name means "from Ludd" or "Lod". Interestingly, it is the name of the major airport in Israel.> 33 It was there that he met a man whose name was Aeneas. <The name means "praise".> For eight years he had been bedridden (or, paralyzed). <It could possibly be translated "since he was eight years old" cf. Foakes-Jackson, Lake> 34 Peter said to him, "Aeneas, Jesus Christ is healing you! Rise up and make your bed." With that he immediately rose to his feet. 35 The residents of Lydda and the plain of Sharon <The coastal region between Joppa and Mount Carmel.> saw him and all those who saw him turned to the Lord.

DORCAS RESTORED TO LIFE

<Acts 9:36-43>

36 Among the disciples in Joppa <The name means "beauty". A coastal city along the Mediterranean Sea.> was a woman whose name was Tabitha, or, Dorcas in Greek, which

48 {B} Manuscripts vary in their presentation of verse 31 but all have a common meaning.

translated means gazelle. <"tybj" in Hebrew would be "Ταβιθα" transliterated into Greek The usual Greek name would be "Δορκας".> Her days were filled with good works along with charitable acts which she constantly did. ³⁷ As it happened, just at that time, she became ill and died. They bathed her body and laid it out in an upstairs room. ³⁸ Now, Lydda was not far from Joppa. <It would be about a three hour journey on foot.> and when the disciples heard that Peter was in Lydda they sent two men to make an urgent request that he come over to Joppa with them. Without hesitation ³⁹ Peter rose and went with them. Upon arriving they took him upstairs where all the widows stood beside him, weeping, and showing him all the tunics (*or, shirts*) and outer garments (*or, cloaks*) Dorcas (*or, Gazelle*) used to make while she was alive (*literally, while she was still with them*). ⁴⁰ Following that, Peter sent them all outside the room, knelt and prayed. Then he turned to the body and said, "Tabitha, rise up." She opened her eyes and upon seeing Peter she sat up. ⁴¹ Then Peter gave her his hand and he raised her to her feet. He then called together (*literally, to him*) all the believers (*literally, saints*) and the widows to whom he presented her alive. ⁴² This became known throughout Joppa and many believed in the Lord. ⁴³ Peter remained in Joppa for some time, staying in the house of a certain person named Simon, who was a tanner (*of leather*).

CHAPTER X

PETER AND CORNELIUS

<Acts 10:1-33>

¹ There was a man from Caesarea whose name was Cornelius. <The name means "the horn".> He was a Captain (*or, Centurion*) in the Italian regiment. <A Centurion was an officer over one hundred men. This regiment, "Cohors II Miliaria Italica Civium" was stationed in Caesarea from 69 B.C. to 157 A.D. Cf. Foakes-Jackson, *Lake Pt.I, Vol V, 427-445.*> ² He was a devout man who, along with his family, led a life of reverence. He was also generous in providing benevolence among the people and constant in offering prayers to God. ³ About three o'clock one afternoon he had a vision. He distinctly saw an angel of God coming toward him, and saying to him, "Cornelius" ⁴ and being in a state of terror he said, "What is it, Lord?" "Your prayers and your compassionate acts have been answered and have ascended as a memorial into God's presence."⁵ He said. "Send men to Joppa to bring Simon whose surname is Peter to you. ⁶ He is lodging with another Simon, who is a tanner of leather and has a house near the seashore." ⁷ After the angel who had been speaking to him left, Cornelius called two of his servants and a devout soldier who was his personal attendant (*literally, who attended to him, or, an orderly*), ⁸ and after explaining the entire story sent them to Joppa. <Caesarea was about thirty miles from Joppa.>

⁹ The following day, while they were still on their journey, approaching town, at about noon, ¹⁰ Peter went on the roof of the house to pray. He became very hungry and longed for some food. <Cf. *Strack-Billerbeck II, 204 ff. for information concerning meal times.*> While the food was being prepared he fell into a trance. ¹¹ He saw heaven open and an object that appeared to be a huge sheet coming down from heaven, [being let down] ⁴⁹ to the earth by ropes at the four corners. ¹² In it were all sorts of quadrupeds, reptiles and birds. ⁵⁰ ¹³ He heard a voice that said, "Rise, Peter, kill and eat." <Today we might say, "Come on! Eat something!" which would be an apt translation of the urgency found in the words in Greek.> ¹⁴ Peter replied,

⁴⁹ {C} Numerous minor variants occur.

⁵⁰ {B} Numerous minor variants occur. Several speak of creatures being lowered in a net.

"Certainly not, Lord. I have never eaten anything that is undedicated <i.e. defiled> and unclean." 15 He heard the voice the second time, saying, "What God has cleansed you should not consider to be unclean." 16 This happened three times and then the object was [immediately] 51 drawn out of sight (*literally, into heaven*).

17 While Peter was perplexed concerning the meaning of the vision he had seen, the men who were sent by Cornelius, who had found Simon's house by inquiring, came to the gate 18 and shouted, asking whether Simon, surnamed Peter, was a guest there. 19 Peter was still pondering the vision (*or, was lost in thought*) when the Spirit said to him, "Look, [three] 52 men are seeking you. 20 Rise and go down to accompany them without hesitation (*or, misgiving*). I have sent them." 21 Then Peter went down and spoke to the men, saying, "I am the one about whom you are inquiring. For what reason have you come?" 22 They replied, "We have come from a certain Captain (*or, Centurion*) named Cornelius, an upright man who worships God, a man with a good reputation among the Jewish people. He was instructed by a holy angel to send for you to come into his house that he might listen to what you have to say." 23 Having heard this Peter asked them in and provided them with lodging.

The following day he rose and traveled with them along with some of the fellow believers (*literally, brothers*) from Joppa. 24 The day after that they entered Caesarea. Cornelius was expecting them and had invited his relatives and his close friends. 25 As Peter was entering the house Cornelius met him and paid homage to him (*literally, fell at his feet*). 26 Peter raised him up and said, "Rise up. I am also a man just the same as you!" 27 Peter entered and conversed with him and there he found that a large crowd had gathered. 28 He said to them, "You are well aware that a Jew is strictly forbidden to associate with, or to visit a person of a different race. However, God has made it clear to me that I am not to look at anyone as if they were profane <i.e. unhallowed> or unclean. 29 That is precisely why I came without hesitation, when sent for. Now, I ask you, exactly why did you send for me?" 30 Cornelius said, "At about this time, four days ago, I was in my house [praying] 53 at three o'clock in the afternoon. Suddenly a man in shining garments (*or, dazzling robes*) appeared in front of me 31 who said, 'Cornelius! God has heard your prayer. Your charitable acts are remembered. 32 Dispatch someone to Joppa and invite Simon, surnamed Peter, who is a guest in the house of Simon the tanner of leather. He lives near the sea shore. 54 33 I sent for you immediately and am grateful that you came. It is for this reason that we are all assembled here [in God's presence] 55 to hear everything the [Lord] 56 has commanded you to say to us."

51 {C} So: P74, Aleph, A, B, C, D, several minuscule, one Old Latin, Harclean Syriac (margin), Bohairic Coptic & Ethiopic (Rome). Omitted by P45, one Old Latin, Peshitta Syriac, some Sahidic & Bohairic (margin) Coptic, Armenian & Ethiopic (Pell Platt). "again" P, Psi, 049, 056, 0142, many minuscules, one Old Latin, Harclean Syriac, & some Sahidic Coptic.

52 {C} P74, Aleph, C, E, many minuscules, Old Latin, Peshitta & Harclean (margin) Syriac, Sahidic & Bohairic Coptic & Ethiopic. "two" B. "some" Armenian. Omitted by B, P, Psi, 049, 056, 0142, many minuscules, some Old Latin & Harclean Syriac.

53 {D} So: P74, Aleph, A in the original hand, four minuscules, Bohairic Coptic, Armenian & Ethiopic. "and fasting" is added by P50, A in the second corrective hand, E & D & in variant forms, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac & Sahidic Coptic.

54 {C} So: P45, P74, Aleph, A, B two minuscules, Bohairic Coptic & Ethiopic (Rome). "and came to speak to you" C, D, E, P Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic Coptic, Armenian & Ethiopic (Pell Platt) "near the sea" is omitted by some lectionaries.

55 {C} So: P74, Aleph, A, B, C, E, Psi, six minuscules, some Old Latin, Harclean Syriac, Bohairic Coptic & Armenian. "in the Lord's presence" Several minuscules. "in your presence" D, one minuscule, several Old Latin, Peshitta Syriac, Sahidic Coptic & Armenian.

56 {C} So: P45, Aleph, A, B, C, E, Psi, a number of minuscules & Old Latin, Harclean Syriac, Bohairic Coptic & Armenian.

PETER SPEAKS IN CORNELIUS' HOME

<Acts 10:34-43>

³⁴ Peter then began to speak (*literally, opened his mouth*). "Now I grasp completely the truth that God is not partial (*or, makes no distinction between people*) ³⁵ but those who reverence Him in every nation, living good lives, are all acceptable to Him. ³⁶ This message He sent to the Children of Israel when He announced the Good News of Peace that comes through Jesus Christ. He is the Lord of all! ³⁷ You are well aware of the events that occurred across the length and breadth of Judea, beginning in Galilee, following the baptism of Jesus which had been proclaimed by John. ³⁸ You know how God anointed Jesus of Nazareth <A town in Galilee. The early home of Jesus. The name might mean "watchtower" or "shoot". Modern Nazareth is built on the ancient site.> with the Holy Spirit and with power so that He traveled about doing good and healing all who were overpowered by evil (*or, the devil*), for God was with Him. ³⁹ And, we are witnesses to everything He has done both in the country of the Jews and in Jerusalem. But they put Him to death by crucifixion (*literally, hanging on a tree*). ⁴⁰ That same Jesus was raised to life by God [on the third day] ⁵⁷ and God permitted Him to appear, ⁴¹ not to everyone, but to witnesses, persons who were previously chosen by God, who ate and drank with Him following His resurrection from the dead. ⁴² He has also commanded us to proclaim this to the people and he gave solemn testimony that this is the one whom God has appointed to be the judge of those who were alive and those who were dead. ⁴³ To Him all the Prophets have been bearing witness that it is through His name that every one who believes in Him will receive the forgiveness of their sins."

GENTILES RECEIVE THE HOLY SPIRIT

<Acts 10:44-48>

⁴⁴ While Peter was speaking these words the Holy Spirit descended on those who were listening to the message (*literally, Word*). ⁴⁵ The Jewish (*literally, circumcised*) believers who had come with Peter were all amazed that the gift of the Holy Spirit had been poured out on the Gentiles. ⁴⁶ They heard them speaking in tongues and extolling the greatness of God. Peter then said, ⁴⁷ "Can anyone refuse these people's receiving the water of baptism? These are people who have received the Holy Spirit as have we!" ⁴⁸ He gave orders that they should be [baptized in the name of Jesus Christ.] ⁵⁸ Then they begged him to stay with them for a few days.

CHAPTER XI

PETER'S REPORT TO THE CHURCH AT JERUSALEM

<Acts 11:1-18>

¹ The Apostles and the Christian Community (*literally, brothers*) living in Judea heard that the Gentiles were also recipients of God's Word. ² When Peter returned to Jerusalem those who insisted on being circumcised (*literally, those of the party of the circumcision*) disputed <The sense of the Greek word "διακρινω" is almost "to litigate".> with him. ³ They said, "Peter went into the houses of uncircumcised people (*literally, men*) and ate with them!" ⁴ Peter attempted to explain the entire matter to them from the beginning, ⁵ saying, "I was in Joppa and was praying. In a trance I had a vision. A container (*or, an object*) descended which appeared to be like a huge sheet that was being lowered from the sky by each of the four corners until it reached me. ⁶ When I looked at it carefully I noticed various sorts of quadrupeds, wild beasts,

"God" P74, D, P, 049, 056, 0142, many minuscules, Peshitta & Palestinian Syriac, Sahidic & Bohairic (margin) Coptic.

⁵⁷ {C} Minor variants occur.

⁵⁸ {C} Word order varies in the manuscripts.

reptiles and birds. 7 In addition I heard a voice saying to me, 'Rise, Peter, kill and eat.' 8 I answered, 'Certainly not, Lord. I have never eaten that which has been profane *<i.e. unhallowed>* or unclean.' 9 But [a voice from heaven answered, speaking the second time,]⁵⁹ 'What God has made clean you must not consider to be profane (*or, unhallowed*).'
 10 This happened three times and then everything was drawn up into heaven again. 11 Now, just at that very moment three men came to the house in which we were, who had been sent from Caesarea to find me. 12 The Spirit told me to go with them, [having no hesitancy]⁶⁰ (*literally, make no distinction between them and us*). In addition six fellow believers (*literally, brothers*) went along, these being present now. We entered the house of the Captain. 13 There he told us about how he had seen an angel standing in his house who said, 'Send to Joppa and bring Simon here, whose surname is Peter. 14 He will teach you the message by means of which you and your household will be saved'. 15 Peter went on saying, "At the beginning of what I intended to say, the Holy Spirit descended on them, just as it had done on the first occasion. 16 It was then that I remembered the Lord's words and how He said, 'John baptized with water. You will be baptized with the Holy Spirit.' 17 Now then, if God gave them exactly the same gift He gave to us at the time we began to believe on the Lord Jesus Christ, whose and what was my power that I might hinder God?" *<Two ideas flow together. 1. Who was I to prevent God? 2. How would I be in a position to prevent God?>* 18 When they heard this they were silenced and glorified God, saying, "The Gentiles also have been given the repentance that comes from God, a repentance that leads to eternal life."

THE CHURCH IN ANTIOCH

<Acts 11:19-30>

19 Those who were dispersed (*or, scattered*) because of the persecution which broke out because of Stephen, went in a variety of directions, going as far as Phoenicia, *<The coastal strip north of Galilee in present day Lebanon. It was seven and one half miles wide and seventy five miles long.>* Cyprus and Antioch *<Antioch was the third largest city of the Roman empire with a population of one half million. It was twenty-two miles upstream along the Orantes river from the Mediterranean coast. It was three hundred miles north of Jerusalem.>* They proclaimed the Word solely to the Jews. 20 However, some of these were Cyprians and Cyrenians who, when they arrived in Antioch, also spoke to the [Greeks]⁶¹ proclaiming to them the Good News concerning the Lord Jesus. 21 The hand of the Lord was with them and there were large numbers of people who began to believe and turned to the Lord. 22 When word of this came to the attention of the Church (*or, congregation*) in Jerusalem they sent Barnabas to Antioch. 23 Upon his arrival he was happy to note the grace of God and he encouraged everyone to remain loyal [to the Lord]⁶² with steady hearts. 24 Barnabas was a good man and was filled with the Holy Spirit and with faith. The numbers of the believers in the Lord greatly increased. 25 He then traveled to Tarsus to look for Saul. 26 When he found Saul he brought him to Antioch where they remained for an entire year, guests of the Church, giving instructions to a large number of people. It was in Antioch that the Disciples first were called 'Christians'.

59 {C} So: P45, P74, Aleph, A, 049, 056, several minuscules, Old Latin, Sahidic & Bohairic Coptic. "a voice from heaven answered me a second time" P, Psi, 0142 & many minuscules. Other variants in word order occur.

60 {C} Word forms vary in the manuscripts.

61 {C} So: P74, Aleph in the third corrective hand, A, D in the original hand & Armenian. "Hellenists" B, D in the second corrective hand, E P, Psi, 049, 056, 0142, many minuscules. "they announced the Good News" Aleph in the original hand.

62 {B} So: P74, Aleph, A, D, E, P, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac & Sahidic (margin) Coptic. "in the Lord" B, Psi, two minuscules, several Old Latin, Sahidic & Bohairic Coptic & Armenian.

27 At about this time prophets came down from Jerusalem to Antioch. 28 One of these prophets was named Agabus. <*The name means "he loved"*.> By means of the Spirit he publicly predicted a grievous famine which would speedily spread over the entire world. The famine occurred during the reign of Claudius. <*Claudius was the Roman Emperor from 41 to 54 A.D.*> 29 The disciples resolved to set aside money, proportionately from each contributor, according to their means, for the believers (*or, brothers*) who were dwelling in Judea. 30 This was done by forwarding the contributions to the Elders by means of Barnabas and Saul.

CHAPTER XII

JAMES KILLED AND PETER IMPRISONED

<Acts 12:1-5>

1 At about this time King Herod <*The grandson of Herod the Great. He ruled Jewish Palestine from 41 to 44 A.D.*> violently laid his hands on some of the members of the Church. 2 He beheaded James, the brother of John. 3 When he noticed that this pleased the Jews, he proceeded also to arrest (*or, seize*) Peter. This occurred during the Days of Unleavened Bread (*or, The Feast of Unleavened Bread. Exodus 12:6-15*). 4 He had him arrested and put in prison, handing him over to four squads of soldiers. <*There would be four to a squad, "τετραδιον" or sixteen men.*> intending that, following the Passover, he would again bring him out to the people. 5 Thus Peter was being guarded in prison but the Church offered long and fervent prayer to God on his behalf.

