
Ἡ Πραξις Ἀποστόλων † THE ACTS OF THE APOSTLES

INTRODUCTION

The Acts of the Apostles continues the narrative of the Gospel according to Luke and the two were no doubt originally two parts of a book that set forth the history of the rise of Christianity. About 150 CE, when Christians wanted the four gospels bound in one codex, these two parts were separated. The title, which was likely given to the second part at this time, follows normal, contemporary Hellenistic usage, as in, for example, ‘Acts of Hannibal’ and ‘Acts of Alexander’.

The book traces the story of the Christian movement, from the resurrection of Jesus to the time when Paul was in Rome, proclaiming the gospel, “with all boldness and without hindrance.” Much of the first half is concerned with the Jerusalem church, while the second half is dominated by Paul and his three missionary journeys, climaxing with his arrest and journey to Rome.

About a fifth of the book comprises reports of sermons and missionary discourses; of the latter, six are to Jewish audiences (2:14–39, 3:12–26, 4:9–12, 5:29–32 10:34–43 & 13:16–41) and two are to Gentiles (14:15–17 & 17:22–31). The archaic flavour and Semitic idioms of the speeches to the Jews testify to Luke’s skill in conveying a variety of emphases and nuances appropriate to the various speakers and circumstances. Note that none of the judges and other authorities who hear Paul and other disciples find them guilty of anything wrong.

Four sections of the latter part of Acts suddenly fall into using the first-person plural (16:10–17, 20:5–15, 21:1–18 & 27:1–28:16). It is possible that these passages – all of which begin or end with a sea voyage – come from Luke’s travel diary, drawn up at the time. It is also possible that they, like the letter of Claudius Lysias to Felix (23:26) are Luke’s own free composition, drawn up in a manner similar to other historians of his time.

AUTHORSHIP AND DATES

Refer to the [Introduction to Luke’s Gospel](#) for a discussion on authorship and dates for the work – but note that the *date* of its composition is disputed: Because there is no mention of the outcome of Paul’s arrest (the apostle is awaiting trial at the close of the book), some believe that the book was published prior to Paul’s martyrdom under Nero (*circa* 65–67 CE); on the other hand, the author’s considerable degree of historical maturity suggests a later date, perhaps in the 80s.

The texts of the New Testament have come down to us with a number of minor variants, which are especially interesting in the case of the “Western Text” (Codex Bezae, the Old Latin and Old Syriac versions) of Acts. Unlike the Alexandrian recension, the Western Text was not critically edited in ancient times and contains many ‘variant’ readings, the most important of which are mentioned in the footnotes herein.

Πραξεις Αποστολων Ι

¹ Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὃ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ² ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὐς ἐξελέξατο ἀνελήμφθη. ³ οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὄπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁴ καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου. ⁵ ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

⁶ Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; ⁷ εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστιν γινῶναι

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¹ In the earlier work I wrote, O Theophilus, I dealt with all that Jesus had done and taught from the beginning ² until the day he gave his instructions to the apostles he had chosen through the Holy Spirit and was taken up to heaven. ³ He had shown himself alive to them after his Passion by many demonstrations: for forty days he continued to appear to them and tell them about the kingdom of God. ⁴ While at the table with them, he had told them not to leave Jerusalem, but to wait there for what the Father had promised, saying "It is what you have heard me speak about: ⁵ John baptised with water but, not many days from now, you are going to be baptised with the Holy Spirit."

⁶ Now, when they had come together, they asked him, "Lord, has the time come for you to restore the kingdom to Israel?"

⁷ He replied to them, "It is not for you to know the times or the

ACTS 1

¹ The 'earlier work' is the Gospel of Luke.

² This verse emphasises the part played by the Spirit in the first missionary activities of the apostles (vv. 5, 8 and Ch. 2), as in the opening of Christ's ministry (Lk 4:1, 14, 18). Some *Western MSS* do not mention the ascension here.

³ The 'kingdom of God' (see #Mt 4:17) must be the main subject preached by the apostles (see Ac 8:12, 19:8, 20:25, 28:23), as it was the main thing preached by Christ (see #Mt 3:2).

⁴ For Luke, Jerusalem is the pre-destined centre of the whole saving work of God through Christ (#Lk 2:22), the place at which the earthly mission of Jesus culminates, and the starting point for the universal mission of the apostles.

⁵ The 'baptism of the Spirit' foretold by John the Baptist (Mt 3:11ff) and here promised by Jesus will be initiated by the outpouring of the Spirit at Pentecost (Ac 2:1-4).

⁶ This verse takes up the narrative broken off in Lk 24:49.

⁷ Human history is the unfolding of salvation and it develops through the 'times and dates' that God has always foreseen.

χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ·⁸ ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.⁹ καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.¹⁰ καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς,¹¹ οἳ καὶ εἶπαν, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

¹² Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.¹³ καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶον ἀνέβησαν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης

dates that the Father has decided by his own authority,⁸ but you will receive the power of the Holy Spirit, which will come on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to earth's remotest end.”⁹ When he had said this, he was lifted up while they were watching, and a cloud took him out of their sight.¹⁰ They were still staring up towards the sky as he went when, suddenly, two men in white robes were standing beside them¹¹ and they said, “Why are you Men of Galilee standing here looking up towards the sky? This Jesus, who has been taken up from you into heaven, will come back in the same way as you have seen him go into heaven.”

¹² Then, from the Mount of Olives, as it is called, they went back to Jerusalem – a short distance away, no more than a Sabbath walk;¹³ and, when they had entered the city, they went to the upstairs room where they were staying; there were

⁸ The primary function of the apostles is to bear witness: not only to Christ's resurrection (2:32, 3:15, 4:33, 5:32, 13:31, 22:15, Lk 24:48) but also to the whole of his public life (1:21, 10:39ff, Lk 1:2, Jn 15:27).

⁹ The 'cloud' is part of theophanies in the OT and, in the NT, it marks the coming of the Son of Man; cf. #Mt 20:30, 1Th 4:17, Rv 1:7, 14:14–16.

¹⁰ A more traditional (and literal) translation of 'suddenly' is 'behold' (translating ἰδοὺ) but this sounds rather archaic in modern English.

¹¹ Some MSS versions omit 'into heaven'.

¹² The 'Mount of Olives' is really a ridge running north to south about 3 Km long, east of Jerusalem across the Kidron Valley whose central elevation is about 30 m higher than Jerusalem; it was named for the large number of olive trees which grew on it. The phrase 'a Sabbath walk' refers to the distance the rabbis permitted a person to travel on the Sabbath without breaking the Law, specified in tractate *Sotah* 5:3 of the *Mishnah* as 2,000 cubits (about ½ Km).

¹³ The word 'son' (before 'of Alphaeus') is not in the Greek text. The Apostle Jude is not the 'Jude brother of Jesus' (see Mt 13:55, Mk 6:3) and brother of James (Jude 1), nor is it likely that the apostle James son of Alphaeus was 'James, brother of the Lord' (12:17, 13:13, &c). Note that this is the same list as in Lk 6:14–16 but in a different order.

καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰούδας Ἰακώβου. ¹⁴ οὗτοι πάντες ἦσαν προσκατεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξίν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.

¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν [ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι], ¹⁶ Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν, ¹⁷ ὅτι κατηριθιμμένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης. ¹⁸ Οὗτος μὲν οὖν ἐκτίησατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ προηνὴς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. ¹⁹ καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ,

Peter and John, and James and Andrew, and Philip and Thomas, and Bartholomew and Matthew, and James son of Alphaeus and Simon the Zealot, and Jude son of James. ¹⁴ With one heart, all these were constantly devoting themselves to prayer, together with some women, including Mary the mother of Jesus, and with his brothers.

¹⁵ And in those days, Peter stood up to talk to the brothers (together there were about a hundred and twenty people in the congregation) and said, ¹⁶ “Men, brothers, the passage of scripture had to be fulfilled in which the Holy Spirit, speaking through David, foretold concerning the fate of Judas, who acted as guide to the men who arrested Jesus – ¹⁷ for he was numbered among us and was allotted his share in the ministry. ¹⁸ Now, as you know, this man bought a plot of land with the money he was paid for his crime. And, falling headlong, he burst open, and all his entrails poured out. ¹⁹ This became

¹⁴ Communal prayer under the apostles is centred on the breaking of bread (2:42, 46, 20:7–11). There is prayer on all important occasions: elections, ordinations, and the promulgation of rulings (1:24, 6:6, 13:3, 14:23).

¹⁵ Besides its strict sense, the word ‘brother’ has often in the Bible wider senses: a relation more or less distant (Gn 9:25, 13:8), a compatriot (Gn 16:12, Ex 2:11, Dt 2:4, 15:2, Ps 22:22). From there, it passes to a deeper relationship by communion in the covenant. In the NT, it very frequently denotes Christians, disciples of Christ (6:3, 9:30, 11:1, 12:17, Mt 28:10, Jn 20:17, Rm 1:13) who, like him, do the will of the Father.

¹⁶ In light of the compound phrase, ‘Men, brothers’ (Ἄνδρες ἀδελφοί), Peter’s words are best understood as directly addressed to the males present, possibly referring specifically to the twelve (really ten at this point – eleven minus the speaker, Peter) mentioned by name in v. 13.

¹⁷ For this verse, here following the NRSV, the NJB reads, “after being one of our number and sharing our ministry.”

¹⁸ The term ‘falling headlong’ literally means ‘flat’ or ‘prone’ but here the meaning is uncertain (the NRSV has ‘swelling up’ as an option).

¹⁹ This account of the death of Judas differs from the version in Mt 22:3–10; it is not death by hanging, like that of Ahithophel (2S 17:23) but is after the pattern of the death of the wicked in Ws 4:19, and the pouring out of his entrails mirrors the death of many a criminal in folk legends. The ‘Field of Blood’ is named not after the blood of Jesus but that of Judas.

ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ [ἰδίᾳ] διαλέκτῳ αὐτῶν Ἀκελδαμάχ, τοῦτ' ἔστιν, Χωρίον Αἵματος. ²⁰ γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ, καί, Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. ²¹ δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων.

²³ καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν. ²⁴ καὶ προσευξάμενοι εἶπαν, Σὺ κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα ²⁵ λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. ²⁶ καὶ ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

known to all the residents of Jerusalem and the plot came to be called in their language Hakeldama, which is The Field of Blood. ²⁰ Now, in the Book of Psalms it says: “Reduce his encampment to ruin and let there be no one to live in his tent.” And again: “Let someone else take possession of his responsibility.” ²¹ Thus, out of the men who have accompanied us during the whole time that the Lord Jesus was living with us, ²² from the time when John was baptising until the day when he was taken up from us – one must be appointed to server with us as a witness to his resurrection.”

²³ So, they nominated two candidates: Joseph known as Barsabbas, who was also known as Justus, and Matthias; ²⁴ and they prayed, saying, “Lord, you can read everyone’s heart; show us therefore which of these two you have chosen ²⁵ to take the place in this ministry and apostolate, from which Judas turned aside to go to his proper place.” ²⁶ They then drew lots for them and the lot fell to Matthias; and he was listed as one of the apostles, along with the Eleven.

²⁰ Peter here quotes Ps 69:25 & Ps 109:8.

²¹ The Greek term here translated ‘men’ is ἀνδρῶν, which only exceptionally is used in a generic sense of both males and females: In this context, where a successor to Judas is being chosen, only men were under consideration in the original historical context.

²² The Baptism of John is regarded as the beginning of the gospel (10:37, Mk 1:1–4).

²³ Some MSS (Codex Bezae D and other Western witnesses) open with ‘He nominated’ to give a greater prominence to Peter’s role.

²⁴ Some MSS open with ‘he prayed’ (see #23).

²⁵ In place of ‘the place’, some MSS have ‘the share’. The ending (‘his proper place’) is a euphemism for Judas’ judged fate: he separated himself from them and thus separated he would remain.

²⁶ This archaic way of electing (#Ex 33:7, #1S14:41, Lk 1:9) was soon replaced in the community by a less mechanical process (see 6:3–6, 13:2–3).

Πραξεις Αποστολων 2

¹ Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό. ² καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. ³ καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν, ⁴ καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

⁵ Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· ⁶ γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδία διαλέκτῳ λαλούντων αὐτῶν. ⁷ ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες, Οὐχ ἰδοῦ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδία διαλέκτῳ ἡμῶν ἐν ᾗ

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¹ When the day of Pentecost had come, they were all together in one place, ² when suddenly there came from heaven a sound, like the rush of a violent wind, which filled the entire house in which they were sitting; ³ and there appeared among them tongues as of fire, which separated and came to rest on the head of each of them. ⁴ They were all filled with the Holy Spirit and they began to speak in different languages as the Spirit gave them power to express themselves.

⁵ Now, there were Jews dwelling in Jerusalem, devout men, from every nation under heaven; ⁶ when this sound was heard, the crowd came together and each one of them was bewildered to hear these men speaking in his native language. ⁷ They were amazed and astonished, saying to one another: "Surely, all of these men speaking are Galileans? ⁸ And how does it happen that each of us hears them in his own native language?"

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- ¹ The meeting was not of the hundred and twenty (1:15–26) but the group mentioned in 1:13–14. Jewish tradition held that the Law was given on the Day of Pentecost, seven weeks after Passover.
- ² The word translated 'wind' can also mean 'breath' and is the same word as 'spirit' (πνεῦμα) in Greek (as also in Hebrew and Latin); see #Jn 3:8.
- ³ The shape of the flames (Is 5:24, cf. Is 6:6–7) is here associated with the gift of tongues.
- ⁴ The phrase, 'devout men', follows Codex Sinaiticus; the Western Text reads, "Now the Jews who were living in Jerusalem were men from every nation under heaven." Other texts have both 'devout men' and 'Jews' (NETB has 'devout Jews').
- ⁵ In place of 'Jews', here following the NRSV (and Greek text), the NJB has 'men'.
- ⁶ The 'other languages' in the Corinthian church (1Co 14:1–33) were an incoherent form of speech; here, Luke thinks of a gift of foreign languages, as though the story of the Tower of Babel (Gn 11:1–9) had been reversed.
- ⁷ Galileans spoke with a distinctive, often mocked, accent.
- ⁸ The significance of this miracle is that each heard the same speaker in a different language.

ἐγεννήθημεν; ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἐλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, ¹¹ Ἰουδαῖοί τε καὶ προσήλυτοι, Κρηῖτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. ¹² ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί θέλει τοῦτο εἶναι; ¹³ ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι εἰσίν.

¹⁴ Σταθεῖς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. ¹⁵ οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας, ¹⁶ ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,

¹⁷ Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,

⁹ Parthians and Medes and Elamites, and people from Mesopotamia, Judaea and even Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene; and visitors from Rome – ¹¹ Jews and proselytes alike – Cretans and Arabs; we hear them preaching in our own language about the mighty deeds and power of God.” ¹² Everyone was amazed and they were perplexed; they asked one another, “What does this all mean?” ¹³ Some, however, laughed it off: “They have been drinking too much new wine,” they said.

¹⁴ Then Peter, standing up with the Eleven, lifted up his voice and spoke out to them: “You men of Judaea, and all you who live in Jerusalem, make no mistake about this but listen carefully to what I say. ¹⁵ Indeed, these men are not drunk, as you suppose; why, it is only the third hour of the day. ¹⁶ On the contrary, this is what has been spoken through the prophet Joel:

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

⁹ The ‘Elamites’ were the original inhabitants of the country called Elam and were descendants of Shem (Gn 10:22).

¹⁰ ‘Phrygia’ was a region in the west of Anatolia, located in modern-day Türkiye.

¹¹ These ‘proselytes’ were gentile converts to Judaism who joined the chosen race by being circumcised.

¹² The miracle has clearly fulfilled its purpose: people are now open to an answer to their question.

¹³ The idea of being drunk on ‘new wine’ suggests the ecstatic utterance of 1Co 14.

¹⁴ Peter’s speech takes the form of a Jewish sermon, commenting on three sets of scripture in turn and applying them to the present situation.

¹⁵ The time was about 9 am.

¹⁶ The NJB, following some MSS, omits the name ‘Joel’.

¹⁷ The phrase ‘last days’ refers to the Messianic Era. Vv. 17–21 are here quoted as in the *Western Text*; the *Alexandrian Text* favours the LXX.

καὶ προφητεύσουσιν
οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν,
καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις ὄψονται,
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους
ἐνυπνιασθήσονται·

¹⁸ καὶ γὰρ ἐπὶ τοὺς δούλους μου
καὶ ἐπὶ τὰς δούλας μου
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-
ματός μου,
καὶ προφητεύσουσιν.

¹⁹ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω
καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,
αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·

²⁰ ὁ ἥλιος μεταστραφήσεται εἰς σκότος
καὶ ἡ σελήνη εἰς αἷμα
πρὶν ἔλθειν ἡμέραν κυρίου
τὴν μεγάλην [καὶ ἐπιφανῆ].

²¹ καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα
κυρίου σωθήσεται.

²² Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους·
Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ Θεοῦ
εἰς ὑμᾶς δυνάμει καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι’

and your sons and your daughters
shall prophesy,
and your young people shall see visions,
and your old people shall
dream dreams.

¹⁸ And even upon my male slaves,
and upon my female slaves,
in those days shall I pour out my Spirit
upon them
and they shall prophesy.

¹⁹ I will show portents in the sky above
and signs on the earth below,
blood and fire, and smoky mist.

²⁰ The sun will be turned into darkness
and the moon into blood
before the day of the Lord comes,
that great and terrible Day.

²¹ And all who call on the name of the Lord
will be saved.

²² “Men of Israel, hear these words: Jesus the Nazarene was a
man commended to you by God, by the miracles and portents
and signs that God worked through him when he was among

¹⁸ For the 1st line, both the NJB & NRSV read, “Even upon my (the) slaves, both men and women.”

¹⁹ The word here translated ‘sky’ (as NJB) can also mean ‘heaven’ (as NRSV).

²⁰ The ‘day of the Lord’ here refers to the ‘Day of Yahweh’ (see #Am 5:18); in Christian preaching, this is the day of Christ’s return (#Mt 24:1).

²¹ The Christians style themselves ‘those who invoke the name of the Lord’, where the title ‘Lord’ no longer indicates Yahweh but Jesus.

²² The content of the earliest apostolic preaching (the ‘Kerygma’) is here summarised for the first time.

αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἶδατε, ²³ τοῦτον τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, ²⁴ ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵ Δαυὶδ γὰρ λέγει εἰς αὐτόν,

Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,
ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ.

²⁶ διὰ τοῦτο ἠὺφράνθη ἡ καρδία μου
καὶ ἠγαλλιάσατο ἡ γλῶσσά μου,
ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

²⁷ ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην,
οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.

²⁸ ἐγνώρισάς μοι ὁδοὺς ζωῆς,
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

²⁹ Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης·

you, as you know. ²³ This man, put into your power by the deliberate intention and foreknowledge of God, you took and had crucified and killed by men outside the Law. ²⁴ But God raised him to life, freeing him from the pangs of Hades; for, it was impossible for him to be held in its power since, ²⁵ as David says of him:

I kept the Lord before my sight always,
for with him at my right hand nothing can shake me.

²⁶ So, my heart rejoiced,
and my tongue delighted;
and my body, too, will rest secure,

²⁷ For you will not abandon my soul to Hades
or allow your Holy One to see corruption.

²⁸ You have taught me the way of life;
you will fill me with joy in your presence.

²⁹ “Men, brothers, I may speak to you confidently of our ancestor, David himself, that he is both dead and buried: and his tomb is with us to this day. ³⁰ But, since he was a prophet,

²³ The phrase, ‘men outside the Law’, here refers to the Romans; the Kerygma accused the Jews in the same way and confronted them with the decisive intervention of God in the raising of Jesus from the dead. On God’s ‘deliberate intention’, see Lk 24:6.

²⁴ In place of ‘of Hades’, here following the *Western Text* (and *NJB*), the *Alexandrian Text* has ‘of death’ (in the *LXX*, Hades is Sheol).

²⁵ Peter’s quote of Ps 16:6–11 follows the *LXX*; in the *MT*, the psalmist prays only for deliverance from immediate death.

²⁶ The *NRSV* has ‘was glad’ in place of ‘rejoiced’.

²⁷ The *NJB* has just ‘me’ in place of ‘my soul’, here following the *NRSV*. Some translations use ‘hell’ in place of ‘Hades’.

²⁸ For the 1st line, here following the *NJB*, the *NRSV* reads, “You have made known to me the ways of life.” Vv. 25b–28 quote Ps 16:8–11.

²⁹ King David’s tomb was located on the ancient Mount Sion, at a lower level than the Temple (1K 2:10). A misinterpretation of this verse gave rise to the belief that the tomb was at the traditional place of the Last Supper, on the Western Hill (called Sion since the early Christian years).

³⁰ The *WEBBE* ends this verse with, “oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne.”

³⁰ προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ, ³¹ προιδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. ³² τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. ³⁴ οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός,

Εἶπεν κύριος τῷ κυρίῳ μου,
Κάθου ἐκ δεξιῶν μου

³⁵ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
τῶν ποδῶν σου.

³⁶ ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

³⁷ Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσωμεν, ἄνδρες ἀδελφοί; ³⁸ Πέτρος δὲ πρὸς αὐτούς, Μετανοήσατε,

he knew that God had sworn to him on an oath to seat one of his descendants on the throne. ³¹ He thus spoke with foresight about the resurrection of the Christ, saying that he is the one who was left in Hades, and whose body did not see decay. ³² God raised up this man Jesus to life and of that all of us are witnesses. ³³ Being therefore exalted by God's right hand, he received from the Father the Holy Spirit, as promised, and what you see and hear is the outpouring of that Spirit. ³⁴ For, David himself never ascended up to heaven but yet he himself said:

The Lord declared to my Lord,
take your seat at my right hand,

³⁵ Until I have made your enemies
your footstool.

³⁶ "So, for this reason, let the entire House of Israel know with certainty that the Lord and Christ whom God has made is this Jesus whom you crucified."

³⁷ Hearing this, they were cut to the heart and said to Peter and to the other apostles, "What are we to do, brothers?" ³⁸ "You must repent," Peter answered, "and every one of you must be

³¹ Peter here asserts that Ps 16 was written prophetically by David about Jesus. Some translations use 'hell' in place of 'Hades'.

³² The NJB does not include the word 'up' after 'raised'.

³³ The opening words are borrowed from Ps 118 (v. 16, LXX).

³⁴ David lies in his tomb and did not ascend into heaven; God's summons was addressed not to him but to the one who came out of the tomb.

³⁵ The quote here is from Ps 110:1.

³⁶ The NRSV has 'Messiah' in place of 'Christ' (as it generally does throughout the NT).

³⁷ Many in the crowd now clearly believe that their leaders have committed a grave sin in crucifying Jesus.

³⁸ Each of the apostolic discourses closes with a call to repentance (see #Mt 3:2, Ac 3:19, 26, 5:31, 10:43, 13:38, 17:30, 26:20, Lk 1:77, 3:8, 5:32, 13:3).

καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·³⁹ ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακρὰν ὄσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν.⁴⁰ ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ παρεκάλει αὐτοὺς λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.⁴¹ οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.⁴² ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.⁴³ Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.⁴⁴ πάντες δὲ οἱ πιστεύσαντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά,⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διμερίζον αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν·⁴⁶ καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν

baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.³⁹ For, the promise is for you and for your children, and for all those who are far away, for all those whom the Lord our God is calling to himself.”⁴⁰ He spoke to them for a long time using many other arguments, and he exhorted them, saying, “Save yourselves from this crooked generation.”⁴¹ Then, those who gladly received his word were baptised; and, that very day, about three thousand people were added to their number.⁴² These remained faithful to the teaching of the apostles, and to the brotherhood, and to the breaking of bread, and to the prayers.⁴³ And everyone was filled with awe because the apostles worked many signs and miracles.⁴⁴ And all who shared the faith were together and owned everything in common;⁴⁵ they would sell their goods and possessions and distributed the proceeds among themselves according to what each one needed.⁴⁶ Each day, with one heart, they regularly went to the Temple but met from house to house for the breaking of bread;

³⁹ The ‘promise’ is addressed primarily to the Jews (3:25–26, 13:46, Rm 9:4) but the phrase, ‘those who are far away’, refers to the Gentiles.

⁴⁰ Another option for ‘he spoke to them’ is ‘he bore witness’ (cf. 8:25, 28:23).

⁴¹ Luke repeatedly and deliberately notes the Church’s numerical growth (v. 47, 4:4, 5:14, 6:1, 7, #9:31, 11:21, 24, 16:5, cf. 12:24, 13:48–49, 19:20).

⁴² In itself, the phrase ‘breaking of bread’ suggests a Jewish meal at which the one who presides pronounces a blessing before dividing the bread. For Christians, however, it implies the Eucharistic service.

⁴³ At the end of this verse, some MSS add, “in Jerusalem, and upon all there was great fear.”

⁴⁴ Jerusalem Christians, for a time, had everything in common (4:32–35), like the Essenes (see #Mt 3:7); however, 5:4 suggests that this was not a universal rule.

⁴⁵ The literal translation of ‘the proceeds’ (following both the NJB & NRSV) is ‘them’.

⁴⁶ Joy is the sequel of faith: 8:8, 39, 13:48, 52, 16:34, cf. 5:41, #Lk 1:14, Rm 15:13.

ἀγαλλιάσει καὶ ἀφελότητι καρδίας, ⁴⁷ αἰνοῦντες τὸν θεὸν
καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει
τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

they shared their food gladly and generously; ⁴⁷ they praised
God and were looked up to by everyone. Day by day, the Lord
added to their community those destined to be saved.

⁴⁷ When judgement comes, the members of the Christian community are assured of salvation; the Church is thus identified with 'the remnant of Israel'.

Πραξεις Αποστολων 3

¹ Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. ² καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. ³ ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν ἠρώτα ἐλεημοσύνην [λαβεῖν]. ⁴ ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν, Βλέψον εἰς ἡμᾶς. ⁵ ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν. ⁶ εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου περιπάτει. ⁷ καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά, ⁸ καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς

ACTS 3

¹ One day, when Peter and John were going up to the Temple for the at the ninth hour (the time for prayer), ² it happened that there was a man being carried along. He was a cripple from birth; and they used to put him down every day near the Temple entrance called the Beautiful Gate, so that he could ask for alms from those people entering the Temple. ³ When this man saw Peter and John on their way into the Temple, he asked them for alms. ⁴ Peter looked intently at him (as did John) and said, "Look at us." ⁵ He turned to them expectantly, hoping to receive something from them, ⁶ but Peter said, "I have neither silver nor gold, but I will give you what I have: In the name of Jesus Christ the Nazarene, stand up and walk!" ⁷ Then he took him by the right hand and helped him to stand up and, immediately, his feet and ankles became firm. ⁸ Then he jumped up, stood, and began to walk,

ACTS 3

¹ The 'ninth hour' (3 pm) was the time of evening sacrifice (cf. 10:3, 30, Ex 29:39–42, Lk 1:8–10ff).

² The 'Beautiful Gate' was probably that gate known as 'Corinthian', which, being to the east of the Sanctuary, led from the outer court – or Court of the Gentiles – to the first inner court – or Court of Women.

³ Here, the word, 'Temple', is actually a reference to the courts surrounding the Temple proper.

⁴ The participle, ἀτενίσας ('looking directly'), has been translated as a finite verb due to the requirements of contemporary English style.

⁵ NETB replaces the opening pronoun with an explicit, "The lame man;" here, we follow the MSS (and NJB & NRSV).

⁶ The NJB, following some MSS versions omits the words, "stand up and"; here, we follow the NRSV & NETB (cf. Lk 5:23–24, etc.).

⁷ Note that, despite the past lameness, the man is immediately able to walk; the restoration of his ability to walk pictures the presence of a renewed walk, a fresh start at life; this was far more than money would have given him.

⁸ The participle, ἐξαλλόμενος (literally, 'jumping up, he stood'), has been translated as a finite verb due to better fit modern English style. It is possible that the paralyzed man actually jumped off the ground but more probably the term refers to the speed with which he stood up.

εἰς τὸ ἱερόν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν.⁹ καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν,¹⁰ ἐπεγίνωσκον δὲ αὐτὸν ὅτι αὐτὸς ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹¹ Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος ἕκθαμβοι.¹² ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν;¹³ ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.¹⁴ ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,¹⁵ τὸν δὲ ἀρχηγόν

and he went with them into the Temple, walking and jumping and praising God.⁹ All the people could see him walking and praising God,¹⁰ and they recognised him as the man who used to sit and ask for alms at the Beautiful Gate of the Temple; and they were all filled with wonder and amazement at what had happened to him.

¹¹ While he was still clinging to Peter and John, everyone ran towards them, very astounded, to the Portico of Solomon, as it is called.¹² When Peter saw this, he addressed them: “Men of Israel, why are you surprised at this? Why are you staring at us as though we had made this man walk by our own power or holiness?¹³ It is the God of Abraham, Isaac and Jacob, the God of our fathers, who has glorified his servant Jesus, whom you handed over and then disowned in the presence of Pilate, after he had given his verdict to release him.¹⁴ It was you who accused the Holy and Upright One and asked that a murderer should be released to you,¹⁵ while you killed the Author of

⁹ Because of the difference between Greek style, the opening *καὶ* (*‘and’*) has not been translated here.

¹⁰ Amazement is a frequent response to miracles of Jesus or the apostles. These took the ancients by as much surprise as they would people today but, in terms of response to what God is doing, amazement does not equal faith (Lk 4:36, 5:9, 26, 7:16).

¹¹ The *‘Portico of Solomon’* was a porch or cloister along the eastern side of the Temple.

¹² Or perhaps, *‘People of Israel’*, since this was taking place in Solomon’s Portico and women may have been present; however, the Greek *Ἄνδρες* would normally mean *‘men’*.

¹³ Some MSS repeat *‘the God [off]’* (ὁ Θεός) before *‘Isaac’* and *‘Jacob’*; the other time that Ex 3:6 is quoted in Acts, the best witnesses also lack the repetition, but the three other times this OT passage is quoted in the NT the full form is used (Mt 22:32, Mk 12:26, Lk 20:37). Scribes would be prone to conform the wording here to the LXX; the longer reading is thus most likely not authentic. *Nestle-Aland* has the words in brackets.

¹⁴ In place of *‘accused’*, some MSS have *‘disowned’*.

¹⁵ In place of *‘Author’* (here following the NRSV), the NJB has *‘prince’* and NETB has *‘Originator’*.

τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὓς ἡμεῖς μάρτυρές ἐσμεν. ¹⁶ καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἢ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

¹⁷ Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν. ¹⁸ ὁ δὲ θεὸς ἂν προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν Χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως. ¹⁹ μετανόησατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ²⁰ ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Χριστόν, Ἰησοῦν, ²¹ ὃν δεῖ οὐρανὸν μὲν δεῦξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν. ²² Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ ἔσται δὲ πᾶσα ψυχὴ ἣτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου

life. God, however, raised him from the dead and to that fact we are witnesses; ¹⁶ and it is the name of Jesus which, through faith in him, has brought back the strength of this man whom you see here and who is well known to you. It is faith in him that has restored this man to health, as you can all see.

¹⁷ “Now I know, brothers, that neither you nor your leaders had any idea what you were really doing; ¹⁸ but this was the way in which God carried out what he had foretold, when he said through all his prophets that his Christ would suffer. ¹⁹ Therefore, you must now repent and turn to God, so that your sins may be wiped out, ²⁰ and so that the times of refreshing may come from the presence of the Lord. Then he will send you the Christ he has predestined, that is Jesus, ²¹ who must remain in heaven until the time of universal restoration comes, which God proclaimed long ago, speaking through his holy prophets. ²² Moses said, “From among your brothers, the Lord your God will raise up for you a prophet like me; and you must listen to whatever he tells you. ²³ And it will be that everyone who does not listen to that prophet will

¹⁶ This verse explains how the claim to “faith in Jesus’ name” works and what it means: To appeal to the name is to point to the person.

¹⁷ This verse apparently alludes to Lk 23:34 (cf. 7:60).

¹⁸ By ‘repentance’, a person ‘comes back’ to God (see #Mt 3:2).

¹⁹ NETB has ‘turn back’ in place of ‘turn to God’, here following the NJB & NRSV.

²⁰ This epoch coincides with that of Christ’s coming and of the ‘restoration of all things’ (see #1:7).

²¹ At the end of this verse, some MSS add ‘from ancient times’ (ἀπ’ αἰῶνος).

²² This verse quotes parts of Dt 18:15–19.

²³ An alternative translation for ‘utterly rooted out’ (ἐξολεθρευθήσεται) is ‘destroyed and removed’. This verse alludes to Dt 18:15, 18–19.

ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. ²⁴ καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ²⁵ ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέδετο ὁ θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ²⁶ ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παιῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

be utterly rooted out of the people.” ²⁴ In fact, all the prophets, as many as have ever spoken, from Samuel and those after him, have also predicted these days. ²⁵ You are the descendants of the prophets and the heirs of the covenant God made with your ancestors when he told Abraham, “All the nations of the earth will be blessed in your offspring.” ²⁶ In was for you, in the first place, that God raised up his servant and sent him to bless you, as every one of you turns from his wicked ways.”

²⁴ The earliest Christian preaching made a point of showing how Jesus fulfilled OT prophecy, including many texts in Psalms that were regarded as prophetic.

²⁵ The Greek word translated ‘raised up’ also means ‘raised up again’. By raising Christ from the dead, God fulfils the promises made to the ancestors (Gn 22:18, 26:4). A more literal translation of ‘offspring’ is ‘seed’.

²⁶ An alternative translation for the verse ending is, “so long as each of you turns from his wicked ways.”

Πραξεις Αποστολων 4

¹ Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, ² διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, ³ καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. ⁴ πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν [ὡς] χιλιάδες πέντε.

⁵ Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλήμ. ⁶ καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ ⁷ καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; ⁸ τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι, ⁹ εἰ ἡμεῖς

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¹ While they were still talking to the people, the priests, the captain of the Temple and the Sadducees came to them. ² They were extremely annoyed at their teaching the people that, in Jesus, there is resurrection from the dead. ³ They arrested them and, as it was already late, they kept them in prison until the next day. ⁴ But many of those who had listened to their message became believers; the total number of men had now risen to something like five thousand.

⁵ It happened that, the next day, their rulers, elders, and scribes held a meeting in Jerusalem ⁶ with Annas the High Priest, Caiaphas, Jonathan, Alexander, and all who were members of the high-priestly families. ⁷ When they had made the prisoners stand in the middle, they began to interrogate them, “By what power, and by whose name, have you men done this?” ⁸ Then Peter, filled with the Holy Spirit, addressed them: “Rulers of the people, and elders! ⁹ If you are questioning us today about

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- ¹ The Sadducees, who denied the doctrine of resurrection, opposed the Pharisees, who were the pious and popular party (see #Mt 3.7). More than once, the mutual hostility of these two parties produces an alliance of Pharisees and Christians (see 5:34, 23:8–9, 26:5–8, Lk 20:39).
- ² The NJB ends with, ‘the resurrection from the dead by proclaiming the resurrection of Jesus’; here, we follow the NRSV.
- ³ It was not legal to hold a judicial inquiry at night.
- ⁴ It is likely that only men are referred to here; the Greek term ἀνδρῶν usually refers to males or husbands rather than people in general.
- ⁵ The ‘scribes’ were members of the Great Sanhedrin of Jerusalem, Israel’s supreme court. In place of ‘Jonathan’, some MSS have ‘John’.
- ⁶ This verse is missing from some MSS.
- ⁷ In place of ‘the prisoners’, here following the NJB & NRSV, the Greek text has ‘them’.
- ⁸ The narrator’s remark about the ‘Holy Spirit’ indicates that Peter speaks as directed by God and for God.
- ⁹ In place of ‘someone who was sick’, here following the NRSV, the NJB has ‘a cripple’.

σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ¹⁰ γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. ¹¹ οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. ¹² καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον ἐπεγίνωσκόν τε αὐτούς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. ¹⁴ τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τετραπευμένον οὐδὲν εἶχον ἀντειπεῖν. ¹⁵ κελεύσαντες δὲ αὐτούς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους ¹⁶ λέγοντες, Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ φανερόν, καὶ

an act of kindness done to someone who was sick and asking us how he was healed, ¹⁰ then let it be known to all of you and to the whole people of Israel, that it is by the name of Jesus Christ the Nazarene, who you crucified and God raised from the dead, by this name and by no other, that this man stands before you in good health. ¹¹ This Jesus is the stone that was rejected by you, the builders, but which has become the cornerstone. ¹² Only in him is there salvation; for, of all the names under heaven given among mortals, this is the only one by which we can be saved.

¹³ They were astonished at the fearlessness shown by Peter and John, considering that they were uneducated laymen; and they recognised them as associates of Jesus; ¹⁴ but, when they saw the man who had been cured standing by their side, they could find nothing to say in opposition. ¹⁵ But, when they had ordered them to go outside the Sanhedrin, they began to confer with one another. ¹⁶ “What are we going to do with these men?” they asked. “For, it is obvious to everyone in Jerusalem that a notable miracle has been worked through

¹⁰ For vv. 10–12, the text here (from the NJB) follows the *Western Text*.

¹¹ Literally translated, the verse opens with, “*This one*”; the referent (Jesus) has been specified in the translation for clarity (following the NRSV & NETB). This verse alludes to Ps 118:22.

¹² ‘Jesus’ means “God Saves” (Mt 1:21). The NJB includes ‘*Only in him is there salvation*’ as part of v. 11; here, we follow the NRSV & NETB.

¹³ Like Jesus (Jn 7:15), the apostles were considered ‘*uneducated*’ because they lacked rabbinical training.

¹⁴ The NJB ends this verse, here following the NRSV, with, “*they had no answer.*”

¹⁵ Here, we largely follow NETB, with the exception of using ‘*Sanhedrin*’ (following the NJB) in place of ‘*council*’.

¹⁶ Here, *σημεῖον* has been translated as ‘*notable miracle*’ rather than simply ‘*sign*’ or ‘*miracle*’, since both components appear to be present in the context.

οὐ δυνάμεθα ἀρνεῖσθαι.¹⁷ ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῆ εἰς τὸν λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.¹⁸ καὶ καλέσαντες αὐτούς παρήγγειλαν τὸ καθόλου μὴ φδέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.¹⁹ ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε,²⁰ οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἶδαμεν καὶ ἤκούσαμεν μὴ λαλεῖν.²¹ οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι.²² ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν γέγονει τὸ σημεῖον τοῦτο τῆς ἰάσεως.²³ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτούς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν.²⁴ οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν, Δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ

them, and we cannot deny it.¹⁷ But, to stop the whole thing spreading any further among the people, let us threaten them against speaking to anyone in this name again.”¹⁸ So, they called them in and ordered them on no account to speak or to teach in the name of Jesus.¹⁹ But Peter and John answered and said to them, “You must judge whether in God’s eyes it is right to listen to you and not to God; ²⁰ for, we cannot keep from speaking about what we have seen and heard.”²¹ After the court repeated the threats, they then released them; they could not think of any way to punish them because of the people, since all of them were giving glory to God for what had happened.²² For, the man on who this sign of healing had been performed was more than forty years old.

²³ When they were released, they went to the community and told them all that the chief priests and elders had said to them.

²⁴ When they heard it, they lifted up their voice to God with one heart and said, “Master of all, it is you who made the sky,

¹⁷ A more literal translation of ‘threaten’ (here following the NJB) would be ‘command’.

¹⁸ The ‘warning’ would have been solemn and legal. In matters of this kind, the accused (unless they were rabbis) could not be imprisoned except for a second offence (the case in 5:28).

¹⁹ In place of ‘answered and said to them’, here following the Greek text, the NJB has simply ‘retorted’.

²⁰ Literally translated, this verse reads, “for we are not able not to speak about what we have seen and heard.”

²¹ In place of ‘giving glory to’, here following the NJB, the NRSV & NETB have ‘praising’.

²² Being over 40 would have made the man – and his condition – well known among the people.

²³ The literal translation of ‘the community’ is ‘their own’; in context, this phrase is most likely a reference to other believers rather than simply their own families and/or homes, since the group appears to act with one accord in the prayer that follows in v. 24. At the literary level, this phrase suggests how Jews were now splitting into two camps: pro-Jesus and anti-Jesus.

²⁴ The use of the title, ‘Master of all’ (Δέσποτα) emphasises that there is a sovereign God who is directing what is taking place.

τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ²⁵ ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπών,

Ἵνατί ἐφρούαξαν ἔθνη
καὶ λαοὶ ἐμελέτησαν κενά;

²⁶ παρέστησαν οἱ βασιλεῖς τῆς γῆς
καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ
κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

²⁷ συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παιδᾶ σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ, ²⁸ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισεν γενέσθαι. ²⁹ καὶ τὰ νῦν, κύριε, ἐπίθε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῷ τὴν χειρᾶ σου ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. ³¹ καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

and the earth, and the sea, and everything that is in them; ²⁵ who, through the mouth of our father, David, your servant, said:

Why this uproar among the nations,
this impotent muttering of the peoples?

²⁶ Kings on earth take up position,
princes plot together
against the Lord and his anointed.

²⁷ “This is what has come true: In this city, Herod and Pontius Pilate plotted, together with the Gentiles and the people of Israel, against your holy servant Jesus, whom you anointed, ²⁸ to bring about the very thing that you, in your strength and your wisdom, had predetermined should happen. ²⁹ And now, Lord, take note of their threats and help you servants to proclaim your message with all fearlessness, ³⁰ by stretching out your hand to heal and to work miraculous signs and wonders through the name of your holy servant Jesus.” ³¹ As they prayed, the house where they were assembled rocked. From this time, they were all filled with the Holy Spirit and began to proclaim the word of God fearlessly.

²⁵ The text of the 1st part of this verse is corrupted and the translation is uncertain.

²⁶ The Greek word for ‘Anointed’ is ‘Christ’ (Χριστοῦ); it is explained in v. 27 according to its etymological sense. The quotation is from Ps 2:1–2.

²⁷ ‘Herod’ and ‘Pontius Pilate’ represent, respectively, the ‘kings’ and ‘princes’ of the psalm quoted in v. 26. The WEBBE lacks ‘in this city’.

²⁸ The literal translation of ‘your strength and your wisdom’ is ‘your hand and counsel’.

²⁹ The request is for boldness (‘fearlessness’) to carry out the mission of proclaiming the message of what God is doing through Jesus.

³⁰ The miraculous nature of these signs is implied in the context.

³¹ This verse describes a miniature Pentecost (cf. the earlier one, 2:1ff, and 16:26).

³² Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῶ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς πάντα κοινά. ³³ καὶ δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. ³⁴ οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων ³⁵ καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν. ³⁶ Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει, ³⁷ ὑπάρχοντος αὐτῶ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.

³² The whole group of believers was united, heart and soul; no one claimed private ownership of any possessions, as everything they owned was held in common. ³³ The apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all accorded great respect. ³⁴ For, there was not one of their members who was ever in want, as all those who owned land or houses would sell them, and bring the money from the sale of them; ³⁵ they laid it at the apostles' feet, and the proceeds were then distributed to any who might be in need. ³⁶ There was a Levite – a native of Cyprus – called Joseph, to whom the apostles gave the surname Barnabas (which means “son of encouragement”). ³⁷ He owned a piece of land, and he sold it and brought the money and laid it at the apostles' feet.

³² The last part of this verse is not a reflection of political philosophy, but of the extent of their spontaneous commitment to one another.

³³ That ‘great respect’ (here following the *NJB* – the *NRSV* has ‘great grace’) was accorded by the people (see 2:47, 4:21, 5:13).

³⁴ The word, ‘them’, is not in the Greek text, but is implied.

³⁵ In place of ‘proceeds’, here following *NETB*, the Greek text has simply, ‘they’.

³⁶ The Greek word means both ‘consolation’ (often in the strong sense of ‘rescue’) and ‘encouragement’ (often in the strong sense of ‘support and defend’). The phrase, ‘son of’, is a semitic idiom here, meaning ‘with an aptitude for’.

³⁷ The Greek word translated ‘money’ here is normally a reference to actual coins/currency.

Πραξεις Αποστολων 5

¹ Ἄνθρωπος δὲ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησεν κτῆμα ² καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. ³ εἶπεν δὲ ὁ Πέτρος, Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴ οὐχὶ μένον σοὶ ἔμενον καὶ πραδὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ. ⁵ ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. ⁶ ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες ἔθαψαν. ⁷ Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός ἐίσῃλθεν. ⁸ ἀπεκρίθη δὲ πρὸς αὐτὴν

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¹ There was also a man called Ananias. He and his wife, Sapphira, agreed to sell a piece of property; ² but, with his wife's connivance, he kept back part of the price and brought the rest and laid it at the apostles' feet. ³ Peter said, "Ananias, how can Satan have so possessed you that you should lie to the Holy Spirit and keep back part of the price of the land? ⁴ While you still owned the land, wasn't it yours to keep; and, after you had sold it, wasn't the money yours to do with as you liked? What put this scheme into your mind? You have been lying not to men but to God." ⁵ When he heard this, Ananias fell down dead; and a great fear came upon everyone present. ⁶ The younger men got up, wrapped up the body, carried it out and buried it. ⁷ After an interval of about three hours, his wife came in, not knowing what had taken place. ⁸ Peter said to her, "Tell me,

ACTS 5

¹ The NJB lacks 'piece of', here following the NRSV & NETB.

² The participle, ἐνέγκας, has been translated as a finite verb ('brought') due to requirements of contemporary English style. Literally translated, the opening conjunction (καὶ) is 'and', but this is clumsy in contemporary English.

³ The apostles, or perhaps the church, represent the Holy Spirit. The phrase, 'have so possessed you', is a good example of the Greek verb, 'fill', (ἐπλήρωσεν) meaning, "to exercise control over someone's thought and action" (cf. Ep 5:18).

⁴ The negative interrogative particle (οὐχὶ) expects a positive reply to the two rhetorical questions in this verse. The literal translation of 'money' is just 'it'; the referent of the pronoun has been specified here (following the NJB & NETB) for clarity.

⁵ The literal translation of 'fear came upon' is 'fear happened to'.

⁶ The meaning of the Greek term translated as 'wrapped up' (συνέστειλαν) is uncertain.

⁷ The introductory phrase, Ἐγένετο ('it happened that'), is redundant in contemporary English and has not been translated.

⁸ The word, 'two' is not in the Greek text is supplied to show that the verb (ἀπέδοσθε) is plural, referring to both Ananias and Sapphira.

Πέτρος, Εἶπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; ἢ δὲ εἶπεν, Ναί, τοσούτου. ⁹ ὁ δὲ Πέτρος πρὸς αὐτήν, Τί ὅτι συμφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ οἱ πόδες τῶν θαιψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν σε. ¹⁰ ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτήν νεκράν, καὶ ἐξενέγκαντες ἔθαιψαν πρὸς τὸν ἄνδρα αὐτῆς. ¹¹ καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ Στοᾷ Σολομῶντος. ¹³ τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· ¹⁴ μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ γυναικῶν, ¹⁵ ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ

was this the price you two sold the land for?" She said, "Yes, that was the price." ⁹ Then Peter said to her, "How is it that you and your husband have agree to put the Spirit of the Lord to the test? Listen! At the door are the footsteps of those who have buried your husband; they will carry you out, too."

¹⁰ Instantly, she dropped dead at his feet. When the young men came in, they found she was dead, and they carried her out and buried her by the side of her husband. ¹¹ And a great fear came upon the whole church and on all who heard it.

¹² The apostles worked many signs and miracles among the people. One in heart, they all used to meet in the Portico of Solomon. ¹³ No one else dared to join them but the people were loud in their praise ¹⁴ and the numbers of men and women who came to believe in the Lord increased steadily, ¹⁵ so that the sick were even carried out into the streets and laid on beds and sleeping mats in the hope that at least the shadow of Peter might fall across some of them as he went past. ¹⁶ A crowd of

⁹ In place of 'How is it that ...?', here following the NRSV, the NJB & NETB have simply 'Why did ...?'.

¹⁰ Because of differences between Greek, which often begins sentences with 'and', and English, which does not, *καὶ* has not been translated here.

¹¹ The meaning of the word here translated as 'church', adopted from the OT (cf. 7:38) to signify the messianic community (see #Mt 16:18), expanded as Christianity developed.

¹² The 2nd sentence here seems to refer to all the faithful, not just the apostles. The 'Portico of Solomon' was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the centre of the temple complex; it was a very public area.

¹³ The group was beginning to have a controversial separate identity; people were cautious about joining them.

¹⁴ A more literal translation could be, 'more and more believers were added to the Lord'. At the end of this verse, the NJB adds, "Many signs and wonders were worked among the people at the hands of the apostles."

¹⁵ NETB starts a new sentence with this verse, using 'thus' in place of 'so'.

¹⁶ The NJB lacks 'a great number of', here following the NRSV, and NETB has 'a crowd'.

τινὶ αὐτῶν. ¹⁶ συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

¹⁷ Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἢ οὖσα αἴρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου ¹⁸ καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ¹⁹ ἄγγελος δὲ κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς ἐξαγαγὼν τε αὐτοὺς εἶπεν, ²⁰ Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ²¹ ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον ἀχθῆναι αὐτούς. ²² οἱ δὲ παραγενόμενοι ὑπηρέται οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν ²³ λέγοντες ὅτι Τὸ δεσμοτήριον εὗρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν,

people even came together from the towns round about Jerusalem, bringing with them sick people and those who were tormented by unclean spirits, and all of them were cured.

¹⁷ Then the High Priest intervened; he and all his supporters (that is, from the party of the Sadducees), being filled with jealousy, ¹⁸ arrested the apostles and had them put in the public gaol. ¹⁹ But, during the night, the angel of the Lord opened the prison gates and said as he led them out, ²⁰ “Go and take up position in the Temple, and tell the people all about this new Life.” ²¹ They did as they were told, and they went into the Temple at dawn and began to preach.

When the High Priest arrived, he and his supporters convened the Sanhedrin – this was the full Senate of Israel – and sent to the gaol for them to be brought. ²² But, when the officials arrived at the prison, they found that they were not inside, so they went back and reported, ²³ “We found the gaol securely locked and the warders on duty at the gates but, when we unlocked the doors, we found no one inside.” ²⁴ Now, when

¹⁷ Some MSS open with, “Annas the High Priest” (cf. 4:6).

¹⁸ The literal translation of ‘arrested’ is ‘laid hands on’.

¹⁹ Linguistically, ‘angel of the Lord’, is the same in both testaments (and thus, he is either ‘an angel of the Lord’ or ‘the angel of the Lord’).

²⁰ The literal translation of ‘this new Life’ (here following the NJB) is ‘all the words of this life’ (cf. 10:37).

²¹ The terms ‘Sanhedrin’ and ‘Senate’ both refer to the same council, the Great Sanhedrin of Jerusalem (see Lk 22:66).

²² The Greek term, ὑπηρέται, generally means ‘servant’ but, in the NT, it is used for many different types of servants, like attendants to a king, the officers of the Sanhedrin (as here), assistants to magistrates, and (especially in the Gospel of John) Jewish guards in the Jerusalem temple.

²³ The opening participle, λέγοντες (‘saying’), is redundant in English and has not been translated. There is no word in the Greek text for ‘the doors’; direct objects are often omitted in Greek when clear from the context but must be supplied for the modern English reader.

²⁴ The NJB omits the phrase, ‘they were perplexed about them’, here following the NRSV.

ἀνοίξαντες δὲ ἔσω, οὐδένα εὗρομεν. ²⁴ ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὃ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. ²⁵ παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ ἄνδρες οὓς ἔδεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. ²⁶ τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν.

²⁷ Ἀγαρόντες δὲ αὐτούς ἔστησαν ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτούς ὁ ἀρχιερεὺς ²⁸ λέγων, Παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ²⁹ ἀποκριθεῖς δὲ Πέτρος καὶ οἱ ἀπόστολοι εἶπαν, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. ³⁰ ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου. ³¹ τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσεν τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ

the Captain of the Temple and the chief priests heard this news, they were perplexed about them and wondered what could be happening. ²⁵ Then a man arrived with fresh news. “Look,” he said, “the men you imprisoned are in the temple. They are standing there preaching to the people.” ²⁶ Then the captain went with his officials and fetched them – though without violence, for they were afraid that the people might stone them.

²⁷ When they had brought them in, they had them face the Sanhedrin and the High Priest questioned them, ²⁸ saying, “We gave you a strong warning not to preach in this name, and what have you done? You have filled Jerusalem with your teaching and seem determined to fix the guilt for this man’s death on us.” ²⁹ In reply, Peter and the apostles said, “We must obey God rather than men; ³⁰ it was the God of our fathers who raised up Jesus, who you executed by hanging him on a tree. ³¹ By his own right hand, God has now raised him up to be Leader and Saviour, the give repentance and forgiveness of

²⁵ The word, ‘temple’, is actually a reference to the courts surrounding the Temple proper.

²⁶ In place of ‘without violence’, here following the NRSV, the NJB has ‘not by force’; it is clear, as well, that the apostles did not resist arrest. See #22 on the use of the word, ‘officials’, for the term ὑπηρέταις.

²⁷ The Sanhedrin was the highest legal, legislative, and judicial body among the Jews.

²⁸ The Western Text reads, “‘Did we not expressly forbid you to preach in that name? And now ...’ Then Peter answered, ‘Which must we obey, God or man?’ ‘God’, he said; and Peter then replied, ‘The God of our ancestors ...’”

²⁹ This response has Jewish roots (Dn 3:16–18, 2M 7:2).

³⁰ The phrase, ‘hanging him on a tree’, is repeated in 10:39 (see 13:29); it recalls Dt 21:22–23, quoted in Ga 3:13 (cf. Ps 2:24).

³¹ The title, ‘Leader and Saviour’, matches “Prince of Life” (see #3:15); it also matches ‘leader and redeemer’, applied to Moses as a prefiguring of Christ.

Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. ³² καὶ ἡμεῖς ἐσμεν μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

³³ Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ³⁴ ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους ποιῆσαι, ³⁵ εἶπέν τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. ³⁷ μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησεν λαὸν ὀπίσω αὐτοῦ· κάκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. ³⁸ καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· ὅτι ἐὰν ἧ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο,

sins through him to Israel. ³² And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.”

³³ When they heard this, they were so infuriated that they wanted to put them to death. ³⁴ One member of the Sanhedrin, however, a Pharisee called Gamaliel, who was a teacher of the Law and respected by the whole people, stood up and asked to have the men taken outside for a short time. ³⁵ Then he addressed the Sanhedrin, “Men of Israel, consider carefully what you propose to do with these people. ³⁶ For, some time ago, there arose Theudas; he claimed to be someone important and collected about four hundred followers; but, when he was killed, all his followers scattered and that was the end of them. ³⁷ After him, there was then Judas the Galilean, at the time of the census, who incited people to follow him in revolt; but he was killed, too, and all his followers dispersed. ³⁸ So, what I suggest is that you leave these men alone and let them go. If this plan, this movement of theirs, is of men, it will break up

³² The apostles are preaching ‘these things’ even to the hostile leadership; the apostles’ implication, of course, is that the leadership is disobeying God.

³³ The charge here would surely be capital insubordination (Ex 22:28).

³⁴ This is Gamaliel I, Paul’s teacher (22:3), who belonged to the school of Hillel and was the leading exponent of the more liberal and humane interpretation of the Law. The policy he urges here is in keeping with that of the Pharisaic party (#4:1).

³⁵ The literal translation of ‘Men of Israel’ is ‘Men, Israelites’.

³⁶ Josephus mentions the revolts of Theudas and Judas the Galilean (v. 37) but the dates he gives seem unreliable. Both must have taken place around the time Jesus was born.

³⁷ A more literal translation for ‘census’ would be ‘registration’.

³⁸ In place of ‘this enterprise, this movement’, here following the NJB, the NRSV has ‘this plan or this undertaking’.

καταλυθήσεται.³⁹ εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνησθε καταλύσαι αὐτούς – μήποτε καὶ Θεομάχοι εὗρεθῆτε. ἐπίσθησαν δὲ αὐτῷ,⁴⁰ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν.⁴¹ οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι.⁴² πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν Χριστόν, Ἰησοῦν.

of its own accord;³⁹ but if it is from God, you will be unable to destroy them and you will find yourselves fighting against God.” He convinced them⁴⁰ and they had the apostles called in, had them flogged, warned them not to speak in the name of Jesus and let them go.⁴¹ And so, they left the presence of the Sanhedrin, glad to have had the honour of suffering humiliation for the sake of the name.⁴² Every day, they went on ceaselessly teaching and proclaiming the good news of Christ Jesus, both in the temple and in private houses.

³⁹ A variant MSS here introduces the idea of ritual purity: “... leave them alone and do not dirty your hands. For if ... God, not only you but kings and tyrants will be powerless to destroy them. Do not, therefore, touch these men lest you find yourselves at war with God.”

⁴⁰ The flogging was the “forty lashes minus one” (see also 22:19, 2Co 11:24, Mk 13:9): The apostles had disobeyed the religious authorities and took their punishment for their disobedience (Dt 25:2–3). In Ac 4:18 they were warned; now they are flogged. The hostility is rising as the narrative unfolds.

⁴¹ The apostles “gloried in their shame” of honouring Jesus with their testimony (Lk 6:22–23, 2M 6:30).

⁴² The word, ‘temple’, is actually a reference to the courts surrounding the Temple proper.

Πραξεις Αποστολων 6

¹ Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. ² προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν, Οὐκ ἀρεστὸν ἐστὶν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. ³ ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτὰ πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. ⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. ⁵ καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα, ⁶ οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων, καὶ προσευζάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

ACTS 6

¹ Now, during those days, when the number of disciples was increasing, the Hellenists made a complaint against the Hebrews: in the daily distribution, their own widows were being overlooked. ² So, the Twelve called together the whole community of the disciples and addressed them, saying "It would not be right for us to neglect the Word of God in order to wait on tables; ³ therefore, you, brothers, must select from among yourselves seven men of good reputation, filled with the Spirit and with wisdom, to whom we can hand over this duty. ⁴ We, for our part, will continue to devote ourselves to prayer and to the service of the Word." ⁵ The whole assembly approved of this proposal and they elected Stephen, a man full of faith and of the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus of Antioch, a convert to Judaism. ⁶ They had these men stand before the apostles and, after prayer, they laid their hands on them.

ACTS 6

- ¹ This is a new use of the term, 'disciples', to indicate the Christians who are thus far associated with the small circle of those first adherents of Jesus, to whom this term refers in the Gospels. The 'Hellenists' were Jews from outside Palestine; in Jerusalem, they had their own synagogues where the Bible was read in Greek.
- ² In place of 'in order to wait on tables' (following the NRSV), the NJB has 'so as to give out food'; another interpretation would be 'to keep accounts'.
- ³ Some MSS open this verse with, "We shall select."
- ⁴ When the Community met for public worship, the apostles had two functions: they led prayers and were responsible for the doctrinal elaboration of the good news.
- ⁵ Luke does not call the chosen Seven "Deacons" and this term may have been given as a title or a rank because he twice uses the word *diakonia* ('service', v. 4 and 'distribution' in v.1).
- ⁶ The laying on of hands was possibly a gesture of the Community (cf. 13:1-3) or, more likely, of the apostles (v. 3).

⁷ Καὶ ὁ λόγος τοῦ Θεοῦ ἤϋξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

⁸ Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ⁹ ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ, ¹⁰ καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. ¹¹ τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν. ¹² συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον, ¹³ ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου] καὶ τοῦ νόμου. ¹⁴ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. ¹⁵ καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

⁷ The word of the Lord continued to spread: the number of disciples in Jerusalem was greatly increased, and a large group of priests made their submission to the faith.

⁸ Stephen, full of grace and power, worked miracles and great signs among the people. ⁹ Then, certain people from Cyrene and Alexandria who were members of the synagogue called the Synagogue of Freedmen, and others from Cilicia and Asia, stood up and started to argue with Stephen. ¹⁰ But they could not withstand the wisdom and the Spirit with which he spoke.

¹¹ So, they secretly instigated some men to say, “We heard him using blasphemous language against Moses and against God.”

¹² Having turned the people against him, as well as the elders and scribes, they took Stephen by surprise and arrested him and brought him before the Sanhedrin. ¹³ There, they put up false witnesses to say, “This man never stops making speeches against this Holy Place and the Law. ¹⁴ We have heard him say that Jesus, this Nazarene, is going to destroy this Place and alter the traditions that Moses handed down to us.” ¹⁵ The members of the Sanhedrin all looked intently at Stephen, and his face appeared to them like that of an angel.

⁷ Many Jews, even some religious leaders, were responding to the apostles’ ministry.

⁸ Here, the work of miracles extends beyond the Twelve for the first time.

⁹ The ‘Freedmen’ were probably the descendants of Jews carried off to Rome by Pompey in 63 BCE, who were sold into slavery and later released.

¹⁰ This verse represents another fulfilment of Lk 12:11–12 & 21:15.

¹¹ In place of ‘secretly instigated’ (here following the NRSV & NETB), the NJB has ‘procured’.

¹² The ‘Sanhedrin’ was the highest legal, legislative, and judicial body among the Jews.

¹³ The ‘Law’ refers to the law of Moses; it elaborates the nature of the blasphemy in v. 11.

¹⁴ The ‘false witnesses’ at the trial of Jesus similarly brought the accusation that he would destroy the Temple.

¹⁵ The sight of an angel induces religious awe (see Jg 13:6).

Πραξεις Αποστολων 7

¹ Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ταῦτα οὕτως ἔχει; ² ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ Θεὸς τῆς δόξης ὠφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, ³ καὶ εἶπεν πρὸς αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω. ⁴ τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρράν. κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, ⁵ καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ⁶ ἐλάλησεν δὲ οὕτως ὁ Θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. ⁷ καὶ τὸ ἔθνος ᾧ ἂν δουλεύουσιν κρινῶ ἐγώ, ὁ Θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ. ⁸ καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ

ACTS 7

¹ The High Priest said, "Are these things so?" ² He replied, "My brothers, my fathers, listen to what I have to say. The God of Glory appeared to our ancestor Abraham, while he was in Mesopotamia before settling in Haran, ³ and said to him, "Leave your country, your kindred and your father's house for this country which I shall show you." ⁴ So, he left the country of the Chaldeans and settled in Haran; and, after his father died, God made him leave that place and come to this land where you are living today. ⁵ God did not give him any property in this land, or even a foothold, yet he promised to give it to him and, after him, to his descendants, childless though he was. ⁶ God spoke as follows: that his descendants would be aliens in a land not their own, where they would be enslaved and oppressed for four hundred years. ⁷ "But I will bring judgement on the nation that they serve as slaves," God said, "and, after this, they shall come out and worship me in this place." ⁸ Then he gave him the covenant of circumcision;

ACTS 7

¹ In place of 'Are these things so?', here following the NRSV (& NETB), the NJB has 'Is this so?'

² The literal translation of 'My brothers' (Ἄνδρες) is 'Men'.

³ Stephen here quotes Gn 12:1.

⁴ According to Gn 11:31, the apparition took place at Haran; Stephen here follows a non-Biblical tradition.

⁵ The literal translation of 'a foothold' (here following the NJB - the NRSV has 'a foot's length') is 'a step of a foot' (cf. Dt 2:5).

⁶ Stephen here quotes Gn 15:13; Ex 12:40 specifies the sojourn as 430 years.

⁷ In Genesis, 'this place' is Mt Horeb but Stephen here refers to the Jerusalem Temple.

⁸ The Greek text of this verse does not use the name, *Abraham*, which is here added for clarity.

οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας.

⁹ Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ, ¹⁰ καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ [ἐφ] ὅλον τὸν οἶκον αὐτοῦ. ¹¹ ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χανάαν καὶ θλίψις μεγάλη, καὶ οὐκ ἠύρισκον χορτάσματα οἱ πατέρες ἡμῶν. ¹² ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον· ¹³ καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος [τοῦ] Ἰωσήφ. ¹⁴ ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε, ¹⁵ καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, ¹⁶ καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι

and so, he became the father of Isaac and circumcised him on the eighth day; and Isaac became the father Jacob and Jacob of the twelve patriarchs.

⁹ “And the patriarchs, being jealous of Joseph, sold him into slavery in Egypt. But God was with him ¹⁰ and he rescued him from all his afflictions by making him so wise that he won the favour of Pharaoh, king of Egypt, who appointed him governor of Egypt and put him in charge of all his household. ¹¹ Then there came a famine, which caused great suffering throughout Egypt and Canaan, and our ancestors could find nothing to eat. ¹² But, when Jacob heard that there were supplies in Egypt, he sent our ancestors there on their first visit; ¹³ and, on their second visit, Joseph made himself known to his brothers again, and Pharaoh came to know Joseph’s family. ¹⁴ Joseph then sent a message and invited his father Jacob and all his relatives to come to him, a total of seventy-five people. ¹⁵ Jacob went down into Egypt and, after he and our ancestors had died there, ¹⁶ and their bodies were brought back to Shechem and buried in the tomb that Abraham had

⁹ Though the Greek text opens the 2nd sentence with *καὶ* (*‘and’*), in context, this remark is clearly contrastive.

¹⁰ In place of *‘appointed’* (here following the Greek text and NETB), the NJB & NRSV have *‘made’*.

¹¹ Stephen speaks of *‘our ancestors’* in an inclusive sense throughout his speech until his rebuke in v. 51, where the nation does what *‘your ancestors’* did, at which point an exclusive pronoun is used; this serves to emphasize the rebuke.

¹² In place of *‘supplies’*, here following the NJB, the NRSV & NETB have *‘grain’*.

¹³ Other readings for *‘family’* here are *‘race’* and *‘origin’*.

¹⁴ The words, *‘a message’*, are not in the Greek text but are implied.

¹⁵ The word, *‘there’*, is not in the Greek text: Direct objects can be omitted in Greek when clear from the context but must be supplied in English.

¹⁶ Variant MSS have, *‘from the sons of Hamor, son of Shechem’*, *‘from the sons of Emmor at Shechem’* or *‘from the sons of Emmor (inhabitants) of Shechem’*.

ὧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν
Εμμὼρ ἐν Συχέμ.

¹⁷ Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς
ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἠΰξησεν ὁ λαὸς καὶ
ἐπληθύνθη ἐν Αἴγυπτῳ, ¹⁸ ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος
[ἐπ' Αἴγυπτον] ὃς οὐκ ἤδει τὸν Ἰωσήφ. ¹⁹ οὗτος
κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας
τοῦ ποιεῖν τὰ βρέφη ἐκδετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι.
²⁰ ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ.
ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς.
²¹ ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ
καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. ²² καὶ ἐπαιδεύθη
Μωϋσῆς [ἐν] πάσῃ σοφίᾳ Αἴγυπτίων, ἦν δὲ δυνατὸς ἐν
λόγοις καὶ ἔργοις αὐτοῦ.

²³ Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη
ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ
τοὺς υἱοὺς Ἰσραήλ. ²⁴ καὶ ἰδὼν τινα ἀδικούμενον ἡμύνατο
καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονυμένῳ πατάξας τὸν

bought for a sum of money from the sons of Hamor, the father
of Shechem.

¹⁷ “But, as the time drew near for God to fulfil the promise he
had solemnly made to Abraham, our nation in Egypt
increased and multiplied, ¹⁸ until another king who had not
known Joseph ruled over Egypt. ¹⁹ He took precautions and
wore down our race, forcing our ancestors to abandon their
infants so that they would die. ²⁰ It was at this time that Moses
was born, and he was beautiful before God. He was looked
after for three months in his father’s house ²¹ and, after he had
been abandoned, Pharaoh’s daughter adopted him and
brought him up like a son. ²² So, Moses was instructed in all
the wisdom of the Egyptians and became a man with power,
both in his speech and in his actions.

²³ “But, when he was about forty years old, it came into
his heart to visit his brothers, the sons of Israel. ²⁴ And, when
he saw one of them being ill-treated, he went to his defence
and rescued the oppressed man by striking down the

¹⁷ In place of ‘increased and multiplied’, here following the NRSV, the NJB has ‘became very powerful and numerous’.

¹⁸ For this verse, here following the NRSV & NETB, the NJB reads, “there came to power in Egypt a new king who had never heard of Joseph.”

¹⁹ The literal translation of ‘abandon’ (ἐκδετα) is ‘expose’.

²⁰ Other readings for ‘beautiful before God’ (here following the NRSV & NETB) are ‘well-formed before God’ and ‘well-pleasing to God’.

²¹ The translation, ‘adopted’, lacks philological precision and can be used only in a loose sense, especially when Greco-Roman terminology relating to adoption procedures is considered. In this instance, both the immediate context and the OT account (Ex 2:3-10) support the normal sense of the English word, although it should not be understood to refer to a technical, legal event.

²² In place of ‘instructed in’, here following the NRSV, the NJB has ‘taught’.

²³ That Moses did this at the age of forty is according to a Jewish tradition.

²⁴ The offence against the Israelite was likely very serious and almost certainly involved physical harm.

Αἰγύπτιον. ²⁵ ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν σωτηρίαν αὐτοῖς, οἱ δὲ οὐ συνῆκαν. ²⁶ τῇ τε ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις καὶ συνήλασσε αὐτοὺς εἰς εἰρήνην εἰπών, Ἄνδρες, ἀδελφοί ἐστε· ἵνατί ἀδικεῖτε ἀλλήλους; ²⁷ ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; ²⁸ μὴ ἀνελεῖν με σὺ θέλεις ὄν τρόπον ἀνεῖλες ἐχθρὸς τὸν Αἰγύπτιον; ²⁹ ἔφυγεν δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῆ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.

³⁰ Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν φλογὶ πυρὸς βάλτου. ³¹ ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζεν τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ κυρίου, ³² Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. ³³ εἶπεν δὲ αὐτῷ ὁ κύριος, Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῆ ἁγία ἐστίν. ³⁴ ἰδὼν

Egyptian. ²⁵ He supposed that his brothers understood that, by his hand, God would liberate them, but they did not understand. ²⁶ The next day, when he came across some of them fighting, he tried to reconcile them, and said, “Men, you are brothers; why are you hurting each other?” ²⁷ But he who was unfairly attacking his neighbour pushed him aside, saying, “And who appointed you to be prince over us and judge? ²⁸ Do you intend to kill me as you killed the Egyptian yesterday?” ²⁹ Moses fled when the man said this and he went to dwell in the land of Midian, where he fathered two sons.

³⁰ “And, when forty years had been fulfilled, in the desert near Mount Sinai, an angel appeared to him in the flame of a burning bush. ³¹ When Moses saw it, he was amazed at the sight; and, as he went nearer to investigate it, the voice of the Lord was heard, ³² “I am the God of your fathers, the God of Abraham, Isaac and Jacob.” Moses trembled and did not dare to look. ³³ Then the Lord said to him, “Take off your sandals from your feet; for, the place where you are standing is holy

²⁵ In place of ‘by his hand’, here following the Greek text and WEBBE, the NJB & NETB have ‘through him’.

²⁶ The NJB has ‘Friends’ in place of ‘Men’, here following the Greek text (Ἄνδρες).

²⁷ By raising up Jesus from the dead, God has appointed him ‘prince’ (cf. 5:31) and ‘judge’ (cf. 10:42, 17:31).

²⁸ In here and in v. 27, Stephen quotes from Ex 2:14.

²⁹ The phrase, ‘when the man said this’ translates literally as ‘at this word’, which could also be interpreted as ‘when Moses heard this’ (as NJB & NRSV); however, since the ‘word’ (λόγῳ) refers to the remark made by the Israelite, we here follow the first option (as NETB).

³⁰ This verse alludes to Ex 3:2.

³¹ The NJB opens this verse, here following the NRSV, with, “Moses was amazed by what he saw.”

³² God’s reply here is quoted from Ex 3:6.

³³ The phrase, ‘holy ground’, shows that God is not limited to a particular locale; the place where he is active in revealing himself is holy.

εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.

³⁵ Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ θεὸς [καὶ] ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶ οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῆ Αἰγύπτῳ καὶ ἐν Ἐρυθρᾷ Θαλάσσει καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ³⁷ οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ. ³⁸ οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν, ³⁹ ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν ἀλλὰ ἀπόσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁴⁰ εἰπόντες τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ

ground. ³⁴ I have surely seen the affliction of my people who are in Egypt and have heard their groaning; and I have come down to rescue them. So come, I will send you to Egypt.”

³⁵ “This same Moses who they had rejected, saying, “Who made you a leader and judge?” – God sent as both leader and redeemer through the angel who had appeared to him in the bush. ³⁶ This man led them out, after performing miracles and signs in Egypt and at the Red Sea and in the desert for forty years. ³⁷ It was this same Moses who said to the sons of Israel, “From among your own brothers, God will raise up a prophet, as he raised me up.” ³⁸ When they held the assembly in the desert, it was he who was with our ancestors, with the angel who had spoken to him on Mount Sinai; it was he who was entrusted with living oracles to hand on to us. ³⁹ This is the man who our ancestors refused to listen to; they pushed him aside, and turned back to Egypt in their thoughts, ⁴⁰ and they said to Aaron, “Make us gods to go at our head; for that Moses,

³⁴ This verse quotes Ex 3:7–8, 10.

³⁵ The Bible does not apply the verb, ‘rejected’, to Moses but, in 3:13–14, it is applied to Jesus; nor does the Bible give the name, ‘redeemer’ to Moses: The reference to a ‘leader and judge’ suggests that Stephen set up a comparison between Moses and Jesus, but he never finished his speech to make the point; the reader of Acts, however, knowing the other sermons in the book, recognizes that the rejection of Jesus is the counterpoint.

³⁶ The phrase, ‘performing miracles and signs’, appears 9 times in Acts (2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12).

³⁷ This verse refers to a messianic text already cited, 3:22: One other than Moses – the Messiah – is to play a similar part (see #Mt 16:14, #Jn 1:21). At the end of the verse, which quotes Dt 18:16, the *Textus Receptus* adds ‘you shall listen to him’.

³⁸ The word here translated as ‘assembly’ also means ‘church’. In Dt 4:10, it denoted the assembly of the chosen people in the desert; the Church – the new chosen people – is the heir of the old. In place of ‘living oracles’, here following the *NRSV* & *NETB*, the *NJB* has ‘words of life’.

³⁹ Again, the theme of the speech is noted: The nation disobeyed the way of God and opted for Egypt over the promised land.

⁴⁰ In place of ‘gods’, here following the *NRSV*, *NETB* and the Greek text (θεοὺς), the *NJB* has ‘a god’. This verse alludes to Ex 32:1.

προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. ⁴¹ καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ⁴² ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν,

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι
ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;
⁴³ καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ
καὶ τὸ ἄστρον τοῦ θεοῦ [ὑμῶν] Ῥαιφάν,
τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς·
καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

⁴⁴ Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῆι ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακει, ⁴⁵ ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἐξῴσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυίδ, ⁴⁶ ὃς εὔρεν

the man who brought us here from Egypt, we do not know what has become of him.” ⁴¹ It was then that they made the statue of a bull calf and offered sacrifice to the idol. They were perfectly happy with something they had made for themselves. ⁴² God turned away from them and abandoned them to the worship of the army of heaven, as scripture says in the book of the prophets:

Did you bring me sacrifices and oblations
those forty years in the desert, House of Israel?

⁴³ No! You carried the tent of Moloch on your shoulders
and the star of the god Rephan,
the idols you made for yourselves to adore,
and so now I will drive you out, beyond Babylon.

⁴⁴ “Our ancestors had the Tent of the Testimony in the desert that had been made as God directed Moses, telling him to work to the design he had seen. ⁴⁵ Our ancestors in turn brought it with Joshua when they dispossessed the nations that God drove out before them. Here it stayed until the time of David. ⁴⁶ He won God’s favour and asked permissions to

⁴¹ The word translated as ‘bull calf’ (ἐμοσχοποίησαν) appears only in Christian writing.

⁴² The ‘army of heaven’ is a biblical phrase for the stars, often worshipped as gods (see Dt 4:19, 17:3, 2K 21:3–5, Jr 8:2, 19:13, Zp 1:5).

⁴³ This paragraph cites Am 5:25–27 (LXX).

⁴⁴ The NJB expands the verbosity of this verse: “While they were in the desert, our ancestors possessed the Tent of the Testimony that had been constructed according to the instructions God gave Moses.” Here, we follow the NRSV & NETB.

⁴⁵ For the 1st sentence, the NJB reads, “It was handed down from one ancestor of ours to another until Joshua brought it into the country that had belonged to the nations that were driven out by God before us.” Here, we follow the NRSV.

⁴⁶ In place of ‘House of Jacob’, some MSS have ‘God of Jacob’.

χάριν ἐνώπιον τοῦ Θεοῦ καὶ ἠτήσατο εὐρεῖν σκῆνωμα τῷ οἴκῳ Ἰακώβ. ⁴⁷ Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον. ⁴⁸ ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ προφήτης λέγει,

⁴⁹ Ὁ οὐρανός μοι θρόνος,
ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου·
ποιῶν οἶκον οἰκοδομήσετέ μοι, λέγει κύριος,
ἢ τίς τόπος τῆς καταπαύσεώς μου;
⁵⁰ οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;

⁵¹ Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. ⁵² τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε, ⁵³ οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

⁵⁴ Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρουχον τοὺς ὀδόντας ἐπ' αὐτόν. ⁵⁵ ὑπάρχων δὲ πλήρης

find a dwelling for the House of Jacob, ⁴⁷ though it was Solomon who built a house for God. ⁴⁸ Even so, the Most High does not dwell in houses that human hands have built; for, as the prophet says:

⁴⁹ With heaven my throne
and earth my footstool,
what houses could you build me, says the Lord,
what place for me to rest?
⁵⁰ Did not my hand make all these things?

⁵¹ “You stiff-necked people, with uncircumcised hearts and ears. You always oppose the Holy Spirit, just like your fathers used to do. ⁵² Can you name a single prophet your fathers never persecuted? They killed those who foretold the coming of the Righteous One and now you have become his betrayers and his murderers. ⁵³ You received the Law as ordained by angels and yet you have not kept it.”

⁵⁴ They were infuriated when they heard this and ground their teeth at him. ⁵⁵ But Stephen, filled with the Holy Spirit, gazed

⁴⁷ See 1K 8:1–21.

⁴⁸ The title, ‘the Most High’, points to God’s majesty (Heb 7:1, Lk 1:32, 35, Ac 16:7).

⁴⁹ The rhetorical questions suggest mere human beings cannot build a house to contain God.

⁵⁰ The question in Greek introduced with οὐχὶ expects a positive reply. This verse quotes Is 66:1–2.

⁵¹ The Holy Spirit spoke through Moses and the prophets. The term ἀπερίτμητοι (‘uncircumcised’) is a NT hapax legomenon (occurs only once).

⁵² The rhetorical question suggests they persecuted all the prophets.

⁵³ According to Jewish traditions in the 1st Century, the Law of Moses was mediated through angels.

⁵⁴ The idiom of grinding teeth is a picture of violent rage.

⁵⁵ Note that Jesus is here ‘standing’, rather than seated as in Lk 22:69ff; perhaps he is acting as a witness to the martyr.

πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶ καὶ εἶπεν, Ἴδού Θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. ⁵⁷ κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ’ αὐτόν, ⁵⁸ καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου. ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰ θεῖς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. καὶ τοῦτο εἰπὼν ἐκοιμήθη.

into heaven, and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶ “Look! I can see the heavens thrown open,” he said, “and the Son of Man standing at the right hand of God.” ⁵⁷ All the members of the council shouted out and stopped their ears with their hands; then, they made a concerted rush at him, ⁵⁸ dragged him out of the city and began to stone him. The witnesses put down their cloaks at the feet of a young man called Saul. ⁵⁹ While they were stoning him, Stephen said in invocation, “Lord Jesus, receive my spirit.” ⁶⁰ Then he knelt down and cried out in a loud voice, “Lord, do not hold this sin against them.” And, when he had said this, he fell asleep.

⁵⁶ In the Greek text, this verse continues the sentence in v. 55 but contemporary English style favours shorter sentences.

⁵⁷ They covered their ears to avoid hearing what they considered blasphemy.

⁵⁸ What is described is not the end of a judicial process, but a lynching by the crowd. It may be that this is historically accurate, and the elements of a formal legal hearing are due to Luke’s intention of showing the death of the first martyr as a parallel to that of Jesus.

⁵⁹ Luke stresses here and in v. 60, the similarity between the death of Stephen and the Passion of Jesus.

⁶⁰ The verb, ἐκοιμήθη, literally means ‘sleep’ but it is often used in the Bible as a euphemism for the death of a believer.

Πραξεις Αποστολων 8

¹ Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. ² συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ. ³ Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

⁴ Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον. ⁵ Φίλιππος δὲ κατελθὼν εἰς [τὴν] πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. ⁶ προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁷ πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ

ACTS 8

¹ Saul completely approved of their killing him.

That day, a severe persecution started against the church in Jerusalem, and everyone except the apostles were scattered throughout the country districts of Judaea and Samaria.

² There were some devout people, however, who buried Stephen and made loud lamentation for him. ³ Saul then began doing great harm to the church; he went from house to house, dragging off both men and women; he committed them to prison.

⁴ Those who were scattered went around preaching the good news of the word. ⁵ And Philip went to a Samaritan town and proclaimed the Christ to them. ⁶ The people unanimously welcomed the message Philip preached, because they had heard of the miraculous signs he was performing and because they saw for themselves. ⁷ For, unclean spirits came shrieking

ACTS 8

¹ The term, 'everyone', is a very general statement; in fact, the persecution seems to have been directed principally against the Hellenists (see 6:1-5), and it was this group, scattered by persecution, which gave the Church its first missionaries (see v. 4, 11:19-20).

² For someone who was stoned to death, lamentation was normally not allowed; thus, the remark points to an unjust death.

³ If the nuance of the verb, ἐλυμαίνεται, is 'destroy', then the imperfect is best translated as a conative imperfect as in NETB; if, instead, the verb is taken to mean 'injure severely', it should be translated in context as an ingressive imperfect, as here (following the NJB & NRSV).

⁴ The NJB lacks 'of the word', here following NETB.

⁵ In place of 'a Samaritan town', some MSS have 'the town of Samaria' or 'the town of Caesarea'; the reference is probably not to the town called Samaria - by this time a Hellenistic city - but to the province.

⁶ Here, the following context indicates the miraculous nature of the signs mentioned.

⁷ The expression, 'unclean spirits', refers to evil spirits that were ceremonially unclean and caused possessed persons to be ritually unclean.

μεγάλη ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.⁸ ἐγένετο δὲ πολλή χαρὰ ἐν τῇ πόλει ἐκείνῃ.

⁹ Ἄνθρωπος δὲ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν,¹⁰ ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη Μεγάλη.¹¹ προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακένοι αὐτούς.¹² ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.¹³ ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.

¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ ἀπέστειλαν πρὸς αὐτούς Πέτρον καὶ Ἰωάννην,¹⁵ οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα ἅγιον.¹⁶ οὐδέπω γὰρ ἦν

out of many who were possessed, and others who were paralysed or crippled were cured.⁸ As a result, there was great rejoicing in that town.

⁹ Now, a man called Simon had for some time practised magic in the town and amazed the Samaritan people, claiming to be someone great.¹⁰ All believed in him; the greatest and the least alike had declared, "He is the divine power that is called Great."¹¹ He had this following because, for a considerable period, they had been astounded by his wizardry.¹² But, when they came to accept Philip's preaching of the good news about the kingdom of God and the name of Jesus Christ, they were baptised, both men and women;¹³ even Simon himself became a believer. After his baptism, Simon went round constantly with Philip and was astonished when he saw the wonders and great miracles that took place.

¹⁴ Now, when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.¹⁵ These two went down there and prayed for them that they might receive the Holy Spirit;¹⁶ for, as yet, the Spirit had

⁸ Note how the acts of healing extend beyond the Twelve here.

⁹ The phrase, 'practised magic', translates the idiom, προὔπῃρχεν ... μαγεύων.

¹⁰ An alternative – though less probable – interpretation for 'that is called Great' is 'that is called Megalleh' (Aramaic for 'revealing').

¹¹ For this verse, here following the NJB, the NRSV reads, "And they listened eagerly to him because for a long time he had amazed them with his magic."

¹² The 'kingdom of God' is also what Jesus preached: Ac 1:3; the term reappears in 14:22, 19:8, 28:23, 31.

¹³ Now Simon, the one who amazed others, is himself amazed, showing the superiority of Philip's connection to God.

¹⁴ The Jerusalem church with the apostles was overseeing the expansion of the church, as the distribution of the Spirit indicates in vv. 15–17.

¹⁵ In place of 'these two', the Greek text has simply 'who'; here, following NETB, we start a new sentence to improve the English style.

¹⁶ In Acts, believers usually receive the Holy Spirit at (or before) baptism (2:38, 19:5–6, 10:44); here, the Samaritans receive it some time after.

ἐπ’ οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁷ τότε ἐπέτιθουν τὰς χεῖρας ἐπ’ αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. ¹⁸ ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα, προσήνεγκεν αὐτοῖς χρήματα ¹⁹ λέγων, Δότε καμοὶ τὴν ἐξουσίαν ταύτην ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνη πνεῦμα ἅγιον. ²⁰ Πέτρος δὲ εἶπεν πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. ²¹ οὐκ ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἔναντι τοῦ θεοῦ. ²² μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. ²³ εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὄρω σε ὄντα. ²⁴ ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ’ ἐμὲ ὧν εἰρήκατε.

not come down on any of them: they had only been baptized in the name of the Lord Jesus. ¹⁷ Then, Peter and John laid their hands on them, and they received the Holy Spirit. ¹⁸ Now, when Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money, ¹⁹ with the words, “Give me also this same power, so that anyone on whom I lay my hands will receive the Holy Spirit.” ²⁰ Peter answered him, “May your silver be lost forever, and you with it, for thinking that money could buy what God has given for nothing! ²¹ You have no share and no part in this matter because your heart is not right before God! ²² Repent, therefore, of this wickedness of yours and pray to the Lord that, if possible, this scheme of your heart may be forgiven; ²³ it is plain to me that you are held in the bitterness of gall and the chains of sin.” ²⁴ Simon replied, “Pray to the Lord for me yourselves so that none of the things you have spoken about may happen to me.”

¹⁷ In place of ‘Peter and John’ (here following the NRSV), the Greek text has simply ‘they’. It is likely this special distribution of the Spirit took place because a key ethnic boundary was being crossed.

¹⁸ Most MSS read ‘Holy Spirit’ (πνεῦμα ἅγιον) here, while a few (but nonetheless important) MSS have just ‘Spirit’ (πνεῦμα); however, it is likely that ἅγιον was added in later transcription from pious motives, rather than being omitted accidentally. Nestle-Aland does not include the word, ἅγιον.

¹⁹ The literal translation of ‘power’ is ‘authority’.

²⁰ The Holy Spirit is the gift of God *par excellence* (see 2:38, 10:45, 11:17, Lk 11:9, 13).

²¹ The NJB and NRSV lack ‘matter’, here following NETB.

²² An alternative reading for ‘pray to the Lord’ is ‘implore the Lord’.

²³ The term, ‘simony’ (trafficking in sacred things), gets its name from this incident.

²⁴ At the end of this verse, some MSS (Western Text) add, ‘and he wept bitterly without ceasing’.

²⁵ Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν Σαμαριτῶν εὐηγγελίζοντο.

²⁶ Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. ²⁷ καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, ²⁸ ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν. ²⁹ εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. ³⁰ προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν, Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; ³¹ ὁ δὲ εἶπεν, Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσει σὺν αὐτῷ. ³² ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη·

²⁵ Having solemnly testified and proclaimed the word of the Lord, they went back to Jerusalem, preaching the good news to a number of Samaritan villages.

²⁶ Then the angel of the Lord spoke to Philip, saying, “Set out and go towards the south, and go along the road that leads from Jerusalem down to Gaza (this is the desert road).” ²⁷ So, he set off on his journey. Now, an Ethiopian had been on pilgrimage to Jerusalem; he was a eunuch and an officer at the court of the Kandace, or queen, of Ethiopia; he was in charge of her entire treasury. ²⁸ He was now on his journey home; and as he sat in his chariot, he was reading the prophet Isaiah. ²⁹ Then the Spirit said to Philip, “Go over to that chariot and join it.” ³⁰ So, when Philip ran up to it, he heard him reading Isaiah the prophet and he asked him, “Do you understand what you are reading?” ³¹ He replied, “How in the world could I, unless I have someone to guide me?” Then he invited Philip to get in and sit by his side. ³² Now, the passage of the scripture he was reading was this:

²⁵ The verb, *διαμαρτυράμενοι* (*solemnly testified*), can mean ‘warned’ and could refer to the warning given to Simon in the preceding verses; however, a more general reference is more likely, referring to parting exhortations from Peter and John to the entire group of believers.

²⁶ An alternative interpretation for ‘towards the south’ is ‘at noon’.

²⁷ ‘Ethiopia’ began beyond the first cataract of the Nile; it was ruled by queens bearing the title, ‘Kandace’ (NJB: ‘kandake’; NRSV: ‘Candace’).

²⁸ The fact that this man was reading from a scroll (an expensive item in the 1st Century) indicates his connection to a wealthy house.

²⁹ NETB has ‘this’ in place of ‘that’, here following the NJB & NRSV.

³⁰ The participle, *προσδραμὼν*, is regarded as attendant circumstance.

³¹ The translation, ‘how in the world could I’ (following NETB) is based on the force of the conjunction *γὰρ* in this context.

³² The passage is seemingly quoted from the LXX but is here rather corrupt and possibly comes from an obscure Hebrew MS.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,
καὶ ὡς ἄμυνος ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος,
οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

³³ ἐν τῇ ταπεινώσει [αὐτοῦ] ἢ κρίσις αὐτοῦ ἤρθη·
τὴν γενεὰν αὐτοῦ τίς διηγήσεται; ὃ
τι αἴρεται ἀπὸ τῆς γῆς ἢ ζωὴ αὐτοῦ.

³⁴ ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν, Δέομαί σου,
περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ
ἐτέρου τινός; ³⁵ ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ
ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν
Ἰησοῦν. ³⁶ ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἤλθον ἐπὶ τι
ὔδωρ, καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὔδωρ· τί κωλύει με
βαπτισθῆναι; [³⁷ εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης
τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν
τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.] ³⁸ καὶ ἐκέλευσεν
στῆναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὔδωρ ὅ
τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. ³⁹ ὅτε δὲ

Like a lamb led to the slaughterhouse,
like a sheep dumb in front of its shearers,
he never opens his mouth.

³³ In [his] humiliation, fair judgement was denied him.
Who will ever talk about his descendants,
since his life on earth has been cut short?

³⁴ The eunuch answered Philip, saying, “I ask you, about
whom does the prophet say this, about himself or about
someone else?” ³⁵ Philip began to speak and, starting, with this
text of scripture, he proceeded to explain the good news of
Jesus to him. ³⁶ As they were going along the road, they came
to some water, and the eunuch said, “Look, here is some water.
Is there anything to prevent me being baptised?” [³⁷ Then
Philip said, “If you believe with all your heart, you may.” And
he replied, “I believe that Jesus Christ is the Son of God.”] ³⁸ He
ordered the chariot to stop, then Philip and the eunuch both
went down into the water, and he baptised him. ³⁹ But, after

³³ Most later MSS read ‘In his humiliation’, adding αὐτοῦ (‘his’) after ταπεινώσει (‘humiliation’), while the earlier and better witnesses lack the pronoun. However, the LXX of Is 53:8 also lacks the pronoun, supplying motivation for scribes to omit it here. *Nestle-Aland* includes the word in brackets, suggesting doubt as to its origin.

³⁴ It is likely in 1st Century Judaism this would have been understood as referring to either Israel or to Isaiah.

³⁵ The discussion likely included many of the scriptures Acts has already noted for the reader in earlier speeches. At the least, readers of Acts would know what other scriptures might be meant.

³⁶ The rhetorical question means, “I should get baptized, right?”

³⁷ This verse is an ancient gloss preserved only in the *Western Text* and suggested by the baptismal liturgy. It is omitted by the *Coptic Text*, and the *NJB* & *NRSV* (but included as a footnote). *Nestle-Aland* does not have the text, here taken from a footnote to the SBL Greek New Testament.

³⁸ Again, someone beyond the Twelve has ministered an ordinance of faith.

³⁹ Note that the response to the gospel is ‘rejoicing’ (cf. 11:23, 13:48).

ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

they had come out of the water again, Philip was taken away by the Spirit of the Lord and the eunuch never saw him again but went on his way rejoicing. ⁴⁰ Philip appeared in Azotus and continued his journey, proclaiming the good news in every town as far as Caesarea.

⁴⁰ 'Azotus' was a city on the coast of southern Palestine, known as Ashdod in OT times. 'Caesarea' was an important Palestinian seaport where the Roman procurator had his headquarters.

Πραξεις Αποστολων 9

¹ Ὁ δὲ Σαῦλος, ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ ² ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὗρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. ³ ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ, ⁴ καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ, Σαοὺλ Σαοὺλ, τί με διώκεις; ⁵ εἶπεν δέ, Τίς εἶ, κύριε; ὁ δέ, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. ⁶ ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι ὃ τί σε δεῖ ποιεῖν. ⁷ οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδὲνα δὲ θεωροῦντες. ⁸ ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. ⁹ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

ACTS 9

¹ But Saul, still breathing threats to murder the Lord's disciples, went to the High Priest ² and asked for letters from him to the synagogues in Damascus, that if he found any of the Way - men or women - he might bring them bound to Jerusalem. ³ It happened that, while he was travelling and approaching Damascus, a light from heaven suddenly shone all round him. ⁴ He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" ⁵ He said, "Who are you, Lord?" He said, "I am Jesus, whom you are persecuting. ⁶ But get up and go into the city and you will be told what you are to do." ⁷ The men who were travelling with him stood there speechless; for, though they heard the voice, they could see no one. ⁸ Saul got up from the ground but, when he opened his eyes, he could see nothing at all, and they had to lead him into Damascus by the hand. ⁹ For three days he was without his sight and took neither food nor drink.

ACTS 9

- ¹ Although the two terms, 'threats' and 'murder', are syntactically coordinate, the second is semantically subordinate to the first.
- ² The 'Way' is the way of life characteristic of the Christian community; the term is used, by extension, for the community itself. The OT usage (cf. Ps 119:1) is enriched by the new value of conformity to Christ.
- ³ The light was more brilliant than the sun according to 26:13.
- ⁴ The text uses the Aramaic ('Hebrew', 26:14) form of Saul's name - Σαοὺλ, rather than the normal 'Greek' form, Σαῦλος.
- ⁵ At the end of this verse, the *Textus Receptus* adds, "It's hard for you to kick against the cattle prods."
- ⁶ The literal translation of 'you will be told' is 'it will be told to you', but such passive constructions are awkward in contemporary English.
- ⁷ The Greek text suggests that his companions heard the sound of the voice but not the words spoken (cf. 22:9 & Jn 12:29).
- ⁸ This blindness is like the sign of deafness experienced by Zechariah in Lk 1; it allowed time for Paul to reflect on what had happened.
- ⁹ The fasting might indicate an initial realization of Lk 5:33-39; fasting was usually accompanied by reflective thought.

¹⁰ Ἦν δέ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος, Ἀνανία. ὁ δὲ εἶπεν, Ἴδου ἐγώ, κύριε. ¹¹ ὁ δὲ κύριος πρὸς αὐτόν, Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεΐαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα· ἰδοὺ γὰρ προσεύχεται, ¹² καὶ εἶδεν ἄνδρα [ἐν ὁράματι] Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [τάς] χεῖρας ὅπως ἀναβλέψῃ. ¹³ ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ. ¹⁴ καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁵ εἶπεν δὲ πρὸς αὐτόν ὁ κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ βασιτάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἰῶν τε Ἰσραήλ. ¹⁶ ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. ¹⁷ ἀπήλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ’ αὐτόν τὰς χεῖρας εἶπεν, Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθαλμοὶ σοι ἐν τῇ ὁδῷ ἧ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου.

¹⁰ Now there was a disciple in Damascus called Ananias and the Lord said to him in a vision, “Ananias!” When he said, “Here I am, Lord,” ¹¹ the Lord said to him, “Get up and go to the Street called Straight and ask at the house of Judas for one called Saul, a man of Tarsus. Now, he is praying, ¹² and has seen a man called Ananias coming in and laying hands on him, so that he may regain his sight.” ¹³ But, in response, Ananias said, “Lord, I have heard from many people about this man and all the harm he has been doing to your holy people in Jerusalem. ¹⁴ He has come here with a warrant from the chief priests to arrest everybody who invokes your name.” ¹⁵ But the Lord said to him, “Go, for this man is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; ¹⁶ I myself will show him how much he must suffer for the sake of my name.” ¹⁷ So, Ananias went and entered the house and laid his hands on him and said, “Brother Saul, I have been sent by the Lord Jesus, who appeared to you on your way here, so that you may regain your sight and be filled with the Holy Spirit.” ¹⁸ Immediately,

¹⁰ The Lord is directing all events leading to the expansion of the gospel as he works on both sides of the meeting between Paul and Ananias.

¹¹ The ‘Street called Straight’ perhaps refers to Darb el-Mostakim, which runs E-W through Damascus. The WEBBE has ‘Judah’ for ‘Judas’.

¹² In place of ‘and has seen a man’, some MSS have ‘having had a vision of a man’.

¹³ Since God is the Holy One *par excellence* (Is 6:3), those consecrated to his service are called ‘holy’ (#Lv 17:1).

¹⁴ The expression, ‘[those who] invoke(s) your name’, is a frequent description of believers: 2:21, 1Co 1:2, Rm 10:13.

¹⁵ Paul’s mission is universal’ (22:15), to the Gentiles (26:17); this agrees with what Paul himself writes in Ga 1:16 (cf. Rm 1:5, 11:13, 15:16–18).

¹⁶ The NJB lacks ‘the sake of’, here following the NRSV.

¹⁷ Here, someone who is not an apostle (Ananias) commissions another person with the Spirit.

¹⁸ The comparison to ‘scales’ suggests a crusty covering that peeled away.

¹⁸ καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς ἐβαπτίσθη, ¹⁹ καὶ λαβὼν τροφὴν ἐνίσχυσεν.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς, ²⁰ καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. ²¹ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς ἀρχιερεῖς; ²² Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέκρινεν [τοὺς] Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

²³ Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. ²⁴ ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν. ²⁵ λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν σπυρίδι.

something like scales fell away from his eyes and he could see again. So, he got up and was baptised ¹⁹ and, after taking some food, he regained his strength.

After he had spent a few days with the disciples in Damascus, ²⁰ he began proclaiming Jesus in the synagogues, saying, “this man is the Son of God.” ²¹ All who heard were amazed and said, “Is this not the man who did such damage in Jerusalem to those who invoke this name, and who came here for the sole purpose of arresting them to have them tried by the chief priests?” ²² Saul’s power increased steadily, and he was able to throw the Jewish colony at Damascus into complete confusion by the way that he demonstrated that Jesus was the Christ.