PETER DELIVERED FROM PRISON

<Acts 12:6-19>

6 When Herod was about to take Peter out of prison (*or, the night before Herod was to take Peter from prison*), on that very night, Peter was asleep between two soldiers, shackled with double chains. Sentries were on duty outside the gates. 7 Suddenly an angel of the Lord stood by him and a light shone into the cell. When the angel nudged (*or, struck*) Peter's side and wakened him, the angel said, "Get up quickly!" The chains dropped from his wrists. 8 The angel continued, "Fasten your belt! Tie your sandals!" which Peter did. The angel then said, "Wrap your cloak (*or, coat*) around you and follow me." 9 Thus Peter went out, following the angel. He had no idea <*i.e. could not believe*> that what the angel was doing was really happening but supposed he was seeing a vision. 10 Having passed first one sentry (*or, guard*) and then the second, they came to the iron gate which led to the city. This gate opened automatically for them and they walked out. After they had walked through one street the angel suddenly disappeared (*literally, left*). 11 Now Peter came to his senses and said, "Now I know for a fact that the Lord has sent His angel to me and has rescued me from the power of Herod (*literally, hand of Herod*) and from everything the Jewish people expected would happen to me."

12 When he fully realized what had happened he went to the house of Mary, the mother of John, whose surname was Mark, <*The name means "a large hammer". Mark 15:21,40*> where a large number of people were gathered together in prayer. 13 Upon knocking on the door of the gateway a maidservant (*literally, slave girl*) named Rhoda <*The name means "little rose" or, "rosebud"*.> came to answer the knock. 14 She recognized Peter's voice and was so overcome with joy (*literally, because of her joy*) that she did not open the gate but ran to tell them that Peter was standing outside. 15 "You are raving (*or, out of your mind*)," they said. She, however, insisted that it was true. "It is his angel," they replied. 16 In the meantime Peter kept on knocking until they finally opened the gate and saw that it really was Peter. They were astonished to see him! 17 He signaled (*or, motioned*) to them with his hands to be silent and

explained to them how the Lord had brought him out of prison. "Inform James and the brothers of this!" he said. Then he went away, going somewhere else.

¹⁸ When morning arrived there was [no small] ⁶³ amount of commotion among the soldiers concerning what could possibly have happened to Peter. ¹⁹ When Herod ordered that he be searched for he was not found. After interrogating the guards, he had them executed. He then left Judea for Caesarea where he resided, remaining there.

THE DEATH OF HEROD

<Acts 12:20-25>

²⁰ Herod was violently enraged <*The Greek word for "enraged" "θυμομαχεω" is rare and is used only here in the New Testament.*> at the people of Tyre and Sidon. <*These were coastal cities in Phoenicia, present day Lebanon.*> They came to him in a body <*i.e. a deputation came*> by common consent, having won over Blastus, <*The name means "sprout".*> the royal treasurer <*Perhaps by bribing him*>. They pleaded with the King for peace since their country was dependent on him for their food supply. <*Herod is known to have banned shipments of grain to Tyre and Sidon on occasion.*> ²¹ On the appointed day, having arrayed himself in royal robes, <*Josephus reports that the robes were silver.*> he seated himself on the throne and made a public speech (*or, haranguing them*). ²² The people who had gathered (*or, the mob*) kept shouting, "It is the voice of a god, not of a man." <*The king must have been carried away by the specious flattery.*> ²³ However, at that exact moment an angel of the Lord struck him because he did not give glory to God and he was eaten up by worms he died. <*Perhaps the rupture of an infected appendix or of a haditid cyst. Josephus reports Antiquities XVIII 6.7, XIX 8.2 that the superstitious ruler saw an owl which he felt was a harbinger of death. He died five days later, according to Josephus. To be eaten by worms was deemed, in that day, to be the most disgraceful of deaths.*>

²⁴ The Word of God kept on growing and spreading. ²⁵ Barnabas and Saul returned [to Jerusalem,] ⁶⁴ having completed their mission and brought John, whose surname was Mark with them.

CHAPTER XIII

BARNABAS AND SAUL COMMISSIONED

<Acts 13:1-3>

¹ There were prophets and teachers in the church in Antioch, their names being, Barnabas, Symeon whose surname was Niger, Lucius of Cyrene, Manaen, a childhood companion (*or, foster brother*) of Herod the Tetrarch and Saul. <*Meaning of the names appears below.*> ² While they were worshipping the Lord and were fasting the Holy Spirit said, "Assign (*literally, set me apart*) Barnabas and Saul, that they might perform the work to which I have called them." ³ Then, after fasting and prayer, along with the laying on of hands, they sent them away. <*Symeon means "hearing". Niger means "black". Lucius means "of light". Manaen means "comforter". These were Jewish Christian teachers and prophets. A Tetrarch was a governor over a province, literally, a fourth part of a Roman province.*>

63 {C} So: P46, P74, Aleph, A, B, E, P, Psi, 049, 056, 0142, many minuscules, several Old Latin, Harclean Syriac & Bohairic Coptic. "great" five minuscules, Peshitta Syriac, Sahidic & Bohairic (margin) Coptic & Armenian. Omitted by D & several Old Latin.

64 {D} So: Aleph, B, P, 049, 056, 0142, many minuscules, Harclean Syriac (margin) & Ethiopic (Rome). "from Jerusalem" P74, A in variant form D, Psi, many minuscules, Old Latin, & Harclean Syriac. "to Antioch" several minuscules. "from Jerusalem into Antioch" E & several minuscules. Other variants occur.

THE APOSTLES PREACH IN CYPRUS

<Acts 13:4-12>

⁴ They were sent out, by the Holy Spirit, going down to Seleucia *<A city on the sea coast of Syria, about sixteen miles west of Antioch.>* and from there they sailed to Cyprus. ⁵ When they arrived in Salamis *<The largest city in Cyprus. Cyprus is an island in the Mediterranean Sea, about one hundred thirty two miles long, a very fruitful island. At that time there were copper mines on the island, thus making it very important commercially.>* they began to proclaim the Word of God in the Jewish synagogues. They also had John as their assistant (*or, helper*). ⁶ When they had traversed the entire length of the island, going as far as Paphos, *<Located on the southwest coast of the island, it was the official capital.>* they met a man who was Jewish, a magician, who was a false prophet named Bar-Jesus. *<"Bar" means "son".>* ⁷ He was a man in the service of (*or, in the retinue of*) the Proconsul, Sergius Paulus, *<A proconsul was a Roman Governor or Roman Deputy. While not common, the name was not unique in the first century.>* an intelligent man who asked Barnabas and Saul to be with him and asked to be informed about the Word of God. ⁸ Elymas, *<This is the Arabic name for Bar-Jesus. The name means "trouble".>* the magician, opposed them by trying to keep the Proconsul from accepting the faith. ⁹ Then Saul, also known as Paul, became filled with the Holy Spirit and looking intently into the eyes of Elymas, ¹⁰ said, "You are filled with every kind of trickery and unscrupulous cunning. You are a son of the devil and an enemy of everything that is good. Will you never stop plotting against the straight paths of the Lord? ¹¹ You will be blind for a period of time and will be unable to see the light of the sun (*or, you will have acute conjunctivitis*)." At that instant a dark mist fell on him and he had to grope around, searching for someone's hand that he might be led. ¹² Then the Proconsul, upon seeing what had taken place, began to believe, for he was filled with awe (*or, amazed*) by the teaching of the Lord.

PAUL AND BARNABAS AT ANTIOCH OF PISIDIA

<Acts 13:13-52>

¹³ Paul and his companions sailed (*literally, to go on the high seas*) from Paphos to Perga *<The capital city of Pamphilia. This Roman Province was located in southern Turkey between the Taurus mountains to the north and the Mediterranean Sea.>* John, however, parted (*or, separated himself*) from them and returned to Jerusalem. *<Because of the presence of malaria in this region some scholars feel this became the reason for John Mark's return to Jerusalem. Other scholars attribute his leaving the missionary journey because of homesickness or to a lack of commitment.>* ¹⁴ The rest, by themselves, went through Perga, coming to Antioch in Pisidia. *<Perga was the chief city of Pamphilia. Antioch in Pisidia lay north of Perga. It was founded by one of the generals in the army of Alexander the Great, in honor of his father, Antiochus. It was a center of Hellenistic influence and was on a major trade route. It was made a "free city" by the Romans. It is to be distinguished from Antioch on the Orantes river in Syria.>* On the Sabbath day they went to the synagogue, seating themselves. ¹⁵ Following the reading of the Law and the Prophets the elders of the synagogue sent them the message, "Brothers, (*literally, men*) if you have any encouraging word to tell the people, speak out." ¹⁶ Then Paul stood and waving his hand to ensure silence said,

"Men of Israel and all of you others who reverence God, pay attention to me! ¹⁷ The God of Israel (*literally, the God of this people, Israel*) chose our ancestors, raising up a nation to greatness during their stay as strangers in Egypt, until He brought them out of that land by his

outstretched hand. (*Exodus 6:1,6, 14:8*)¹⁸ For about forty years He [put up with]⁶⁵ them in the desert.¹⁹ He then overpowered seven nations in the land of Canaan, giving their land to the people of Israel as an inheritance. [For four hundred fifty years]⁶⁶ <i.e. four hundred years in Egypt, forty years in the wilderness and ten years conquering Canaan.>²⁰ this continued until He gave them judges <Judges served as interim rulers during the early years in the land of promise. Cf. Judges.> until the time of Samuel the prophet.²¹ They then asked for a King and God gave them Saul the son of Kish, <The name means "bow".> a Benjaminite, who ruled for forty years. (*I Samuel 9:1,2*)²² After having deposed him, He raised up David as their king about whom He testified: 'I have found David, the son of Jesse, <The name means "The Lord exists".> a man agreeable to me (*literally, agreeable to my heart, i.e. a man after my own heart.*)> who will be obedient to my desires.' <It is interesting that the word is "desires" not "commands" or "demands".>²³ It is from the descendants of David that God has [brought]⁶⁷ a Savior for Israel, fulfilling His promise,²⁴ this one being Jesus. Prior to the coming of Jesus, John had proclaimed to all the people of Israel concerning the baptism of repentance.²⁵ John, when he was at the close of his career said, 'What do you suppose me to be? I am not He. There is one who is coming after me whose sandal laces I am not even worthy to untie'.'

²⁶"Brothers, (*literally, men*) you who are descendants of the family of Abraham and all among you who have reverence for God <i.e. proselytes>, the Word of Salvation has been sent to us!²⁷ The people of Jerusalem and their leaders have not understood and thereby fulfilled the voices of the prophets that were read each Sabbath, through lack of understanding of the prediction fulfilled it by condemning Him.²⁸ Even without having found a crime that would warrant the death sentence, they urged Pilate to have Him executed.²⁹ When they had accomplished all that had been written about Him, they took him down from the cross and laid Him in a tomb.³⁰ God, however, raised Him from the dead³¹ and for many days He appeared to the people who had come up with Him from Galilee to Jerusalem. These are now bearing witness about Him to the people. <Perhaps this is a reference to the believing Jews in Jerusalem.>³² We bring you Good News which we proclaim for the promise made to our ancestors,³³ that God has fulfilled to us, their children, in raising up Jesus from the dead, as it is [written in the second Psalm]⁶⁸ <Since in the Greek (LXX) translation the first and second Psalms are combined, the manuscripts show these several variants.>

'You are my Son. Today I have become your father.' (*Psalm 2:7*)

³⁴ Also, as for God's raising Him from the dead, never to again turn to dust, He says as follows:

'I will grant you the holy and trustworthy blessings of David.' (*Isaiah 55:3 LXX*)

³⁵ Now, in another Psalm He says,

'You will not allow your holy one to experience destruction (*or, decay*).' (*Psalm 16:10*)

³⁶ David, who, having served his own generation in accord with God's purpose, did fall asleep <i.e. died>, was united with his ancestors, and did undergo destruction (*or, decay*).³⁷ However,

65 {D} So: Aleph, B, C in the second corrective hand, D, P, 049, 056, 0142, many minuscules, one Old Latin & Harclean Syriac. "He cared for (or, nurtured)" P74, A, C in the original hand, E, Psi, several minuscules, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

66 {C} Manuscripts vary but the thought is clear.

67 {B} So: P74, Aleph, B, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Bohairic Coptic & Ethiopic. "raised up" C, D, a number of minuscules, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian.

68 {D} So: P74, Aleph, A, B, C, Psi, many minuscules and in a variant form E P, 049, 056, 0142, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "written in the first Psalm" D, many Old Latin. "written in the Psalms" 522 & 1175. Other minor variants occur.

the one whom God raised to life did not undergo destruction (*or, decay*).³⁸ Now, understand, brothers, (*literally, men*), that through this Jesus forgiveness of sin is announced to you!³⁹ Everyone who believes is absolved (*or, exonerated*) from all offenses from which you are unable to be absolved (*or, exonerated*) under the Law of Moses.⁴⁰ Therefore, be careful, so that what the prophets say [will not befall you!]⁶⁹

41 'Look, you scoffers,
be amazed and perish,
because I am accomplishing the task,
during your time, which you will not believe
even though someone would fully declare it to you.'" (*Habakkuk 1:5*)

LXX)

42 As they *<i.e. Paul and Barnabas>* [went out of the synagogue]⁷⁰ [they pleaded to have the same message told them on the next Sabbath.]⁷¹ 43 When the synagogue had dispersed many of the Jews and devout proselytes *<i.e. converts>* followed Paul and Barnabas, who talked with them and urged them to commit themselves to the grace of God.

The following Sabbath virtually entire population of the city gathered to hear the [word of the Lord.]⁷² 45 When the Jews saw the crowds they became filled with bitter jealousy, contradicting Paul's words in a [blasphemous manner.]⁷³ 46 Then Paul and Barnabas outspokenly declared, "We are bound to give you the first opportunity by speaking the Word of God to you first of all. Since you repudiate it, and consider yourselves unworthy of eternal life *<i.e. you condemn yourselves>*, we will turn to the Gentiles.⁴⁷ This is what the Lord commanded us.

'I have made you to be a light for the Gentiles,
in order that you might be a means of salvation
to the ends of the earth.'" (*Isaiah 49:6*)

48 When the Gentiles heard this, they were delighted and praised the [Word of the Lord.]⁷⁴ All those who were destined for eternal life believed. 49 Thus the Word of the Lord spread throughout the entire countryside. 50 The Jews, however, stirred up the respected women *<i.e. women of rank>* who worshipped with them, along with the leading men of the city and instigated a persecution against Paul and Barnabas, driving them out of the district. 51 The Apostles shook the dust from their feet as a protest against them and went to Iconium. *<The distance is seventy eight miles as the crow flies. The name means "image like". It was located on the southwest edge of the great central plain of Asia Minor (Turkey). Travel was difficult*

69 {D} So: A, C, E, P, Psi, 049, 056, 097, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "will not take place" P74, Aleph in the third corrective hand, B, D, several minuscules & one Old Latin. Aleph in the original hand uses a variant form of the same word.

70 {A} So: P75, Aleph, A, B, C, D, Psi, 097, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "went out of the Synagogue of the Jews" P, 056, 0142, several minuscules. Other variants occur.

71 {C} So: P74, Aleph, A, C, D, Psi, 097, 012, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic. "the people...." P, 049, 056 & many minuscules. Other variants occur.

72 {C} So: P74, Aleph, A, B in the third corrective hand, a number of minuscules, several Old Latin & Sahidic Coptic. "the Word of God" B in the original hand, C, E, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Ethiopic. "Paul greatly established the Word of the Lord" D.

73 {B} So: P74, Aleph, A, B, C, Psi, 097, many minuscules, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "they hostilely contradicted him in a blasphemous manner" D, P, 049, 056, many minuscules & Harclean Syriac. "opposed and blasphemed" E.

74 {C} So: P45, P47, A, B, C, Psi, 056, 0142, many minuscules, Old Latin, Sahidic Coptic & Armenian. "Word of God" B, D, 049, some minuscules, Sahidic (marg.) & Bohairic Coptic. "God" Peshitta & Harclean Syriac & Ethiopic.

since they needed to cross a rather difficult mountain pass which became all the more dangerous because of the presence of robbers and highwaymen.> ⁵² The disciples <i.e. converts to the teaching of Paul and Barnabas in Antioch> were filled with joy and with the Holy Spirit.

CHAPTER XIV

PAUL AND BARNABAS IN ICONIUM

<Acts 14:1-7>

¹ At Iconium they proceeded in the same manner, going into the synagogue and preaching. The result was that a large group of both Jews and Greeks began to believe. ² The Jews, however, who were not persuaded, stirred up and embittered the minds of the Gentiles against the brothers <i.e. the believers>. ³ Paul and Barnabas remained for a considerable time, speaking freely and confidently, relying on the Lord who witnessed to the message of His grace by permitting signs and wonders, done by them, to occur. ⁴ In time the population of the town was divided. Some sided with the Jews, some with the Apostles. ⁵ The Apostles became aware that a movement was underway by both the Gentiles and the Jews, sanctioned by the rulers, to abuse (or, maltreat) and stone them ⁶ so they fled to the Lyconian towns of Lystra and Derbe and the surrounding country. <Lyconia was located north of the Taurus mountains. The area would be southeast of Iconium. Lystra was located on the "Imperial Road". Derbe was not far from Lystra. The area, at the time of Paul's visit was populated by people who were considered to be wild borderland people which might explain, to a degree, the kind of treatment Paul and Barnabas received.> ⁷ There they continued to proclaim the Good News.