²³ After some time had passed, the Jews worked out a plot to kill him; ²⁴ but news of their plot reached Saul. They were keeping watch at the city gates day and night so that they could kill him, ²⁵ but the disciples took him by night and let him down through an opening in the wall, lowering him in a basket.

¹⁹ Now that the miracle is ‘complete’, Paul ends his fast.

²⁰ The ὅτι is understood to introduce direct, ‘this man is the Son of God’, rather than indirect discourse (‘that this man is the Son of God’) because the pronoun combined with the present tense verb, ἐστιν, suggests the contents of what was proclaimed are a direct quotation.

²¹ The title, ‘Son of God’, occurs only once more in Acts (13:33); it is characteristic of Paul’s style (Rm 1:3–4:9, Ga 1:16, 2:20, 1Th 1:10).

²² In place of ‘Christ’, here following the NJB, the NRSV has ‘Messiah’.

²³ The ‘some time’ was three years, according to Ga 1:17–18; Paul’s stay in Arabia belongs to this period. Luke’s statement is rather vague.

²⁴ The word, πύλας, may refer to a house door or gate, or to the large gates used in a palace, temple, or city wall; here, the context clearly indicates a reference to the latter, so the translation, ‘city gates’, (following NETB) is used.

²⁵ In place of ‘the disciples’, some MSS have ‘his disciples’. The Greek text does not have the words ‘an opening in’, here following the NRSV.

²⁶ Παραγεγόμενος δὲ εἰς Ἱερουσαλήμ ἐπέιραζεν κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. ²⁷ Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ²⁹ ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν. ³⁰ ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτόν εἰς Ταρσόν.

³¹ Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

³² Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα. ³³ εὔρεν δὲ

²⁶ When he got to Jerusalem, he attempted to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. ²⁷ Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to him and spoken to him on his journey, and how he had preached fearlessly at Damascus in the name of Jesus. ²⁸ Saul now started going in and going out among them in Jerusalem, preaching fearlessly in the name of the Lord. ²⁹ But, after he had spoken to the Hellenists and argued with them, they became determined to kill him. ³⁰ When the brothers got to know of this, they took him to Caesarea and sent him off from there to Tarsus.

³¹ Meanwhile, the churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up and living in the fear of the Lord; encouraged by the Holy Spirit, they continued to grow.

³² As Peter visited one place after another, among all the believers, he eventually came to the saints living down in

²⁶ Paul mentions this visit to Jerusalem in Ga 1:18–19 but says nothing of the part Barnabas played.

²⁷ The word translated as 'fearlessly' (following the NJB – the NRSV and NETB have 'boldly') – *παρρησιαζόμενος* – is used 7 times in Acts.

²⁸ The expression, 'going in and going out' (the WEBBE has 'entering'), could be taken as an idiom for association without hindrance. The WEBBE adds 'Jesus' after 'Lord' but the majority of reliable MSS lack the name. The *Textus Receptus* reverses the order of vv. 28 & 29.

²⁹ In place of 'Hellenists', some MSS have 'Greeks' (i.e., the Gentiles), as also in 11:20. The Hellenist Christians were the most active proselytisers, just as the Hellenist Jews were the most active opponents of Christian propaganda.

³⁰ Barnabas later finds Paul in Tarsus (11:25); cf. 22:17–21 & Ga 1:18–21.

³¹ In place of 'The churches', here following the Western and Antiochene texts (and NJB), the *Alexandrian Text* (and NRSV) has 'The Church'.

³² The NJB & NETB lack 'among all the believers', here following the NRSV.

ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ἐξ ἐτῶν ὀκτὼ κατακειμένον ἐπὶ κρᾶββάτου, ὃς ἦν παραλελυμένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰᾶταί σε Ἰησοῦς Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. καὶ εὐθὺς ἀνέστη. ³⁵ καὶ εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

³⁶ Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιδά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. ³⁷ ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ [αὐτήν] ἔθηκαν ἐν ὑπερώῳ. ³⁸ ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες, Μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν. ³⁹ ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς. ⁴⁰ ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὶς τὰ γόνατα προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ

Lydda. ³³ There, he found a man called Aeneas, who had been confined to a mattress for eight years, because he was paralysed. ³⁴ And Peter said to him, "Aeneas, Jesus Christ cures you: get up and make your bed." Aeneas got up immediately; ³⁵ and all the residents of Lydda and of Sharon saw him, and they were converted to the Lord.

³⁶ Now, in Joppa, there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was continually doing good deeds and helping the poor. ³⁷ At this time, she became ill and died; and, when they had washed her body, they laid her in an upper room. ³⁸ Since Lydda is not far from Joppa, when the disciples heard that Peter was there, they sent two men to him with the request, "Come to us without delay." ³⁹ So, Peter got up and went back with them immediately and, on his arrival, they took him to the upstairs room, where all the widows stood round him, weeping, and showing him tunics and other clothing that Dorcas had made while she was with them. ⁴⁰ Peter sent everyone out of the room and then he knelt down and prayed. Then he turned to the dead woman

³³ In place of 'confined to a mattress' (here following NETB), the NJB & NRSV have 'bedridden'.

³⁴ For similar miracles, see 3:1-10, 4:22, 14:8-10, Lk 5:18-26, 13:11-13 & Jn 5:1-14.

³⁵ 'Lydda' was a city northwest of Jerusalem on the way to Joppa; 'Sharon' refers to the Plain of Sharon, a region along the coast of Palestine.

³⁶ The names, 'Tabitha' and 'Dorcas', mean 'gazelle'; the miracle is recounted in such a way as to highlight the similarity with Jesus' raising to life of the little girl, Talitha, in Mk 5:38-41.

³⁷ The Greek text does not have the word, 'body', but it is clear from the context.

³⁸ Literally translated, the disciples' request is, "Do not delay to come to us." Some MSS lack 'two men'.

³⁹ The 'widows' were those associated with Dorcas in her good works; see 1Tm 5:3-16.

⁴⁰ This event is recounted much like Lk 8:49-56 and Mk 5:35-43: Peter's ministry mirrored that of Jesus.

σῶμα εἶπεν, Ταβιδά, ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς
ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
⁴¹ δούς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ τοὺς
ἀγίους καὶ τὰς χήρας παρέστησεν αὐτήν ζῶσαν. ⁴² γνωστὸν
δὲ ἐγένετο καθ' ὅλης [τῆς] Ἰόππης, καὶ ἐπίστευσαν πολλοὶ
ἐπὶ τὸν κύριον. ⁴³ ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι ἐν Ἰόππῃ
παρά τινι Σίμωνι βυρσεῖ.

and said, “Tabitha, stand up.” Then she opened her eyes,
looked at Peter and sat up. ⁴¹ He gave her his hand and helped
her to her feet. Then, calling in the saints and widows, he
showed them that she was alive. ⁴² This became known
throughout Joppa and many who heard about it believed in
the Lord. ⁴³ Peter stayed many days in Joppa, lodging with a
leather-tanner called Simon.

⁴¹ In place of ‘saints’, here following the WEBBE & NETB, the NJB has ‘members of the congregation’.

⁴² This is a ‘sign’ miracle that pictures how the Lord can give life.

⁴³ A ‘leather-tanner’ was practically an outcast: Jewish law regarded the work as defiling, since it required working with animal carcasses, which were ritually unclean. The fact that Peter *stayed* with Simon shows that he had begun to disregard Jewish practices.

Πραξεις Αποστολων 10

¹ Ἄνθρωπος δὲ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ Θεοῦ διὰ παντός, ³ εἶδεν ἐν ὁράματι φανερῶς ὡσεὶ περὶ ὥραν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ Θεοῦ εἰσερχόμενον πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ, Κορνήλιε. ⁴ ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν, Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ Θεοῦ. ⁵ καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος. ⁶ οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν. ⁷ ὡς δὲ ἀπήλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, ⁸ καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

ACTS 10

¹ In Caesarea, there was a man named Cornelius, one of the centurions of the Italian Cohort, as it was called. ² He and the whole of his household were devout and God-fearing, and he gave generously to Jewish causes and prayed constantly to God. ³ One day, at about the ninth hour, he had a vision in which he distinctly saw the angel of God coming into his house and calling out to him, "Cornelius!" ⁴ Staring at him and becoming greatly afraid, he exclaimed, "What is it, Lord?" The angel answered, "Your prayers and your gifts to the needy have been accepted by God." ⁵ Now, you must send some men to Joppa and summon a certain man called Simon, known as Peter. ⁶ This man is staying as a guest with a man named Simon, a tanner, whose house is by the seaside." ⁷ When the angel who spoke to him had gone, Cornelius called two of the servants and a devout soldier from the ranks of those who served him, ⁸ told them all that had happened, and sent them off to Joppa.

ACTS 10

¹ The 'Italian Cohort' has been identified as *Cohors II Italica*, which is known to have been stationed in Syria in 88 CE.

² The expression, 'God-fearing', is here a technical term for admirers or followers of the Jewish religion who stop short of circumcision (see #2:11).

³ The 'ninth hour' was about 3 pm.

⁴ Literally translated, the verse ends, "... have ascended as a memorial before God."

⁵ 'Joppa' was a seaport on the Philistine coast, in the same location as modern Jaffa.

⁶ 'Simon, a tanner' translates *Σίμωνι βυρσεῖ*; most modern translations treat *βυρσεῖ* as Simon's profession but it is possible that it is a surname. At the end of the verse, the *Textus Receptus* adds, "This one will tell you what it is necessary for you to do."

⁷ The word, 'servants', translates *οἰκετῶν* - a term usually used for household staff rather than field labourers.

⁸ For this verse, here following the NJB, the NRSV reads, "and after telling them everything, he sent them to Joppa."

⁹ Τῇ δὲ ἑπαύριον ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. ¹⁰ ἐγένετο δὲ πρόσπεινος καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἕκστασις, ¹¹ καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ καταβαῖνον σκευῶς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καδιέμενον ἐπὶ τῆς γῆς, ¹² ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ. ¹³ καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε, θῦσον καὶ φάγε. ¹⁴ ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. ¹⁵ καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου. ¹⁶ τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ σκεῦος εἰς τὸν οὐρανόν. ¹⁷ Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου

⁹ About the sixth hour the next day, while they were on their journey and approaching the town, Peter went up onto the housetop to say his prayers. ¹⁰ He felt hungry and was looking forward to his meal but, before it was ready, a trance came over him ¹¹ and he saw heaven thrown open and something like a big sheet being let down to the ground by its four corners; ¹² it contained every kind of four-footed animal, reptile, and bird. ¹³ Then he heard a voice saying to him, “Now, Peter, kill and eat!” ¹⁴ But Peter answered, “Certainly not, Lord; I have never yet eaten anything profane or unclean.” ¹⁵ Again, a second time, the voice spoke to him, “What God has made clean, you have no right to call profane.” ¹⁶ This was repeated three times and then, suddenly, the container was drawn up to heaven again. ¹⁷ Now, while Peter was still at a loss over the meaning of the vision that he had seen, suddenly the men sent by Cornelius,

⁹ The ‘sixth hour’ was noon – the usual Roman time for luncheon.

¹⁰ The traditional rendering of ‘he fell into a trance’ (as NJB & NRSV) is based on a textual variant (ἐπέπεσεν, ‘he fell’) found in the *Byzantine Text* but almost certainly not original.

¹¹ The phrase, ‘by its four corners’, follows the *Western Text* (and NJB, NRSV & NETB).

¹² The term, ‘reptile’ often included rats, mice, frogs, toads, salamanders, and lizard; here, however, when used in direct contrast to ‘four-footed animals’, it most likely refers (solely) to snakes.

¹³ In place of ‘kill’ (translating θῦσον and following the NJB & NRSV), NETB has ‘slaughter’.

¹⁴ Only certain mammals, fish, and insects could be eaten (Lv 11).

¹⁵ Peter is to throw off his scruples of legal purity: God has cleansed the hearts of the Gentiles, although their bodies – being uncircumcised – remain unclean. The immediate, practical conclusion is that Peter must not fear contact with the uncircumcised.

¹⁶ The threefold repetition was for emphasis and warning.

¹⁷ The term translated as ‘at a loss’ (following the NJB) means to be perplexed, confused, puzzled (as NRSV), or at a loss.

διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα, ¹⁸ καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. ¹⁹ τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὄραματος εἶπεν [αὐτῷ] τὸ πνεῦμα, Ἴδου ἄνδρες δύο ζητοῦσίν σε. ²⁰ ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. ²¹ καταβάς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν, Ἴδου ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ αἰτία δι' ἣν πάρεστε; ²² οἱ δὲ εἶπαν, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεὸν μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. ²³ εἰσκαλεσάμενος οὖν αὐτούς ἐξένισεν.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ. ²⁴ τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. ²⁵ ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν

having asked where Simon's house was, were now standing at the gate. ¹⁸ They were calling out to know if the Simon, who was called Peter, was staying there. ¹⁹ While Peter's mind was still on the vision, the Spirit said to him, "Look! Two men have come to see you. ²⁰ Now, hurry down, and do not hesitate to return with them; for, it was I who told them to come." ²¹ So, Peter went down to the men and said to them, "I am the man you are looking for; what is the reason that you have come?" ²² They said, "The centurion, Cornelius, who is an upright and God-fearing man, highly regarded by the entire Jewish people, was told by God through a holy angel to send for you and bring you to his house, and to listen to what you have to say." ²³ So, Peter asked them in and gave them lodging.

On the next day, he arose and set off with them, accompanied by some of the brothers from Joppa. ²⁴ The next day, he arrived at Caesarea, and Cornelius was waiting for them. He had asked his relations and his close friends to be there. ²⁵ So, it happened that, as Peter reached the house, Cornelius went out

¹⁸ The qualification of Simon's name was necessary because the owner of the house was also named Simon (9:43).

¹⁹ In place of 'two men', some MSS have 'two men' and others have '[some] men'; Nestle-Aland has *δύο* in brackets and the WEBBE has 'three men'.

²⁰ The term translated 'do not hesitate' (*διακρινόμενος*) means 'without doubting' or 'without deliberation'; it is a term of conscience and discernment: in effect, Peter is to listen to them rather than hesitate.

²¹ The participle, *καταβάς* ('going down'), has been translated as a finite verb due to requirements of contemporary English style.

²² The long introduction of Cornelius by his messengers is an attempt to commend this Gentile to his Jewish counterpart, which would have been important in the culture of the time.

²³ The Greek text does not have the name, 'Peter'; the referent of the pronoun has been added for clarity.

²⁴ 'Caesarea' was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi).

²⁵ The introductory phrase, *ἐγένετο* ('it happened that'), is common in Luke (69 times) and Acts (54 times).

τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων, Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι. ²⁷ καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὕρισκει συνεληλυθότας πολλούς, ²⁸ ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ μοι ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. ²⁹ διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με;

³⁰ Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ ³¹ καὶ φησίν, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. ³² πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν. ³³ ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σὺ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς

to meet him, fell at his feet and worshipped him. ²⁶ But Peter helped him up, saying, “Stand up! For, I am only a man!” ²⁷ And, as he talked with him, he went in and found many people gathered there; ²⁸ and he said to them, “You yourselves know that it is forbidden for Jews to mix with people of another race and visit them; but God has made it clear to me that I must not call anyone profane or unclean. ²⁹ That is why I made no objection to coming when I was sent for; but I should like to know exactly why you sent for me.”

³⁰ And Cornelius replied, “At this very hour four days ago, I was in my house saying the prayers for the ninth hour, when suddenly a man in shining robes stood before me. ³¹ He said, “Cornelius, your prayer has been heard and your charitable gifts have not been forgotten by God; ³² Therefore, you must now send to Joppa and fetch Simon, who is called Peter, who is staying as a guest in the house of Simon the tanner, by the seaside.” ³³ Therefore, I sent for you immediately, and you have been kind enough to come. So, here we all are, assembled

²⁶ The NJB (following the Greek text, ἄνθρωπός) lacks ‘only’ before ‘a man’; the emphasis here is not on Peter’s maleness, but his humanity.

²⁷ In place of ‘he’, NETB has ‘Peter’, adding the referent of the pronoun for clarity.

²⁸ The term translated ‘unlawful’ (ἀθέμιτόν) is used of wanton or callously lawless acts.

²⁹ NETB takes the passive participle μεταπεμφθεῖς (‘I was sent for’) temporally and converts it to an active construction, ‘when you sent for me’ (which is arguably less awkward in contemporary English).

³⁰ In place of ‘saying the prayers for the ninth hour’, some MSS have ‘fasting and praying’; the ‘ninth hour’ was 3 pm. The NJB has ‘three days’ in place of ‘four days’, here following the NRSV & NETB (and the Greek text).

³¹ Cornelius’ statement is a paraphrase rather than an exact quotation of 10:4.

³² Most translations treat βυρσέως as Simon’s profession (‘Simon the tanner’) but it is possible that it is actually Simon’s surname (‘Simon Tanner’).

³³ The NJB has ‘in front of you’ in place of ‘in the presence of God’, here following the NRSV & NETB.

ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου.

³⁴ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ’ ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ Θεός, ³⁵ ἀλλ’ ἐν παντὶ ἔδνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. ³⁶ τὸν λόγον [ὄν] ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ – οὗτός ἐστιν πάντων κύριος – ³⁷ ὑμεῖς οἴδατε, τὸ γενόμενον ῥῆμα καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης, ³⁸ Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ’ αὐτοῦ. ³⁹ καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ Ἱερουσαλήμ· ὃν καὶ ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου. ⁴⁰ τοῦτον ὁ Θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, ⁴¹ οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες

in the presence of God to hear all the instructions given to you by the Lord.”

³⁴ Then Peter began to speak, saying, “I now really understand, that God has no favourites, ³⁵ but that, in any nation, he who fears him and works righteousness is acceptable to him. ³⁶ You know the word that God sent to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ – he is the Lord of All. ³⁷ You know that messages spread throughout Judaea, how it began in Galilee, after John had been preaching baptism. ³⁸ Jesus of Nazareth has been anointed by God with the Holy Spirit and with power and, because God was with him, Jesus went about doing good deeds and curing all who had fallen into the power of the devil. ³⁹ Now, we are witnesses to everything he did throughout the countryside of Judaea and in Jerusalem itself: and they put him to death by hanging him on a tree; ⁴⁰ yet, on the third day, God raised him to life and allowed him to be seen, ⁴¹ not by the whole people but only by certain witnesses that God had chosen beforehand. Now, we are those witnesses

³⁴ Cf. Rm 2:11, where Paul teaches that Jews have no special privilege.

³⁵ The language of sacrifice: The unblemished victim and he who offers it are both ‘acceptable; to God (Lv 1:3, 19:5, 22:19–27); Isaiah (56:7) had prophesied that, when the fullness of time came, the Gentiles’ sacrifices would be acceptable to God.

³⁶ In place of ‘The word that God has sent’, the NJB opens with ‘God sent his word’.

³⁷ In place of ‘it began’, the NJB has ‘Jesus of Nazareth began’ (moving the name from the following verse).

³⁸ On God’s anointing of Jesus, see Lk 3:22.

³⁹ By the late 1st Century, ‘hanging on a tree’ was an idiom for crucifixion.

⁴⁰ Literally translated, this verse ends, “and granted that he should become visible.”

⁴¹ After ‘eaten and drunk with him’, the Western Text adds, ‘and were his companions for forty days’.

συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.⁴² καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτῆς ζώντων καὶ νεκρῶν.⁴³ τούτῳ πάντες οἱ προφήται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

⁴⁴ Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

⁴⁵ καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἢ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέχυται.⁴⁶ ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν Θεόν. τότε ἀπεκρίθη Πέτρος,⁴⁷ Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς;⁴⁸ προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

– we have eaten and drunk with him after his resurrection from the dead –⁴² and he has commanded us to proclaim this to his people and to bear witness that he is the one appointed by God to judge everyone: the living and the dead.⁴³ It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.”

⁴⁴ While Peter was still speaking, the Holy Spirit came down on all who heard the word.⁴⁵ The circumcised believers who had accompanied Peter were all astonished that the gift of the Holy Spirit should be poured out even on the Gentiles,⁴⁶ since they could hear them speaking in strange languages and proclaiming the greatness of God. Peter himself then said,⁴⁷ “Could anyone withhold the water of baptism to these people, now that they have received the Holy Spirit, just as we have?”⁴⁸ He then gave orders for them to be baptised in the name of Jesus Christ. Afterwards, they begged him to stay on for several days more.

⁴² On the judgement of the ‘living and the dead’, cf. 1Pt 4:5, 2Tm 4:1.

⁴³ Cf. Lk 24:47, also Ac 14:23, 19:4, 9:42, 11:17, 16:31: The gospel is present in the prophetic promise (Rm 1:1–7); the message is in continuity with the ancient hope.

⁴⁴ The ‘Pentecost of the Gentiles’: as Peter notes (v. 47, 11:15, 15:8), it resembles the first Pentecost.

⁴⁵ In place of ‘the circumcised’, the NJB has ‘Jewish’; the phrase refers to Jewish Christians.

⁴⁶ They knew by the ‘speaking in tongues’ that the Holy Spirit had been given before baptism.

⁴⁷ The final, auxiliary verb must be supplied in English: this could be either ‘have’ (NRSV, NJB) or ‘did’ (NETB).

⁴⁸ It was not usual for the apostles to administer baptism themselves (19:5, 1Co 1:14, 17; see also 1Jn 4:2).

Πραξεις Αποστολων ΙΙ

ACTS 11

¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. ² ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς ³ λέγοντες ὅτι Εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς. ⁴ ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, ⁵ Ἐγὼ ἤμην ἐν πόλει Ἰόππη προσευχόμενος καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευῶς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ. ⁶ εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ⁷ ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι, Ἀναστάς, Πέτρε, θῦσον καὶ φάγε. ⁸ εἶπον δέ, Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ⁹ ἀπεκρίθη δὲ φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισεν σὺ μὴ

¹ Now, the apostles and brothers who were in Judaea heard that the Gentiles, too, had accepted the word of God. ² So, when Peter came up to Jerusalem, the circumcised believers protested to him ³ and said, "So, you have been visiting the homes of the uncircumcised and eating with them!" ⁴ Peter, in reply, gave them the details step by step, saying, ⁵ "I was in the town of Joppa, praying, and I fell into a trance and had a vision of something like a big sheet being let down from heaven by its four corners. This sheet came right down beside me. ⁶ I looked carefully into it and saw four-footed animals of the earth, wild beasts, reptiles, and birds of the sky. ⁷ Then I heard a voice that said to me, "Rise, Peter, kill and eat!" ⁸ But I said, "Certainly not, Lord; nothing profane or unclean has ever crossed my lips." ⁹ A second time the voice spoke from heaven, "What God has made clean, you have no right to call

ACTS 11

¹ In place of 'brothers', here following the Greek text and NJB, the NRSV has 'believers'.

² The Western Text reads, "So, after some time, Peter determined to set out for Jerusalem. After speaking to the brothers and encouraging them, he set out, delivering many sermons throughout the countryside, and instructing the people. When he reached them and told them of the favour God had granted, the circumcised brothers remonstrated with him."

³ It was table fellowship and the possibility of eating unclean food that disturbed the protestors.

⁴ In place of 'step by step', here following the NRSV, the NJB has 'point by point'.

⁵ The NJB has 'Jaffa' in place of 'Joppa', here following the Greek text (Ἰόππη), NRSV & NETB.

⁶ The Greek word, οὐρανοῦ, may be translated either 'sky' or 'heaven', depending on the context.

⁷ The NJB lacks 'get up', here following the NRSV & NETB.

⁸ There is possibly a subtle distinction in meaning between κοινὸν ('profane') and ἀκάθαρτον ('unclean') here; cf. Ezk 4:14.

⁹ The wording here matches Ac 10:15.

κοίνου. ¹⁰ τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν. ¹¹ καὶ ἰδοὺ ἕξαιτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἧ ἡμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. ¹² εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός. ¹³ ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα, Ἀπόστειλον εἰς Ἰόππην καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ¹⁴ ὃς λαλήσει ῥήματα πρὸς σέ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. ¹⁵ ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτοὺς ὡσπερ καὶ ἐφ’ ἡμᾶς ἐν ἀρχῇ. ¹⁶ ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. ¹⁷ εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς ἡμην δυνατὸς κωλύσαι τὸν θεόν; ¹⁸ ἀκούσαντες δὲ

profane.” ¹⁰ This was repeated three times, before the whole of it was drawn up to heaven again. ¹¹ And, just then, three men, sent from Caesarea to fetch me, stopped outside the house where we were; ¹² and the Spirit told me to have no hesitation about going back with them. The six brothers here came with me as well and we entered the man’s house. ¹³ He informed us how he had seen an angel standing in his house who said to him, “Send word to Joppa and fetch Simon, who is called Peter; ¹⁴ he will have a message for you by which you and your entire household will be saved.” ¹⁵ I had scarcely begun to speak when the Holy Spirit came down upon them in the same way it did upon us in the beginning, ¹⁶ and I remembered the word of the Lord, how he had said, “John baptised with water, but you will be baptised with the Holy Spirit.” ¹⁷ I realised then that God was giving them the identical gift that he gave to us when we believed in the Lord Jesus Christ; and who was I to stand in God’s way?” ¹⁸ This account satisfied them, and they

¹⁰ The NRSV & NETB have ‘everything’ in place of ‘the whole of it’, here following the NJB.

¹¹ ‘Caesarea’ was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi).

¹² Having ‘six’ witnesses is three times more than what would be required; they could confirm the events were not misrepresented by Peter.

¹³ The NJB has ‘Jaffa’ in place of ‘Joppa’, here following the Greek text (Ἰόππη), NRSV & NETB.

¹⁴ The literal translation of ‘a message’ is ‘words’ but, in this context, the overall message is meant rather than the individual words.

¹⁵ The words, ‘came down upon’, are not repeated in the Greek text but the repetition is implied; they form an ellipsis which must be supplied for the modern English reader.

¹⁶ ‘The word of the Lord’ is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gn 15:1, Is 1:10, Jo 1:1).

¹⁷ The word, ‘God’ (ὁ θεός), is omitted by the Western Text (because it is Christ who gives the Spirit).

¹⁸ Here, the summary phrase for responding to the gospel is ‘the repentance that leads to life’; note how the presence of life is tied to the presence of the Spirit (cf. Jn 4:7-42, 7:37-39).

ταῦτα ἠσύχασαν καὶ ἐδόξασαν τὸν θεὸν λέγοντες, Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

¹⁹ Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. ²⁰ ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. ²¹ καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. ²² ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὠτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱερουσαλήμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρναβᾶν ἕως Ἀντιοχείας. ²³ ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν [τὴν] τοῦ θεοῦ ἐχάρη καὶ παρεκάλει πάντας τῇ προθέσει τῇ καρδίας προσμένειν τῷ κυρίῳ, ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἰκανὸς τῷ κυρίῳ. ²⁵ ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, ²⁶ καὶ εὐρῶν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἰκανόν,

gave glory to God, saying, "God has clearly granted to the Gentiles, too, the repentance that leads to life."

¹⁹ Now, those who had scattered because of the persecution that arose over Stephen travelled as far as Phoenicia and Cyprus and Antioch, but they proclaimed the message only to Jews. ²⁰ Some of them, however, who came from Cyprus and Cyrene, went to Antioch, where they started preaching also to the Greeks, proclaiming the good news of the Lord Jesus to them. ²¹ The hand of the Lord was with them, and a great number believed and were converted to the Lord. ²² The news of them came to the ears of the church in Jerusalem and they sent Barnabas out to Antioch. ²³ When he came, he was glad to see for himself that God had given grace, and he urged them all to remain faithful to the Lord with heartfelt devotion; ²⁴ for he was a good man, filled with the Holy Spirit and with faith. And a large number of people were won over to the Lord. ²⁵ Barnabus then left for Tarsus to look for Saul ²⁶ and, when he found him, he brought him to Antioch. And it happened that they stayed together in that church a whole year and

¹⁹ V. 19 takes up from 8:1 & 8:4 and then presents the founding of the Church at Antioch as an immediate sequel to Stephen's martyrdom, from which it has been separated by the insertion of the Acts of Philip (8:5–40) and of Peter (9:31–11:18).

²⁰ In place of 'Greeks' (here following the NJB), some MSS (and the NRSV) have 'Hellenists' (cf. 9:29), referring to those who keep Greek customs.

²¹ The NJB opens this verse with, "The Lord helped them;" here, we follow the Greek text and the NRSV.

²² The church in Jerusalem enjoyed the right of supervision over the other churches.

²³ The word, 'urged', is apparently a play on the name 'Barnabas' ('son of exhortation', 4:36).

²⁴ A more literal translation of 'large number of people' would be 'significant crowd'.

²⁵ The meaning of the phrase, 'stayed together in that church', is doubtful; it could possibly be, 'worked together' or 'they were received by the church'.

²⁶ The term, 'Christians', shows that the gentiles of Antioch took the title of Christ for a proper name.

χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

²⁷ Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν· ²⁸ ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἣτις ἐγένετο ἐπὶ Κλαυδίου. ²⁹ τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ³⁰ ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου.

taught a large number of people. It was at Antioch that the disciples were first called 'Christians'.

²⁷ While they were there, some prophets came down to Antioch from Jerusalem, ²⁸ and one of them, whose name was Agabus, seized by the Spirit, stood up and predicted that a severe and universal famine was going to happen. This in fact happened while Claudius was emperor. ²⁹ The disciples decided to send relief, each to contribute according to what he could afford, to the brothers living in Judaea. ³⁰ They did this and delivered their contributions to the elders through the agency of Barnabas and Saul.

²⁷ The Western Text adds, "... and there was great rejoicing. While we were together, one of them ..."

²⁸ In the reign of Claudius (41-54), famine swept through the empire (49-50), through Greece first and then Rome. Josephus puts it in the time of Tiberius Alexander as procurator (46-48).

²⁹ The NRSV has 'believers' in place of 'brothers', here following the NJB.

³⁰ Note that the apostles are not mentioned - perhaps they had left Jerusalem.

Πραξεις Αποστολων 12

¹ Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ² ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρη. ³ ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο συλλαβεῖν καὶ Πέτρον ἧσαν δὲ ἡμέραι τῶν ἀζύμων, ⁴ ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ⁵ ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενωῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ. ⁶ Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν δεδεμένος ἀλύσεσιν δυσίν, φύλακές τε πρὸ τῆς θύρας ἐτήρουσαν τὴν φυλακὴν. ⁷ καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. καὶ

ACTS 12

¹ It was about this time that King Herod started laying hands on certain members of the church, to cause them injury. ² He had James the brother of John killed with the sword ³ and, when he saw that this pleased the Jews, he went on to arrest Peter as well. As this was during the days of Unleavened Bread, that he had arrested him, he put him in prison, ⁴ assigning four sections of four soldiers each to guard him, intending to try him in public after the Passover. ⁵ All the time that Peter was under guard, the church prayed to God for him unremittingly. ⁶ On the very night before Herod was to bring him out, Peter was sleeping between two soldiers, fastened with two chains, while guards in front of the main entrance kept watch on the prison. ⁷ Then, suddenly, an angel of the Lord stood there, and the cell was filled with light. He tapped Peter on the side and woke him, saying, "Get up, hurry!" – and the chains fell from

ACTS 12

- ¹ This episode, which 11:30 and 12:25 seem to place at the same time as the visit of Barnabas and Saul to Jerusalem, must in fact have preceded it, for Herod Agrippa I was not actually king of Judaea and Samaria until 41 CE; he died in 44 CE.
- ² In place of 'killed with the sword', here following the NRSV and MSS, the NJB has 'beheaded'.
- ³ The phrase, 'the Jews', could be a reference to the Jewish people or to the Jewish leaders; the statement in v. 4 that Herod intended to try Peter in public suggests that the former is more likely. Nestle-Aland has the following words in brackets: ἧσαν δὲ ἡμέραι τῶν ἀζύμων.
- ⁴ The 'four' preceding 'soldiers' (here following the NJB) is not in the MSS but is implied by the term used.
- ⁵ Other reading for 'unremittingly' (as NJB) are 'fervently' (NRSV) and 'constantly' (NETB).
- ⁶ He would have been fastened by each chain to the soldier on each side.
- ⁷ The term, 'πατάξας', refers to a push or a light tap.

ἔξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. ⁸ εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν, Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. ⁹ καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ἤδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. ¹⁰ διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. ¹¹ καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν [ὁ] κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

¹² Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. ¹³ κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσῆλθεν παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη. ¹⁴ καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἠνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ

his hands. ⁸ The angel then said to him, “Fasten your belt and put on your sandals.” He did this and the angel said, “Wrap your cloak around you and follow me.” ⁹ He went out and followed him but had no idea that what the angel was doing was real; he thought he was seeing a vision. ¹⁰ They passed through the first guard post and then the second and then came before the iron gate leading into the city. This opened for them of its own accord; they went through it and had walked the whole length of one street when, suddenly, the angel left him. ¹¹ It was only then that Peter came to himself; and he said, “Now I know that it is all true. The Lord really has sent his angel to rescue me from the hands of Herod and from all that the Jewish people were expecting.”