PAUL AND BARNABAS AT LYSTRA

<Acts 14:8-20>

⁸ At Lystra there was a man seated along the street who had no strength in his feet because he had been lame from birth and therefore had never walked. ⁹ This man heard Paul speaking, Paul looked intently at him and perceived that he had the faith to be cured. ¹⁰ He said to him with a loud voice, "Stand erect! On your feet!" He jumped up and began to walk around. ¹¹ The crowds when they saw what Paul had done shouted in the Lyconian language, "The gods have taken human form and have come down to us!" ¹² They called Barnabas Zeus and Paul, because he was the chief speaker, Hermes. <Among the Greek gods, Zeus was the chief deity. The Romans called the same god Jupiter. Hermes was the Greek name for the Roman god Mercury.> ¹³ The priest of Zeus, whose temple of Zeus was just outside the town gate, brought bulls and garlands of flowers for he, as well as the people, intended to offer a sacrifice to them. ¹⁴ The Apostles, Barnabas and Paul <It is interesting that Luke calls Barnabas an Apostle.> upon understanding this, rushed out into the crowd, tearing their garments and shouting, ¹⁵ "Sirs, why are you doing all these things? We are simply men with the same nature as yours (or, we are exactly like you). We bring you the Good News that you turn away from futile things to worship the living God who is the creator of earth and sky, the sea and everything that lives therein (or, all creatures). ¹⁶ In past ages He permitted all nations to go their own ways. ¹⁷ Yet, He did not leave the fact of His benevolent assistance without evidence for He sends rain from heaven and crops in their season, satisfying nourishment and enjoyment for your hearts." ¹⁸ Even though they said these words, they had difficulty trying to stop the crowd from sacrificing [to them.] ⁷⁵

⁷⁵ {C} So: P45, P74, A, B, D, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. "but each one proceeded in the way (or, they kept right on with the sacrifice)" C, many minuscules, Harclean (margin) & Armenian.

19 It was then ⁷⁶ that a party of Jews arrived from Antioch and Iconium and these so influenced (*or, persuaded*) the crowd ⁷⁷ that they stoned Paul and dragged him out of the city, thinking he was dead. 20 Following that some of the disciples formed a circle around him and he rose and went back to the city. The next day he left, together with Barnabas, for Derbe.

THE RETURN TO ANTIOCH IN SYRIA

<Acts 14:21-28>

21 They proclaimed the Good News in Derbe. After a large number of people became converts they retraced their steps, going to Lystra, Iconium and Antioch. 22 They reassured the disciples, encouraging them to hold fast to their faith and warned them, "We will make our way into the Kingdom of God by way of many trials (*or, afflictions*)." 23 In each Church Elders were selected, following prayer and fasting. These were selected with the raising of hands *<i.e. election>* and they were commended to the Lord in whom they placed their trust. 24 They then passed through Pisidia, coming to Pamphilia. 25 After they had spoken the Word in Perga they came down to Attalia. *<The sea port of Pamphylia.>* 26 From there they sailed to Antioch, where they had been entrusted with the grace of God for the work they had accomplished. 27 When they arrived they called the Church together and gave a detailed report to them of all that God had accomplished and how this was done by working through them. God had opened a door of faith for the Gentiles. 28 They remained with the disciples in Antioch for some time.

CHAPTER XV

THE COUNCIL AT JERUSALEM

<Acts 15:1-21>

1 Some men came down from Judea and tried to teach the brothers, "If you are not circumcised in conformity with the Mosaic custom you are unable to be saved." 2 Paul and Barnabas experienced fierce disagreement and hotly debated with them. It was decided that Paul and Barnabas along with a few others, should go to Jerusalem to meet with the Apostles and Elders concerning this question. 3 Therefore they were sent on their way by the Church, going through Phoenicia and Samaria where they gave a detailed account (*literally, told their story*) of the conversion of the Gentiles and thereby causing the brothers *<i.e. believers>* to be very happy. 4 When they arrived in Jerusalem they were welcomed by the Church and the Apostles and Elders. They gave an account (*or, reported*) everything God had done through them. 5 Certain men, however, who were members of the sect of the Pharisees and had now become believers, rose and told those assembled (*or, the assembly*). "Gentile believers must (*or, are obligated to*) be circumcised and must be ordered to keep the Law of Moses."

6 The Apostles and Elders gathered to determine the matter resulting in a lengthy debate.

7 Peter rose and said, "Men, Brothers, you are aware that from the very early beginnings of our faith [God has chosen] ⁷⁸ that the Gentiles should hear the Word of the Good News and believe *<i.e. accept it>*." 8 God also knows all hearts, and gives the testimony of His favor by bestowing the Holy Spirit on those persons exactly as He did to us. 9 He has made no difference (*or, did not discriminate*) between us and them. He has cleansed their hearts as the result of their faith. 10 In the light of this, why should we provoke God by laying a yoke on their necks which neither we

76 {C} Minuscule 181 adds "They remained in that place and carried on a discussion."

77 {C} Some ancient manuscripts add a poorly attested explanatory gloss concerning how "the crowd was won over by discussion"

78 {B} Variants in word order occur.

nor our ancestors were able to bear? ¹¹ The fact is that we believe that we will be saved as the result of the grace of God, just as they will."

¹² When everyone in the assembly remained silent they listened to a statement made by Paul and Barnabas concerning all the signs and wondrous deeds God had done among the Gentiles as the result of using them (*or, as the result of their ministry*). ¹³ When they concluded speaking, James said, "Men and brothers, listen to me. ¹⁴ Symeon <*The reference is to Simon Peter.*> has reported how God graciously looked on the nations to take care of them, as a people who are called by His name. ¹⁵ This is precisely what the Prophets have said,

¹⁶ 'After this I will return and I will reconstruct David's fallen tent.

I will rebuild it's ruins: I will set it up again,

¹⁷ so that the rest of humanity might seek after the Lord,

and all the Gentiles might be called by My name.

¹⁸ Those are the words of the Lord who made things [known from long ago.] ⁷⁹

(*Amos 9:11,12 LXX*)

¹⁹ Because of this my judgment is opposed to placing unnecessary obstacles in the way of the Gentiles who are turning to God. ²⁰ We should provide written instructions to them, that they abstain from things that are polluted by (*or, contact with*) idols, <*Cf. Strack-Billerbeck II, 376 & 729*> from flesh of animals that have been strangled (*or, from whatever has been strangled*) and from blood. ⁸⁰ (*Leviticus 17:10-14, 19:26, Deuteronomy 12:16, 23f. 15:23.*)

<*Strack-Billerbeck II, 730-733*> ²¹ The Law of Moses from the earliest times has had it's proclaimers in every town, reading His words each Sabbath in the synagogue."

THE REPLY OF THE COUNCIL

<Acts 15:22-35>

²² Having heard these words, the Apostles and Elders, along with the entire Church resolved to send certain persons (*literally, men*) to Antioch along with Paul and Barnabas, namely Judas who was called Barsabbas and Silas, <*Judas is the Greek form of Judah, meaning "let God be praised". Barsabbas means "the son of Saba". Silas means "wooded".*> who were leaders among the believers (*literally, brothers*). ²³ [They carried the following letter (*literally, in their hand was this writing*).] ⁸¹ ["The brothers,] ⁸² Apostles and Elders, send greetings to those believers residing in Antioch of Syria and Cilicia who are Gentiles. <*Syria was the country northeast of Palestine, the general area of present day Syria. The name means "the high land". Cilicia was a province in Asia Minor, present day Turkey.*> ²⁴ Since we have been informed that certain men who have [come from among us] ⁸³ have disturbed (*literally,*

79 {C} So: Aleph, B, C, Psi, six minuscules, Sahidic & Bohairic Coptic & Armenian. "known to the Lord are all His works" 629 & with slight variants, P74 & D, Old Latin & Harclean Syriac (margin). "known to God. Of old are His works." E, P, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac.

80 {B} Slight variants, mainly transposition of words, occur.

81 {B} So: P33, P45, P74, Aleph in the original hand, A, B, minuscule 629, one Old Latin, Bohairic Coptic & Ethiopic. Minor variants occur in Aleph in the third corrective hand, E, P, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac & Armenian. "...epistle" C, D, Psi, several minuscules, Old Latin, Sahidic Coptic, & Ethiopic (Pell Platt). Other minor glosses occur.

82 {B} So: P33, P74, Aleph in the original hand, A, B, C, D, several minuscules, Old Latin & Bohairic Coptic & with minor variants, Aleph in the third corrective hand, E, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Armenian & Ethiopic. Omitted by 61, 467, 2138 & Sahidic Coptic.

83 {C} So: P33, P74, Aleph in the third corrective hand, A, C, D, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic (Pell Platt). Omitted by Aleph, in the original hand, B, 88, Armenian & Ethiopic (Rome).

unsettled) [your mind]⁸⁴ by their teaching, not having received any instruction from us,²⁵ we have unanimously decided and chosen certain men, sending them to you, along with our beloved Barnabas and Paul.²⁶ These have endangered their lives for the Name of Jesus Christ.²⁷ In the light of this we have sent Judas and Silas who are themselves bringing the very same message by word of mouth (*or, who will personally announce these things to you*).²⁸ It seemed appropriate to the Holy Spirit and also to us not to load any burdens on you that would be heavier than these essentials.²⁹ You are to abstain from food offered to idols, from blood, from [strangled meat]⁸⁵ and from [fornication (*or, sexual immorality*).]⁸⁶ If you guard carefully that you avoid these things [you will do well.]⁸⁷ Farewell."

³⁰ Those who had been dispatched arrived at Antioch where they called together an assembly of the Church, delivering the letter.³¹ The people read it and rejoiced because of the encouragement it provided.³² Judas and Silas then, since they, themselves, were prophets, said much that was encouraging, strengthening the believers (*literally, brothers*) in the faith.³³ After spending some time there, the brothers were sent back to those who had sent them.³⁴ [Silas decided, however to remain there.]⁸⁸ ³⁵ Paul and Barnabas remained in Antioch, teaching and preaching along with many others, about the Good News of the Word (*or, message*) of the Lord.

PAUL AND BARNABAS SEPARATE

<Acts 15:36-41>

³⁶ After some time Paul said to Barnabas, "Come, let us return, looking in on the believers (*literally, brothers*) in each city in which we proclaimed the message (*literally, the Word*) of the Lord to see how they are getting along."³⁷ Barnabas was determined to take along John, whose surname was Mark. <*They were perhaps cousins. Colossians 4:10*>³⁸ Paul, however, insisted that it was not wise to take him as their companion for he had deserted them in Pamphylia, not accompanying them in their work.³⁹ There was a sharp difference of opinion (*or, a violent disagreement*) between them resulting in their parting company. Barnabas chose, for himself, to have Mark and set sail for Cyprus. (Acts 4:36)⁴⁰ Paul and Silas set out, being commended to the grace of the Lord by the believers (*literally, brothers*).⁴¹ They traveled through Syria and Cilicia, strengthening the Churches.

CHAPTER XVI

TIMOTHY ACCOMPANIES PAUL AND SILAS

<Acts 16:1-5>

¹ Paul came to Derbe and Lystra. A certain disciple lived at Lystra named Timothy. <*The name means "revere God".*> He was the son of a believing (*or, Christian*) Jewish woman and had a Greek father.² Timothy was well spoken of by the believers (*literally, brothers*) in Lystra and Iconium.³ Paul was anxious that Timothy accompany him on his journey so he had him circumcised because of the local Jews who were aware that his father was Greek.⁴ As they traveled from city to city they passed on the regulations which had been arrived at by the Apostles and Elders in Jerusalem.⁵ Thus the Churches were strengthened in their faith and daily

84 {C} A variant in P, Psi, 048, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Armenian & Ethiopic (Pell Platt) adds "by saying you must be circumcised to obey the law" (A gloss added for clarification no doubt.)

85 {B} Minor variants occur.

86 {B} Some late minuscules add "exercising your will that you do not do these." Other late manuscripts insert "Do not do anything to others that you do not wish them to do to you." Early manuscripts omit these glosses.

87 {B} D adds "with the assistance of the Spirit." No doubt a gloss added by the scribe who copied D.

88 {B} This addition is found in several late minuscules. Other minuscules add "Judas returned alone to Jerusalem." The manuscript evidence is very weak for verse 34.

increased in numbers.

PAUL'S VISION OF THE MAN OF MACEDONIA

<Acts 16:6-10>

6 They passed through Phrygia and the territory of Galatia, <A Roman province in central Asia Minor (Turkey).> having received a warning from the Holy Spirit that they were not to preach the Word in the province of Asia. 7 Upon reaching the Mysian border <A Roman province in northwest Asia Minor (Turkey).> they attempted to enter Bithynia <A Roman province north east of Mysia. A tradition in the early Church held that Paul loved a woman named Thecla who was from Bithynia. There is no evidence of the truth of this tradition. It is based on the apocryphal Acts of Paul which was widely circulated in the early Church.> but the Spirit of Jesus would not permit them to do this. 8 Therefore, skirting along the border of Mysia they came to Troas. <A seaport city located two miles south of the Dardanelles. It's modern name is Eskistanbul.> 9 During the night Paul experienced a vision. A Macedonian man <Macedonia was a Roman province in northern Greece and a portion of the Balkan Peninsula.> was standing before him imploring him saying, "Come over to Macedonia and help us!" 10 Once Paul had seen the vision we looked for a means of traveling over to Macedonia for we had concluded that [God]⁸⁹ had called us to preach the Good News there. <Note: Luke apparently joins the party here. The "we" passages which imply that Luke is with Paul are found in Acts 16:10-17; 20:5-16; 21:1-18; 27:1-28:16.>

THE CONVERSION OF LYDIA

<Acts 16:11-15>

11 So we set sail for Troas, sailing directly to Samothrace <An island halfway between Troas and Neapolis.> and arrived at Neapolis <The seaport for Philippi and terminus of the great Egnatian Road.> the following day. 12 From there we went to Philippi, <Located on the Egnatian Road, it was the chief city of the area, providing unique citizenship privileges. It's full name was 'Colonia Julia Augusta Philippensis'.> a city [of great importance]⁹⁰ in the Macedonian district and a Roman colony. We remained in the city for several days. 13 On the Sabbath day we went out beyond the city gate to the river bank, to a spot where we [assumed there might be]⁹¹ a place of worship and upon taking our seats commenced to talk with the women who had gathered. <Cf. Josephus Antiquities 14; 10.23> 14 One of the women who listened was named Lydia. <÷<IT2>The name means "a person from Lud". She was engaged in selling purple-dyed textiles or the murex secretion from mollusks used for coloring materials.> She hailed from the city of Thyatira <The city was along the shore of the Aegean Sea, some distance south of Troas, present day Akhisar, Turkey.> and was a worshiper of God. The Lord opened her heart so that she paid attention to the message of Paul. 15 Following her baptism and that of her household she implored us, "If you really are convinced that I am a loyal believer in the Lord, come to my house and stay there." She insisted that we come.

THE IMPRISONMENT AT PHILIPPI

<Acts 16:16-40>

89 {B} So: P74, Aleph, A, B, C, E, Psi, many minuscules, some Old Latin & Bohairic Coptic. "Lord" D, P, 049, 056, 0142, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian.

90 {D} Variants are: "a city of the first district" P74, Aleph, A, C, P, Psi, 049, 056, 0142, many minuscules, Sahidic & Bohairic Coptic & in a variant form, Old Latin & Armenian. "the chief city." D, one old Latin & Peshitta Syriac.

91 {D} Phraseology differs in the manuscripts.

16 One day, as we were on our way to the place of prayer a slave girl met us, who was possessed by a clairvoyant spirit and brought considerable profit to her owners by telling of fortunes. 17 She followed Paul closely, along with the rest of us, shouting loudly, "These men are the servants of the Most High God and are proclaiming to you the way of salvation!" 18 She kept this up for many days. Finally, Paul, being greatly annoyed, turned around and said to her, "I command you, in the Name of Jesus Christ, to come out of her!" At that moment the clairvoyant spirit left her. 19 When her owners saw that their hope of profit had also departed, they seized Paul and Silas and dragged them before the authorities (*or, magistrates*) in the forum (*or, market place, i.e. the location of the magistrate's seat, the "βεμα"*). 20 When they brought Paul and Silas before the magistrates they said, "These men are Jews. They are disturbing our town. 21 They are teaching customs which, as Romans, we are not permitted to accept or put into practice." 22 The mob also joined in against them and the officials had them stripped and flogged them with rods. 23 Following a severe beating they threw them into prison, instructing the jailor to keep them securely. 24 Upon receiving such an order the jailer threw them into the inner prison and secured their feet in stocks.

25 At about midnight Paul and Silas were praying and singing hymns to God. The prisoners were listening to them. 26 All of a sudden there was such a violent earthquake tremor that the jail's foundations were shaken. At that moment the doors flew open and the chains fell off the prisoners. 27 The jailor was roused, startled from his sleep, and on seeing the doors of the jail standing wide open he drew his sword and was at the point of suicide (*or, killing himself*) for he assumed that all the prisoners had escaped. *<According to Roman Law, since this was the result of 'an act of God' he would not have been responsible for the escape of the prisoners. Digest XII, 48.3>* 28 Paul shouted loudly to him, "Do not harm yourself! We are all here!" 29 The jailor then called that lights be brought and rushed in, falling, trembling, at the feet of Paul and Silas. 30 Leading them out, he said, "Oh, Sirs, (*or, Lords*) what must I do to be saved?" 31 They replied, "Believe in the Lord, Jesus Christ. Both you and your entire household will be saved." 32 They then told him, along with his entire household, the message [of the Lord.]⁹² 33 At that same time (*or, at that late hour*) of the night the jailor took them and washed off their wounds and he and his household were baptized at once. 35 He then led them into the house, set out a meal for them, and, along with his entire household was filled with gladness, for his faith rested on God.

35 In the morning the magistrates sent their policemen with the order, "Release those men." 36 The jailor reported this message to Paul, saying, "The magistrates have sent orders that you are to be released. Because of this you are free to go. Go [in peace.]"⁹³ 37 Paul, however, said, "After having cruelly beaten us publicly, without a trial even though we are Roman citizens, they have us thrown into prison and now they want to send us away secretly? Let them come personally and deliver us!" 38 The policemen took this response back to the magistrates who became alarmed when told that Paul and Silas were Roman citizens. 39 They came, apologizing to them and bringing them out, requesting that they leave the city. 40 Then Paul and Silas, upon leaving the prison went to the house of Lydia where they saw the believers (*literally, brothers*) and encouraged them, after which they went away (*or, they left*).

92 {B} So: P45, P74, Aleph in the third corrective hand, C, D, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "of God" Aleph in the original hand & B. Omitted by one Old Latin.

93 {B} Omitted by D.

CHAPTER XVII

THE UPROAR IN THESSALONICA

<Acts 17:1-9>

¹ Passing through Amphipolis and Apollonia they arrived in Thessalonica. *<Amphipolis was located 53 miles southwest of Philippi along the river Strymon, on the famous Egnatian Way, between Philippi and Thessalonica. Apollonia was also on the Egnatian Road, 28 miles west of Amphipolis. Thessalonica was the chief city of Macedonia. It was a 'free city' and as a result enjoyed autonomy in internal affairs.>* Here the Jews had a Synagogue. ² Paul, in accordance with his usual custom, went to meet with them and for three Sabbaths in succession he discussed with them, from the Scriptures. ³ He used the Scriptures to point out the necessity for the Messiah's (*or, Christ's, the Anointed One's*) suffering and resurrection from the dead. [The Messiah, (*or, Christ, the Anointed One*) is this Jesus] ⁹⁴ whom I am proclaiming to you." ⁴ Some of the people were persuaded and attached themselves to Paul and Silas. This included a great number of devout Greeks along with a goodly number [of women] ⁹⁵ of high standing (*or, of important women*). ⁵ The jealousy of the Jews grew and they got hold of some unprincipled and idle fellows who formed a mob in the city to begin a riot. Thereupon they attacked the house of Jason *<The name is the Greek equivalent of "Joshua" or "Jesus".>* for the purpose of searching for and bringing Paul and Silas out to the mob. ⁶ When they did not find them, they dragged Jason and some of the other believers (*literally, brothers*) before the magistrates of the city, loudly making accusations. They said, "These men are the ones who have stirred up chaos through the entire Empire and have also come here. ⁷ Jason has harbored them. They all oppose Caesar's decrees, claiming there is another king, called Jesus." ⁸ There was great excitement in the crowd and among the magistrates of the city when they heard what was being charged. ⁹ They required a considerable sum as bail for Jason and the others. After that they were let go.

THE APOSTLES IN BEROEA

<Acts 17:10-15>

¹⁰ As soon as darkness came, the believers (*literally, brothers*) sent Paul and Silas to Beroea *<A Macedonian town 50 miles west of Thessalonica and about 24 miles from the Aegean Sea.>* and when they arrived they went to the Jewish synagogue. ¹¹ These were more noble in their sympathies than those of Thessalonica because they welcomed the Word and examined the Scriptures (*or, Writings*) daily, to determine whether what Paul had declared was correct. ¹² Many, as a result, became believers along with many Greeks, including some prominent women and men. ¹³ As soon as the Jews in Thessalonica learned that God's message (*literally, Word*) had been proclaimed by Paul in Beroea, they also came, [inciting a mob] ⁹⁶ into a riot. ¹⁴ Then the believers, without delay, sent Paul to the coast but both Silas and Timothy remained behind. ¹⁵ Those who were escorting Paul brought him as far as Athens *<The capital of modern Greece. Founded about 600 B.C.>* and then returned with instructions from Paul for Silas and Timothy, that they join him as soon as possible.

PAUL IN ATHENS

<Acts 17:16-34>

¹⁶ While Paul was waiting for them in Athens his soul became deeply stirred upon

94 {D} Minor variants occur.

95 {B} Minor variants occur.

96 {B} The word order varies in some manuscripts.

noticing that the city was filled with idols. ¹⁷ He carried on discussions daily in the synagogue with both the Jews and other worshipers. He also did this in the market place with those he encountered there. ¹⁸ Some were of the Epicurean and Stoic philosophers < *Epicureans followed Epicurus, d. 250 B.C. Sensation was the criterion of good and evil. Happiness lay in mental quiet, free from the fear of death or of the gods. Stoics were founded by Zeno of Citium in the 4th century B.C. The supreme human goal is happiness that people attain by bringing their lives into conformity with the laws of nature. This amounted to little more than submission to the will of God.*> with whom he conversed. These asked, "What is this seed picker ("σπερμολογος" *i.e. chatterer, gossip.*) talking about (*literally, want to say, or, getting at*)? Others said, "He seems to be a proclaimer of foreign deities." They said this because he was preaching about the resurrection of Jesus. ¹⁹ They then took hold of him and brought him to the Areopagus <*The location of the city court of Athens. Apparently the area is sometimes called "Mars Hill".*> and there asked him, "Are we possibly permitted to know this new teaching you have? ²⁰ The things you are saying sound strange to our ears. We desire to know the exact meaning." ²¹ This was said since the Athenians and their visiting foreigners devoted their leisure time in telling and hearing the latest novel ideas.

²² Paul stood in the center of the Areopagus and said, "Men of Athens. I see that in all matters you are remarkably religious. ²³ As I went throughout your city and as I observed your objects of worship I found an altar which bore the inscription:

ΑΓΝΩΣΤΩ THEO

TO AN UNKNOWN GOD

The very one you worship in ignorance I proclaim to you. ²⁴ The God who created the universe and everything it contains -- He is the Lord of heaven and earth -- not residing in man made temples. ²⁵ Nor is He served by human hands, as if He had need of anything. He, Himself, provides life and breath and bestows all things on us. ²⁶ He has made the people of every race, descending from a [common ancestor (*or, one stock*)] ⁹⁷ for these people of every race to live over the entire earth, marking out their appointed place and has fixed the limitations of how long these will flourish <*i.e. their times or the rise of empires as well as their fall*> ²⁷ so that they might seek [God] ⁹⁸ and perhaps grope in search of Him and find Him [although He is not far from any of us.] ⁹⁹

²⁸ 'It is in Him that we live, move and are,' (*Job 12:10*)

as even [some of your poets] ¹⁰⁰ have said 'For we certainly are his descendants' . <*Cf.*

Epimenides; Apatus Phaenomena 5, Cleantahes, Hymn to Joy, 5> ²⁹ Now then, since we have our existence in God, we ought not imagine that His nature has any resemblance to gold, silver or stones that have been carved by the artistry or the inventive nature of humanity. ³⁰ God looked on those times of ignorance indulgently. Now, however, He [summons] ¹⁰¹ all people everywhere to repentance ³¹ because He has appointed the day on which He will judge the world

9719 {D} So: P74, Aleph, A, B, several minuscules, Sahidic & Bohairic Coptic & Ethiopic (Pell Platt). "of one blood" D, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac & Armenian. Omitted by Ethiopic (Rome).

98 {C} So: P74, Aleph, A, B, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "the Lord" E, P, Psi & several minuscules. Other variants occur.

99 {C} Minor variants occur.

100 {C} Minor variants occur.

101 {C} So: P41, P74, Aleph, A in the third corrective hand, B, E, P, Psi, 049, 056, 0120, 0142, many minuscules, Peshitta & Harclean Syriac. "announces" A in the original hand & D. Other variants occur.

righteously by means of a man who has been destined for that task. He has given a sure proof of this to all humanity by raising Him from the dead."

³² When they heard about the resurrection from the dead some of them scoffed. Others said, "We will listen to you on that subject again." ³³ So, Paul left them. However, a few associated themselves with him and believed. ³⁴ Among these was Dionysius, a member of the Areopagus (*or, the Council*) and a woman whose name was Damaris, along with others. *<Dionysius means "of the god Dionysos" (the good of wine). Damaris means "gentle".>*

CHAPTER XVIII PAUL AT CORINTH

<Acts 18:1-17>

¹ Following this [Paul] ¹⁰² left Athens and traveled to Corinth, *<The official name of the city was Laus Julia Corinthensis. It was the capital of the Roman province of Achaia, refounded by Julius Caesar in 46 B.C. It's location on the narrow isthmus between two deep-water ports of Lechaem and Cenchreae made it one of the most important commercial cities.>* ² where he met a Jew whose name was Aquila, a resident of Pontus who had a wife by the name of Priscilla. *<Aquila means "eagle". Priscilla means "prime".>* They had recently emigrated from Italy because of Claudius' edict that expelled all Jews from Rome. *<Claudius was the 4th Roman emperor who reigned from 41-54 A.D. In 49 A.D. he issued an edict in which all Jews were banned from Rome. Suetonius says the reason was because "the Jews were in a state of constant tumult...the instigation of one - Chrestus.">* Paul visited them ³ and because they [had the same trade,] ¹⁰³ being tentmakers. *<The word for tentmakers "σκηνοποιος" used here is "leather workers. Cf. Barklay Daily Study Bible Series Acts p. 136>* He resided with them and worked with them. ⁴ Every Sabbath he discussed in the synagogue and won over both Jews and Greeks.

⁵ When Silas and Timothy arrived from Macedonia, Paul was completely absorbed in proclaiming [the Word,] ¹⁰⁴ solemnly urging on the Jews that the Christ (*i.e. the Anointed One, Messiah*) was Jesus. ⁶ Since they kept on opposing him with abusive language he shook out his clothes, saying, "Your blood be on your own heads! I am innocent! From now on I will go to the Gentiles!" ⁷ Therefore he left that place and went from there to the house of a believer named [Titus Justus] ¹⁰⁵ *<Titus was a common Greek and Roman name. Justus means "righteous".>* whose house was adjacent to the synagogue. ⁸ Crispus, *<The name means "curled".>* the leader of the synagogue (*or, the president of the synagogue*) began to believe in the Lord as did his entire household. Following this, many of the Corinthians who listened to Paul began to believe and were baptized. ⁹ At night Paul received a vision in which the Lord said to Paul, "Do not have any fear. Keep on speaking. ¹⁰ Do not be silent for I am on your side. No one will attack you or assault you for I have many people in this city." ¹¹ Because of this Paul remained in Corinth for a year and six months.

102 {B} So: A, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic (margin), Armenian & Ethiopic. Paul is 'understood' in P41, P75, Aleph, B, D, 33, several Old Latin, Sahidic & Bohairic Coptic.

103 {B} Different forms of the word are used.

104 {B} So: P47, Aleph, A, B, D, E, Psi, a number of minuscules, several Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "the Spirit" P, 049, 056, 0142, many minuscules, Harclean Syriac (margin) & Armenian.

105 {D} Some manuscripts simply say "Titus," others say "Justus".

12 When Gallio <*The name means "who lives on milk".*> became the Proconsul <*i.e. Roman Governor*> of Greece (*literally, Achaia*) the Jews unitedly rose up against Paul, restraining him and leading him to court (*literally, to the bench of justice*). 13 They said, "This man is seeking to persuade people to worship God in an unlawful manner." 14 When Paul was about to speak, defending himself, Gallio said to the Jews, 15 "If this, O Jews, was a matter of some wrongful action or of deception (*or, fraud*) it might be reasonable for me to listen to you. However, since you are bringing up questions about words and names and your own law, that is something you, yourselves must attend to. I refuse to be the judge in matters of this sort!" 16 He then drove them away from the judgment bench (*or, tribunal*). 17 Then [the people] ¹⁰⁶ took hold of Sosthenes, who was the ruler (*or, president*) of the synagogue and beat him, near the judicial bench. Gallio did not concern himself with this. <*Sosthenes means "of sound strength".*>

PAUL'S RETURN TO ANTIOCH

<Acts 18:18-23>

18 Paul remained in Corinth for a longer period of time and then said farewell to the believers (*literally, brothers*), sailing for Syria. Aquila and Priscilla accompanied him. He had his hair shaved at Cencrea <*One of the harbors at Corinth. The name means "millet".*> for he had made a vow. <*Cf. Strack-Billerbeck II, 747-751*> 19 [They arrived] ¹⁰⁷ at Ephesus <*A city in Asia Minor, famous for it's temple to Artemis, or Diana, one of the seven wonders of the ancient world.*> and [there Paul left them] ¹⁰⁸ <*Based on the manuscript evidence, did Paul leave several people or only one?*> and he, himself, went to the synagogue ¹⁰⁹ and there he debated with the Jews. 20 When they requested that he stay longer he would not consent, 21 but took leave with the promise, "God willing, I will return to you." ¹¹⁰ He then sailed from Ephesus.¹¹¹ 22 Landing in Caesarea he went on to Jerusalem and here greeted the Church and then went down to Antioch. 23 After spending some time there he set out to travel from one place to another, visiting in Galatia and Phrygia, strengthening (*or, encouraging*) all the disciples as he went.

APOLLOS PREACHES AT EPHESUS

<Acts 18:24-28>

24 A certain Jew whose name was Apollos <*A shortened form of the name "Apollonios". Cf. Romans 16*> came to Ephesus. He was a native of Alexandria, <*A city at the mouth of the Nile river in Egypt, founded by Alexander the Great in 332 B.C.*> a learned man who was well versed in the Scriptures (*or, Writings*). 25 He had received instructions in the way of the Lord and was filled with burning enthusiasm. He accurately taught the facts concerning [the Jesus] ¹¹² though he only knew about the baptism of John. 26 He began to speak outspokenly

106 {C} So: P74, Aleph, A, B, 629 & Bohairic Coptic. "all the Greeks" D, E, P, Psi, 049, 056, 0120, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic. "all the Jews" 307 & 431.

107 {B} So: Aleph, A, B, E, several minuscules, Old Latin, Peshitta Syriac, Sahidic Coptic & Ethiopic (Pell Platt). "he arrived" P74, P, Psi, 049, 056, 0120, 0142, many minuscules, some Old Latin, Harclean Syriac, Bohairic Coptic & Ethiopic (Rome).

108 {C} Numerous variants occur.

109 {D} Several late translations add, "for it was the Sabbath".

110 {D} D adds the gloss "it is absolutely necessary that I keep the festival in Jerusalem that is fast approaching".

111 {B} 614 & 2412 add the gloss "he left Aquila in Ephesus. Boarding a boat he came to Caesarea." Harclean Syriac (margin) adds, "but he left Aquila in Ephesus; embarking on a boat, he came ..." "and he left Aquila and Priscilla at Ephesus and he traveled by sea and came to..." Bohairic Coptic (margin).

11234 {B} So: P74, Aleph, B, E, Psi, 0120, many minuscules & Aramaic. "Jesus" D & 33. "the Lord" P, 049, 056, 0142, many minuscules. "the Christ" 326. "the Christ Jesus" P41. "the Lord Jesus" is found in several lectionaries.

in the synagogue and when Aquila and Priscilla heard him they took him aside and explained to him more accurately (*or, in greater detail*) [the way of God.]¹¹³ 27 Then, as he planned to cross over to Achaia the believers (*literally, brothers*) wrote to the disciples in Corinth urging them to welcome him cordially. On his arrival he was of great assistance to those who through grace had become believers. 28 He refuted the arguments of the Jews in a powerful manner, publicly proving from the Writings (*or, Scriptures*) that Jesus is the Christ (*or, the Messiah or Anointed One.*)

CHAPTER XIX

PAUL IN EPHESUS

<Acts 19:1-10>

1 At the time when Apollos was in Corinth Paul traveled by way of the inland route, until he arrived at Ephesus. Here he met a number of disciples 2 of whom he asked, "Did you receive the Holy Spirit?" They responded, "No, we have not even [heard that there is]¹¹⁴ a Holy Spirit." 3 Paul asked, "Then in what were you baptized?" "Into John's baptism," they replied. 4 Paul then said, "John's baptism was one that was a sign of repentance, during which time he urged the people to believe in the One who was to come after him, namely, [to believe in the Lord Jesus.]"¹¹⁵ 5 Upon hearing this they were baptized in the name of the Lord Jesus. 6 Now, when Paul laid his hands on them the Holy Spirit came on them and they spoke in other languages <*i.e. tongues*> and prophesied. 7 The number of those persons (*literally, men*) was about twelve.