¹² When he realised this, he went straight to the house of Mary, the mother of John who was called Mark, where many had assembled and were praying. ¹³ He knocked at the outside door and a servant called Rhoda came and answered him. ¹⁴ She recognised Peter’s voice and was so overcome with joy that, instead of opening the door, she ran inside with the news

⁸ While the term, ‘Ζῶσαι’, often means ‘to dress’, referring to the fastening of the belt or sash as the final act of getting dressed, in this context it probably does mean ‘fasten your belt’, since in the conditions of a prison Peter had probably not changed into a different set of clothes to sleep. More likely he had merely removed his belt or sash, which the angel now told him to replace.

⁹ The word ‘him’ is not in the Greek text; direct objects can be omitted in Greek when clear from the context but must be supplied in English.

¹⁰ After, “went through it,” some MSS add, “and went down the seven steps.”

¹¹ Luke characterises the opposition here as the ‘Jewish people’, including their leadership (see 12:3).

¹² ‘John Mark’, Barnabas’ cousin (Col 4:10), is mentioned again in 12:25, 13:5, 13:13 & 15:37–39. Tradition names him as the author of the 2nd Gospel.

¹³ An alternative reading for ‘answered’ is ‘responded to’.

¹⁴ The NRSV has ‘gate’ in place of ‘door’, here following the NJB (as also in v. 13).

ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπαν, Μαίνη. ἢ δὲ διίσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ ἄγγελός ἐστιν αὐτοῦ. ¹⁶ ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ ἐξέστησαν. ¹⁷ κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγαῶν διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπεν τε, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

¹⁸ Γενομένης δὲ ἡμέρας ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. ¹⁹ Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρῶν ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν.

²⁰ Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ἠτοῦντο εἰρήνην, διὰ τὸ τρέφεισθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. ²¹ τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν [καὶ] καθίσας ἐπὶ

that Peter was standing at the main entrance. ¹⁵ They said to her, “You are out of your mind,” but she insisted that it was true. Then they said, “Then it must be his angel.” ¹⁶ But Peter continued knocking and, when they opened the door, they were greatly astonished to see that it really was Peter himself. ¹⁷ He raised his hand for silence and described to them how the Lord had led him out of prison. He added, “Tell James and the brothers.” Then he left and went elsewhere.

¹⁸ When daylight came, there was no small commotion among the soldiers, who could not imagine what had become of Peter. ¹⁹ Herod put out an unsuccessful search for him; he had the guards questioned and, before leaving Judaea to take up residence in Caesarea, he gave orders for their execution.

²⁰ Now, Herod was very angry with the people of Tyre and Sidon; yet they came together to enlist the support of Blastus, the king’s chamberlain, to seek a treaty, since their country depended on the king’s territory for food. ²¹ A day was set and Herod, wearing his robes of state and seated on the tribune,

¹⁵ It was popular belief that guardian angels were a kind of ‘spiritual double’ of their charges (Gn 48:16, Mt 18:10).

¹⁶ That they were ‘greatly astonished’ is a common response in Luke/Acts to God’s work (Lk 8:56, Ac 2:7, 2:12, 8:13, 9:21, 10:45).

¹⁷ Most MSS, including some of the most important ones read αὐτοῖς (‘to them’) here, while some good, early MSS lack the pronoun. Although a decision is difficult, the shorter reading is preferred. Nestle-Aland puts the pronoun in brackets, indicating doubts as to its authenticity.

¹⁸ In place of ‘no small’ (here following the NRSV and Greek Text), the NJB has ‘a great’.

¹⁹ Soldiers who let their prisoners escape were liable to receive the sentence due to the prisoners (see 16:27, 27:42).

²⁰ The Greek text has ‘he’ in place of ‘Herod’; the referent of the pronoun has here been added for clarity.

²¹ The ‘tribune’ (βήματος – NETB has ‘judgement seat’) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters.

τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς· ²² ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνή καὶ οὐκ ἀνθρώπου. ²³ παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἄνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

²⁴ Ὁ δὲ λόγος τοῦ θεοῦ ἤϊξανεν καὶ ἐπληθύνετο.

²⁵ Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἱερουσαλήμ πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

gave a speech to them. ²² The people acclaimed him with, “It is a god speaking, not a man!” ²³ And, at that moment, the angel of the Lord struck him down, because he had not given the glory to God. He was eaten away by worms and died.

²⁴ But the word of God continued to advance and to gain more followers. ²⁵ Barnabas and Saul completed their task and came back from Jerusalem, bringing with them John, whose other name was Mark.

²² Contrast the response of Paul and Barnabas in 14:13–15.

²³ For this verse, variant MSS read, “When he had come down from the tribune, he became food for worms even while he was still alive; and so, he died.” The scene of Agrippa’s apotheosis is described in splendid detail by Josephus. His death resembles that of an earlier persecutor of God’s people – 2M 9:9.

²⁴ Other readings for ‘advance’ are ‘spread’ and ‘increase’.

²⁵ Some MSS (and the WEBBE) read, “came back to Jerusalem,” but this seems to be an attempt to simplify; here, we follow the *Textus Receptus*.

Πραξεις Αποστολων 13

¹ Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὃ τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. ² λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. ³ τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. ⁴ Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατῆλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον, ⁵ καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ⁶ διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὔρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαριησοῦ, ⁷ ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρναβᾶν καὶ Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ

ACTS 13

¹ Now, in the assembly that was at Antioch, the following were the prophets and the teachers: Barnabas, and Simeon called Niger, and Lucius of Cyrene, Manaen, who had been a close friend of Herod the tetrarch since childhood, and Saul. ² One day, while they were offering worship to the Lord and keeping a fast, the Holy Spirit said, "I want Barnabas and Saul set apart for the work to which I have called them." ³ So it was that, after fasting and prayer, they laid their hands on them and sent them off. ⁴ So, these two, being on their mission by the Holy Spirit, went down to Seleucia and, from there, set off for Cyprus. ⁵ When they landed at Salamis, they proclaimed the word of God in the synagogues of the Jews; and they also had John as their assistant. ⁶ They went through the whole island, and at Paphos, they came into contact with a Jewish magician and false prophet called Bar-Jesus. ⁷ He was an attendant of the proconsul Sergius Paulus, who was an intelligent man. The proconsul summoned Barnabas and Saul and asked to hear the

ACTS 13

- ¹ On the 'prophets', see #11:27; the charism of the 'teachers' was their ability to instruct others on matters of morality and doctrine.
- ² An alternative reading for 'offering worship' is 'holding a service'; the use of the term for Christian prayer in common puts this on a level with the sacrificial worship of the Old Law (see Rm 1:
- ³ The 'laying of hands' on Barnabas and Saul refers to an act picturing the commission of God and the church for the task at hand.
- ⁴ Cyprus was Barnabas' native country.
- ⁵ The word, ὑπηρέτην ('assistant'), usually has the meaning, 'servant' but it is doubtful John Mark fulfilled that capacity for Barnabas and Saul.
- ⁶ 'Jesus' is the Latin form of the name, 'Joshua'; the Aramaic, 'Bar', means 'son of', so this man was surnamed 'son of Joshua'.
- ⁷ Before 'intelligent', the NJB adds 'extremely'; here, we follow the NRSV & NETB.

θεοῦ.⁸ ἀντίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.⁹ Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν¹⁰ εἶπεν, Ὡ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς [τοῦ] κυρίου τὰς εὐθείας;¹¹ καὶ νῦν ἰδοὺ χεὶρ κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμά τε ἔπεσεν ἐπ’ αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐξήτει χειραγωγούς.¹² τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν ἐκπλησσομένου ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

¹³ Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.¹⁴ αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῆ ἡμέρα τῶν σαββάτων ἐκάθισαν.¹⁵ μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου

word of God,⁸ but Elymas the sorcerer (this is what his name means) opposed them, trying to turn the proconsul away from the faith.⁹ Then Saul, also known as Paul, filled with the Holy Spirit, looked at him intently,¹⁰ saying, “You utter fraud, you imposter, you son of the devil, you enemy of all uprightness, will you not stop twisting the straight paths of the Lord?¹¹ Now look: the hand of the Lord will strike you: you will be blind, and, for a time, you will not see the sun.” That instant, everything went misty and dark for him, and he groped about to find someone to lead him by the hand.¹² when the proconsul saw what happened, he believed, being struck by what he had learnt about the Lord.

¹³ Then Paul and his companions went by sea from Paphos and came to Perga in Pamphylia, where John left them to go back to Jerusalem.¹⁴ However, the others carried on from Perga until they reach Antioch in Pisidia. Here, they went to synagogue on the Sabbath and took their seats.¹⁵ After the passages from the Law and the Prophets had been read, the

⁸ The sorcerer’s behaviour is more directly opposed to the faith than Simon Magus’ was.

⁹ Here, Luke gives Saul his Roman name (Paul) for the first time and does not use ‘Saul’ again.

¹⁰ This rebuke is like those from the OT prophets: Jr 5:27, Gn 32:11, Pr 10:7, Ho 14:9; five separate remarks indicate the magician’s failings. The closing rhetorical question shows how opposed he is to the way of God.

¹¹ The term translated ‘misty’ here appears in the writings of the physician Galen as a medical technical description of a person who is blind.

¹² The faith of the proconsul in the face of Jewish opposition is a theme of the rest of Acts.

¹³ John Mark’s decision to leave became an issue later for Barnabas and Paul (Acts 15:36-39).

¹⁴ ‘Perga’ was a city in Pamphylia near the southern coast of Asia Minor. ‘Antioch in Pisidia’ was a city about 160 Km north of Perga; it was both a Roman colony and the seat of military and civil authority in S. Galatia. The city was 1,100 m above sea level.

¹⁵ The ‘words of encouragement’ would have been a sermon based upon the scriptures (cf. Rm 15:4).

καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες, Ἄνδρες ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε. ¹⁶ ἀναστὰς δὲ Παῦλος καὶ κατασεύσας τῇ χειρὶ εἶπεν· Ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε. ¹⁷ ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῆ Αἰγύπτου, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς, ¹⁸ καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, ¹⁹ καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῆ Χανάαν κατεκληρονόμησεν τὴν γῆν αὐτῶν ²⁰ ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα. καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ [τοῦ] προφήτου. ²¹ ἀκείθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη τεσσαράκοντα. ²² καὶ μεταστῆσας αὐτὸν ἠγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας, Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. ²³ τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ’

presidents of the synagogue sent them a message, saying, “Brothers, if you would like to address some words of encouragement to the congregation, please do so.” ¹⁶ So, Paul stood up, raised his hand for silence and began to speak: “Men of Israel and others who are fearers of God, listen! ¹⁷ The God of our nation Israel chose our ancestors and made our people great when they were living in Egypt, a land not their own; then, with an uplifted arm, he led them out of it; ¹⁸ and, for about forty years, he took care of them in the desert. ¹⁹ When he had destroyed the seven nations in Canaan, he put them in possession of their land ²⁰ for about four hundred and fifty years. After this, he gave them judges, until the time of the prophet Samuel. ²¹ Then they demanded a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, who reigned for forty years. ²² When he had removed him, he raised up David to be king. In his testimony about him, he said these words, “I have found David son of Jesse, a man after my own heart, who will perform my entire will.” ²³ To keep his promise, God has raised up for Israel one of David’s

¹⁶ Raising one’s hand was the conventional gesture of the public speaker in the ancient world, to invite attention and call for quiet.

¹⁷ Literally translated, the verse opens, “The God of this people Israel.” The WEBBE lacks ‘Israel’.

¹⁸ In place of ‘took care of them’, some MSS have ‘upheld them’.

¹⁹ On the ‘seven nations’, see Dt 7:1.

²⁰ The Western (and Antiochene) Texts read, “For about four hundred and fifty years he gave them judges.” The text is obscure.

²¹ Paul was also of the tribe of Benjamin.

²² Paul here quotes Ps 89:20 & 1S 13:14.

²³ The Greek verb translated ‘raised up’ can also mean ‘raised from the dead’. The WEBBE has ‘salvation’ in place of ‘Jesus, as Saviour’.

ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,
²⁴ προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ
βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ ὡς δὲ
ἐπλήρου Ἰωάννης τὸν δρόμον, ἔλεγεν, Τί ἐμὲ ὑπονοεῖτε
εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ
ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

²⁶ Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν
φοβούμενοι τὸν Θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας ταύτης
ἔξαπεστάλη. ²⁷ οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ
ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν
προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας
κρίναντες ἐπλήρωσαν, ²⁸ καὶ μηδεμίαν αἰτίαν θανάτου
εὐρόντες ἠτήσαντο Πιλαῶτον ἀναιρεθῆναι αὐτόν. ²⁹ ὡς δὲ
ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες
ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰ ὁ δὲ Θεὸς ἤγειρεν
αὐτὸν ἐκ νεκρῶν. ³¹ ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς

descendants, Jesus, as Saviour; ²⁴ before Jesus arrived, John
had already proclaimed a baptism of repentance for the whole
people of Israel. ²⁵ And, as John was finishing his course, he
said, "What do you suppose that I am? I am not he. No, but
one is coming after me; I am not worthy to untie the thong of
the sandals on his feet."

²⁶ "My brothers, sons of Abraham's race, and all you others
who fear God, this message of salvation is meant for you.
²⁷ What the people of Jerusalem and their rulers did, though
they did not realise it, was in fact to fulfil the prophecies read
on every Sabbath. ²⁸ Though they found nothing to justify his
execution, they condemned him and asked Pilate to have him
put to death. ²⁹ When they had carried out everything that
scripture foretells about him, they took him down from the
tree and buried him in a tomb. ³⁰ But God raised him from the
dead ³¹ and, for many days, he appeared to those who had

²⁴ In place of 'Jesus', the Greek text has 'he'; the referent of the pronoun is here provided for clarity. The WEBBE lacks 'the whole people of'.

²⁵ The NJB ends this verse (here following the NRSV) with, "I am not the one you imagine me to be; there is someone coming after me whose sandal I am not fit to undo."

²⁶ In place of 'for you', some MSS have 'for us'.

²⁷ This verse here follows the *Western Text*; the presented text reads, "For those who live in Jerusalem and their leaders did not recognise him or (understand) the prophecies read on every Sabbath; but they fulfilled the prophecies by condemning him."

²⁸ The texts of this verse vary; some read, "handed him over to Pilate that he might be put to death."

²⁹ The *Western Text* reads, "... foretells about him; after he had been crucified, they asked Pilate for permission to take him down from the tree, and when they received it, they took him down and buried him in a tomb."

³⁰ See the note on the phrase 'raised up' in v. 23, which is the same Greek verb used here.

³¹ This appeal to the testimony of the Galilean apostles is a little surprising on Paul's lips; in his own letters, he makes no distinction between their testimony and his own (1Co 15:3-11). Nestle-Aland places *νῦν* in brackets, suggesting doubts about its authenticity.

συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινες νῦν εἰσιν μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς εὐαγγελίζομεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ³³ ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. ³⁴ ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. ³⁵ διότι καὶ ἐν ἑτέρῳ λέγει, Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. ³⁶ Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ³⁷ ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν. ³⁸ γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῶν ἄφεσις ἁμαρτιῶν καταγγέλλεται[, καὶ] ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι ³⁹ ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. ⁴⁰ βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις,

accompanied him from Galilee to Jerusalem, who are now his witnesses to the people. ³² We bring you the good news that the promise God made to our ancestors, ³³ he has fulfilled for us by raising Jesus from the dead. As scripture says in the psalms: You are my son; today I have fathered you. ³⁴ The fact that God raised him from the dead, never to return to corruption, is no more than what he had declared: To you I shall give to holy things promised to David, which can be relied upon. ³⁵ This is also why it says, in another text: You will not allow your Holy One to see decay. ³⁶ Now, when David in his own time had served God's purposes, he died; he was buried with his fathers and saw decay. ³⁷ The one whom God has raised up, however, saw no decay. ³⁸ My brothers, I want you to realise that it is through this one that forgiveness of sins is proclaimed to you. Through him, justification from all sins from which the Law of Moses was unable to justify ³⁹ is being offered to every believer. ⁴⁰ Beware, therefore, that what the prophets said does not happen to you:

³² The literal translation of 'ancestors' is 'fathers'.

³³ In place of 'for our children' (as NRSV), some MSS have 'to their children' (as NJB). The reference is to Ps 2:7.

³⁴ For 'decay' (here following the WEBBE), the NJB has 'corruption'. Paul here quotes Is 55:3.

³⁵ Paul here quotes Ps 16:10.

³⁶ This verse explains why David (himself) cannot fulfil the promise.

³⁷ And this verse explains that it is Jesus who has fulfilled the promise.

³⁸ The pronoun translated 'this one' is in the emphatic position in the Greek text.

³⁹ The text here follows the NJB and its brevity appears to follow the Greek text; however, the NRSV has a much longer verse, including much of what is here part of the preceding verse.

⁴⁰ Paul closes his speech with a warning, which also stresses culpability.

⁴¹ Ἴδτε, οἱ καταφρονηταί,
καὶ θαυμάσατε καὶ ἀφανίσθητε,
ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν,
ἔργον ὃ οὐ μὴ πιστεύσητε ἕαν τις ἐκδιηγῆται ὑμῖν.

⁴² Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον
λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. ⁴³ λυθείσης δὲ τῆς
συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν
σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾷ,
οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ
χάριτι τοῦ Θεοῦ.

⁴⁴ Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη
ἀκοῦσαι τὸν λόγον τοῦ κυρίου. ⁴⁵ ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς
ὄχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου
λαλουμένοις βλασφημοῦντες. ⁴⁶ παρορησιασάμενοί τε ὁ
Παῦλος καὶ ὁ Βαρναβᾶς εἶπαν, Ὑμῖν ἦν ἀναγκαῖον πρῶτον
λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν
καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ
στρεφόμεθα εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ἐντέταλται ἡμῖν ὁ
κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν
ἕως ἑσχάτου τῆς γῆς. ⁴⁸ ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ

⁴¹ “Cast your eyes around you, mockers;
be amazed and perish!
For, I am doing something in your own days
that you would never believe if you were told of it.”

⁴² As they were going out, they were urged to continue this
preaching the following Sabbath. ⁴³ When the meeting of the
synagogue broke up, many Jews and devout converts
followed Paul and Barnabas, and in their talks with them, Paul
and Barnabas urged them to remain faithful to the grace God
had given them.

⁴⁴ The next Sabbath, almost the whole city gathered together to
hear the word of the Lord. ⁴⁵ When they saw the crowds, the
Jews, filled with jealousy, used blasphemies to contradict
everything Paul had said. ⁴⁶ Then Paul and Barnabas spoke out
fearlessly: “We had to proclaim to word of God to your first;
but, since you have now rejected it, since you do not think
yourselves worthy of eternal life, here and now we turn to the
Gentiles. ⁴⁷ For, so the Lord commanded us, saying, “I have
made you a light to the nations, to bring salvation to the ends
of the earth.” ⁴⁸ It made the Gentiles very happy to hear this

⁴¹ Paul here quotes Hab 1:5.

⁴² Some MSS open with, “When they left, they felt it appropriate to...”

⁴³ Some MSS add “considering it fitting to accept baptism” after the first instance of ‘Paul and Barnabas’.

⁴⁴ In place of ‘the word of the Lord’, some MSS have ‘the word of God’ and others have “(to hear) Paul who spoke for a long time about the Lord.”

⁴⁵ Their foolish response to the gospel is noted again (see 5:17).

⁴⁶ In Corinth, also, (18:6), Paul went first to the Jews and then to the Gentiles; his churches usually included Jews.

⁴⁷ Paul here freely quotes from the LXX text of Is 49:6.

⁴⁸ In place of ‘his message’, some MSS have ‘the word of God’.

ἔδοξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον· ⁴⁹ διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. ⁵⁰ οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρναβᾶν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. ⁵¹ οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον, ⁵² οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

and they gave thanks to the Lord for his message; all who were destined for eternal life became believers. ⁴⁹ Thus, the word of the Lord spread through the whole region. ⁵⁰ But the Jews incited some of the devout women of the upper classes and the leading men of the city; they stirred up a persecution against Paul and Barnabas and drove them out of their territory. ⁵¹ So, they shook the dust off their feet in protest against them and went off to Iconium; ⁵² but the disciples were filled with joy and with the Holy Spirit.

⁴⁹ The NJB has 'countryside' in place of 'region', here following the NRSV & NETB.

⁵⁰ The word 'incited' (following the NRSV & NETB) translates παρώτρυναν.

⁵¹ Shaking 'the dust off their feet' was a symbolic gesture commanded by Jesus to his disciples (Mt 10:14, Mk 6:11, Lk 9:5); it shows a group of people as culpable before God.

⁵² The NJB lacks this verse and includes its content as part of v. 51.

Πραξεις Αποστολων 14

¹ Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. ² οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ³ ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις. ⁵ ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, ⁶ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν περιχώρον, ⁷ κακεῖ εὐαγγελιζόμενοι ἦσαν. ⁸ Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. ⁹ οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ

ACTS 14

¹ The same happened in Iconium, when they went to the Jewish synagogue and spoke so well that a great many Jews and Greeks believed. ² But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers. ³ So, Paul and Barnabas stayed on for some time, preaching fearlessly in the Lord; and he attested all they said about his gift of grace, allowing signs and wonders to be performed by them. ⁴ The people in the city were divided; some supported the Jews, other the apostles, ⁵ but, eventually, with the connivance of the authorities, a move was made by Gentiles as well as Jews to make attacks on them and to stone them. ⁶ They heard of this and went off for safety to Lycaonia where, in the towns of Lystra and Derbe and the surrounding country. ⁷ There, they preached the good news. ⁸ There was a man sitting there in Lystra who had never walked in his life, because his feet were crippled from birth; ⁹ he was listening to Paul preaching. He looked at him intently

ACTS 14

- ¹ An alternative reading for 'in the same way' is 'together'. This verse is continued in v. 3.
- ² The NJB ends this verse (here following the NRSV, NETB and Greek Text) with, "the gentiles against the brothers and set them in opposition."
- ³ In place of 'Paul and Barnabas', the Greek Text has simply 'they'; the referents are here added for clarity, following the NJB.
- ⁴ This verse continues v. 2.
- ⁵ The direct object, 'them', is repeated here (NJB, NRSV & NETB); however, in the Greek it occurs only after the verb λιθοβολῆσαι ('to stone').
- ⁶ 'Lystra' was a Roman colony and Timothy's hometown. The events of vv. 8-19 take place in Lystra - Paul is not in Derbe until v. 20.
- ⁷ The periphrastic construction εὐαγγελιζόμενοι ἦσαν ('preached', as NJB) could also be translated as an imperfect ('continued preaching', as NRSV).
- ⁸ Although all MSS have 'in Lystra', it is clearly an addition and is omitted by the NJB.
- ⁹ Literally translated, this verse reads, "... preaching, who looked."

καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι ¹⁰ εἶπεν μεγάλη φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. καὶ ἤλατο καὶ περιεπάτει. ¹¹ οἳ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήρασαν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θύειν. ¹⁴ ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον, κράζοντες ¹⁵ καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. ¹⁶ ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. ¹⁷ καίτοι οὐκ ἁμάρτυρον αὐτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς

and saw that he had the faith to be cured. ¹⁰ He said in a loud voice, “Stand up on your feet!” And he jumped up and began walking. ¹¹ So, when the crowds saw what Paul had done, they shouted in the language of Lycaonia, “The gods have come down to us in human form.” ¹² They addressed Barnabas as Zeus and, since Paul was the principal speaker, they called him Hermes. ¹³ The priest of Zeus-outside-the-Gate, proposing that all the people should offer sacrifice with them, brought oxen and garlands to the gates. ¹⁴ But when the apostles Barnabas and Paul heard what was happening, they tore their clothes and rushed out into the crowd, shouting, ¹⁵ “Friends, what do you think you are doing? We are only human beings and are mortal like yourselves. We have come with good news to make you turn from these worthless idols to the living God, who made the heavens and the earth and the sea and all that is in them. ¹⁶ In past generations, he allowed all the nations to go their own ways; ¹⁷ but he did not leave himself without witness in the good things he does for you: he sends you rains from heaven and fruitful seasons; he fills your hearts with food

¹⁰ The verb translated ‘walking’ is in the imperfect tense, in contrast to the previous verb, which is aorist.

¹¹ Greek culture spoke of “divine men.” In this region, there was a story of Zeus and Hermes visiting the area (Ovid, *Metamorphoses* 8.611–725). The locals failed to acknowledge them, so judgment followed; the present crowd was determined not to make the mistake a second time.

¹² In Greek mythology, ‘Hermes’ (the Latin ‘Mercury’) was the messenger of the gods.

¹³ The temple of Zeus was outside the walls.

¹⁴ The tearing of one’s clothes was a sign of agonized protest (cf. Mt 26:65).

¹⁵ The literal translation of ‘friends’ is ‘men’.

¹⁶ The word translated ‘past’ is a NT *hapax legomenon*.

¹⁷ Note that the same Greek word can mean both ‘heaven’ and ‘sky’. Some MSS have ‘sends us’ in place of ‘sends you’.

καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. ¹⁸ καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

¹⁹ Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι.

²⁰ κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρναβᾶ εἰς Δέρβην.

²¹ Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν, ²² ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²³ χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. ²⁴ καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν, ²⁵ καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν. ²⁶ κάκειθεν

and merriment.” ¹⁸ Even saying this, they scarcely managed to prevent the crowd from offering sacrifice to them.

¹⁹ Then some Jews arrived from Antioch and Iconium and turned the people against them. They stoned Paul and dragged him outside the town, thinking he was dead. ²⁰ The disciples came crowding round him but, as they did so, he stood up and went back to the town. The next day, he and Barnabas left for Derbe.

²¹ When they had preached the good news in that town and had made many disciples, they returned to Lystra, to Iconium and to Antioch, ²² strengthening the souls of the disciples and encouraging them to continue in the faith, saying, “We must enter the kingdom of God through many hardships.” ²³ In each of these churches, they appointed elders, and praying and fasting, they commended them to the Lord in whom they had believed. ²⁴ They passed through Pisidia and reached Pamphylia. ²⁵ Then, after proclaiming the word at Perga, they went down to Attalia ²⁶ and from there sailed for Antioch,

¹⁸ The participle, λέγοντες (‘saying’), is regarded as indicating means.

¹⁹ ‘Iconium’ was about 30 Km north of Lystra.

²⁰ ‘Derbe’ was a city in Lycaonia about 60 Km southeast of Lystra. This was the easternmost point of their journey.

²¹ ‘Antioch’ was a city in Pisidia about 145 Km west northwest of Lystra.

²² The NJB has ‘put fresh heart into’ in place of ‘strengthening the souls of’, here following the WEBBE.

²³ Paul seems to have modelled the structure of his communities on that of any normal, Diaspora Jewish community: The first elders in new churches are appointed by the apostles; or, at a later stage, by the overseer whom the apostle has commissioned (Ti 1:5).

²⁴ ‘Pamphylia’ was a province along the southern coast of Asia Minor.

²⁵ After ‘the word’, some MSS add ‘of the Lord’ or ‘of God’.

²⁶ The ministry to which they were commissioned ends with a note of success.

ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.²⁷ παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.²⁸ διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

where they had originally been commended to the grace of God for the work they had now completed.²⁷ On their arrival, they assembled the church and gave an account of all that God had done through them, and how he had opened the door of faith to the Gentiles.²⁸ They stayed there with the disciples for some considerable time.

²⁷ Paul uses a similar metaphor in 1Co 16:9ff, 2Co 2:12 & Col 4:3.

²⁸ The literal translation of 'some considerable time' is 'no little time'.

Πραξεις Αποστολων 15

ACTS 15

¹ Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς ὅτι Ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι. ² γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾶ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ περὶ τοῦ ζητήματος τούτου. ³ οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. ⁴ παραγενόμενοι δὲ εἰς Ἱερουσαλήμ παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν. ⁵ ἐξάνεστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

¹ And some men came down from Judaea and were teaching the brothers, "Unless you are circumcised after the custom of Moses, you cannot be saved." ² This led to disagreement and, after Paul and Barnabas had had a long argument with these men, it was decided that Paul and Barnabas and others of the church should go up to Jerusalem and discuss the question with the apostles and the elders. ³ The members of the church saw them off and, as they passed through both Phoenicia and Samaria, they reported how the Gentiles had been converted, and this news was received with the greatest satisfaction by all the brothers. ⁴ When they arrived in Jerusalem, they were welcomed by the church and by the apostles and by the elders, and they gave an account of all that God had done through them. ⁵ But certain members of the Pharisees' party who had become believers objected, insisting that Gentiles should be circumcised and instructed to keep the Law of Moses.

ACTS 15

- ¹ In Ga 2:12, there are several men and they come from James. After 'circumcised', *Codex Bezae* (D) and a few other MSS add 'and walk', reading τῷ ἔθει τῷ Μωϋσέως περιπατήτε instead of περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, which is a decidedly stronger focus on obedience to the Law. *Codex D* is well known for having a significantly longer text in Acts but scholars are generally of the opinion that the text of *Codex D* expands on the original wording of Acts, with a theological viewpoint that especially puts Peter in a more authoritarian light.
- ² Ga 2:1-3 mentions Titus (who had Gentile blood) as one of the 'others'.
- ³ In place of 'saw them off', others translate as 'provided them with all they needed for the journey' (cf. 1Co 16:11, Ti 3:13).
- ⁴ "Gave an account of all that God had done through them" - an identical phrase occurs in 14:27: God is always the agent.
- ⁵ In the current context, there seems to be no connection between the Pharisees' intervention at Jerusalem and the events that happened at Antioch. The *Western Text* links them together: "But those who had told them to go up to the elders then stood up..."

⁶ Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. ⁷ πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ’ ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. ⁸ καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν, ⁹ καὶ οὐδὲν διέκριεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. ¹⁰ νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ¹¹ ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ’ ὃν τρόπον κἀκεῖνοι.

¹² Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι’ αὐτῶν. ¹³ μετὰ δὲ τὸ σιγῆσαι αὐτούς ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς

⁶ The apostles and the elders met together to look into this matter ⁷ and, after much discussion, Peter stood up and said to them. “My brothers, you know perfectly well that, in the early days, God made his choice among you: that I should be the one through whom the Gentiles would hear the message of the good news and so become believers. ⁸ And God, who can read the human heart, showed his approval by giving the Holy Spirit to them, just as he had to us. ⁹ God made no distinction between them and us, since he purified their hearts by faith. ¹⁰ Why do you put God to the test now, by placing on the neck of the disciples a yoke that neither our fathers nor we have been able to bear? ¹¹ But we believe that we are saved in the same way as they are: through the grace of the Lord Jesus.”

¹² The entire assembly fell silent and they listened to Barnabas and Paul describing all the signs and wonders God had worked through them among the Gentiles. ¹³ When they had finished, it was James who answered: “My brothers,” he said, “listen to me. ¹⁴ Simeon has described how God first arranged

⁶ After ‘the elders’, the Western Text adds ‘and the assembly’.

⁷ Literally translated, Peter’s speech opens with, “Men, brothers.”

⁸ The expression, ‘who can read the human heart’, means that he knows what people think.

⁹ Peter here gives an interpretation of the message God gave him (10:15, 11:9, cf. 10:28, Si 38:10).

¹⁰ To ‘put God to the test’ (see 1Co 10:13) is to demand from him proof in the form of an intervention or sign.

¹¹ After ‘Lord Jesus’, the Textus Receptus adds ‘Christ’.

¹² At the opening of this verse, the Western Text adds, “When the elders had expressed their agreement with what Peter had said.”

¹³ The participle, λέγων (‘saying’), after ‘answered’ is redundant in modern English and has not been translated.

¹⁴ ‘Simeon’ (Συμεὼν) is the Semitic form of Simon Peter’s name (see 2P 1:1).

ἔπεσκέψατο λαβεῖν ἐξ ἔθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. ¹⁵ καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,

¹⁶ Μετὰ ταῦτα ἀναστρέψω
καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ
τὴν πεπτωκυῖαν,
καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω
καὶ ἀνορθώσω αὐτήν,

¹⁷ ὅπως ἂν ἐκζητήσωσιν
οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον,
καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται
τὸ ὄνομά μου ἐπ' αὐτούς,
λέγει κύριος ποιῶν ταῦτα ¹⁸ γνωστὰ ἀπ' αἰῶνος.

¹⁹ διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν, ²⁰ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. ²¹ Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

to enlist a people for his name out of the Gentiles. ¹⁵ This is entirely in harmony with the words of the prophets, as it is written:

¹⁶ After that I shall return
and I shall rebuild the hut of David,
which has fallen;
and I shall rebuild its ruins
and restore it.

¹⁷ Then the rest of humanity
will look for the Lord,
and all the Gentiles
was once called mine,
says the Lord who made this ¹⁸ known so long ago.

¹⁹ “My verdict is, then, that instead of making things more difficult for Gentiles who turn to God, ²⁰ we should send them a letter telling them merely to abstain from anything polluted by idols, from illicit marriages, from the meat of strangled animals and from blood. ²¹ For in every city, for generations past, Moses has always had his preachers and is read aloud in the synagogues every Sabbath.”

¹⁵ In place of ‘as it is written’ (here following the NRSV & NETB), the NJB has ‘since the scriptures say’.