8 Later he went into the Synagogue. He continued preaching in the synagogue for about three months, without having any fear, discussing in a persuasive way concerning the Kingdom of God. 9 Some of the people, however, became stubborn (*literally, hardened themselves*), refusing to believe and spoke in a shameless manner about the way in the presence of the entire congregation. Because of this Paul left them, withdrawing along with all those who had become disciples. He had daily discussions in the lecture hall of Tyrannus.¹¹⁶ <*The name means "tyrant". He apparently was a well-known person and the school was no doubt a public building known as the "School of Tyrannus".*> 10 This continued for two years so that all the inhabitants of the Province of Asia, Jews as well as Greeks heard about the message of the Lord.

THE SONS OF SCEVA

<Acts 19:11-20>

11 God performed extraordinary miracles through Paul. 12 Handkerchiefs or aprons <*i.e. sweat rags to wipe one's perspiration*> which had been in contact with Paul would be carried to the sick and these people would recover from their illnesses and hurtful spirits would forsake them. 13 There were also some itinerant Jewish exorcists who undertook invoking <*The Greek words imply "curiosity" along with the invoking.*> the name of Jesus over those who possessed hurtful (*or, evil*) spirits, declaring, "I order you, in the name of Jesus whom Paul preaches." 14

113 {C} So: P74, Aleph, A, B, many minuscules, and in a variant form, P, Psi, 049, 056, 0142, many minuscules, one Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "the way of the Lord" E, 1505, 2495. "the Word of the Lord" 945, 1739. "the Way" D & 2 Old Latin.

114 {B} So: P74, Aleph, A, B, D in the second corrective hand, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "received the Holy Spirit" P38, D in the original hand, one Old Latin, Harclean Syriac (margin), & Sahidic Coptic.

115 {D} The variant "Christ for the forgiveness of sin" is added by P38. D. 614 & Harclean Syriac (with *).

116 {B} D adds "from eleven o'clock in the morning until four o'clock in the afternoon." Minuscules 614 & 2412 say, "until four o'clock".

There were seven sons of a man named Sceva, *<It was not unusual for someone in the Jewish faith to also practice exorcism in those days. It is a tradition that dates back, according to some authorities, to the time of Solomon.>* a Jew of the family of the High (or Chief) Priest who were doing this. *<In Greek word "αρχιερευς" implies that he was a High Priest. Bemends it to "Priest" since there is no record of anyone with that name having been a High Priest. This is the basis for my describing him of "the family of the High Priest. It was common for people in that day to have both a Hebrew name and a Greek name. In this case it was a Latin name, Sceva meaning "omen or "portent". If we knew his Hebrew name he could no doubt be identified since the names of the High Priests are well known. It is also possible that this was his own declaration concerning himself so that he might be looked upon with more respect as an exorcist.>* ¹⁵ The hurtful (or, evil) spirit's response was, "I know about Jesus and I am acquainted with Paul, but who are you?" ¹⁶ The man in whom the hurtful (evil) spirit lived, jumped up, leaping at them and overpowered them, treating them violently. As a result they fled, naked, and wounded. ¹⁷ All of the population in Ephesus, both Jesus and Greeks, were awed by this. There was a widespread feeling of awe and they began to glorify the Name of the Lord Jesus. ¹⁸ Many believers came, making a full confession, without hesitation, of their practices ¹⁹ and a large number of these collected their books of magic into a pile and burned them in the presence of everyone. The value of these books was determined to be fifty thousand silver coins. *<The silver coin was no doubt a drachma which was equal to a day's wages.>* ²⁰ In these ways [the Word of the Lord] ¹¹⁷ spread and grew stronger.

THE RIOT IN EPHESUS

<Acts 19:21-40>

²¹ Following all these events Paul determined in the Spirit to travel by way of Macedonia and Achaia, going on to Jerusalem. "Following that, I also must go to Rome," he said. ²² He sent two of his assistants, Timothy and Erastus *<The name means "beloved". cf. Romans 16:23, II Timothy 4:20>* into Macedonia. He, himself, however remained in the Province of Asia for some time.

²³ At about this time a violent commotion (*literally, no little commotion*) began because of the way. ²⁴ A certain silversmith whose name was Demetrius *<The name means "belonging to Demeter" who was the Greek goddess of agriculture and fertility (identified as Ceres in Roman mythology). An inscription found in Ephesus from the middle of the first century mentions "a church council member named Demetrius". Was this the same person? It is perhaps doubtful.>* who was a maker of miniature silver shrines of Artemis, *<The mother goddess of fertility, also called Diana. The image was depicted with four rows of breasts. The temple was one of the seven wonders of the ancient world.>* who through his business provided a sizable income for the craftsmen he employed, ²⁵ called together his employees and others who were involved in similar trade and said to them, "Men, you are well aware that our prosperity is dependent on our business. ²⁶ You have seen and heard that this fellow Paul, has led a great number of people in Ephesus to his opinion that with human hands it is impossible to manufacture a god. ²⁷ He has spread this idea not only here in Ephesus but throughout the entire province. Because of this there is not only a danger that our line of business might fall into disrepute but also that the temple of the great goddess Artemis will be at the risk of being actually deposed from its majestic position. She is the one who is worshipped by the entire province of Asia, no, not

¹¹⁷ {C} A variant in D states "the faith in God".

merely there, but by the entire world." <Evidence of the worship of Artemis has been found in thirty two locations in the Middle East. For centuries the exact location of the temple was unknown but in relatively recent years excavations have uncovered the remains of the temple.>

²⁸ After hearing this they became furiously irate, shouting continuously, "Great is Artemis of Ephesus." ²⁹ The riot and confusion spread through the entire city and finally, unitedly, they rushed into the amphitheater, <The amphitheater in Ephesus seated 24,000.> dragging Gaius and Aristarchus, <The name Gaius means "commended". Aristarchus means "the best ruler".> two Macedonians who were traveling companions of Paul, with them. ³⁰ It was Paul's desire to go in and address the assembly but the disciples would not permit him to do this. ³¹ Some of the public officials who were friendly with Paul kept on sending wealthy and influential men (*literally, Asiarchs, i.e. chief officers of Asia who were no doubt friendly with Paul*) as representatives to him, warning him that he should not venture into the theater. <The term "Asiarch" is unique to this passage, not found in other literature. The precise responsibility and position of an Asiarch is not clearly understood though it is assumed that it is an honorific title given civic benefactors.> ³² In the meantime the people kept on shouting. Some shouted one thing, Others shouted something else. Those who were ¹¹⁸ assembled there were in total disorder and in an uproar. Most of those present had no idea about why they had assembled. ³³ It was then that some with the crowd [explained to (*or, instructed*)] ¹¹⁹ Alexander, whom the Jews had pushed forward. Alexander <Alexander means "man defending".> made motions with his hand, intending to make a defense to the people, ³⁴ resulting in the crowd becoming silent. As soon as they saw that he was a Jew a great roar of shouting arose from the crowd, continuing spontaneously for about two hours. "Great is Artemis of Ephesus!" they shouted. ³⁵ Finally the City Recorder (*or, clerk*) quieted them. "Men of Ephesus," he said, "who is not aware of the great Artemis and of the image of her that fell down from heaven? <A black stone, perhaps a meteorite, was purported to be the image of the goddess, as described above.> ³⁶ These are unquestionable facts! It is therefore essential that you maintain your self control and not act in a reckless manner. ³⁷ You have brought these men here. They are not robbers of temples, nor have they blasphemed our goddess. ³⁸ Now, if Demetrius and his fellow craftsmen have any grievance against any one of these persons, there are regular terms when the court is in session, and there are Proconsuls available <*i.e. governors of the Roman Province who act as judges.*> Let them bring their charges. ³⁹ If there is [any further] ¹²⁰ claim you desire to make, the matter will have to be settled in the regular (*or, lawful*) assembly. ⁴⁰ The fact is that we run a risk of being charged with attempting to start an insurrection as the result of today's events. There was [no] ¹²¹ real reason for this riot! We will be unable to justify the behavior of this disorderly mob!" ⁴¹ Having said this he dismissed the entire assembly.

CHAPTER XX

PAUL'S JOURNEY TO MACEDONIA AND GREECE

<Acts 20:1-6>

118

119 {B} So: P74, Aleph, A, B, E, five minuscules & Palestinian Syriac. "pressed around" D in the second corrective hand, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac & Armenian. Other minor variants occur.

120 {C} So: P74, B, several minuscules & Old Latin. "anything else" Aleph, A, D, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

121 {D} So: Aleph, A, B, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Armenian & Ethiopic. Omitted by P74, D, E, 630, 945, several Old Latin & Sahidic & Bohairic Coptic.

¹ When the uproar quieted down Paul sent for the disciples. After he had spoken encouraging words to them he said good bye to them and left to travel to Macedonia. ² After traveling through that area he greatly encouraged the disciples and went to Greece ³ where he spent three months. When he was on the verge of taking a ship to sail to Syria the Jews, having plotted against him, he decided to return, traveling by way of Macedonia. ⁴ [He was accompanied] ¹²² by Sopater the son of [Pyrrhus] ¹²³ from Beroea along with Aristarchus and Secundus who were from Thessalonica, Gaius of Derbe, ¹²⁴ Timothy, Tychicus and Trophemus who hailed from Asia. <The name Sopater means "of sound parentage". Pyrrhus means "fiery red". Secundus means "second". Tychicus means "chance happening". Trophemus means "nourishing".> ⁵ These went on ahead and were waiting for us at Troas. ⁶ We, ourselves, sailed away from Philippi following the Days of Unleavened Bread, (Exodus 12:8-20) reaching them at Troas in five days, where we remained for a week.

PAUL'S FAREWELL VISIT TO TROAS

<Acts 20:7-12>

⁷ On the first day of the week, having gathered to break bread, Paul who was about to depart the next morning, was addressing them and his message continued until midnight. ⁸ There were many lamps in the upstairs room where we were meeting. ⁹ There was a young man whose name was Eutychus <The name means "fortunate".> who was seated in the window opening (or, on a sill). While Paul kept on talking he gradually became more and more sleepy and finally was overcome by sleep. He fell from the third story and was lifted up as one who was dead. ¹⁰ Paul, however, went down and threw himself on him (so, literally. Perhaps, "stooped over him to examine him") and hugged him and declared, "Stop your wailing. There is still life in him." ¹¹ He then went upstairs, broke the bread and ate some food, conversing for a long time, in fact, until dawn, when he left. ¹² They took the young man to his home, alive, and everyone was greatly consoled.

THE VOYAGE FROM TROAS TO MILETUS

<Acts 20:13-16>

¹³ We had already gone ahead, embarking ¹²⁵ for Assos <The seaport of Mysia, not far from Troas.> where we intended to take Paul on board. He had planned that he would travel there by land. <Paul may have gone by land because of the stormy nature of the sea in that area of the Asiatic coast.> ¹⁴ We then took him on board when he met us at Assos and went on to Mitylene. <Mitylene was an important city on the island of Lesbos in the Aegean Sea.> ¹⁵ The next day we sailed from there and arrived at a point off the shore of Chios. <Chios is an island in the Aegean sea.> The following day we docked at Samos. <A mountainous island in the Mediterranean, separated from the mainland of Asia Minor by a mile wide strait. It was an important commercial center already in the 7th century B.C.> On the day after that we reached Miletus. <Located in southwest Asia Minor at the mouth of the Meander river.> [After

122 {C} So: P74, Aleph, 33, 629, Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "he was accompanied as far as Asia" A, E, P, 049, 056, 0142, many minuscules, Old Latin, Harclean Syriac & Armenian. "when he was about to go, they accompanied him to Asia" Harclean Syriac (margin). Other variants occur.

123 {B} Some manuscripts say "Pythias" others "Berus". The name is omitted by P, 049, 056, 0142, many minuscules Old Latin, Harclean Syriac (margin), Sahidic & Bohairic Coptic & Armenian.

124 {C} Variants in spelling occur.

125 {B} The word varies in the manuscripts but the meaning is clear.

remaining in Trogyllium] ¹²⁶ <A town south of Ephesus, almost opposite the island of Samos.>
¹⁶ Paul's plan was that he would sail past Ephesus in order that he might not spend so much time in the Province of Asia. He was anxious to hurry to Jerusalem to be there for the day of Pentecost, if at all possible.

PAUL SPEAKS TO THE EPHESIAN ELDERS

<Acts 20:17-38>

¹⁷From Miletus he sent word to Ephesus to invite the Elders of the Church to come to him. ¹⁸Upon arrival he said to them, "You, yourselves, are knowledgeable about my behavior during the entire time I was living in Asia (*literally, from the first when I set foot in Asia*), ¹⁹ how I served the Lord with humility and with tears and in the trials I had to endure because of the plotting against me by the Jews. ²⁰I never failed to declare to you everything that was to your benefit and to teach you, whether in public or private (*literally, in your own homes*), ²¹ giving testimony to both Jews and Greeks that they should repent before God and have faith in [our Lord Jesus.] ¹²⁷ ²² Now I am on my way to Jerusalem, impelled (*literally, tied*) by the Spirit. I do not know what will befall me there ²³ except that the Holy Spirit, in one city after another, testifies to me that imprisonment and suffering are waiting for me. ²⁴ But: I am not concerned about anything. Even my life is not so precious as long as I can finish my course and the duty which has been entrusted to me to bear witness on behalf of the Good News about the grace of God."

²⁵ "I am aware that none of you with whom I have dealt (*literally, I have gone in and out*) as a proclaimer of the Kingdom will again see my face. ²⁶ Because of this I solemnly assure you (*or, bear witness to you*) today that should any of you perish -- it is not my fault (*literally, no one's blood is on my hands*). ²⁷ I have not shrunk from telling you about the whole purpose (*or, will*) of God. ²⁸ Be on guard for yourselves and also for the entire flock over which the Holy Spirit has placed you as overseers and shepherds of the Church of [God] ¹²⁸ which He has purchased by means of [His own blood.] ¹²⁹ ²⁹ I know that after I am gone fierce wolves will come into your midst and will not have any mercy on the flock ³⁰ and also that from among your own numbers, persons (*literally, men*) will emerge who will speak in a perverted manner, to lure the disciples away to follow them. ³¹ Because of this, be alert! Remember: for three years, night and day, I never ceased giving council to everyone of you -- even shedding tears on your behalf. ³² I now commend you to the care of [God] ¹³⁰ and to the message of God's grace that is able to build you up and to bestow on you your inheritance among those who are consecrated to Him (*literally, the ones who are saints, or, holy*). ³³ I have not desired silver, gold or clothing. ³⁴ You, yourselves, know that I have provided for my own needs and for those who accompanied me with these, my own hands. ³⁵ By working as I have done I have shown you that the needy (*or, weak*) must be (*or, ought to be*) helped. Always remember the words of the Lord Jesus how He,

126 {C} Or Trogyllium. The name of the town is variously written in the manuscripts. The phrase is inserted by P41, D, P, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac & Sahidic Coptic.

127 {C} So: B, P, Psi, 056, 0142, many minuscules, Harclean Syriac, Sahidic Coptic & Ethiopic(Rome). "in our Lord Jesus Christ" P74, Aleph, A, C, E, 049, many minuscules, Bohairic Coptic (margin) & in variant form, Peshitta Syriac, Bohairic Coptic, Armenian & Ethiopic (Pell Platt).

128 {C} So: Aleph, B, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic (margin). "Lord" P74, A, C in the original hand, D, E, Psi, many minuscules, Harclean Syriac (margin), Sahidic & Bohairic Coptic & Armenian. "the Lord God" 88, 330, 1241, 1877. "Jesus Christ" one Old Latin. "Christ" Theodoret.

129 {B} The wording is transposed in P, 049, 056, 0142 and several minuscules.

130 {B} So: P74, Aleph, A, C, D, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian. "Lord" B, several minuscules & Bohairic Coptic. "your brothers to God" Old Latin.

Himself, said,

'It is more of a blessing to continue giving than to continue receiving'."

³⁶ When he had finished speaking he knelt down and prayed with all those present. ³⁷ Then they all wept bitterly (*or, loudly*) and threw their arms around his neck and kissed him. *<This was not the "holy kiss" but kisses induced by mingled sorrow and affection.>* ³⁸ Most of all, they were grieved because of his comment that they would never again see his face. Then they escorted him to the ship and they went back home.

CHAPTER XXI

PAUL'S JOURNEY TO JERUSALEM

<Acts 21:1-16>

¹ When we had torn ourselves away from the people of Ephesus we set sail, making a straight run to Cos. *<A small Aegean island at the southwest tip of Asia Minor.>* The following day we arrived at Rhodes *<The "island of roses" is part of the Dodecanese group at the southwest tip of Asia Minor. It was famous for the Colossus, one of the seven wonders of the ancient world which tumbled into the harbor as the result of an earthquake in 224 B.C.>* and went from there to [Patera.] ¹³¹ *<Patera was located six miles east of the Xanthus river, having a good harbor and fertile surroundings, making it a prosperous city. It was a center for the worship of Apollo, who's son was said to have founded the city. Myra was located nearby and equally as important as Patera in Paul's day.>* ² There we found another ship which was bound for Phoenicia. We boarded and set sail. ³ On sighting Cyprus, leaving it to our left, we sailed to Syria and landed at Tyre since that was where the ship was to unload its cargo. ⁴ We looked up the disciples and remained with them in Tyre for several days. These disciples advised Paul, through the teaching of the Holy Spirit, not to proceed on his journey to Jerusalem ⁵ but when the time was up we departed, being escorted on our way out of the city by the disciples, along with their wives and children. Then, when we arrived at the beach, we knelt and prayed. We then said farewell ⁶ and went on board while the others went back to their homes.

⁷ We continued our voyage, having sailed from Tyre and arrived at Ptolemais. *<A seaport city south of Tyre in present day Lebanon.>* ⁸ The next day we arrived at Caesarea, [going to the house] ¹³² of Philip the Evangelist, one of the seven deacons and remained with him. (*Acts 8:40*) ⁹ He had four unmarried daughters who prophesied. ¹⁰ We had been there for a number of days when the prophet whose name was Agabus *<The name means "he loved".>* came down from Judea. ¹¹ When he came to us he took Paul's belt (*or, girdle*) *<This would be like the white rope used at the waist of an Alb.>* and tying up his own feet and arms, said, "Thus says the Holy Spirit! 'The Jews will fetter the owner of this belt and will deliver him over to the Gentiles!'"

¹² When Paul heard this, both he *<i.e. Agabus>* and the believers (*literally, brothers*) at Caesarea urged that he not go up to Jerusalem. ¹³ Paul responded: ¹³³ "What do you accomplish by weeping and by breaking my heart? *<The Greek word for "breaking" "συνθροπτω" "to break into pieces" is rare. Originally it described the washer women pounding the clothes on a stone to cleanse them. Later it came to have the idea of "to crush" or "to shatter".>* I am not

131 {C} D adds "and Myra".

132 {A} So: P74, Aleph, A, B, C, E, Psi, a number of minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic (Pell Platt). "Paul and those with him going to the house" 056, 0142, 326 & Ethiopic (Rome) and in a variant form, P, 049 & many minuscules.

133 {B} Variants occur at this point in the manuscripts but the ideas are identical.

only ready to go to Jerusalem but also to be placed in chains and even to die there on behalf of the Lord Jesus." ¹⁴ We were silenced when he was not to be persuaded, exclaiming, "The Lord's will be done!"

¹⁵ After our visiting for a few days, we prepared for the journey to Jerusalem. ¹⁶ Some of the disciples (*or, believers*) from Caesarea traveled along, bringing us to a man whose name was Mnason, *<The name means "savior". It was a common name, which also appeared as "Jason".>* a Cyprianite, one of the earliest disciples through whose means we were heartily welcomed by the Christian brothers at his house, in which we were to stay. *<The distance was about sixty miles.>*

PAUL VISITS JAMES

<Acts 21:17-26>

¹⁷ When we arrived in Jerusalem we were gladly welcomed by the Christians (*literally, brothers*). ¹⁸ The following day we went along with Paul to visit James and all the Elders were also present. ¹⁹ Following greetings Paul gave a detailed account of all that God had done among the Gentiles through his ministry. ²⁰ When they heard him they gave glory to God. Then they said, "You are aware, brother, of how many thousands (*literally, myriads*) of [Jews] ¹³⁴ there are who have become believers and they all are staunch upholders of the Law. ²¹ They have become informed (*or, people have reported*) about you, that you are instructing all the Jews who reside in the midst of Gentiles to turn and abandon Moses, telling them not to circumcise their children and not to follow their ancestral customs. ²² What should we do about this? They will certainly [know] ¹³⁵ that you have arrived ²³ so you must do what we tell you. We have four men here. These have undertaken a vow. ²⁴ Take them along and purify yourselves and pay their expenses in order that they might have their heads shaved. (*Numbers 6:2*) Then everyone will realize that there is no truth to the reports about you but that you, yourself, are in conformity with the Law. ²⁵ As for the Gentiles who have become believers, we have already [informed them by letter] ¹³⁶ that they are to [guard themselves from] ¹³⁷ anything that is sacrificed to an idol, and from blood as well as from meat that is strangled ¹³⁸ and from committing fornication. ²⁶ Then Paul took the men and the next day he had himself purified, along with them. He went into the temple and announced when the days of purification would be completed and remained until the time when the sacrifice for each of them was offered.

PAUL IS ARRESTED IN THE TEMPLE

<Acts 21:27-36>

²⁷ When the seven days were almost over the Jews who were from the province of Asia, who noticed him in the temple, stirred up the people (*or, incited a riot*) and seized him by the hand, ²⁸ shouting, "Men of Israel, Help! This man teaches everyone everywhere against the Jewish people and the Law and this place *<i.e. the temple>*. In addition to all this he has even brought Greeks into the temple and thus has defiled this holy place!" ²⁹ This was said

134 {B} Variants include "Jews" or "in Judea" Omitted by Aleph.

135 {C} So: P74, Aleph in the third corrective hand, A, E, several minuscules & Old Latin. "they will certainly gather, knowing" D, P, Psi, 049, 056, 0142, many minuscules. "hear" B, C in the original hand, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

136 {C} So: P74, Aleph, A, C in the second corrective hand, E, P, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac & Ethiopic. "sent" B, C in the original hand, D, Psi, 049, a number of minuscules, Bohairic Coptic & Armenian.

137 {C} Variant alternate descriptions and expanded glosses are found in the manuscript evidence.

138 See footnote 19.

because they had previously seen Paul in the city with Trophimus <The name means "nourishing".> the Ephesian and surmised that Paul had brought him into the temple. ³⁰ The entire city became agitated (*or, in an uproar*) and the people rushed together and seized Paul and dragged him outside the temple. <The explanation of the law concerning the temple was that there was to be no tumult in the temple nor could blood be spilled there, other than as a sacrifice.> Immediately the temple gates were closed. <It was most unusual to close the gates.> ³¹ While they were attempting to kill Paul, the report reached the Commander (*or, Tribune*) of the Garrison of the Cohort <A band of about six hundred soldiers who were no doubt housed in the Tower of Antonia at the edge of the temple area.> that all Jerusalem was in an uproar. ³² He immediately took a detachment of soldiers and their officers, down to the mob, who, seeing the officers and soldiers, ceased beating Paul. ³³ The Commander came up, <The impression is that the Commander pushed his way through the mob.> got hold of Paul (*or, arrested Paul*) and ordered that he be securely shackled with two chains (*Acts 21:11*) and then began investigating as to who he was and what he had been doing, ³⁴ Some of the crowd shouted this and others that accusation. Because of the uproar it was impossible for him to get truthful information. The Commander (*or, Tribune*) ordered that he be taken into the barracks. ³⁵ However, when Paul reached the steps he had to be carried by the soldiers because of the violence of the crowd ³⁶ for the entire mob of people pushed from behind (*or, pressed forward*) shouting again and again, "Away with Him!"

PAUL DEFENDS HIMSELF

<Acts 21:37-22:5>

³⁷ Just as they were going to take Paul into the garrison, Paul said to the Commander (*or, Tribune*), "May I speak to you?" "Do you know Greek?" the Commander (*or, Tribune*) asked.

³⁸ "Then you are not that Egyptian who recently stirred up a riot and led four thousand assassins (*literally, dagger men, or sicarii* "σικαριους") out of the desert?" ³⁹ "I am a Jew," Paul replied. "I am a native in Cilicia, a citizen of an important city (*literally, not an unimportant city*). Grant me permission to speak to the people." ⁴⁰ When he obtained the permission Paul stood on the steps and motioned to the people that they be silent. When there was silence he spoke to them in the Hebrew dialect (*or, Aramaic*).

CHAPTER XXII

¹ "Men, brothers (*so, literally*) and fathers, listen to my defense which I must now make before you." ² When they heard that he spoke Hebrew they kept even more quiet and he went on, ³ "I am a Jew, born in Tarsus, in Cilicia, brought up in this city. I was carefully educated at the feet of Gamaliel <The name means "reward of God". He represented the more liberal wing of the Pharisees. He died ca. A.D. 57-58. Cf. *Strack-Billerbeck II*, 636-639.> concerning the Law of our ancestors, having zeal for God, just as you have to-day. ⁴ I persecuted to the death those who followed the way, binding both men and women and delivering them to prison. ⁵ The High Priest and the entire Council of Elders can bear witness to this. From them I also received letters to the brothers (*so, literally*) in Damascus and I was already on my way for the purpose of bringing the believers back to Jerusalem to be punished."

PAUL TELLS OF HIS CONVERSION

<Acts 22:6-16>

⁶ "It happened that, as I was on my way, not far from Damascus, at about noon a sudden flash of heavenly light shone around me. ⁷ I fell to the ground. I heard a voice say to me, 'Saul,

Saul, why are you persecuting me?' 8 I asked, 'Who are you Sir?' <Cf. Note Acts 9:5> The voice responded 'I am Jesus, the man from Nazareth, the one whom you are persecuting.' 9 The men who were traveling with me noticed the light but did not hear. 139 10 I asked, 'What should I do, Lord?' The Lord said to me, 'Rise up and go into Damascus. There you will be informed about everything that has been destined for you to do.' 11 Since I was unable to see because of the dazzling light, those accompanying me led me by my arm and so I entered Damascus.

12 "A certain man named Ananias who devoutly observed the Law and was highly regarded by the Jews, [a resident of Damascus,] 140 13 came to me and, standing at my side said, 'Brother Saul, recover your sight.' I recovered my sight instantly and looked up [at him.] 141 14 He then said, 'The God of our Fathers has destined you to recognize His will, to see the righteous one and to hear Him speak 15 because you are to be a witness (*or, to give testimony*) for Him to everyone (*literally, to all men*) about what you have seen and heard. 16 Why do you hesitate? Rise up! Be baptized and be cleansed of your sins as you call on His name'."

PAUL SENT TO THE GENTILES

<Acts 22:17-21>

17 "After I had returned to Jerusalem, while I was praying in the temple, I fell into a trance. 18 I saw Jesus and He said to me, 'Hurry up! Get out of Jerusalem quickly for they will not accept your witness (*or, testimony*) about me.' 19 I replied, 'Lord, they are well aware that I was the one who imprisoned and flogged those who believed, in one synagogue after another. 20 When the blood of Stephen, the martyr was shed, I was standing there and fully approved of his death. I held the clothes of those who were killing him!' 21 He said, 'Go. I will send you away to distant places, to the nations (*i.e. the Gentiles*)'."

PAUL AND THE ROMAN TRIBUNE

<Acts 22:22-29>

22 Up to the point when he spoke these words (*or, this last statement*) they listened to him. Now, however, in an uproar of disapproval, they cried out: "Away with this fellow! He is not fit to live on the earth!" 23 While they kept on yelling they were tearing off their clothes and throwing dust into the air. 24 The Commander (*or, Tribune*) ordered that he be brought into the barracks and cross-examined with flogging so that the reason might be ascertained as to why they shouted at him as they had. 25 When they had tied him down with thongs Paul said to the Commander (*or, Tribune*) who was standing near by, "Is it legally permissible to flog a Roman citizen? One who has not even been condemned?" 26 The Centurion, <Paul had no doubt been led away to be flogged, the Centurion being in charge of the flogging.> when he heard that, he went to the Commander (*or, Tribune*) and reported, "What are you about to do? This man is a Roman citizen!" 27 Upon hearing this the Commander (*or, Tribune*) said, "Inform me: Are you a Roman citizen?" and Paul said "Yes." 28 The Commander (*or, Tribune*) replied, "I paid a large sum of money for my citizenship." "I am a citizen by birth," 29 Paul replied. Thus the men who were on the verge of cross-examining him hastily withdrew. The Commander (*or, Tribune*) also was fearful when he learned that Paul was a Roman citizen for he had put him in fetters.

139 {C} So: D, E, P, Psi, 056, 0142, many minuscules, Old Latin, Harclean Syriac, Sahidic Coptic & Ethiopic. "noticed the light and became afraid" P74, Aleph in the third corrective hand and a variant in the original hand, A, B, 049, many minuscules, Peshitta Syriac, Bohairic Coptic & Armenian.

140 {C} So: P41, Psi, 049, 056, 0142 & many minuscules. "a resident Jew" P74, Aleph, A, B, E, P, 88, 1877, Old Latin, Peshitta Syriac & Bohairic Coptic. "a Jew in Damascus" many minuscules, Harclean Syriac, Sahidic Coptic & Ethiopic.

141 {C} Omitted by P41, 5 & Sahidic Coptic.

<Passports were not carried as far as we know. However, to make a false claim of being a Roman citizen was punishable by death.>

PAUL BEFORE THE COUNCIL

<Acts 22:30-23:11>

³⁰ The next day, since the Commander (*or, Tribune*) was anxious to learn exactly what the accusation was that had been made by the Jews against Paul, he ordered that he be freed from his fetters. Having sent word to the High Priests and all the Sanhedrin, he brought Paul down to face his accusers (*literally, them*), placing him in their midst.

CHAPTER XIII

¹ Paul looked directly at the Council (*or, Sanhedrin*) and spoke, "Men, brothers, I have lived my life with a clear conscience in the presence of God up to this very day." ² Then the High Priest, Ananias <High Priest from 48-58 A.D. Because of his evil ways he was later hunted down and murdered by the Jewish populace in 66 A.D. Cf. Josephus *War II, xvii, 9.*> ordered that those who were in attendance strike him on the mouth. ³ Paul exclaimed, "God is about to strike you, you whitewashed wall. Are you sitting there in order to judge me in accordance with your Law when you, yourself, break the law by ordering that I be struck?" ⁴ "Do not insult the High Priest!" cried the bystanders. ⁵ "I was not aware, my brothers that this is the High Priest. After all (*literally, for it is written*), 'You shall not defame the ruler of the people.'" (*Exodus 22:28*) <Were Paul's words in verse 3 prophetically spoken?>

⁶ Paul was now aware that one portion of the assembly was Sadducees and the other was comprised of Pharisees. He called out, loudly, "Men, Brothers, I am a Pharisee, a son of a Pharisee. It is because of the hope of the resurrection from the dead that I am being accused." ⁷ When he had said this a violent theological dispute began between the Pharisees and the Sadducees and the assembly was divided ⁸ since the Sadducees contend that there is no resurrection, angel nor spirit while the Pharisees accept these concepts. ⁹ Because of this a very loud uproar began. Some of the teachers of the Law (*or, scribes*) who belonged to the Pharisees jumped up and ardently argued, "We find no fault in this man. What if he has a message from an angel or a spirit?" ¹⁰ When the dispute become so violent that the Commander (*or, Tribune*) feared that Paul would be torn apart by the people he ordered that he be brought to the barracks (*or, headquarters*).

¹¹ The next night the Lord came and stood beside Paul and said, "Take courage for you have faithfully witnessed about me in Jerusalem -- you will also witness also about me in Rome."

THE PLOT AGAINST PAUL'S LIFE

<Acts 23:12-22>

¹² When daylight arrived [the Jews formed a plot] ¹⁴² and took a solemn oath that they would not eat nor drink until they had put Paul to death. ¹³ There were more than forty of them who formed this conspiracy. ¹⁴ These went to the High Priests and Elders, saying, "We have taken a solemn oath that we will not eat until we have murdered Paul. ¹⁵ You, in cooperation with the Sanhedrin are to appeal to the Commander (*or, Tribune*) that he bring Paul down to you for the purpose that you intend to inquire in greater detail about his affairs. We are prepared to assassinate him before he is able to be near this place!" ¹⁶ However, Paul's nephew, (*literally,*

142 {B} The words are transposed in some manuscripts.

the son of Paul's sister) heard about this ambush. He came, entering the barracks and informed Paul. ¹⁷ Paul, after having called on one of the Captains (*or, Centurions, literally, Chiliarch*) <A "χιλιαρχος" was a commander of a thousand men, or a cohort> said, "Take this young man to the Commander (*or, Chiliarch*) for he possesses information to report." ¹⁸ Thereupon the Captain (*or, Centurion*) brought him to the Commander (*or, Tribune*), and said, "Paul, the prisoner, summoned me and requested me to bring this youth to you because he has something to report to you." ¹⁹ Then the Commander (*or, Tribune*), taking him by his hand drew him aside and asked him, "What is it that you have to tell me?" ²⁰ He replied, "The Jews have agreed to ask you to bring Paul down to the Sanhedrin tomorrow [on the pretext] ¹⁴³ of a fuller investigation into the case. ²¹ Do not obey them (*so, literally*). More than forty of them are planning to ambush (*literally, to lie in wait*) for him. These have solemnly vowed that they will not eat nor drink until they have assassinated him. They are now prepared and await your promise to them." ²² The Commander (*or, Tribune*) dismissed the youth and warned him, "Do not tell anyone that you have given me this information."