¹⁶ James here quotes from Am 9:11–12 (LXX). For the 4th line, the NJB reads ‘I shall make good the gaps in it’.

¹⁷ The literal translation of the 4th line is, “on whom my name has been invoked.” The quotation is from Am 9:11–12.

¹⁸ This verse (literally, ‘from of old’) is an addition to the OT citation added by either James or Luke; it is an allusion to Is 45:21.

¹⁹ James settles the discussion, and the terms of the apostolic letter are those of his own pronouncement.

²⁰ The Western Text omits ‘the meat of strangled animals’ and adds, at the end, ‘and not to do to others what one would not have done to oneself’.

²¹ The NJB lacks ‘for generations past’, here following the NRSV.

²² Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, ²³ γράψαντες διὰ χειρὸς αὐτῶν,

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. ²⁴ Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν [ἐξελθόντες] ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, οἷς οὐ διεστείλαμεθα, ²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ, ²⁶ ἀνδρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ²⁷ ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ²⁸ ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες, ²⁹ ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος

²² Then the apostles and the elders, with the whole church, decided to choose delegates from among themselves to send to Antioch with Paul and Barnabas. They chose Judas, known as Barsabbas and Sila, both leading men in the brotherhood, ²³ and gave them this letter to take with them:

“The apostles and elders, your brothers, to the brothers of Gentile birth in Antioch, Syria, and Cilicia: Greetings. ²⁴ We have heard that some who have gone out from here, without orders from us, have disturbed you with their demands and have unsettled your minds with what they have said; ²⁵ and so, we have decided unanimously to elect men and to send them to you with our well-beloved Barnabas and Paul, ²⁶ who have committed their lives to the name of our Lord Jesus Christ. ²⁷ So, we are sending you Judas and Silas, who will confirm by word of mouth what we have written. ²⁸ It has been decided by the Holy Spirit and by us not to impose on you any burden beyond these essential rules: ²⁹ you are to abstain from food sacrificed to idols, from blood, from the meat of strangled

²² The pseudonym, ‘Barsabbas’, is not mentioned elsewhere.

²³ Literally translated, this verse opens, “Writing by their hand...”

²⁴ The literal translation of ‘minds’ is ‘souls’.

²⁵ In place of ‘representatives’ (as NRSV), the NJB has ‘delegates’; the literal translation is simply ‘men’.

²⁶ The description commends Barnabas and Paul as thoroughly trustworthy.

²⁷ Judas and Silas were the “two witnesses” who would vouch for the truth of the recommendation.

²⁸ Other readings for ‘essential’ (NJB & NRSV) are ‘necessary’ (NETB) and ‘indispensable’.

²⁹ After ‘what is right’, the Western Text adds, ‘under the guidance of the Holy Spirit’.

καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. Ἔρρωσθε.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν· ³¹ ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. ³² Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς καὶ ἐπεστήριξαν· ³³ ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. ³⁵ Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

³⁶ Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς Βαρναβᾶν Παῦλος, Ἐπιστρέψαντες δὴ ἐπισκεψόμεθα τοὺς ἀδελφούς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν. ³⁷ Βαρναβᾶς δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν καλούμενον Μᾶρκον· ³⁸ Παῦλος δὲ ἠξίου τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαραλαμβάνειν

animals and from illicit marriages. Avoid these and you will do what is right. Farewell.”

³⁰ They left and went to Antioch, where they gathered the congregation and delivered the letter. ³¹ They read it and rejoiced over the encouragement. ³² Judas and Silas, being themselves prophets, spoke for a long time, encouraging and strengthening the brothers. ³³ After they spent some time there, the brothers wished them peace and they went back to those who had sent them. ³⁵ Paul and Barnabas, however, stayed on in Antioch and there, with many others, they taught and proclaimed the good news, the word of the Lord.

³⁶ After some days, Paul said to Barnabas, “Come, let us go back and visit the brothers in all the towns where we have proclaimed the word of the Lord, so that we can see how they are doing.” ³⁷ Barnabas suggested taking with them John, who was called Mark, too, ³⁸ but Paul didn’t think it was a good idea to take along the man who had withdrawn from them in Pamphylia and had not accompanied them when they did

³⁰ In place of ‘congregation’ (here following the NRSV), the NJB has ‘whole community’.

³¹ In actual fact, the letter would have been read aloud in public, rather than being passed around for individuals to read.

³² It is unusual for apostles or disciples to be called ‘prophets’ in the NT.

³³ The *Western Text* adds v. 34: “But Silas decided to stay there.”

³⁴ This verse is almost certainly not a part of the original text of Acts but was added to harmonise with the statement about Silas in v. 40; the English text given in a footnote to the WEBBE is, “But it seemed good to Silas to stay there.”

³⁵ As in the OT, the phrase, ‘the word of the Lord’, focuses on the prophetic nature and divine origin of what has been said.

³⁶ Literally translated, Paul’s remark opens, “Returning, let us visit.”

³⁷ For ‘John called Mark’ (NRSV), the NJB has just ‘John Mark’.

³⁸ ‘Pamphylia’ (Παμφυλίας) was a province in the southern part of Asia Minor; see 13:13, where it was mentioned previously.

τοῦτον. ³⁹ ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρναβᾶν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον. ⁴⁰ Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν, ⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

their work. ³⁹ The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus. ⁴⁰ Before Paul left, he chose Silas to accompany him and was commended by the brothers to the grace of God. ⁴¹ He travelled through Syria and Cilicia, consolidating the churches.

³⁹ Cyprus is a large island in the Mediterranean off the south coast of Asia Minor.

⁴⁰ Some MSS end with 'by the grace of the Lord'.

⁴¹ The Western Text adds, "passing on to them the injunctions of the elders."

Πραξεις Αποστολων 16

¹ Κατήντησεν δὲ εἰς Δέρβην καὶ εἰς Λύστραν. καὶ ἰδοὺ μαθητῆς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλληνας, ² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ³ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις, ἠδειςαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἑλληνας ὑπήρχεν. ⁴ ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις. ⁵ αἱ μὲν οὖν ἐκκλησῖαι ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

⁶ Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ· ⁷ ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπέιραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα

ACTS 16

¹ From there he went on also to Derbe, and then on to Lystra, where there was a disciple called Timothy, whose mother was Jewish and had become a believer; but his father was a Greek.

² He was well spoken of by the brothers at Lystra and Iconium ³ and Paul, who wanted to have him as a travelling companion, took him and had him circumcised. This was on account of the Jews in the locality, where everyone knew his father was a Greek. ⁴ As they visited one town after another, they passed on the decisions reached by the apostles and the elders who were in Jerusalem, with instructions to observe them. ⁵ So, the churches grew strong in faith, as well as growing daily in numbers.

⁶ They travelled through Phrygia and the Galatian country, because they had been forbidden by the Holy Spirit from preaching the word in Asia. ⁷ When they reached the frontier of Mysia, they tried to go into Bithynia but, as the Spirit of

ACTS 16

¹ Timothy becomes Paul's constant companion (see 17:14ff, 18:5, 20:4, Rm 16:21, 1Co 4:17, 16:10, 2Co 1:19, 1Th 3:2). 1Tm and 2Tm are 'pastoral epistles' in the form of letters addressed to him. Timothy was the offspring of a mixed marriage between a Jewish woman (see 2Tm 1:5) and a Gentile man; on mixed marriages in Judaism, see Ne 13:23-27, Ezr 9:1-10:44 & Mt 2:10-16.

² In place of 'brothers' (here following the NJB and Greek Text), the NRSV has 'believers'.

³ Paul opposed circumcision for converts from the Gentiles (Ga 2:3, 5:1-12) but Timothy had a Jewish mother and so was an Israelite.

⁴ This editorial note is consistent with the general impression given in Ch. 15 that the decree of the council was made in the presence of Peter and Paul; but see #15:1.

⁵ For 'daily', NETB reads 'every day'.

⁶ The Roman province of Asia (which was within Asia Minor) included western Phrygia.

⁷ Some MSS omit 'of Jesus' after 'the Spirit'.

Ἰησοῦ· ⁸ παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. ⁹ καὶ ὄραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδῶν τις ἦν ἐστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων, Διαβάς εἰς Μακεδονίαν βοήθησον ἡμῖν. ¹⁰ ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

¹¹ Ἀναχθέντες δὲ ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέααν Πόλιν, ¹² κάκειθεν εἰς Φιλίππους, ἣτις ἐστὶν πρώτης μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἡμεῖς δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς. ¹³ τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξιν. ¹⁴ καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατίρων σεβομένη τὸν θεόν, ἤκουεν, ἣς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ

Jesus would not allow them, ⁸ they went through Mysia and came down to Troas. ⁹ One night, Paul had a vision: a Macedonian appeared and kept urging him in these words: “Come across to Macedonia and help us.” ¹⁰ Once he had seen this vision, we lost no time in arranging a passage to Macedonia, convinced that God had called us to bring them the good news.

¹¹ We set sail from Troas and we made a straight course for Samothrace, and the following day for Neapolis; ¹² and, from there, for Philippi, a Roman colony, and the chief city of that district of Macedonia. After a few days in this city, ¹³ we went outside the gates beside the river as it was the Sabbath and this was a customary place for prayer. We sat down and preached to the women who had assembled. ¹⁴ A certain woman who was called Lydia, a worshipper of God, was listening to us; she was from the town of Thyatira and was a dealer in purple. The Lord opened her heart to listen eagerly to what was said by Paul. ¹⁵ After she and her household had been baptised, she kept urging us, “If you have judged me to be a true believer in

⁸ A more literal transition of ‘they went through’ is ‘they skirted’.

⁹ After διὰ, some MSS add τῆς; Nestle-Aland has included the word in brackets, indicating doubts as to its authenticity.

¹⁰ Note the sudden transition to the first-person plural: the first ‘We section’ of Acts.

¹¹ ‘Troas’ was a port city on the northwest coast of Asia Minor; Samothrace is an island in the northern part of the Aegean Sea.

¹² ‘Philippi’, in the principal district of the province of Macedonia, was a Latin city populated largely by veterans of the army; its administration was modelled on that of Rome.

¹³ The Jews had no synagogue in Philippi, so they would meet by the riverside for ritual ablutions.

¹⁴ Lydia’s conversion brought her household into the faith; cf. 10:44, 16:31, 18:8, 1Co 1:16.

¹⁵ Paul was not often persuaded on such matters.

εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο ἡμᾶς.

¹⁶ Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν προσευχὴν παιδίσκητιν ἔχουσαν πνεῦμα Πύθωνα ὑπαντήσασθαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις αὐτῆς μαντευομένη. ¹⁷ αὕτη κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. ¹⁸ τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν, Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

¹⁹ Ἴδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, ²⁰ καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, ²¹ καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν. ²² καὶ συνεπέστη

the Lord," she said, "come and stay at my home." And she would accept no refusal.

¹⁶ Now, as we were going to prayer, we were met by a slave-girl who had a spirit of divination and who made a great deal of money for her masters by foretelling the future. ¹⁷ This girl started following Paul and the rest of us and shouting out, "These men are the servants of the Most High God; they have come to proclaim to you a way of salvation!" ¹⁸ She continued doing this this day after day until Paul became greatly annoyed and turned round and said to the spirit, "I command you in the name of Jesus Christ to come out of that woman." The spirit went out of her there and then.

¹⁹ But, when her masters saw that their hope of profit had gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. ²⁰ And, when they had brought them to the magistrates, they said, "These people are causing a disturbance in our city. They are Jews ²¹ and are advocating practices which it is unlawful for us to adopt or to follow, since we are Romans." ²² The crowd joined in and showed its

¹⁶ The literal translation of 'spirit of divination' (following the NRSV - the NJB has 'who was a soothsayer') is 'Python-spirit', so called from the serpent Python of the ancient Delphic oracle.

¹⁷ In place of 'to you', some MSS have 'to us'.

¹⁸ Another (more literal) reading for 'day after day' (here following the NJB) is 'for many days' (as NRSV).

¹⁹ In place of 'masters', here following the NJB & Greek Text, the NRSV & NETB have 'owners'.

²⁰ The NJB opens with 'Now' in place of 'And' (καὶ).

²¹ The accusers make no distinction between Jew and Christian: though Jews were allowed to practice their religion, they had no right to proselytise Romans; Christian propaganda could therefore be against the law.

²² In place of 'beaten with rods', here following the NRSV & Greek Text (ῥαβδίσειν), the NJB has 'flogged'.

ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν,²³ πολλὰς τε ἐπίθεντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς.²⁴ ὃς παραγγείλαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον.

²⁵ Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι.²⁶ ἄφνω δὲ σεισμός ἐγένετο μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.²⁷ ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.²⁸ ἐφώνησεν δὲ Παῦλος μεγάλη φωνῇ λέγων, Μηδὲν πράξης σεαυτῷ κακόν, ἅπαντες γὰρ ἐσμεν ἐνθάδε.²⁹ αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ Σίλῃ,³⁰ καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;³¹ οἱ δὲ εἶπαν,

hostility to them, so the magistrates had them stripped of the clothing and ordered them to be beaten with rods.²³ After they had been given many lashes, they threw them into prison and commanded the gaoler to keep a close watch on them.²⁴ So, following such instructions, he threw them into the innermost cell and fastened their feet in the stocks.

²⁵ About midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

²⁶ Suddenly, there was a great earthquake, so that the foundations of the prison were shaken. And immediately, all the doors flew open and the chains fell from all the prisoners.

²⁷ When the gaoler woke up and saw that the prison doors were wide open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.²⁸ But Paul called out in a loud voice, saying "Do yourself no harm; for, we are all here."²⁹ He called for lights, then rushed in, threw himself trembling at the feet of Paul and Silas.³⁰ Then he escorted them out and asked them, "Sirs, what must I do to be saved?"³¹ They answered him, "Become a believer in the Lord

²³ The participle, *παραγγείλαντες* ('commanding'), has been translated as a finite verb due to requirements of contemporary English style.

²⁴ The 'stocks' tortured prisoners by forcing their legs apart.

²⁵ The word, 'other', (here following the *NJB*) is not in the Greek text but is implied.

²⁶ An alternative reading for 'chains' (as *NJB* & *NSRV*) is 'bonds' (as *NETB*).

²⁷ After *σπασάμενος*, some *MSS* add *τῆν*; *Nestle-Aland* includes the word in brackets, indicating doubts as to its authenticity.

²⁸ Again, the irony is that Paul is the agent through whom the gaoler is spared.

²⁹ Before *Σίλῃ*, some *MSS* repeat *τῷ*; *Nestle-Aland* includes the word in brackets, indicating doubts about its authenticity.

³⁰ The term, *δεῖ* ('must'), is used by Luke to represent divine necessity.

³¹ Many *MSS* add *Χριστοῦ* ('Christ') after 'Lord Jesus' but the best and earliest witnesses read simply *κύριον Ἰησοῦν*.

Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. ³² καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. ³³ καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχερῆμα, ³⁴ ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ.

³⁵ Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ³⁶ ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. ³⁷ ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. ³⁸ ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα. ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, ³⁹ καὶ ἐλθόντες

Jesus and you will be saved, and your household, too.” ³² Then they preached the word of the Lord to him and to all those who were in his house. ³³ And, at that same hour of the night, he took them to wash their wounds and was baptised then and there with all his household. ³⁴ Afterwards, he took them into his house and gave them a meal, and the whole household celebrated that they had come to believe in God.

³⁵ When it was daylight, the magistrates sent police officers with the order: “Release those men.” ³⁶ And the gaoler reported the message to Paul, saying, “The magistrates have sent an order for your release; therefore, you can go now and be on your way.” ³⁷ But Paul replied. “What? Without trial, they have given us a public flogging, even though we are Roman citizens, and have thrown us into prison; and now they want to discharge us in secret! Absolutely not! They must come and escort us out themselves.” ³⁸ The police officers reported this to the magistrates, who were terrified when they heard they were Roman citizens. ³⁹ They came to apologise

³² In place of ‘the word of the Lord’, some MSS have ‘the word of God’.

³³ The NJB opens this verse (here following the NRSV) with, “Late as it was.”

³⁴ The translation, ‘come to believe’ (following NETB), reflects more of the resultative nuance of the perfect tense here.

³⁵ For this verse, some MSS read, “When it was daylight, the magistrates met in the marketplace; remembering the earthquake that had taken place, they were afraid and sent the officers to say, ‘Release them men you arrested yesterday’.”

³⁶ At the end of this verse, some MSS add ‘on peace’.

³⁷ The *Lex Porcia* forbade (under heavy penalties) the scourging of a Roman citizen.

³⁸ In place of ‘police officers’, here following the NRSV & NETB, the NJB has ‘lictors’ – which was the Roman term used in the day.

³⁹ For this verse, the Western Text has, “And, going with some friends to the prison, they urged them to go, saying, ‘We had not realised what you wanted and you were holy men.’ When they had taken them out, they begged them, ‘Get out of this town lest those who shouted against you assemble another mob.’”

παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων ἀπελθεῖν ἀπὸ τῆς πόλεως. ⁴⁰ ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφούς καὶ ἐξῆλθαν.

and, when they had taken them out, they asked them to leave the town. ⁴⁰ After leaving the prison, they went to Lydia's house, where they saw all the brothers and gave them some encouragement; then they left.

⁴⁰ 'Then' is not in the Greek text but has been supplied to clarify the logical sequence in the translation.

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¹ Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἤλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγή τῶν Ἰουδαίων. ² κατὰ δὲ τὸ εἰώθος τῷ Παύλῳ εἰσήλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν, ³ διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστός, Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴ καὶ τινες ἐξ αὐτῶν ἐπίσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πλήθος πολὺ γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ⁵ Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ ὀχλοποιήσαντες ἐδορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος ἐζήτησαν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον. ⁶ μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν, ⁷ οὓς

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¹ After they had passed through Amphipolis and Apollonia, they reached Thessalonica, where there was a Jewish synagogue. ² Paul went in, as was his custom, and for three consecutive Sabbaths, addressed them from the scriptures, ³ explaining and proving how it was ordained that the Christ should suffer and rise from the dead, and saying, "And the Christ is Jesus whom I am proclaiming to you." ⁴ Some of them were persuaded, and joined Paul and Silas, and so did a great many god-fearing people and Greeks, as well as a significant number of the leading women. ⁵ The Jews, full of resentment, gathered some ruffians from the marketplace, stirred up a crowd, and set the city in uproar. They made for Jason's house, hoping to bring them before the Assembly; ⁶ however, they found only Jason and some of the brothers, and these they dragged before the city council, shouting, "The people who have been turning the whole world upside-down have come

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- ¹ Amphipolis was the capital city of the southeastern district of Macedonia; it was a military post, just over 50 Km from Philippi. Apollonia was about 40 Km southwest of Amphipolis.
- ² The phrase, 'addressed them', (here following NETB) translates *διελέξατο*; the NRSV has 'argued with them from the scriptures'.
- ³ Before 'Jesus', the NJB adds 'this'; here, we follow the NRSV; Nestle-Aland has the word (ὁ) in brackets, indicating doubts as to its authenticity.
- ⁴ The literal translation of 'a significant number' is 'not a few'. In place of 'god-fearing people and Greeks', some MSS have 'Greek worshippers of God'. The reading here (following the NJB) distinguishes 'those who worship God' from 'Greeks' not previously influenced by Jewish teaching (most of the conversions in Thessalonica were from the Gentiles – see 1Th 1:9-10).
- ⁵ This is possibly the 'Jason' of Rm 16:21. The NJB has 'a gang' in place of 'some ruffians', here following the NRSV.
- ⁶ The NRSV has 'believers' in place of 'brothers', here following the NJB and Greek text. The phrase, 'city council' (as NJB) translates *πολιτάρχας*; the NRSV and NETB have 'city authorities'.

ὑποδέδεται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πρᾶσσοι, βασιλέα ἕτερον λέγοντες εἶναι Ἰησοῦν.⁸ ἑτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα,⁹ καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

¹⁰ Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν.¹¹ οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.¹² πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.¹³ Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροΐᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκει σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους.¹⁴ εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν· ὑπέμεινάν τε ὃ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.¹⁵ οἱ δὲ καθιστάνοντες τὸν Παῦλον

here now;⁷ and Jason has welcomed them as guests. They have broken Caesar's edicts by claiming that there is another king, Jesus."⁸ Hearing this, the citizens and the city councillors were alarmed,⁹ and they made Jason and the rest give security before setting them free.

¹⁰ As soon as it was dark, the brothers immediately sent Paul and Silas away to Beroea; and, as soon as they arrived, they went to the Jewish synagogue.¹¹ Here, the Jews were more noble-minded than those in Thessalonica; for, they welcomed the message very readily; every day, they carefully studied the scriptures to see whether these things were true.¹² Many of them, therefore, became believers, and so did many Greek women of high standing and a number of the men.¹³ However, when the Jews of Thessalonica came to learn that the word of God was being proclaimed by Paul in Beroea as well, they went there too, to make trouble and to stir up the people.¹⁴ So, the brothers arranged for Paul to go immediately as far as the coast, but Silas and Timothy remained behind.¹⁵ But those who accompanied Paul escorted him as far as

⁷ Actually, the Christians deliberately avoided calling Jesus by the emperor's title (*βασιλέα* - 'king'); they preferred 'Christ' (Messiah) and 'Lord'.

⁸ NETB uses 'confused' in place of 'alarmed' (as NJB) and the NRSV has 'disturbed'.

⁹ The 'security' would have been a payment roughly analogous to the modern concept of bail.

¹⁰ Despite their departure, the persecution in Thessalonica went on (1Th 2:14). Beroea was about 80 Km southwest of Thessalonica.

¹¹ The NJB has 'word' in place of 'message', here following the NRSV & NETB.

¹² The NRSV ends this verse rather differently: "... including not a few Greek women and men of high standing." Here, we follow the NJB.

¹³ 'Beroea' was a very old city in Macedonia on the river Astraeus, about 75 Km from Thessalonica.

¹⁴ From the coast, Paul would take a ship to Athens.

¹⁵ Luke is summarising/simplifying: Timothy must have gone with Paul because Paul later sends him from Athens to Thessalonica (1Th 3:1ff).

ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολήν πρὸς τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν ἐξήεσαν.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οὔσαν τὴν πόλιν. ¹⁷ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. ¹⁸ τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοιικῶν φιλοσόφων συνέβαλλον αὐτῷ, καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο. ¹⁹ ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον ἤγαγον, λέγοντες, Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδασχά; ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἠὲ καίρου ἢ λέγειν τι ἢ ἀκούειν τι καινότερον.

Athens; and, after receiving an instruction to have Silas and Timothy to rejoin him as soon as was possible, they departed from him.

¹⁶ While Paul was waiting for them in Athens, his whole soul was greatly upset because he saw that the city was given over to idolatry. ¹⁷ So, in the synagogue, he debated with the Jews and the god-fearing, and in the marketplace, he debated every day with those who happened to be there. ¹⁸ Some Epicurean and Stoic philosophers also argued with him. Some said, “What does this parrot mean to say?” And others said, “He seems to be a propagandist for some outlandish gods.” (They said this because he was telling the good news about Jesus and the resurrection.) ¹⁹ They got him to accompany them to the Areopagus, where they said to him, “Can we know what this new doctrine is that you are teaching?” ²⁰ Some of the things you say seemed startling to us and we would like to find out what they mean.” ²¹ The one amusement that the Athenians and the foreigners living there seem to have, is to discuss and listen to the latest ideas.

¹⁶ Athens was the intellectual metropolis of Hellenism and to Luke was a symbol. This is evident from the fact that Paul’s sermon there, the only sample of his preaching to Gentiles, is the only one in which he combats paganism by the use of secular wisdom.

¹⁷ This is the only example in Acts of this kind of preaching (though cf. 14:7ff).

¹⁸ The literal translation of ‘parrot’ (σπερμολόγος) is ‘seed-picker’; the term came to mean ‘beggar’ (one who picks up food wherever he finds it) and also a garrulous man who speaks in cliches, parrot-wise. The *Textus Receptus* lacks the word ‘also’.

¹⁹ The ‘Areopagus’ (Ἄρειον Πάγον) was a hill to the south of the Agora. The term also means the Athenian supreme council, which held its sessions there.

²⁰ Other readings for ‘startling’ (as NJB) are ‘astonishing’ (NETB) and ‘strange’ (NRSV).

²¹ The Athenians at this time were famous for their curiosity.

²² Σταθεῖς δὲ [ὁ] Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη, ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ²³ διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἄγνωστῷ Θεῷ. ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. ²⁴ ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ ²⁵ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τις, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. ²⁶ ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ²⁷ ζητεῖν τὸν Θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ²⁸ ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν. ²⁹ γένος οὖν

²² So, Paul stood before the Areopagus and made this speech: “Men of Athens, I see how very religious you are in all matters. ²³ For, as I went round looking at your sacred monuments, I noticed among all things a notice inscribed, ‘To an Unknown God’. In fact, the unknown God you revere is the one I proclaim to you. ²⁴ The God who made the world and all things in it, he who is Lord of heaven and earth, does not live in shrines made by hands. ²⁵ Nor is he in need of anything, that he should be served by men’s hands, because it is he who gives life and breath and everything to all. ²⁶ From one single man, he not only created the whole human race so that they could occupy the entire earth, but he decreed the times and limits of their habitation, ²⁷ so that they might seek the deity and, by feeling their way towards him, succeed in finding him; and, indeed, he is not far from any of us. ²⁸ For, it is in him that we live, move, and exist, as indeed some of your own poets have said: ‘We are all his children.’ ²⁹ Since we are God’s offspring,

²² The term, *δεισιδαιμονεστέρους* (‘very religious’), is difficult: On the one hand, it can have the positive sense of ‘devout’ but, on the other hand, it can have the negative sense of ‘superstitious’. As part of a laudatory introduction, the term is probably positive here; it may well be a ‘backhanded’ compliment, playing on the ambiguity.

²³ The Greeks used to dedicate altars ‘to unknown gods’ to placate divinities whose names they did not know.

²⁴ On the statement, ‘does not live in shrines made by hands’, compare 7:48. This has implications for idols as well: God cannot be represented by them or, as the following clause also suggests, served by human hands.

²⁵ This idea was common in Greek thought and in Hellenistic Judaism.

²⁶ Other readings for ‘from one single man’ are ‘of one blood’, ‘of one nation’ and ‘of one race’.

²⁷ In place of ‘the deity’, some MSS have ‘God’ or ‘the Lord’.

²⁸ Paul here quotes Aratus (*Phaenomena*), a poet of Cilician origin (3rd Century BCE).

²⁹ This form of attack on idolatry has ancient precedent, see Is 40:20.

ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν χρυσῶ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. ³⁰ τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντα πανταχοῦ μετανοεῖν, ³¹ καθότι ἔστησεν ἡμέραν ἐν ἣ ἔμελλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

³² Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν, Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν. ³³ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. ³⁴ τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

we have no excuse for thinking that the deity is like gold, or silver or a stone image that has been designed and made by the art and imagination of a man. ³⁰ But now, God has overlooked the times of ignorance, and is telling everyone everywhere that they must repent, ³¹ because he has fixed a day on which he will have the whole world judged in uprightness by a man he has appointed. And God has publicly proved this by raising him from the dead.”

³² At the mention of rising from the dead, some of them scoffed; others said, “We would like to hear you talk about this another time.” ³³ After that, Paul left them, ³⁴ but there were some who attached themselves to him and became believers, among them Dionysius the Areopagite and a woman called Damaris, and others besides.

³⁰ Another reading for ‘has overlooked’ is ‘has deliberately paid no attention to’; another reading for ‘times of ignorance’ is ‘days when people did not know (better)’.

³¹ Christ’s resurrection justifies belief in his coming as judge and Saviour at the end of time (see Rm 14:9, 2Tm 4:1, 1P 4:5). [As judge of the living and the dead, he possesses divine authority \(10:42\).](#)

³² On ‘some scoffed’, see 1Co 15:12, 35.

³³ Literally translated, ‘left them’ is ‘left out of their midst’.

³⁴ Luke’s readers must have known about Dionysius; he became the subject of legend, especially after the 5th Century, when an author published various mystical writing under his name.

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¹ Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηναίων ἦλθεν εἰς Κόρινθον. ² καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς, ³ καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενον παρ' αὐτοῖς καὶ ἠεργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ. ⁴ διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἕπειδὲν τε Ἰουδαίους καὶ Ἑλληνας.

⁵ Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις εἶναι τὸν Χριστὸν, Ἰησοῦν. ⁶ ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ

¹ After this, Paul left Athens and went to Corinth, ² where he found a Jew called Aquila, whose family came from Pontus. He and his wife Priscilla had recently arrived from Italy because an edict of Claudius had expelled all the Jews from Rome. Paul went to visit them ³ and, when he found they were from the same trade as himself, he lodged with them, and they worked together – by trade, they were tentmakers. ⁴ Every Sabbath, he used to hold debates in the synagogues, trying to convert Jews as well as Greeks.

⁵ After Silas and Timothy had arrived from Macedonia, Paul devoted all his time to proclaiming the word, declaring to the Jews that Jesus was the Christ. ⁶ When they turned against him and started to insult him, he took his cloak and shook it out in protest against them, saying, “Your blood be on your own heads; from now on, I will go to the Gentiles with a clear

ACTS 18

¹ Corinth, rebuilt by Julius Caesar, became the capital of the Roman province of Achaia and was a flourishing city with two ports. Its population was largely Roman and Latin-speaking but brisk trade had attracted people of all nations. It had a considerable Jewish colony. The immorality of Corinth was proverbial.

² ‘Priscilla’ was also called Prisca (Rm 16:3, 1Co 16:19, 2Tm 4:19). The edict, also mentioned by Suetonius, was issued in 49 or 50 CE; it was in force for only a very short time (cf. 28:17, Rm 16:3).

³ The word translated ‘tentmakers’ (σκηνοποιοὶ) often means ‘leatherworkers’. In contrast to the Cynic philosophers, Paul at times laboured to support himself (see also v. 5).

⁴ In place of ‘hold debates’, here following the NJB, NETB has simply ‘addressed’.

⁵ It was after their arrival that Paul wrote his two letters to the Thessalonians. In place of ‘proclaiming the word’, here following the NRSV, the NJB has ‘preaching’.

⁶ When Paul ‘shook his cloak’, he was symbolically breaking off relations. His rebuke is taken from the OT (cf. Lv 20:9–16, 2S 1:15–16).

ἔθνη πορεύσομαι. ⁷ καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. ⁹ εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὄραματος τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης, ¹⁰ διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. ¹¹ ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

¹² Γαλλίωνος δὲ ἀνδραπάτου ὄντος τῆς Ἀχαΐας κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, ¹³ λέγοντες ὅτι Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν. ¹⁴ μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, κατὰ λόγον ἂν

conscience.” ⁷ Then he left the synagogue and moved to the house next door, which belonged to a worshipper of God called Titus Justus. ⁸ Crispus, the president of the synagogue, became a believer in the Lord, together with his whole household. And many of the Corinthians who had heard him became believers and were baptised. ⁹ One night, the Lord spoke to Paul in a vision, “Be fearless; speak out and do not keep silence; ¹⁰ I am with you. I have so many people that belong to me in this city that no one will attempt to hurt you.” ¹¹ So, Paul stayed there for a year and six months, preaching the word of God among them.

¹² However, while Gallio was proconsul of Achaia, the Jews made a concerted attack on Paul and brought him before the tribunal. ¹³ They said, “We accuse this man of persuading people to worship God in a way that breaks the Law.” ¹⁴ Before Paul could open his mouth, Gallio said to the Jews, “Listen, you Jews: If this were a misdemeanour or a crime, it would be in order for me to listen to your plea; ¹⁵ but if it is only quibbles

⁷ In place of ‘Titus Justus’, here following the Greek Text (Τιτίου Ἰούστου) and the NRSV, the NJB, following a variant MS, has just ‘Justus’.

⁸ At the end of this verse, the Western Text adds, “believing in God through the name of our Lord Jesus Christ” (see #8:36).

⁹ Frequently in Acts, such a vision will tell the reader where events are headed (see 10:9-16 & 16:9-10).

¹⁰ A more literal translation of ‘attempt to hurt you’ is ‘lay hands on you to injure you’.

¹¹ Another reading for ‘among them’ (ἐν αὐτοῖς) is ‘to them’.

¹² An inscription at Delphi puts Gallio’s pro-consulate in 51-52 CE. Paul’s arraignment before Gallio must have been towards the end (v. 18) of his eighteen-month stay (v. 11) in Corinth, most likely the spring of 52 CE.

¹³ The use of the word, ‘Law’, here is ambiguous – it could mean either Roman Law (see 16:21, 17:7) or the Jewish Law.

¹⁴ The NRSV opens this verse (here following the NJB) with, “Just as Paul was about to speak.”

¹⁵ Gallio would not adjudicate their religious dispute.

ἀνεσχόμενην ὑμῶν· ¹⁵ εἰ δὲ ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ κατ' ὑμᾶς, ὄψεσθε αὐτοί· κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι. ¹⁶ καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυναγωγὸν ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

¹⁸ Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχὴν. ¹⁹ κατήντησαν δὲ εἰς Ἔφεσον, κακείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις. ²⁰ ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι οὐκ ἐπένευσεν, ²¹ ἀλλὰ ἀποταξάμενος καὶ εἰπὼν, Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, ἀνήχθη ἀπὸ τῆς Ἐφέσου. ²² καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν, ²³ καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

about words and names, and about your own Law, then you must deal with it yourselves – I have no intention of making legal decisions about these things.” ¹⁶ Then he began to hustle them away from the judgment seat. ¹⁷ At once, they all turned on Sosthenes, the synagogue president, and beat him in front of the tribunal. Gallio refused to take any notice at all.