PAUL SENT TO FELIX THE GOVERNOR

<Acts 23:23-35>

²³ He then summoned two of the Captains (*or, Centurions*) and issued his orders. "Get two hundred men ready to march to Caesarea along with seventy of the cavalry and two hundred light infantry, beginning at nine o'clock tonight." ²⁴ In addition he ordered them to provide horses (*literally, riding animals*) for Paul was to be mounted, so as to bring him safely to Felix, the Governor. <*The name means "happy". He was appointed Procurator or, Governor of Judea by Emperor Claudius from A.D. 52 to 60.*> ²⁵ He also wrote a letter with these contents to Felix: ²⁶ "Claudius Lysias <*The commander in Jerusalem. cf. Acts 22*> sends his greetings to His Excellency, Governor Felix. ²⁷ This man was seized by the Jews and was on the verge of being murdered by them when I rescued him from the Jews with my troops. He was about to be killed by them though I had been informed that he was a Roman Citizen. ²⁸ Desiring to discover the motives of the accusations I took him [down into their Sanhedrin.] ¹⁴⁴ ²⁹ There I discovered that the accusation was concerning questions of their Law but there were no accusations that were deserving of death or imprisonment. ³⁰ I have just received information that there is a plot [against this man,] ¹⁴⁵ so, I immediately sent him to you and I have directed his accusers to state their case before you. [Farewell to you.] ¹⁴⁶

³¹ The soldiers took Paul, in obedience to their orders, bringing him by night as far as Antipatris. <*The name of the town comes from Antipater, the father of Herod the Great. References are found in the Old Testament when it was called Aphek. It's location is about 40 miles from Jerusalem.*> The next day they <*i.e. the infantry*> ³² returned to their barracks and the cavalry traveled on with him. ³³ When these men reached Caesarea <÷<IT2>An additional 25 miles.> the letter was delivered to the Governor and Paul was also brought to him. ³⁴ The Governor read the letter and then inquired from what province he might have come. When he heard that Paul had come from Cilicia ³⁵ he said, "I will hear your case whenever your

143 {C} Variants of the Greek word "μελλον" are used without significant alteration of the thought.

144 {C} So: P74, Aleph, A & many minuscules. Minor variants occur.

145 {C} Variants in the wording do not change the meaning.

146 {C} So: P, 049 & many minuscules. In a variant form Aleph, E, Psi, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Armenian & Ethiopic (Pell Platt). Omitted by P74, A, B, 33, Sahidic & Bohairic Coptic & Ethiopic (Rome).

accusers have arrived." He then ordered that Paul was to be kept in custody in Herod's palace.

CHAPTER XXIV

THE CASE AGAINST PAUL

<Acts 24:1-9>

¹ Five days later *<i.e. after Paul's arrival in Caesarea>* Ananias the High Priest came to Caesarea with some Elders and Tertullus, an orator, *<The name is a diminutive of Tertius, meaning "third". He was perhaps a professional Roman advocate.>* to present their evidence against Paul before the Governor. ² After Paul was sent for, Tertullus began to present the case for the prosecution as follows: "We are indebted to you, most illustrious Felix for the remarkable peace which we enjoy and for the reforms that have been made in the nation ³ of every kind and in every place. These we welcome with deep gratitude. ⁴ However, in order that I not take up too much of your time I beg your graciousness (*or, courtesy*) as you listen to our brief statement. ⁵ We have found this man to be a pestilential fellow *<i.e. a plague>* and one who disturbs the peace among the Jews throughout the entire Empire and is the ringleader of the sect of the Nazarenes. ⁶ He even attempted to profane the temple but we arrested him (*literally, had him seized*). [We would have tried (*or, it was our intention to try*) him by means of our own law ⁷ but Lysias, the Commander (*or, Tribune*) *<His name was Claudius Lysias, the Commander of a cohort (a detachment of a thousand) who, because of his Greek name and his purchase of Roman citizenship, perhaps by emancipation from slavery, surely was not of Latin ancestry.>* arrived and carried him away from us with great force. ⁸ He ordered that his *<i.e. Paul's>* accusers appear before you.] ¹⁴⁷ You, however, will personally cross-examine him and you will be able to learn the truth concerning all that of which we accuse him." ⁹ The Jews also joined in attacking Paul, asserting that this was the situation.

PAUL DEFENDS HIMSELF BEFORE FELIX

<Acts 24:10-23>

¹⁰ At a motion (*or, signal*) from the Governor, Paul gave his answer. "Since I have known that for many years you have been the judge of this nation, I am encouraged (*or, in good spirits*) to make my defense. ¹¹ You have it within your power to determine that it is not more than twelve days ago that I went up to Jerusalem ¹² and that they did not find me disputing with any opponent or gathering a crowd whether in the temple or in a synagogue. ¹³ Also, they are unable to prove these accusations which they are now bringing against me. ¹⁴ I will make this confession to you -- according to the way they call heresy I worship the God of our fathers. I believe in all the writings of the Law and of the prophets. ¹⁵ I possess a hope in God, just as they themselves possess, that there [will be a resurrection] ¹⁴⁸ of both the just and the unjust (*or, the righteous and the unrighteous*). ¹⁶ It is for this reason that I keep doing my utmost (*or, best*) always to have a clear conscience in every way in my relationship with God and the people. ¹⁷ After being absent for several years, I came to bring a charitable gift (*literally, a sum of money*) to my people and to offer sacrifices. ¹⁸ While I was engaged in these things they found me in the temple, in the process of purifying myself, with no crowd around me, and making no uproar. There are, however, certain Jews from the province of Asia ¹⁹ who are the ones who ought to have been here before you to make their complaint, if they had anything with which to charge

147 {D} Verses 6b to 8a have variant manuscript evidence, all of which is late and therefore no doubt a gloss added by later copyists for clarification.

148 {B} So: P74, Aleph, A, B, C, seven minuscules, Old Latin, Sahidic & Bohairic Coptic & Armenian. "will be a resurrection from the dead" E, P, Psi, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac & Ethiopic.

me, ²⁰ or: let these men declare what [guilt they have found] ¹⁴⁹ in me when I stood before the Sanhedrin, ²¹ unless it was the one expression I used when in their midst, when I shouted out:

'It is because of the resurrection that I am being put on trial today.'

²² At that point Felix postponed the trial, since he understood the teachings of the new faith. He said to the Jews, "When the Commander (*or, Tribune*) Lysias arrives (*literally, comes down*) I will decide your case." ²³ He gave orders to the Captain (*or, Centurion*) that Paul was to be kept in custody and that he was to be treated in a friendly manner (*literally, in a relaxed way*) and that his personal friends should not be prevented from showing him kindness (*or, looking after his personal needs*).

PAUL HELD IN CUSTODY

<Acts 24:24-27>

²⁴ After a few days Felix came with Drusilla, his wife, <*The youngest daughter of Herod Agrippa I and granddaughter of Herod the Great. The third wife of the Roman Procurator, Felix, for whom she deserted her husband, King Aziz of Emessa, contrary to Jewish law. Cf. Josephus Antiquities XX, vii, 1-2. She was perhaps still in her teens when she heard Paul speak. She apparently died during the eruption of Vesuvius in 79 A.D.*> a Jewess and, upon sending for Paul, listened to him as he spoke about the faith in [Christ Jesus.] ¹⁵⁰ ²⁵ When he discussed justice (*or, righteousness*), self control and the future judgment Felix became alarmed and said, "Leave me, for the present. When I have spare time I will again send for you." ²⁶ At the same time he entertained a hope that Paul would bribe him (*literally, give him money*) and for this reason he sent for him frequently to converse with him. <*This was forbidden by the Lex Julia but it took place. Cf. Josephus Bell. II, 273, Ant. XX, 215*>

²⁷ After two years had passed Felix was to be succeeded by Porcius Festus and being anxious to curry favor with the Jews Felix left Paul imprisoned. <*Porcius Festus was appointed by Nero to succeed Felix as Governor of Judea and ruled from 60 to 62 A.D. Cf. Josephus Ant. XX. viii. 9-11. Beyond this little is known about him He perhaps died in office.*>

CHAPTER XXV

PAUL APPEALS TO CAESAR

<Acts 25:1-13>

¹ When Festus entered into his provincial duties he went up from Caesarea to Jerusalem. ² The Chief Priests and the prominent Jews appeared before him at once, bringing formal charges against Paul, ³ asking as a favor, though contrary to the interest of Paul, to have him brought to Jerusalem. They were planning an ambush and to have Paul murdered along the road. ⁴ Festus, however, replied that Paul was in custody in Caesarea and would soon be going there. ⁵ He said, "Because of this you, who are influential, go down with me and if there is anything of a criminal nature the charges should be preferred."

⁶ After he had spent eight to ten days among them he went down to Caesarea and the next day took his seat on the judicial bench and ordered that Paul be brought to him. ⁷ Upon Paul's arrival the Jews who had come down from Jerusalem brought many charges against him which they, however, were unable to substantiate. ⁸ In reply Paul said, "I have committed no offense

149 {C} So: P74, Aleph, A, B & four minuscules. "guilt they have found in me" C, E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Sahidic & Bohairic Coptic & Armenian.

150 {C} So: P74, Aleph in the original hand, B, E, Psi, 049, 093, many minuscules, Old Latin, Harclean Syriac, Sahidic (margin) & Bohairic Coptic. "Jesus Christ" Armenian & Ethiopic. "Christ" Aleph in the third corrective hand, A, P, 056, 0142, many minuscules, Peshitta Syriac & Sahidic Coptic (original hand).

whatsoever against the Jewish Law, the temple nor Caesar." 9 Then Festus, who was anxious to curry favor with the Jews asked Paul, "Are you willing to go to Jerusalem and to be tried before me on these charges?" 10 Paul said, "I am standing before the Tribunal (*literally, the bench of justice*) of Caesar. This is the only place at which I should be tried. I have done no crime of any sort against the Jews, as you, yourself, are well aware. 11 If, however I am a criminal and have committed an offense that deserves death, I will not ask to escape from the death penalty (*literally, to be excused from death*). If there is no truth in what these men accuse me of, no one has the right to surrender me to them, as a favor. I appeal to Caesar!" 12 Then, after conferring with his advisors (*or, the council*) Festus replied, "You have appealed to Caesar. You will go to Caesar!" <*The thought has been presented that Festus might be asking, 'Do you realize what it means to appeal to Caesar?'*>

PAUL BROUGHT BEFORE AGRIPPA AND BERNICE

<Acts 25:13-27>

13 A few days later Agrippa, <*Marcus Julius Agrippa IV, great-grandson of Herod the Great, born A.D. 27, died 100.*> the King and Bernice <*Bernice was not Agrippa's wife but his sister, being one year younger. They lived in an incestuous relationship. Cf. Josephus Antiquities II xvi, 6. In Classical Greek her name would have been "Pharinike". In Latin it would have been "Veronica".*> came to Caesarea to pay a courtesy visit to Festus 14 and during their extended stay Festus acquainted the King with Paul's case. "There is a man here whom Felix left, 15 a prisoner against whom the High Priests and elders of the Jews presented accusing information to me, requesting that I sentence him (*or, demanding his condemnation*). 16 My reply was that it was not customary for Romans to surrender anyone for punishment, face to face, before his accuser until he has had the opportunity to defend himself against the charges that are being preferred against him. 17 When a number of them arrived I acted the next day, taking my seat on the tribunal (*or, on the bench of justice*) and ordered that the man be brought. 18 When his accusers stood up they brought no criminal charges as I supposed they would. 19 They quarreled with him about certain controversies that are connected with their religion and about a certain Jesus who had died, but Paul maintained him to be alive. 20 I was not certain about the proper investigation in such matters. I asked him if he were willing to go to Jerusalem to stand trial there on those complaints. 21 When Paul appealed to have his case retained until His Majesty, Caesar should decide it (*literally, kept for Caesar's decision*) I ordered that he be kept in prison until I would be able to send him to Caesar." 22 "I would like to hear the man myself," said Agrippa. Festus replied, "Tomorrow you will hear him."

23 Accordingly, the next day Agrippa and Bernice came with great pomp (*or, pageantry*) and were entering the audience hall and were seated along with the prominent citizens of Caesarea. At the order of Festus, Paul was brought in. 24 Then Festus said, "King Agrippa and everyone who is here present, before you you see a man about whom the entire nation of the Jews have made complaint, both in Jerusalem and here, shouting that he ought not live any longer. 25 I was unable to discover that he had done anything for which he would deserve to die. Now, since he has appealed to Caesar I have determined to send him to Rome. 26 I have no substantial evidence to report to my Lord (*or, the Emperor*), <*The title "Lord" for a Roman ruler was introduced by Nero.*> however, because of this I have brought this man into your presence, especially before you, O King Agrippa, in order that, after he has been cross-examined I might find something that I can put in writing to the Emperor. 27 It seems to me that when a prisoner is sent to Rome it would be odd not to signify the charges that are against him."

CHAPTER XXVI

PAUL DEFENDS HIMSELF BEFORE AGRIPPA

<Acts 26:1-11>

¹ Agrippa said to Paul, "You are permitted to speak on your own behalf." Paul stretched out his hand and began his defense. ² "With regard to the accusations that have been made against me, I deem myself fortunate, King Agrippa, that I am able to defend myself today in your presence ³ for you are so familiar with all the Jewish customs and controversies. I ask that you listen to me with patience. ⁴ All the Jews are acquainted with the kind of life I lived from my youth on, among my own people in Jerusalem. ⁵ They all have known me from the past (*or, for a long time*) and could easily testify to the fact that I lived as an adherent to the strictest sect of our religion. My life was as a Pharisee, ⁶ and now I am standing here, on trial for the hope of the promise ⁷ which our twelve tribes expect to see fulfilled and which they hoped to attain by devout worship of God, day and night. It is because of this very hope, O King, that I am accused by the Jews. ⁸ Why is it an incredible idea to you that God raises the dead to life? ⁹ I, myself, however, regarded it as my duty to be actively hostile to the name of Jesus of Nazareth. ¹⁰ This is what I did in Jerusalem. I imprisoned many of the saints (*or, believers*) by the authority given me by the High Priests and when it became a question of whether they should be executed I cast my vote against them. ¹¹ In all the synagogues I also punished them and forced them to speak blasphemously. My fury was so great that I pursued them, even as far as foreign cities."

PAUL TELLS OF HIS CONVERSION

<Acts 26:12-18>

¹² "On one of my travels to Damascus, having authorization and a commission from the High Priests, ¹³ at about noon, O King, as I was going along the road. I saw a light from heaven. It was more brilliant than the sun. It shone all around me and around those who were traveling with me. ¹⁴ We all fell to the ground. I then heard a voice in the Hebrew dialect (*or, Aramaic*), saying to me, "Saul, Saul, why do you persecute me? It is painful to yourself to be kicking against the prod" (*or goad*). <*A pointed stick to move an animal.*> ¹⁵ "Who are you Sir?" I asked. <*Cf. note on Acts 9:5*> "I am Jesus, the one whom you are persecuting." was the Lord's reply. ¹⁶ "Rise up, stand on your feet! I have appeared to you for the exact purpose of appointing you as my assistant (*or, helper, servant*) and witness concerning both the things you already have seen and those which I will still reveal. ¹⁷ I will rescue you from these people <*i.e. the Jews*> and from the Gentiles to whom I am sending you ¹⁸ in order that their eyes might be opened and that they might turn from darkness to light, from the domination of Satan to God, that they might receive forgiveness from their sins and a share in the blessedness of those who through faith in me are made to be holy <*i.e. God's chosen ones*>."

PAUL'S TESTIMONY TO JEWS AND GENTILES

<Acts 26:19-23>

¹⁹ "For this reason, O King Agrippa, I was not disobedient (*or, I had to be obedient*) to the heavenly vision! ²⁰ I first proclaimed to those in Damascus and then Jerusalem and the entire country of Judea, as well as among the Gentiles, that they were to repent and turn to God and to live lives that were consistent with a state of repentance. ²¹ It was on this account that the Jews seized me in the temple and tried to assassinate me. ²² However, having the help of God I have stood firm until now. I take my stand, witnessing to small and great alike, saying nothing except what the prophets and Moses said would occur: ²³ that Christ (*or, Messiah, Anointed One*) must suffer and that He will be the first to rise from the dead and has proclaimed a message of light to

both the Jewish people and to the Gentiles."

PAUL APPEALS TO AGRIPPA TO BELIEVE

<Acts 26:24-32>

²⁴ When Paul arrived at this point in his defense Festus cried out loudly, "Paul, you are raving! Your great learning is turning you to insanity!" <*The Greek word "μανιασμοσ" is the root for our word "maniac".*> ²⁵ Paul replied, "Most illustrious Festus, I am not insane. I am speaking words of sober truth. ²⁶ The king to whom I am speaking openly understands these things. That is why I do not believe that any of these matters is unknown to him, for they did not take place in some remote corner. ²⁷ King Agrippa, Do you believe in the Prophets? -- I know you believe in them!" ²⁸ Agrippa replied, "You [are quickly persuading me] ¹⁵¹ to think it will not take long for you to make me a Christian." ²⁹ Paul replied, "My prayer to God is, whether it takes a short or a long time, that you and all who hear me to-day, might become like me, with the exception of these chains."

³⁰ The King then rose up and the Governor also along with Bernice and all those who were seated with them ³¹ and they withdrew and discussed the case among themselves. "There is nothing this man has done that deserves death or imprisonment." ³² Agrippa said to Festus, "He might have been set free, had he not appealed to Caesar."