¹⁸ After staying on for some considerable time, Paul took leave of the brothers and sailed for Syria, accompanied by Priscilla and Aquila. At Cenchreae, he had his hair cut off, because of a vow he had made. ¹⁹ When they reached Ephesus, he left them there but first went himself to the synagogue to debate with the Jews. ²⁰ When they asked him to stay longer, he would not give his consent; ²¹ however, when he took his leave of them, he said, “I will come back another time, God willing.” Then he set sail from Ephesus. ²² He landed at Caesarea and went up and greeted the church. Then he came down to Antioch. ²³ After spending some time there, he continued his journey, going from place to place through the region of Galatia and then through Phrygia, encouraging all the followers.

¹⁶ The term, ‘judgement seat’ (here following NETB), translates the Greek term βήματος.

¹⁷ This is possibly the ‘Sosthenes’ of 1Co 1:1. In place of ‘they all’, some MSS have ‘all the Greeks’.

¹⁸ The Greek for the last sentence is obscure but it was (apparently) Paul who had taken the (Nazirite) vow, not Aquila.

¹⁹ The NJB has ‘alone’ in place of ‘himself’, here following the NRSV & NETB.

²⁰ Paul probably refused because he wanted to reach Jerusalem for the festival season (see #21), and before the seas became impassable in winter.

²¹ Some MSS open Paul’s remark with, “I must at all costs keep the approaching festival in Jerusalem, but I will come back ...”

²² The ‘church’ here is perhaps that of Jerusalem.

²³ The exact extent and meaning of ‘the region of Galatia’ (καθεξῆς τὴν Γαλατικὴν) have been subjects of considerable controversy in modern NT studies.

²⁴ Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. ²⁵ οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. ²⁶ οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. ²⁷ βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος. ²⁸ εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνύς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

²⁴ An Alexandrian Jew called Apollos now arrived in Ephesus. He was an eloquent man with a sound knowledge of scripture, and yet, ²⁵ though he had been taught in the Way of the Lord, preached with great spiritual fervour and was accurate in all he taught about Jesus, he knew only the baptism of John. ²⁶ He began to teach fearlessly in the synagogue and, when Priscilla and Aquila heard him, they attached themselves to him and gave him more detailed instruction about the Way of God. ²⁷ When Apollos thought about crossing over to Achaia, the brothers encouraged him and wrote asking the disciples to welcome him. When he arrived there, he was able by God's grace to help the believers considerably ²⁸ by the energetic way he refuted the Jews in public, demonstrating from the scriptures that the Christ is Jesus.

²⁴ For more information about Apollos, see 1Co.

²⁵ The literal translation of 'with spiritual fervour' is 'boiling in spirit'.

²⁶ The NJB omits 'of God' at the end of this verse but mentions it as a 'variant' in the footnotes.

²⁷ On the use of letters of reference in the early Christian church, see Rm 16:1, 2Co 3:1ff, Col 4:10 & 3Jn 9-12.

²⁸ Although many English translations (including the NJB) end here with 'that Jesus was the Christ', in the case of two accusatives following a copulative infinitive, the first would normally be the subject and the second the predicate nominative. Additionally, the first accusative here (τὸν Χριστὸν) has the article, a further indication that it should be regarded as subject of the infinitive. Here, we follow the NRSV & NETB.

Πραξεις Αποστολων 19

¹ Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἐφεσον καὶ εὗρεῖν τινὰς μαθητάς, ² εἶπεν τε πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. ³ ὁ δὲ εἶπεν, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν, Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ εἶπεν δὲ Παῦλος, Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτόν ἵνα πιστεύσωσιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. ⁵ ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ⁶ καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χειρᾶς ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον. ⁷ ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα. ⁸ Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁹ ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθούντων κακολογοῦντες τὴν

ACTS 19

¹ While Apollos was in Corinth, Paul passed through the interiors regions as far as Ephesus, where he found a number of disciples. ² When he asked, "Did you receive the Holy Spirit when you became believers?" they answered, "No, we were never even told there was such a thing as a Holy Spirit." ³ He asked, "Then how were you baptised?" They replied, "With John's baptism." ⁴ Paul said, "John's baptism was a baptism of repentance; but he insisted that people believe in the one who was to come after him - namely, Jesus." ⁵ When they heard this, they were baptised in the name of the Lord Jesus ⁶ and, the moment Paul had laid hands on them, the Holy Spirit came down on them, and they began to speak with tongues and to prophesy. ⁷ There were about twelve of these men in all. ⁸ He entered the synagogue, where, for three months, he spoke out fearlessly and argued persuasively about the Kingdom of God, ⁹ until some of the congregation were hardened into

ACTS 19

- ¹ The introductory phrase, *Ἐγένετο* ('it happened that'), is redundant in modern English and has not been translated. The *Western Text* has, "When Paul, pursuing his own plan, wanted to set out for Jerusalem, the Spirit told him to go back to Asia. Consequently, he made his way."
- ² They knew that the Spirit existed (evident from the OT) but not that the messianic promises were fulfilled and the Spirit given in abundance.
- ³ These disciples may have had their contact with John early on in the Baptist's ministry, before Jesus had emerged.
- ⁴ The *WEBBE* adds 'Christ' before 'Jesus'.
- ⁵ The *NRSV* opens this verse, here following the *NJB* & *NETB*, with, "On hearing this."
- ⁶ The coming of the Holy Spirit here is another case where the Spirit comes and prophesy results in Acts (Ch. 2).
- ⁷ This verse is a parenthetical note by the author.
- ⁸ To talk about Jesus as the Christ who has come is to talk about the 'Kingdom of God'.
- ⁹ At the end of this verse, the *Western Text* adds, "from the fifth to the tenth hour."

ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ’ αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ’ ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου. ¹⁰ τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἑλληνας.

¹¹ Δυνάμεις τε οὐ τὰς τυχοῦσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνδια καὶ ἀπαλλάσσεσθαι ἀπ’ αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. ¹³ ἐπεχείρησαν δὲ τινες καὶ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ λέγοντες, Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει. ¹⁴ ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες. ¹⁵ ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς, Τὸν μὲν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ τίνες ἐστέ; ¹⁶ καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ’ αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων ἴσχυσεν κατ’ αὐτῶν, ὥστε

disbelief. When they began attacking the Way in public, he broke with them and took his disciples apart, to hold daily discussions in the school of Tyrannus. ¹⁰ This went on for two years, with the result that all who lived in Asia, both Jews and Greeks, heard the word of the Lord.

¹¹ The miracles worked by God at Paul’s hands were so extraordinary ¹² that, even when the handkerchiefs or the aprons that had touched his skin were taken to the sick, they were cured of their illnesses, and the evil spirits came out of them. ¹³ But then some itinerant Jewish exorcists too tried pronouncing the name of the Lord Jesus over people who were possessed by evil spirits; they used to say, “I adjure you by the Jesus whose spokesman is Paul.” ¹⁴ Among those who did this were seven sons of a man named Sceva, a Jewish chief priest. ¹⁵ But the evil spirit said to them in reply, “Jesus I recognise, and I am acquainted with Paul, but who are you?” ¹⁶ And then man who was possessed by the evil spirit hurled himself at them and overpowered them, first one and then another; and he handled them so violently that they fled from that house

¹⁰ Note that 20:31 says the period lasted for three years. During this stay, Paul wrote the Letter to the Galatians and, possibly, the Letter to the Philippians. 2Co 1:8, written soon after his departure, mentions hardships undergone in Asia and a threat of death but Luke tells us nothing of these, here.

¹¹ The NJB has ‘remarkable’ in place of ‘extraordinary’, here following the NRSV.

¹² The NJB has ‘him’ in place of ‘his skin’, here following the NRSV.

¹³ On Jewish exorcism, see Mt 12:27. Jesus himself, and his apostles after him (see Ac 5:16, 16:18) frequently exorcised (see #Mt 8:29).

¹⁴ Within the sequence of the narrative, this verse amounts to a parenthetical note by the author.

¹⁵ Nestle-Aland includes the word μὲν in brackets, indicating doubts as to its authenticity.

¹⁶ In place of ‘another’, some read ‘both’.

γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκεῖνου. ¹⁷ τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλησιν τοῖς κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ ἱκανοὶ δὲ τῶν τὰ περιεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ εὗρον ἀργυρίου μυριάδας πέντε. ²⁰ Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἠΐξανεν καὶ ἴσχυεν.

²¹ Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. ²² ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχευεν χρόνον εἰς τὴν Ἀσίαν.

²³ Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ²⁴ Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς τεχνίταις

stripped of clothing and badly mauled. ¹⁷ All the residents of Ephesus, both Jews and Greeks, heard about this episode; everyone was filled with awe, and the name of the Lord Jesus came to be held in great honour. ¹⁸ Also, many of those who became believers came forward to admit in detail how they had used spells ¹⁹ and a number of them who had practised magic collected their books and made a bonfire of them in public. The value of these was calculated to be fifty thousand silver pieces. ²⁰ In this powerful way, the word of the Lord spread more and more widely and successfully.

²¹ Now, after these things had been fulfilled, Paul resolved in his spirit to go through Macedonia and Achaia, and then to go back to Jerusalem. "After I have been there," he said, "I must go on to see Rome as well." ²² So, he sent two of his helpers, Timothy and Erastus, ahead of him to Macedonia, while he himself stayed for some time longer in Asia.

²³ It was during this time that a serious disturbance broke out in connection with the Way. ²⁴ A silversmith called Demetrius, who provided work for a large number of craftsmen making

¹⁷ Another reading for 'held in great honour' is 'exalted'.

¹⁸ The 'spells' were occult practices for which Ephesus was well-known.

¹⁹ In place of 'these', here following the Greek text and the NJB, the NRSV has 'the books'. The 'silver pieces' were probably drachmas.

²⁰ For this verse, the Alexandrian Text reads, "Thus, through the power of the Lord, the word spread even more widely and impressively."

²¹ The NJB opens this verse, here following the NRSV, with, "When all this was over..." This is the first time Paul mentions 'Rome'; he realised the message of Christianity could impact that society, even at its heights.

²² In the NT, 'Asia' always refers to the Roman province of that name, making up about a third of the modern Asia Minor.

²³ The term, 'the Way', refers to the Christian Movement.

²⁴ Throughout this section, the NJB has 'Diana' in place of 'Artemis', here following the Greek text (Ἄρτεμις) and the NRSV.

οὐκ ὀλίγην ἐργασίαν, ²⁵ οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστίν, ²⁶ καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. ²⁷ οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῶν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερόν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

²⁸ Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. ²⁹ καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. ³⁰ Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ μαθηταί. ³¹ τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ³² ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἣν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ

silver shrines of Artemis, ²⁵ called a general meeting of them with others in the same trade. “As you know,” he said, it is on this industry that we depend for our prosperity. ²⁶ Now, you must have seen and heard how, not just in Ephesus but nearly everywhere in Asia, this man Paul has persuaded and converted a great number of people with his argument that gods made by hand are not gods at all. ²⁷ This threatens not only to discredit our trade, but also to reduce the sanctuary of the great goddess Artemis to unimportance. It could end up by taking away the prestige of a goddess venerated all over Asia, and indeed all over the world.”

²⁸ This speech roused them to fury and they started to shout, “Great is Artemis of the Ephesians!” ²⁹ The whole town was filled with confusion and they rushed to the theatre, seizing two of Paul’s Macedonian travelling companions, Gaius and Aristarchus. ³⁰ Paul wanted to make an appeal to the people, but the disciples refused to let him; ³¹ in fact, some of the Asiarchs, who were friends of his, sent messages urging him not to take the risk of going into the theatre. ³² By now, everyone was shouting different things and the assembly was

²⁵ In effect, Demetrius gathered the Ephesian chamber of commerce together to hear about the threat to their prosperity.

²⁶ Paul preached against paganism’s idolatry; here is a one-line summary of a speech like that in 17:22–31.

²⁷ It is important to appreciate that money alone was not the issue, even for the pagan Ephesians.

²⁸ After ‘shout’, the Western Text adds, ‘rushing into the street’.

²⁹ ‘Aristarchus’, a native of Thessalonica (20:4) was a companion of Paul during his imprisonment (27:2, Col 4:10, Phm 24); on ‘Gaius’, see 20:4.

³⁰ A more literal translation of ‘make an appeal to the people’ is ‘enter the crowd’.

³¹ The ‘Asiarchs’ were members of the Asiatic Assembly, which supervised the cult of Rome and the emperor on behalf of the cities of Asia.

³² Literally translated, ‘gathered together’ is simply ‘assembled’.

οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν. ³³ ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἢ Ἄρτεμις Ἐφεσίων. ³⁵ καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; ³⁶ ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν. ³⁷ ἠγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνδύπατοὶ εἰσιν· ἐγκαλεῖτωσαν ἀλλήλοις. ³⁹ εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. ⁴⁰ καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον,

in confusion; most did not know why they had assembled. ³³ Some of the crowd prevailed upon Alexander, whom the Jews pushed forward; he raised his hand for silence with the intention of explaining things to the people. ³⁴ When they realised he was a Jew, they all started shouting in unison, for two hours, "Great is Artemis of the Ephesians!" ³⁵ When the town clerk eventually succeeded in calming the crowd, he said, "Citizens of Ephesus! Is there anybody who does not know that the city of the Ephesians is the guardian of the temple of great Artemis and of her statue that fell from heaven? ³⁶ Nobody can contradict this and there is no need for you to get excited or do anything rash. ³⁷ These men you have brought here are not guilty of any sacrilege or blasphemy against our goddess. ³⁸ If Demetrius and the craftsmen he has with him want to complain about anyone, there are the assizes and the proconsuls; let them take the case to court. ³⁹ And, if you want to ask more questions, you must raise them in the regular assembly. ⁴⁰ We could easily be charged with rioting

³³ Others translate 'prevailed upon' as 'they made him stand away from the crowd'.

³⁴ 'Artemis' was a Greek goddess worshiped particularly in Asia Minor, whose temple was one of the seven wonders of the ancient world.

³⁵ In place of 'town clerk', here following the NJB & NRSV, NETB has 'city secretary'.

³⁶ For this verse, here following the NJB, the NRSV reads, "Since these things cannot be denied, you ought to be quiet and do nothing rash."

³⁷ There was no formal crime with which Paul could be charged; he had the right to his religion as long as he did not vandalise the temple.

³⁸ The official's request is that the legal system be respected.

³⁹ The 'regular assembly' was a meeting that took place three times a year.

⁴⁰ The term translated 'rioting' refers to a revolt or uprising, which would threaten Roman rule and invite Roman intervention. Some MSS repeat the word οὐ; Nestle-Aland includes the 2nd occurrence in brackets, indicating doubts as to its authenticity. The NRSV & NETB include the last sentence as a separate verse (v. 41); here, we follow the MSS and NJB.

μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ οὐ δυνασόμεθα
ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα
εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

for today's happenings: there is no ground for it at all, and we
can give no justification for this gathering." When he had
finished this speech, he dismissed the assembly.

Πραξεις Αποστολων 20

¹ Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμφόμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν. ² διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, ³ ποιήσας τε μῆνας τρεῖς γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. ⁴ συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. ⁵ οὗτοι δὲ προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. ⁶ ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίεναί τῃ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου.

ACTS 20

¹ When the disturbance was over, Paul sent for the disciples and, after encouraging them, said good-bye, and set out for Macedonia. ² On his way through those areas, he said many words of encouragement to them and then made his way into Greece, ³ where he spent three months. He was leaving by ship for Syria, when a plot organised against him by the Jews made him decide to go back by way of Macedonia. ⁴ He was accompanied by Sopater, son of Pyrrhus, from Beroea, Aristarchus and Secundus, from Thessalonica, Gaius from Derbe, and Timothy, as well as Tychicus and Trophimus, who were from Asia. ⁵ They all went on to Troas, where they waited for us. ⁶ We ourselves left Philippi by ship after the days of Unleavened Bread, and joined them five days later at Troas, where we stayed for a week. ⁷ On the first day of the week, when we met to break bread, Paul was addressing them; since he intended to leave the next day, he continued speaking until midnight. ⁸ A number of

ACTS 20

¹ 'Macedonia' was a Roman province in Greece.

² From Macedonia, Paul sent his 2nd Letter to the Corinthians. In place of 'to them', here following the NJB and Greek, the NRSV has 'the believers'.

³ During this period in Corinth, he wrote the Letter to the Romans. The *Western Text* reads, "When he had been there for three months and the Jews had plotted against him, he intended to set out for Syria but the Spirit told him to go back through Macedonia."

⁴ After 'accompanied', some MSS add 'as far as Asia'; for 'Derbe', some MSS read 'Doberus'.

⁵ The narrative in the 1st person continues from Philippi until they reach Jerusalem (see #16:10).

⁶ They would have sailed from the port of Neapolis (cf. 16:11).

⁷ The first day of the Jewish week had become the Christians' day of assembly (see #Mt 28:1, 1Co 16:2), 'the Lord's Day' (Rv 1:10).

⁸ Often, the word *λαμπάδες* means 'torches' but, here, it likely refers to vessels with a wick & oil. The *Textus Receptus* has 'they' in place of 'we'.

⁸ ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν συνηγμένοι· ⁹ καθεζόμενος δὲ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ διαλεγόμενου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὑπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη νεκρός. ¹⁰ καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν, Μὴ δορυβεῖσθε, ἢ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ' ἱκανόν τε ὀμιλήσας ἄχρι αὐγῆς οὕτως ἐξῆλθεν. ¹² ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

¹³ Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον, οὕτως γὰρ διατεταγμένος ἦν μέλλων αὐτὸς πεζεύειν. ¹⁴ ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην, ¹⁵ κάκειθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἐτέρῃ παρεβάλομεν εἰς Σάμον [καὶ μείναντες ἐν Τρωγυλλίῳ], τῇ δὲ ἐχομένῃ ἦλθομεν εἰς Μίλητον· ¹⁶ κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονο-

lamps were lit in the upstairs room where we were assembled ⁹ and, as Paul talked still longer, a young man called Eutychus, who was sitting by the window, grew drowsy, was overcome by sleep and fell to the ground three floors below. He was picked up dead. ¹⁰ But Paul went down and, bending down over him, took the boy in his arms, saying, "There is no need to be distressed; there is still life in him." ¹¹ Then he went back upstairs, where, after he had broken the bread and eaten, he carried on talking with them, until he left at daybreak. ¹² They took the boy away alive and were greatly encouraged.

¹³ We were now to go on ahead by sea, so we set sail for Assos, where we were intending to take Paul on board; this was what he had arranged; for, he himself was intending to go overland. ¹⁴ When he rejoined us at Assos, we took him on board and went on to Mitylene. ¹⁵ On the following day, we set sail from there and arrived opposite Chios. On the second day, we approached Samos [and stayed at Trogyllium], then made Miletus on the day after that. ¹⁶ For, Paul had determined to pass wide of Ephesus, so that he might not have to spend time

⁹ The window was most likely a simple opening in the wall.

¹⁰ Literally translated, this verse ends, "his life is in him."

¹¹ The referent of the pronoun, 'he', is Paul, not the boy (cf. v. 12).

¹² The literal translation of 'greatly' is 'not to a little degree'.

¹³ 'Assos' was a city of Mysia, about 40 Km southeast of Troas.

¹⁴ 'Mitylene' was the most important city on the island of Lesbos in the Aegean Sea; it was about 70 Km from Assos.

¹⁵ The text, 'and stayed at Trogyllium', here following the WEBBE (and NJB), is missing from most MSS (Nestle-Aland does not include it); the NRSV includes it as a footnote and the Greek text is here taken from a footnote in the SBL Greek New Testament.

¹⁶ It was important for Paul to be with the Church Elders for the celebration of Pentecost.

τριβῆσαι ἐν τῇ Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατὸν εἶη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸ ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ¹⁹ δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων. ²⁰ ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, ²¹ διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησιν τὴν εἰς Θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν. ²² καὶ νῦν ἰδοὺ δεδεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, ²³ πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν. ²⁴ ἀλλ'

in Asia, since he was hurrying, if it were possible for him, to be in Jerusalem, for the day of Pentecost.

¹⁷ From Miletus, he sent a message to Ephesus, asking for the elders of the church to meet him. ¹⁸ When they came to him, he addressed these words to them: “You yourselves know what my way of life has been, ever since the first day I set foot among you in Asia, ¹⁹ how I have served the Lord in all humility, enduring all the sorrows and trials that came to me through the plots of the Jews. ²⁰ You know that I have not hesitated to do anything that would be helpful to you; I have preached to you and instructed you both in public and from house to house, ²¹ testifying to both Jews and Greeks about repentance toward God and belief in our Lord Jesus. ²² And now you see me on my way to Jerusalem in captivity to the Spirit; I have no idea what will happen to me there, ²³ except that the Holy Spirit, in town after town, has made it clear to me that imprisonment and persecution are waiting for me.

¹⁷ The words, ‘a message’, are not in the Greek text, but are implied; direct objects were often omitted in Greek when clear from the context but must be supplied for the modern English reader.

¹⁸ The following verse makes it clear that Paul’s lifestyle while with the Ephesians is the subject, here.

¹⁹ On ‘humility’, see 2Co 10:1, 11:7, 1Th 2:6, Col 3:12, Ep 4:2, Phil 2:3–11.

²⁰ The exact meaning of the term translated ‘helpful’ has been the subject of debate; both ‘what advances your best interest’ and ‘what is good for you’ are possible interpretations.

²¹ This summary of Pauline preaching is to be compared with 17:30–31, 1Co 8:4–6, 1Th 1:9–10; ‘Repent and believe’ have been coupled since the first preaching of Jesus (Mk 1:5). At the end of this verse, several MSS (including the *Textus Receptus*) add Χριστόν (‘Christ’), although, on balance, the evidence favours its omission.

²² On his way to captivity, Paul speaks of himself as a prisoner; in his heart, he is one already.

²³ This journey to Jerusalem suggests a parallel between Paul and Jesus, since the motif figures so prominently in Luke’s Gospel (9:51–19:44).

οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ ὡς τελειώσω τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.

²⁵ Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν· ²⁶ διότι μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων, ²⁷ οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλήν τοῦ Θεοῦ ὑμῖν. ²⁸ προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθηκε ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, ³⁰ καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. ³¹ διὸ

²⁴ But I do not count my life of any value, as if it were precious to me, provided that I complete my course and the mission the Lord Jesus gave me, to bear witness to the good news of God's grace.

²⁵ "And now I know that none of you among whom I went about proclaiming the kingdom will see my face again. ²⁶ So, today, I declare to you that I am innocent regarding the blood of you all; ²⁷ for, I have without faltering put before you the whole of God's purpose. ²⁸ Be on your guard for yourselves and for all the flock of which the Holy Spirit has made you the guardians, to feed the Church of God, which he bought with the blood of his own Son. ²⁹ I know quite well that, when I have gone, fierce wolves will invade you and will have no mercy on the flock. ³⁰ Even from your own ranks, there will be men coming forward with a travesty of the truth on their lips, to induce the disciples to follow them. ³¹ So, be on your guard,

²⁴ The NJB opens this verse with, "But I do not place any value on my own life;" here, we follow the text given in a footnote therein.

²⁵ From Jerusalem, Paul intended to visit Spain (Rm 15:23-28); however, his long imprisonment affected his plans and he may have revisited Ephesus despite the presentiment expressed here.

²⁶ Paul had a clear conscience, since he had faithfully carried out his responsibility of announcing to them the whole purpose of God.

²⁷ Another reading for 'purpose' is 'plan'.

²⁸ In place of 'the Church of God', some MSS have 'the Church of the Lord'. The literal translation for 'blood of his own Son', is 'his own blood'; the specific reference to Jesus is here added for clarity.

²⁹ Paul predicts that battle that will follow will be a fierce one.

³⁰ The term translated 'men' here (ἄνδρες) here is only rarely used in a generic sense to refer to both males and females; since Paul is speaking to the Ephesian elders at this point and there is nothing in the context to suggest women were included in that group, it is most likely Paul was not predicting that these false teachers would include women.

³¹ Other readings for 'counselling' are 'warning' and 'admonishing'.

γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.³² καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.³³ ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα.³⁴ αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὕσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί.³⁵ πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

³⁶ Καὶ ταῦτα εἰπὼν θείξ τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο.³⁷ ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουσαν αὐτόν,³⁸ ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

remembering how, night and day for three years, I never slackened in counselling each one of you with tears.³² And now, I commend you to God and to the message of his grace, a message that has the power to build you up and to give you your inheritance among all the sanctified.³³ I have never asked anyone for silver or gold or clothes;³⁴ you know for yourselves that these hands of mine earned enough to meet my needs and those of my companions.³⁵ In all this, I have shown you that we must exert ourselves in this way to support the weak, remembering the words of the Lord Jesus, who himself said, "There is more happiness in giving than in receiving."

³⁶ Then, when he had finished speaking, he knelt down with them all and prayed.³⁷ By now, there was much weeping among them all; they put their arms round Paul's neck and kissed him;³⁸ what saddened them most was his saying that they would never see his face again. Then they escorted him to the ship.

³² In place of 'to God', some MSS have 'to the Lord'.

³³ The NJB has 'money' in place of 'silver or gold', here following the NRSV.

³⁴ The words, 'of mine' are not in the Greek text but are here added for clarity.

³⁵ In place of 'in all this', here following the NRSV, the NJB opens with 'by every means'.

³⁶ The opening 'Then' translates *Kaì*, which literally means 'And'.

³⁷ The Ephesian elders 'kissed' Paul as a sign of both affection and farewell; the entire scene shows how much interrelationship Paul had in his ministry and how much he and the Ephesians meant to each other.

³⁸ The NRSV opens this verse, here following the NJB, with, "Grieving especially because of what he had said."

Πραξεις Αποστολων 21

¹ Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, καὶ κεῖθεν εἰς Πάταρα. ² καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ³ ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον, ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον. ⁴ ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα. ⁵ ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι ⁶ ἀψησασάμεθα ἀλλήλους, καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. ⁷ Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. ⁸ τῇ δὲ ἐπαύριον

ACTS 21

¹ When we had torn ourselves away from them and put to sea, we set a straight course and came to Cos; and, on the next day, to Rhodes and, from there, we went on to Patara. ² Here, we found a ship bound for Phoenicia; so, we went aboard and set sail. ³ We came in sight of Cyprus and, after leaving it behind on our port side, we sailed to Syria and landed at Tyre, because the ship was to unload her cargo there. ⁴ We sought out the disciples and stayed there a week; speaking through the Spirit, they repeatedly told Paul not to go on to Jerusalem; ⁵ but, when our days there were ended, we left and proceeded on our journey. Together with the women and children, they all escorted us on our way until we were out of the town. When we reached the beach, we knelt down and prayed; ⁶ then, after we had said good-bye to one another, we went aboard and they returned to their own homes.

⁷ When we had finished our voyage from Tyre, we arrived at Ptolemais; and, when we had greeted the brothers there, we stayed with them for one day. ⁸ On the following day, we left

ACTS 21

¹ After 'Patara', some MSS add 'and Myra'.

² 'Phoenicia' was the name of an area along the Mediterranean coast north of Palestine.

³ The expression, 'leaving it behind on our port side', here means that they sailed south of it, since the ship was sailing east.

⁴ The command does not come from the Spirit but the Spirit had revealed to them Paul's fate, which their love for him seeks to avert.

⁵ The NJB lacks 'and proceeded on our journey', here following the NRSV.

⁶ The word, 'homes', is not in the Greek text but is implied.

⁷ 'Ptolemais' is modern Acre, near Haifa.

⁸ On 'one of the Seven', see 6:5-6. In place of 'we came' (ἦλθομεν), at least one MSS has 'those about Paul came' (οἱ περὶ τὸν Παῦλον ἦλθον).

ἐξελθόντες ἦλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ ἐμείναμεν παρ' αὐτῷ.⁹ τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι προφητεύουσαι.¹⁰ ἐπιμενόντων δὲ ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος,¹¹ καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλήμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.¹² ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.¹³ τότε ἀπεκρίθη ὁ Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνδρῦπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεδιῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.¹⁴ μὴ πειθόμενου δὲ αὐτοῦ ἠσυχάσαμεν εἰπόντες, Τοῦ κυρίου τὸ θέλημα γινέσθω.

¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱεροσόλυμα·¹⁶ συνῆλθον δὲ καὶ τῶν

and we came to Caesarea. Here, we entered into the house of Philip the evangelist, who was one of the Seven, and stayed with him.⁹ This man had four unmarried daughters who had the gift of prophecy.¹⁰ When we had been staying there for a number of days, a prophet called Agabus arrived from Judaea.¹¹ And, coming up to us, he took Paul's belt; then, he tied up his own feet and hands with it, and said, "This is what the Holy Spirit says: 'The man to whom this girdle belongs will be tied up like this by the Jews in Jerusalem before he is delivered into the hands of the Gentiles.'"¹² When we heard these things, both we and the people of that place urged him not to go to Jerusalem.¹³ To this, Paul answered, "What are you doing, weeping, and breaking my heart? For my part, I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus."¹⁴ And so, since he would not be persuaded, we remained silent, except to say, "The Lord's will be done."

¹⁵ After this, we got ready and went up to Jerusalem.¹⁶ Some of the disciples from Caesarea accompanied us and took us to

⁹ NETB place this verse in parentheses.

¹⁰ 'Agabus' also appeared in 11:28; he was from Jerusalem, so the two churches were still in contact with one another.

¹¹ The forecast corresponds only vaguely to Paul's arrest (21:30–33, 28:17) but it resembles the prophecy of Jesus' Passion in Lk 18:31–34.

¹² Again, Paul is urged to not go to Jerusalem.

¹³ The term translated 'breaking' (συνδρῦπτοντές) as used by Josephus means to break something into pieces but, in its only NT use (it is a *hapax legomenon*), it is used figuratively.

¹⁴ Since no one knew exactly what would happen, the matter was left in the Lord's hands.

¹⁵ In place of 'got ready', here following the NRSV & NETB, the NJB has the more literal, 'made our preparations'.

¹⁶ The *Western Text* indicated, perhaps correctly, that this was half-way to Jerusalem.

μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

¹⁷ Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. ¹⁸ τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. ¹⁹ καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο κατ' ἐν ἑκάστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. ²⁰ οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἶπᾶν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν. ²¹ κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθνεσιν περιπατεῖν. ²² τί οὖν ἐστίν; πάντως ἀκούσονται ὅτι ἐλήλυθας. ²³ τοῦτο οὖν ποιήσον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. ²⁴ τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρῆσονται τὴν κεφαλὴν, καὶ γνώσονται πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς

the house of Mnason of Cyprus, with whom we were to lodge; he had been one of the earliest disciples.

¹⁷ On our arrival in Jerusalem, the brothers welcomed us warmly. ¹⁸ The next day, Paul went with us to visit James, and all the elders were present. ¹⁹ After greeting them, he gave a detailed account of all that God had done among the Gentiles throughout his ministry. ²⁰ They gave glory to God when they heard this. Then they said, “You see, brother, how thousands of Jews have now become believers, all of them staunch upholders of the Law; ²¹ and what they have heard about you is that you instruct all Jews living among the Gentiles to break away from Moses, authorising them not to circumcise their children or to follow the customary practices. ²² What is to be done? A crowd is sure to gather, for they will hear that you have come. ²³ So, this is what we suggest that you should do: we have four men here who are under a vow; ²⁴ take them and be purified with them and pay their expenses for the shaving of their heads. Then all will know there is no truth in what they have heard about you, and that you, too, observe the Law by

¹⁷ An alternative reading for the end of the verse is, “welcomed us gladly.”

¹⁸ This is the last use of the narrative first person pronoun until 27:1 (the departure for Rome); see #16:10.

¹⁹ Note how Paul credited God with the success of his ministry.

²⁰ They would have held up the Law for its observance by others as well as by themselves (see 11:2, 15:1, 5, Ga 2:12, 5:1ff).

²¹ Paul’s doctrine of faith would not really break Mosaic Law; however, it no longer gave the Jew superiority over the Gentile.

²² Some variant MSS read, “They are bound to hear that you have come.”

²³ In place of ‘we have four men here’, some read ‘there are four men here’.

²⁴ The discharging of the nazirite vow had to be celebrated with expensive sacrifices (Nb 6:14–15).

φυλάσσω τὸν νόμον. ²⁵ περὶ δὲ τῶν πεπιστευκότων ἔθνων ἡμεῖς ἐπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν. ²⁶ τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

²⁷ Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχουσαν πάντα τὸν ὄχλον καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας, ²⁸ κράζοντες, Ἄνδρες Ἰσραηλίται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον. ²⁹ ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. ³⁰ ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. ³¹ ζητούντων τε αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπειρίας

your way of life. ²⁵ About the Gentiles who believe, we have written our decision that they must avoid meat sacrificed to idols, from blood, from strangled animals and from sexual immorality.” ²⁶ So, the next day, Paul took the men and was purified with them, and he visited the Temple to announce the time when the period of purification would be over and the offering would have to be made for each of them.