CHAPTER XXVII

PAUL SAILS FOR ROME

<Acts 27:1-12>

¹ When it was decided that we were to sail to Italy, Paul was handed over, along with some other prisoners, to a Captain of the Guard (*or, Centurion*) of the Imperial <*The Greek word "σεβαστοσ" is a translation of the Latin word "Augustus" designating the Roman Emperor, hence, Imperial Regiment.*> Regiment (*literally, cohort*) <*The "Cohors Augusta," was is comprised of about six hundred men.*> named Julius. ² Going on board a ship from Adramyttium <*A harbor in Mysia, east of Troas, in the northwest portion of the Roman province of Asia. While the ship was from Adramyttium it was sailing from Caesarea.*> which was on the verge of sailing to the ports located in the province of Asia, we put out to sea. Aristarchus, <*The name means "best ruler". cf. 19:29, 20:4, Philemon 24. Colossians 4:10 calls him a fellow prisoner.*> a Macedonian from Thessalonica was one of our party. ³ The next day we docked at Sidon. There Julius treated Paul kindly, granting him permission to visit his friends and to enjoy their hospitality (*or, care of him*). ⁴ Launching out from there we sailed under the lee <*Presumably along the south coast.*> of Cyprus because the winds were contrary <*i.e. head winds*>. ⁵ After that we made a straight course <*i.e. sailed the open sea*> that lies off Cilicia and Pamphylia and we [arrived] ¹⁵² at [Myra] ¹⁵³ in Lysia. ¹⁵⁴ ⁶ There Julius found an Alexandrian ship that was bound for Italy and he transferred us (*or placed us on board*) that ship. <*Grain ships bound for Rome from Egypt normally sailed this route so it was simple to find a ship bound for Italy.*> ⁷ For many days we made little headway (*literally, progress was slow and difficult*) in our sailing until we arrived off the coast of Cnidus. <*Located at the southwestern*

151 {B} So: P74, Aleph, A, B, 048, several minuscules, Harclean (margin) & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic (Pell Platt). "causing me" E, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac & Armenian.

152 {B} Minor variants occur.

153 {C} The name varies in the manuscripts.

154 {D} Minuscules 614 & 2412 add a gloss stating the voyage took fifteen days. 142 has a variant of this gloss.

tip of Asia Minor.> Then, because the wind would not permit us to proceed any further we sailed under the lee of Crete off the Cape of Salmone. <*Present day Cape Sidero at the northeastern tip of Crete.*> ⁸ There we coasted along with difficulty until we arrived at a place called "Fair Havens: (or, "Safe Harbor") near the town of Lasea. <*The small bay at the southern coast of Crete is exposed on the east but protected on the southwest by two small islands. The ruins of Lasea are near the modern day community of Calolimiounas. Manuscripts also record the name of Lasea as Lasaia, Lasos, Alos and Alassa.*>

⁹ By now our voyage had taken a long time <*Perhaps the reason for the gloss in footnote 4.*> and navigation was becoming unsafe (or, *dangerous*) for the autumn season was past. <*Literally, the Fast of the Great Day of Atonement. Cf. Strack-Billerbeck II, 771, ff. Unsafe sailing in those days was considered to be between September 14th and March 5th.*> Paul warned them, ¹⁰ saying, "Men, I foresee that the voyage will meet with disaster and heavy loss, not only to our cargo and the ship but also to our own lives. ¹¹ The Captain of the Guard (or, *Centurion*) was persuaded by (or, *had more confidence in*) the pilot and the ship owner, rather than being attentive to Paul's suggestion (or, *argument*) ¹² and, since the harbor was not suitable to spend the winter there, the majority favored putting out to sea from there, with the hope of reaching Phoenix, <*Perhaps the modern day community of Loutro.*> a harbor on the coast of Crete which faces northeast and southeast, intending to winter there.

THE STORM AT SEA

<Acts 27:13-38>

¹³ When a gentle south wind blew they supposed they were able to achieve their purpose and sailed along the coast of Crete, keeping to the shore. ¹⁴ It was not long before a furious wind (or, *hurricane like wind*) called the [Euraquilo (*translated northeaster*)] ¹⁵⁵ coming down from the mountains, burst on them ¹⁵ and the ship was driven off course. The ship was unable to head into the wind so we gave up and let ourselves be driven by the wind (or, *let the ship drift*).¹⁶ We sailed under the lee of a small island named Cauda ¹⁵⁶ <*A small island in the Mediterranean southwest of Crete.*> where, with great difficulty, we managed to secure the small boat. ¹⁷ After they had hoisted it on board the ship they took emergency measures by under-girding the ship with ropes. Then, because of fear of being driven onto Syrtis (or, *being stranded on the quicksand shallows*), <*Banks of quicksand off the African coast. The Greater Syrtis stretches for 234 miles along the North African coast opposite Sicily. Winds and tides made navigation perilous.*> we lowered our sea anchor (or, *kedg, drift anchor*) and allowed the ship to drift. ¹⁸ Because the storm continued to rage, the next day they began to lighten the ship <*i.e. jettison the cargo, or, throw cargo overboard*> ¹⁹ and on the third day the crew, themselves, threw the ship's tackle overboard. ²⁰ From then on the sun and the stars were not seen for several days for the terrific storm kept on raging and the last vestige of hope of our being saved was vanishing.

²¹ When they had gone without food for many days Paul stood up in their midst and said, "Sirs, you should have listened to me. If so, we would not have sailed from Crete. You would have escaped this hardship and loss. ²² However, be encouraged! No one will lose his life. The only loss will be the ship. ²³ Last night an angel of the God whose I am and whom I worship stood at my side ²⁴ and said, 'Have no fear, Paul! You must stand before Caesar. Pay attention! God has granted this to you and to everyone sailing with you!' ²⁵ Therefore, take courage, men!

155 {B} Spellings of "Euraquilo" vary in the manuscripts.

156 {B} Spellings vary including "Clauda".

I believe in God! I am convinced that these things will take place exactly as I have been told. 26 We will be stranded on an island."

27 By now it was the fourteenth night and we were adrift in the Sea of Adria <*i.e. the Adriatic*> when at about midnight the sailors suspected we were [near]¹⁵⁷ land. 28 Because of this they took soundings and found the depth to be twenty fathoms. <*A fathom being six feet. Thus the depth was 120 feet.*> After a short time they took another sounding and found the depth to be fifteen fathoms <*90 feet*>. 29 Then, lest they might be stranded on submerged rocks they threw four anchors overboard from the stern of the ship and prayed for daybreak. 30 The sailors attempted to abandon ship and had lowered the boat into the sea on the pretext that they were going to lay out some anchors from the bow. 31 Paul told the Captain (*or, Centurion*), "Unless these men remain on board you will not be able to survive." 32 Then the soldiers cut the ropes of the boat and it fell away (*or, they set it adrift*).

33 When daybreak was approaching, Paul urged them to eat some food. He said, "For fourteen days you have been under constant strain and have eaten little or nothing. 34 I would urge you to eat something. It will be essential for your survival. Not a hair will be lost from anyone's head."¹⁵⁸ 35 When he had said this he took some bread and after he had given thanks to God for the bread, in the presence of all, he broke it into pieces and began to eat it. <*It is interesting that a 'prisoner' should take the leadership position!*> 36 This in turn lifted the spirits of all and they began to eat. 37 There were [two hundred and seventy six]¹⁵⁹ of us on board. 38 Upon eating a hearty meal they lightened the ship by throwing the wheat overboard into the sea.

THE SHIPWRECK

<Acts 27:39-44>

39 When daylight came they did not recognize the coast. They did notice an inlet with a [sandy beach]¹⁶⁰ <*This spot is now called "St. Paul's Bay". It is located eight miles north of Valetta.*> into which it was their intention to run the ship aground, if at all possible. 40 So: they cut the ropes from the anchors and left them in the sea, at the same time loosening the ropes that held the rudder, hoisted the foresail to the wind and made for the beach. 41 However, they were caught [between cross currents]¹⁶¹ and the ship was stranded so that the bow stuck fast and remained immovable. The stern began to break into pieces under the [force]¹⁶² of the waves. 42 The soldiers recommended that the prisoners be put to death, lest some one escape by swimming ashore. 43 The Captain (*or, Centurion*), however, firmly intending to keep Paul safely, kept them from their plan and gave orders that all those who were able were to swim to shore 44 and the rest should follow with the help of planks and other parts of the ship. So it was that everyone reached the shore.

157 {D} Numerous variants occur .

158 {B} Minor variants occur in this verse.

159 {B} A says "two hundred and seventy five". Other variants occur.

16010 {B} So: Aleph , A, B in the third corrective hand, P, Psi, 049, 056, 0142, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "in a safe place" B & Sahidic Coptic.

161 {C} Minor variants occur, some saying, "striking a reef" or "shoal".

162 {C} So: P74, Aleph in the third corrective hand with a slight variant, C, P, 049, 056, 0142, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic (Pell Platt). Omitted by Aleph in the original hand, A, B, Psi & Armenian.

CHAPTER XXVIII

PAUL ON THE ISLAND OF MALTA

<Acts 28:1-10>

¹ When we reached safety we learned that the island was called [Malta.]¹⁶³ <*The island is sixty miles south of Sicily. In Paul's day it was noted for it's honey.*> ² The inhabitants (*literally, barbarians*) <*Persons unacquainted with Greek or Latin were often called barbarians since the language, to the untrained ear, sounded like "bar bar". These people spoke the Punic language.*> showed us extraordinary kindness. They lit a fire and welcomed all of us around the fire for the rain was falling and it was cold. ³ When Paul collected a bundle of dry sticks and had laid them on the fire a snake (*or, viper*) <*Perhaps the Coronella Leopardinus, suggested by Alexander Souter in his Pocket Lexicon to the Greek New Testament.*> came out because of the heat and fastened itself on his hand. When the inhabitants saw the reptile (*literally, beast*) hanging from his hand ⁴ they said to each others, "Without question, this man is a murderer. Even though he was saved from the sea, justice will not allow him to live (*or, justice will be done*)."⁵ He, however, shook the reptile (*or, beast*) off into the fire and was not harmed. ⁶ They naturally expected him to swell up at any moment or suddenly drop dead, but after a long wait and noticing that no harm had come to him, they changed their minds and began to say that he was a god. ⁷ In that same portion of the island there were properties that belonged to the Governor whose name was Publius. <*The name means "common".*> He welcomed us into his house and generously treated us as his guests for three days. ⁸ Now it so happened that his father was lying ill with fever and dysentery. <*The Greek word "δυσεντεριον" is the source of our English word.*> Paul, therefore, went in to see him and after prayer laid is hands on him and cured him. ⁹ Following this all the other sick people came and were healed. ¹⁰ They gave us many honors (*or, loaded us down with gifts*) and when we finally sailed they provided supplies for all our needs.

PAUL ARRIVES AT ROME

<Acts 28:11-16>

¹¹ After three months had passed we set sail in an Alexandrian ship that had wintered at the island, having for its figurehead, 'The Twin Brothers' (*or, 'Castor and Pollux'*) <*The cult of 'Dio scuroi' was very widespread in Egypt so that having that particular figurehead is not surprising.*> ¹² We docked in Syracuse <*The chief Greek city of Sicily. It was founded by Corinth in the 8th Century B.C.*> and remained for three days. ¹³ From there we [detoured <*literally, were unable to sail directly, i.e. sailed around*)]¹⁶⁴ and reached Rhegium <*Present day Reggio. A Greek-founded city on the toe of the Italian boot.*> and then the following day a south wind came up and we landed in Puteoli. <*Modern Pozzuoli, eight miles west of Naples. While the port was a good one, the road made this an ideal place to begin travel by land to Rome.*> ¹⁴ There we found brothers (*or, believers*) who urged (*or, invited*) us to [stay]¹⁶⁵ for a week. It was thus that we came to Rome. ¹⁵ In the meantime the brothers (*or, believers*) there

163 {B} So: P74, Aleph, A, B in the third corrective hand, C, P, Psi, 049, 056, 0142, many minuscules, Peshitta Syriac & Sahidic Coptic. "Militene" B in the original hand. Other variants of spelling occur.

164 {D} The word has variant spellings, but gives the idea of circumnavigating.

165 {C} So: P74, Aleph, A, B, P, 066, many minuscules, Sahidic & Bohairic Coptic & Armenian and in a variant form, Psi and many minuscules. "with them" is added in a number of manuscripts including 048, 056, 0142 & Peshitta Syriac, though these appear in variant forms.

had heard about us and they came as far as the 'Forum of Appii' <Forty miles from Rome.> and 'Three Taverns' <Twenty and one half miles from Rome.> to meet us. When Paul saw them he gave thanks to God and was encouraged.

¹⁶ When we arrived in Rome [the Captain (*or, Centurion*) delivered the prisoners to the Captain of the Guard but] ¹⁶⁶ Paul received permission to live by himself, guarded by a soldier.

PAUL PREACHES IN ROME

<Acts 28:17-31>

¹⁷ Three days later he invited all the leaders among the Jews to meet with him and when they had gathered he said to them, "Even though I have done nothing that was hostile to our people or the customs of our ancestors, I was handed over to the Romans as a prisoner from Jerusalem. ¹⁸ After they had carefully interrogated me they were willing to set me free because of my innocence of anything that might justify the death sentence. ¹⁹ Because of the objection of the Jews I was compelled to appeal to Caesar, not as if I had any accusation to make against my nation. ²⁰ It is for this reason, that I have invited you here in order that I might see you and speak with you. It is because of the hope of Israel that I am wearing this chain." ²¹ They responded, "We have not received letters from Judea concerning you, nor have any of our brothers <*i.e. countrymen*> come here and reported or rumored anything that would be detrimental to you. <*One questions the truth of the statement in the light of the extreme hatred for Paul in Jerusalem. Perhaps they were hiding the information in order that they might learn first hand about Paul and the faith he proclaimed.*> ²² However, we feel it would be proper to hear from you as to what it is that you believe (*or, think*). As far as this religious sect goes, we all know that it is denounced everywhere."

²³ They set an appointment with him and a great number came to his lodging and he explained to them, from morning to evening, about the Kingdom of God, seeking to convince them about Jesus from the Law of Moses and the Prophets. ²⁴ Some were convinced by what he said but others refused to believe. ²⁵ They were unable to agree among themselves and departed when Paul made this one additional statement: "The Holy Spirit correctly declared to your fathers through the Prophet Isaiah, saying:

²⁶ 'Go and tell these people,
you will hear with your ears
but you will not be able to understand (*or, comprehend*)
the meaning of what you hear.

Also, you will surely look
but you will not see (*or, perceive*) anything.

²⁷ For: these people's minds have become dull.
Their ears have become hard of hearing,
and their eyes have been closed,

lest at anytime they should see with their eyes
or her with their ears,
or understand (*comprehend*) with their minds
and turn back
that I might heal (*or, restore*) them.' (*Isaiah 6:9-10*)

²⁸ You may be certain that this salvation of God has been sent to the Gentiles. They

¹⁶⁶ {B} Numerous variants and explanatory glosses appear in the manuscript evidence.

will listen."

²⁹ [After this the Jews went away and had a vigorous discussion (*or, dispute*) among themselves.] ¹⁶⁷

³⁰ Paul lived for two entire years in his rented lodging *<i.e. at his own expense>*. He welcomed every one who came to visit him. ³¹ He preached (*or, proclaimed*) the Kingdom of God and the Good News about the Lord Jesus Christ openly and unhindered. [Amen.] ¹⁶⁸

NOTA BENE

{ Scholars are divided in their understanding of "two years" in verse 30. Many feel that this completed the 'statute of limitations' during which time the prosecution might state it's case. Imprisonment based on the Roman Law of that day actually limited the time of incarceration without prosecution and trial to eighteen months. If this is the case, Paul would then have been free to leave as one against whom no charges would be held. This would leave a gap in our knowledge about Paul's activities from the presumed release to his apparent execution. Many scholars feel there was a second imprisonment of Paul though some scholars state bluntly that "as a matter of fact, Paul was not released."

Other scholars feel that the prosecutors gave notice within the eighteen month period and the case was tried and successfully prosecuted, declaring that Paul was a disturber of the peace of the provinces, contending that it was not necessary for Luke to include these details in his writings.

Other scholars feel that Paul was released from prison and later again brought to Rome for a second imprisonment which is referred to in the "prison letters", including II Timothy. It is felt by these scholars that Acts ends on an optimistic note. Whether Luke broke off his writings at this point and was unable, or unwilling to continue writing about Paul to the conclusion of his life is not able to be determined. Acts 20:25 does not clarify this question. Paul seems to feel he will never again return to Ephesus. Whether, in fact, the Ephesians ever did see him again is really not of primary relevance to that passage. Some scholars feel this is the sure proof of one imprisonment, others feel one never really comes to enjoy the simple and full story of Paul's last days as the Ambassador of Christ. }

167 {D} Verse 29 is added in many minuscules. It is omitted by P74 which apparently supports this though it is impossible to determine because of the condition of the manuscript. It is omitted by Aleph, B, E, Psi, 048, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic (Pell Platt).

168 {C} So: Psi, 36, 453, 614, 1175, 1505 & Harclean Syriac.