²⁷ The seven days were nearly completed, when some Jews from Asia caught sight of him in the Temple and stirred up the whole crowd and seized him, ²⁸ shouting, “Fellow Israelites, help! This is the man who preaches to everyone everywhere against our people, against the Law and against this place. Furthermore, he has even profaned this Holy Place by bringing Greeks into the Temple.” ²⁹ They had, in fact, previously seen Trophimus the Ephesian in the city with him and they supposed that Paul had brought him into the Temple. ³⁰ Then, the whole city was moved and people came running from all sides; they seized Paul and dragged him out of the Temple; and, immediately, the gates were shut. ³¹ As they were trying to kill him, word reached the tribune of the cohort

²⁵ For this verse, the Western Text reads, “Of the Gentiles who have become believers they have nothing to say to you. For our part, we have sent our decisions, namely that they have no observances to practise but that of abstaining from things sacrificed to idols, from blood, and from impurity.”

²⁶ The text is obscure, seeming to presuppose before the sacrifice a period of 7 days for rites of purification but there is no other evidence for this.

²⁷ These Jews may well have been from Ephesus, since they recognized Trophimus the Ephesian (v. 29).

²⁸ Cf. the charges against Stephen (6: 11–14) and against Jesus (Mt 26:61, 27:40).

²⁹ This verse is a parenthetical note by the author; it explains the cause of the charge and also notes that it was false.

³⁰ Another reading for ‘stirred up’ (as NETB) is ‘aroused’ (as NRSV).

³¹ A Roman garrison consisting of an auxiliary cohort was stationed in the fortress called Antonia, overlooking the Temple from the NW corner.

ὅτι ὅλη συγχύννεται Ἰερουσαλήμ, ³² ὡς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς· οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. ³³ τότε ἐγγίσας ὁ χιλιάρχος ἐπέλαβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἀλύσει δυοῖ, καὶ ἐπυνθάνετο τίς εἴη καὶ τί ἐστὶν πεποιηκώς. ³⁴ ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου, ³⁶ ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες, Αἶρε αὐτόν.

³⁷ Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; ³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; ³⁹ εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος,

that there was tumult all over Jerusalem. ³² He immediately called out soldiers and centurions and charged down on the crowd; when they saw the tribune and the soldiers, they stopped beating Paul. ³³ When the tribune came up, he took Paul into custody and ordered him to be bound with two chains; and he enquired who he was and what he had done. ³⁴ Some in the crowd shouted one thing, some another; and, since the noise made it impossible for him to discern the truth, he ordered him to be taken into the fortress. ³⁵ When Paul reached the steps, the violence of the mob was such that he had to be carried by the soldiers; ³⁶ and, indeed, the whole crowd followed them, shouting, "Do away with him!"

³⁷ Just as Paul was about to be brought into the fortress, he asked the tribune, "Could I have a word with you?" The tribune replied, "You speak Greek, then?" ³⁸ So, you are not the Egyptian who recently stirred up a revolt and led those four thousand men of the 'Assassins' out into the desert some time ago?" ³⁹ Then Paul answered, "Me? I am a Jew and a citizen of

³² A 'centurion' was a non-commissioned officer in the Roman army or one of the auxiliary territorial armies, commanding (nominally) 100 men.

³³ The NJB has 'had him bound' in place of 'ordered him to be bound', here following the NRSV.

³⁴ The NJB opens this verse with, "People in the crowd called out different things." Here, we follow the NRSV/NETB.

³⁵ The Greek text has 'he' in place of 'Paul'; the referent is here added for clarity.

³⁶ In place of 'following', here following NETB, the NJB has 'after' which, in this context is rather ambiguous.

³⁷ The NJB has 'taken' in place of 'about to be brought', here following the NRSV. As an educated rabbi, Paul was bilingual; his request in Greek allowed the officer to recognise that Paul was not the violent insurrectionist he thought he had arrested (see v. 39).

³⁸ The 'Egyptian' refers to a pseudo-messiah who, with several thousand followers, planned to enter Jerusalem and overrun the Roman garrison (J.W. 2.13.5); the 'Assassins' was a group of fanatics who did not hesitate to kill their opponents (J.W. 2.13.3, Ant. 2.8.10).

³⁹ A more literal translation of 'well-known' is 'not insignificant'.

Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου πόλεως πολίτης· δέομαι
δέ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς τὸν λαόν.
⁴⁰ ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἑστὼς ἐπὶ τῶν
ἀναβαθμῶν κατέσεισεν τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς
γενομένης προσεφώνησεν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων,

the well-known city of Tarsus in Cilicia. I beg you, give me
permission to speak to the people.” ⁴⁰ When he had given him
the permission, Paul stood at the top of the steps and raised
his hand to the people for silence. A profound silence followed
and he started to speak to them in the Hebrew language.

⁴⁰ The ‘Hebrew language’ was almost certainly actually Aramaic; Hebrew was barely spoken after the return from the Exile.

Πραξεις Αποστολων 22

¹ Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας –

² Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν. καὶ φησὶν – ³ Ἐγὼ εἶμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσοῦ τῆς Κιλικίας, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ ἀκριβείαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ Θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον. ⁴ ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, ⁵ ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον· παρ’ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ ἵνα τιμωρηθῶσιν.

⁶ Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι φῶς ἰκανὸν περὶ ἐμέ, ⁷ ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοὺλ Σαοὺλ, τί με διώκεις; ⁸ ἐγὼ

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¹ “My brothers and my fathers, listen to what I now have to say to you in my defence.”

² When they realized he was addressing them in Hebrew, their silence was even greater than before. ³ He said, “I am a Jew and was born at Tarsus in Cilicia. I was brought up here in this city. It was at the feet of Gamaliel that I studied and was taught the strict observances of the Law of our ancestors. In fact, I was full of duty towards God, just as all of you are today. ⁴ I even persecuted this Way up to the point of death, and I sent women as well as men to prison and bound them in chains, ⁵ as the high priest and the whole council of elders testify. I even received letters from them to the brothers in Damascus, which I took with me when I set off in order to bring prisoners back from there to Jerusalem for punishment.

⁶ “It happened that, as I was on that journey and approaching Damascus, about noon, a bright light from heaven suddenly shone round me. ⁷ I fell to the ground and heard a voice saying to me, “Saul, Saul, why are you persecuting me?” ⁸ I answered,

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¹ This is the first of several speeches Paul would make in his own defence: 24:10ff., 25:8, 16, and 26:1ff.

² Paul would have been speaking Aramaic; very few people spoke Hebrew at that time.

³ The NJB has ‘under’ in place of ‘at the feet of’, here following the NRSV.

⁴ The ‘Way’ is the Church (see #9:2).

⁵ On Paul’s career as a persecutor, see 7:58, 8:1–3, 9:1–2, 21, 22:19–20, 26:10–11, 1Co 15:9, Ga 1:13, 23, Ph 3:6, 1Tm 1:13.

⁶ The introductory phrase, ‘it happened that’ (Ἐγένετο), is common in Luke (69 times) and Acts (54 times).

⁷ The NJB lacks ‘to me’, here following the NRSV & NETB.

⁸ A more literal translation of ‘Nazarene’ is ‘Nazorean’.

δὲ ἀπεκρίθη, Τίς εἶ, κύριε; εἶπέν τε πρὸς με, Ἐγὼ εἶμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. ⁹ οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς εἶδον ἀλλὰ τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. ¹⁰ εἶπον δέ, Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ¹¹ ὡς δὲ οὐκ ἐνόησον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.

¹² Ἀνανίας δὲ τις, ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ¹³ ἔλθων πρὸς με καὶ ἐπιστάς εἶπέν μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον· καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ¹⁴ ὁ δὲ εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ, ¹⁵ ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας. ¹⁶ καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

“Who are you, Lord?” And he said to me, “I am Jesus the Nazarene, whom you are persecuting.” ⁹ The people with me saw the light but they did not hear the voice of the one that spoke to me. ¹⁰ I said, “What am I to do, Lord?” The Lord answered me, “Get up and go into Damascus and, there, you will be told everything that you have been appointed to do.” ¹¹ Since the brightness of the light had been so great, I was blind; I got to Damascus only because my companions led me by the hand.

¹² “A certain Ananias, a devout follower of the Law and highly thought of by all the Jews living there, ¹³ came to see me; and, standing beside me, he said, “Brother Saul, receive your sight.” At that very moment, my sight came back and I was able to see him. ¹⁴ Then he said, “The God of our ancestors has chosen you to know his will, to see the Righteous One and to hear his own voice speaking, ¹⁵ because you are to be his witness before all humanity, testifying to what you have seen and heard. ¹⁶ And now why do you delay? Hurry and be baptized and have your sins washed away, calling on his name.”

⁹ The NJB omits ‘of the one’, here following the NRSV.

¹⁰ The NJB lacks ‘everything’, here following the NRSV.

¹¹ Another reading for ‘brightness’ is ‘glory’. Another possible translation of the present participle, *κατοικούντων* (‘living there’, as NJB), is ‘who lived there’, as NETB.

¹² Paul describes Ananias simply as a pious Jew without adding that he was a Christian (9:10) or mentioning his vision (9:10–16).

¹³ The literal translation of ‘moment’ is ‘hour’.

¹⁴ The ‘Righteous One’ is Christ (cf. 3:14, 7:52).

¹⁵ The literal translation of ‘all humanity’ is ‘all men’; the NRSV has ‘all the world’.

¹⁶ The NJB has ‘wash away your sins’ in place of ‘have your sins washed away’, here following the NRSV.

¹⁷ Ἐγένετο δὲ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ και προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἔκστασει ¹⁸ και ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον και ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ παραδέξονται σου μαρτυρίαν περὶ ἐμοῦ. ¹⁹ καὶ γὰρ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων και δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· ²⁰ και ὅτε ἐξεκύννητο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, και αὐτὸς ἤμην ἐφεστὼς και συνευδοκῶν και φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. ²¹ και εἶπεν πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

²² Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου και ἐπήραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθήκειν αὐτὸν ζῆν. ²³ κραυγαζόντων τε αὐτῶν και ῥιπτούντων τὰ ἱμάτια και κονιοροτὸν βαλλόντων εἰς τὸν ἀέρα, ²⁴ ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν

¹⁷ “It happened that, when I got back to Jerusalem, and while I was praying in the Temple, I fell into a trance ¹⁸ and then I saw him. “Hurry,” he said to me, “get out of Jerusalem at once, because they will not accept the testimony you are giving about me.” ¹⁹ I answered, “Lord they themselves know that I used to go from synagogue to synagogue, imprisoning and flogging those who believed in you; ²⁰ and that, when the blood of your witness, Stephen, was being shed, I, too, was standing by, in full agreement with his murderers, and in charge of their clothes.” ²¹ Then he said to me, “Go! I am sending you out to the Gentiles far away.””

²² So far, they had listened to him; but, at these words, they began to shout, “Rid the earth of such a man! He should not be allowed to live!” ²³ They were yelling, and throwing off their cloaks, and tossing dust into the air; ²⁴ and so, the tribune directed that he should be brought into the fortress and

¹⁷ Paul passes over the three years that elapsed before his return (see # 9:23). The ‘trance’ that he speaks of is not mentioned elsewhere; it should not be confused with that of 2Co 12:1–4.

¹⁸ It is a main theme of Luke’s understanding of Paul’s apostolate that he turns to the Gentiles because the Jews will not believe him.

¹⁹ The NJB lacks the emphatic, ‘themselves’, here following the NRSV.

²⁰ The phrase, ‘of your witness’ translates τοῦ μάρτυρός; the Greek word (martyr) had not yet acquired its restricted meaning but was beginning to, the supreme testimony being that of blood (cf. Rv 2:13, 6:9, 17:6).

²¹ Since ‘apostle’ actually means ‘envoy’, Christ’s words here declare that Paul is an apostle.

²² The NRSV opens with ‘up to this point’ in place of ‘so far’, here following the NJB.

²³ The NJB has ‘waving’ in place of ‘throwing off’, here following the NRSV. The crowd’s act of tossing dust in the air indicated they had heard something disturbing and offensive; this may have been a symbolic gesture, indicating Paul’s words deserved to be thrown to the wind, or it may have simply resulted from the fact they had nothing else to throw at him at that moment.

²⁴ The NJB reads, ‘the tribune had him brought’; here, we follow the NRSV.

παρεμβολήν, εἶπας μαστίξιν ἀνετάζεσθαι αὐτὸν ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. ²⁵ ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἕξεστιν ὑμῖν μαστίξιν; ²⁶ ἀκούσας δὲ ὁ ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων, Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. ²⁷ προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη, Ναί. ²⁸ ἀπεκρίθη δὲ ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς. ³⁰ Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

ordered him to be examined under the lash, to find out the reason for this outcry against him. ²⁵ However, when they had strapped him up for the lashes, Paul said to the centurion who was on duty, "Is it legal for you to flog a man who is a Roman and has not been found guilty?" ²⁶ When he heard this, the centurion went to the tribune and told him, "Do you realize what you are doing? This man is a Roman." ²⁷ So, the tribune came and asked him, "Tell me, are you a Roman?" Paul said, "Yes." ²⁸ To this, the tribune replied, "It cost me a large sum to acquire this citizenship." "But I was born to it," said Paul. ²⁹ Immediately, those who were about to examine him withdrew from him, and the tribune himself was alarmed when he realized that had bound a Roman in chains.

³⁰ The next day, desiring to know for sure what charge the Jews were bringing against him, he released him and gave orders for a meeting of the chief priests and the entire Sanhedrin; then he brought Paul down and had him stand in front of them.

²⁵ The NJB lacks 'for the lashes'.

²⁶ Paul's Roman citizenship protected him from being tortured to extract information.

²⁷ Paul is not named in the Greek text of this verse but the referent of the pronoun has been added for clarity.

²⁸ After 'sum', the NRSV adds 'of money'.

²⁹ Despite the tribune's doubts, Paul was left in chains.

³⁰ As Jesus foretold to his disciples (Mk 13:9-10, Mt 10:17-18, Lk 21:12), Paul is to appear before 'councils' (Ac 22:30-23:10), 'governors', and 'kings' (Agrippa, Ac 25-26).

Πραξεις Αποστολων 23

¹ ἀτενίσας δὲ τῷ συνεδρίῳ ὁ Παῦλος εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. ² ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. ³ τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ Θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴ οἱ δὲ παρεστῶτες εἶπαν, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ⁵ ἔφη τε ὁ Παῦλος, Οὐκ ἤδην, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γὰρ ὅτι Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

⁶ Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. ⁷ τοῦτο δὲ αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ⁸ Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε

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¹ Paul looked steadily at the Sanhedrin and began to speak, “Brothers, to this day I have lived before God with a clear conscience.” ² At this, the high priest, Ananias, ordered those standing nearby to strike him on the mouth. ³ Then Paul said to him, “God will strike you, you whitewashed wall! How can you sit there to judge me according to the Law, and then break the Law by ordering a man to strike me?” ⁴ Those who stood by said, “Do you malign the high priest of God?” ⁵ Paul said, “I did not know, brothers, that he was high priest; for, it is written, “You shall not curse your people’s leader.””

⁶ When Paul noticed that some of them were Sadducees and the others were Pharisees, he called out in the Sanhedrin, “Brothers, I am a Pharisee and the son of Pharisees. It is for our hope in the resurrection of the dead that I am on trial.” ⁷ When he said this, a dispute began between the Pharisees and the Sadducees, and the assembly was divided. ⁸ For, the Sadducees say there is neither resurrection, nor angel, nor

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¹ This ‘clear conscience’ is a feature of Paul’s moral teaching: 1Co 4:4, 2Co 1:12, 1Tm 1:5, 19, 3:9, 2Tm 1:3, cf. Heb 13:18.

² Ananias son of Nedeбайos became high priest about 47 CE; he was arrested, sent to Rome, and probably deprived of office in 51 or 52, then reinstated. He was assassinated in 66, at the beginning of the Jewish War.

³ The NJB adds ‘surely’ before the 1st instance of ‘strike’.

⁴ In place of ‘those standing nearby’, the NJB has ‘the attendants’ (as also in v. 2).

⁵ In place of ‘for, it is written’, here following the NRSV, the NJB has ‘certainly, scripture says’. Paul quotes from Ex 22:28.

⁶ The NJB opens this verse, here following the NRSV, with, “Now, Paul was well aware that one party was.”

⁷ The NJB opens with ‘As soon as’ in place of ‘When’, here following the NRSV & NETB.

⁸ The resurrection of the body (2M 7:9) and the doctrine of angels (Tb 5:4) were not part of Jewish teaching until a comparatively late date.

πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα. ⁹ ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος —¹⁰ Πολλῆς δὲ γινομένης στάσεως φοβηθεῖς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ’ αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

¹¹ Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν, Θάρσει, ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

¹² Γενομένης δὲ ἡμέρας ποιήσαντες συστροφήν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πίειν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. ¹³ ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι· ¹⁴ οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. ¹⁵ νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν

spirit, while the Pharisees acknowledged all three. ⁹ Then, there was a great commotion, and some of the scribes from the Pharisees’ party stood up and protested strongly, “We find nothing wrong with this man. Suppose a spirit has spoken to him, or an angel? ¹⁰ When the dissension became violent, the tribune, fearing that they would tear Paul to pieces, ordered the detachment to go down, and to take him by force, and to bring him into the fortress.

¹¹ The next night, the Lord appeared to him and said, “Have courage! You have borne witness for me in Jerusalem, now you must do the same in Rome.”

¹² When it was day, the Jews joined in a conspiracy and bound themselves by an oath to neither eat nor drink anything until they had killed Paul. ¹³ There were more than forty of them who joined in this conspiracy, ¹⁴ and they went to the chief priests and to the elders and said to them, “We have strictly bound ourselves by an oath to let nothing pass our lips until we have killed Paul. ¹⁵ Now then, it is up to you and the Sanhedrin together to apply to the tribune to bring him down to you, on the pretext that you want to make a more thorough

⁹ The hypothesis proposed here seems to be intended to explain the vision on the road to Damascus.

¹⁰ The NJB opens with, “Feeling was running high and the tribune;” here, we follow the NRSV.

¹¹ The NRSV opens with ‘That night’ in place of ‘The next night’, here following the NJB.

¹² Their ‘oath’ would call down on themselves God’s vengeance, should they weaken.

¹³ For this verse, here (loosely) following the NRSV, the NJB read, “More than forty of them entered this pact.”

¹⁴ The NJB has ‘made a solemn vow’ in place of ‘strictly bound ourselves by an oath’, here following the NRSV.

¹⁵ In place of ‘on the pretext that you want to make a more thorough examination of his case’, here following the NRSV, the NJB has ‘as though you mean to examine his case more closely’.

ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.

¹⁶ Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. ¹⁷ προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατονταρχῶν ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον, ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ. ¹⁸ ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον καὶ φησὶν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίσκον ἀγαγεῖν πρὸς σέ, ἔχοντά τι λαλήσαι σοι. ¹⁹ ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι; ²⁰ εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλον τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. ²¹ σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν ἔτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ²² ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν

examination of his case; and we, on our side, are prepared to dispose of him before he reaches you.”

¹⁶ But the son of Paul’s sister heard about the ambush they were laying; so, he made his way and entering into the fortress, he told Paul. ¹⁷ So, summoning one of the centurions, Paul said, “Take this young man to the tribune; for, he has something to report to him.” ¹⁸ So, the man took him, brought him to the tribune, and reported, “The prisoner, Paul, summoned me and requested that I should bring this young man to you, because he has something to tell you.” ¹⁹ Then, taking him by the hand, the tribune drew him aside, and questioned him in private, asking “What is it you have to report to me?” ²⁰ He answered, “The Jews have made a conspiracy to ask you to take Paul down to the Sanhedrin tomorrow, as though they are meaning to inquire more thoroughly into his case. ²¹ But do not be persuaded by them. For, there are more than forty of them lying in wait for him, and they have bound themselves by an oath neither to eat nor to drink until they have got rid of him. They are ready now and only waiting for your order to be given.” ²² So, the tribune

¹⁶ The participles, *παραγενόμενος* (‘coming’) and *εἰσελθὼν* (‘entering’), have been translated as finite verbs to better suit modern English style.

¹⁷ The NJB opens this verse, here following the Greek, with, “*who called on one of the centurions.*”

¹⁸ The NJB lacks ‘*brought him*’, here following the NRSV.

¹⁹ As elsewhere in this book, the term, ‘*tribune*’ translates *χιλίαρχος* – an officer in charge of approximately 1,000 men.

²⁰ The NJB has ‘*meant to enquire*’ in place of ‘*are meaning to inquire*’.

²¹ For the 1st sentence, here following the NRSV, the NJB has, “*Do not believe them.*” The NJB has simply ‘*vowed*’ in place of ‘*bound themselves by an oath*’, here following the NRSV & NETB.

²² The term translated ‘*informed*’ (*ἐνεφάνισας*) was frequently used of an official report to authorities.

νεανίσκον παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.

²³ Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατονταρχῶν εἶπεν, Ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, ²⁴ κτήνη τε παραστήσαι ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, ²⁵ γράψας ἐπιστολὴν ἔχουσαν τὸν τύπον τοῦτον·

²⁶ Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.

²⁷ τὸν ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν ὅτι Ῥωμαῖός ἐστιν·

²⁸ βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ κατήγαγον εἰς τὸ συνέδριον αὐτῶν·

²⁹ ὃν εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα

let the young man go with this order, “Tell no one that you have informed me of this.”

²³ And then he called to himself two of the centurions and said to them, “Make two hundred soldiers ready to leave for Caesarea by the third hour of the night, together with seventy cavalry and two hundred men armed with spears; ²⁴ also, provide horses for Paul to ride, so that he can be delivered unharmed to Felix, the procurator.” ²⁵ He also wrote a letter in the following terms:

²⁶ “Claudius Lysias to his Excellency the procurator Felix, greetings.

²⁷ “This man was seized by the Jews and would have been killed by them but I came with my troops and got him away, having learned that he was a Roman. ²⁸ Wanting to find out what charge they were accusing him of, I brought him before their Sanhedrin. ²⁹ I found that he was accused relating to disputed points of their Law but that there was no charge deserving death or imprisonment. ³⁰ Acting on

²³ The words, ‘to them’ are not in the Greek text. The ‘third hour of the night’ was 9 pm.

²⁴ The governor was Antonius Felix, a freedman, brother of Pallas, Agrippa’s favourite; he was procurator of Judaea from 52 to 59/60 CE.

²⁵ For ‘men armed with spears’, here following the WEBBE, the NJB has ‘auxiliaries’ and the NRSV & NETB have ‘spearmen’; the Greek word (δεξιολάβους) is a technical, military term of uncertain precise meaning.

²⁶ The NJB, NRSV & NETB have ‘governor’ in place of ‘procurator’, here using the official Roman title (as also in v. 24).

²⁷ The NJB has ‘arrived on the scene’ in place of ‘came’, here following the NRSV.

²⁸ The NRSV has ‘council’ in place of ‘Sanhedrin’, here following the NJB.

²⁹ In place of ‘points of their Law’, the Western Text has ‘points of the Law of Moses and a man called Jesus’.

³⁰ At the end of this verse, some MSS add ‘Farewell’.

ἔγκλημα. ³⁰ μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι ἐξ αὐτῶν ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.

³¹ Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαμβάνοντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα. ³² τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἵππεῖς ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν. ³³ οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ἀναδόντες τὴν ἐπιστολήν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, ³⁵ Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται· κελεύσας ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι αὐτόν.

information that there was a conspiracy against the man, I sent him to you and have notified his accusers that they must state their case against him in your presence.”

³¹ So, the soldiers carrying out their orders, then took Paul and escorted him during the night to Antipatris. ³² The next day, they let the mounted escort to go on with him and returned to the fortress. ³³ When they arrived at Caesarea, the escort delivered the letter to the procurator; and they also handed Paul over to him. ³⁴ When he had read the letter, he asked Paul what province he belonged to; and, when he learned that he was from Cilicia, he said, ³⁵ “I will give your case a hearing as soon as your accusers are here too.” Then he ordered that he should be kept under guard in Herod’s praetorium.

³¹ ‘Antipatris’ was a city in Judea about 55 Km northwest of Jerusalem (about halfway to Caesarea).

³² The literal translation of ‘mounted escort’ (here following the NJB) is ‘cavalrymen’.

³³ The NJB, NRSV & NETB have ‘governor’ in place of ‘procurator’, here using the official Roman title.

³⁴ The words, ‘the letter’, are not in the Greek text but are implied; direct objects were often omitted in Greek but must be supplied for the modern English reader.

³⁵ The ‘praetorium’ was a palace built by Herod the Great, which had become the official residence of the Roman procurator.

Πραξεις Αποστολων 24

ACTS 24

¹ Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ² κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, ³ πάντα τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ⁴ ἵνα δὲ μὴ ἐπὶ πλεῖον σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁵ εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα στάσεις πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως, ⁶ ὃς καὶ τὸ ἱερόν ἐπέειρασεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν, [καὶ κατὰ τὸν ἡμέτερον νόμον ἠδελήσαμεν κρίνειν. ⁷ παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, ⁸ κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ·] παρ’

¹ After five days, the high priest Ananias came down with some elders and an advocate, one Tertullus, and they brought formal charges against Paul before the procurator. ² When he was called, Tertullus began to accuse him, saying “Your Excellency, Felix, the unbroken peace we enjoy and the reforms this nation owes to your foresight ³ are matters we accept, always and everywhere, with complete gratitude. ⁴ I do not want to take up too much of your time but I urge you in your customary graciousness to give us a brief hearing. ⁵ We have, in fact, found this man a most pestilent fellow; he stirs up trouble among Jews throughout the world and he is a ringleader of the sect of the Nazarene. ⁶ He has even attempted to profane the Temple; and so, we placed him under arrest [, intending to judge him according to our Law, ⁷ but the tribune Lysias intervened and took him out of our hands by force, ⁸ ordering the accusers to appear before you]. If you ask him,

ACTS 24

¹ ‘Ananias’ was in office 47–59 CE.

² In place of ‘Paul’, the Greek text has ‘he’; the referent of the pronoun is here added (as in the *NJB*, *NRSV* & *NETB*) for clarity.

³ The Greek text lacks ‘Your Excellency’, here following both the *NJB* & *NRSV*.

⁴ The *NJB* lacks ‘customary’, here following the *NRSV*.

⁵ The opponents of Christianity see it only as a ‘sect’ (cf. 5:17) within Judaism (cf. v. 14, 28:22).

⁶ The additional text at the end of this verse is missing from most early *MSS*; the Greek text is here taken from a footnote to the *SBL Greek New Testament* and the translation follows a footnote in the *NJB*.

⁷ This verse is absent from most early *MSS* and the *Coptic Text* (but see #6).

⁸ The pronoun, ‘him’, refers to Paul, according to the majority text; however, if the addition (see #6, #7) is included, it could refer to Lysias.

οὐ δύνηση αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. ⁹ συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν.

¹⁰ Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθναι τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι, ¹¹ δυναμένου σου ἐπιγνῶναι ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσεων εἰς Ἱερουσαλήμ, ¹² καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπίστασιν ποιῶντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν, ¹³ οὐδὲ παραστήσαι δύνανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου. ¹⁴ ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἴρεσιν οὕτως λατρεύω τῷ πατρώῳ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις, ¹⁵ ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων. ¹⁶ ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώπους διὰ παντός. ¹⁷ δι' ἐτῶν δὲ πλείονων ἐλεημοσύνας

you can find out for yourself the truth of all our accusations against this man.” ⁹ The Jews joined in the attack, asserting that these were the facts.

¹⁰ When the procurator motioned him to speak, Paul replied: “I know that you have administered justice over this nation for many years, so I can speak confidently in my defence. ¹¹ As you can verify for yourself, it is no more than twelve days since I went up to Jerusalem on pilgrimage; ¹² and they did not find me arguing with anyone or stirring up the mob, either in the Temple, in the synagogues, or about the city. ¹³ Neither can they prove to you the charge that they now bring against me. ¹⁴ But this I admit to you: it is according to the Way, which they describe as a sect, that I worship the God of my ancestors, believing in all the points of the Law and in what is written in the prophets; ¹⁵ and I hold the same hope in God as they do, that there will be a resurrection of the upright and the wicked alike. ¹⁶ Therefore, I do my best always to have a clear conscience toward God and toward all people. ¹⁷ Now, after several years, I came to bring relief money to my nation and to

⁹ In place of ‘joined in the attack’, here following NETB, the NJB has ‘supported him’.

¹⁰ The NRSV has ‘cheerfully’ in place of ‘confidently’, here following NETB.

¹¹ The literal translation of ‘on pilgrimage’, here following the NJB, is ‘to worship’.

¹² The NJB opens this verse, here following the NRSV, with “and it is not true that they ever found me.”

¹³ For this verse, here following the NRSV, the NJB reads, “Neither can they give you any proof of the accusations they are making against me now.”

¹⁴ The NJB opens with, “What I do admit to you is this;” here, we follow the NRSV.

¹⁵ The pronoun, ‘they’, here refers to the Pharisees (23:6). After ‘resurrection’, some MSS add ‘of the dead, both of’.

¹⁶ For this verse, the NJB reads, “In these things, I, as much as they, do my best to keep a clear conscience at all times before God and everyone.”

¹⁷ The NJB lacks the opening ‘Now’.

ποιήσων εἰς τὸ ἔθνος μου παρεγενόμενην καὶ προσφοράς, ¹⁸ ἐν αἷς εὐρόν με ἠγγισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου. ¹⁹ τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ – ²⁰ ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὐρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου ²¹ ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ’ ὑμῶν.

²² Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας, Ὅταν Λυσίας ὁ χιλιάρχος καταβῆ διαγνώσομαι τὰ καθ’ ὑμᾶς, ²³ διαταξάμενος τῷ ἑκατοντάρχη τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὖσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. ²⁵ διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου, καιρὸν

make offerings. ¹⁸ As I was doing this, they found me in the temple, completing the rite of purification, without mob or turmoil. ¹⁹ But there were some Jews from Asia who should be before you to accuse me of whatever they had against me. ²⁰ At least let these men here say what crime they found in me when I stood before the Sanhedrin, ²¹ unless it were for this single claim I called out when I stood before them, “It is about the resurrection of the dead that I am on trial before you today.””

²² Then Felix, who was fairly well-informed about the Way, adjourned the case, saying, “When Lysias the tribune comes down, I will decide your case.” ²³ He ordered the centurion to keep him under arrest but free from restriction, and not to prevent his own people should from seeing to his needs.

²⁴ Some days later, when Felix arrived with his wife Drusilla, who was a Jewess, he sent for Paul and gave him a hearing on the subject of faith in Jesus Christ. ²⁵ However, when he began to speak about uprightness, self-control and the coming of Judgement, Felix became frightened and said, “You may go away for the present; I will send for you when I have an

¹⁸ For this verse, here following the NRSV, the NJB reads, “it was in connection with these that they found me in the Temple; I had been purified and there was no crowd involved, and no disturbance.”

¹⁹ The NJB lacks ‘there were’.

²⁰ The NRSV has ‘council’ in place of ‘Sanhedrin’ – this was the highest legal, legislative, and judicial body among the Jews.

²¹ Here, Paul shrewdly implies that Christians and Pharisees have something in common.

²² The NJB has ‘give judgement about’ in place of ‘decide’, here following the NRSV.

²³ The conditions here are the same as for Paul’s later imprisonment in Rome.

²⁴ ‘Drusilla’ was the youngest daughter of Herod Agrippa I (see #12:1); she had left her first husband Azizus, the king of Emesa, to marry Felix.

²⁵ Felix was avaricious, cruel, and dissolute.

δὲ μεταλαβὼν μετακαλέσομαί σε· ²⁶ ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.

²⁷ Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

opportunity.” ²⁶ At the same time, he had hopes that he would be given money by Paul and, for this reason, he sent for him frequently and had conversations with him.

²⁷ When two years came to an end, Felix was succeeded by Porcius Festus and, being anxious to gain favour with the Jews, Felix left Paul in custody.

²⁶ The NJB has ‘receiving money from’ in place of ‘be given money by’, here following the NRSV.

²⁷ The Western Text ends with, “and he left Paul in Prison on account of Drusilla.”

Πραξεις Αποστολων 25

¹ Φῆστος οὖν ἐπιβάς τῇ ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, ² ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν ³ αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ⁴ ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁵ Οἱ οὖν ἐν ὑμῖν, φησὶν, δυνατοὶ συγκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεύωσαν αὐτοῦ.

⁶ Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. ⁷ παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξαι, ⁸ τοῦ Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε

ACTS 25

¹ Now, three days after he had arrived in the province, Festus went up to Jerusalem from Caesarea. ² The chief priests and leaders of the Jews informed him of the case against Paul, ³ asking him as a favour to support them against him, and to have him transferred to Jerusalem. They were preparing an ambush to murder him on the way. ⁴ But Festus replied that Paul was in custody in Caesarea, and that he would be going back there shortly himself. ⁵ He said, "Let those of you with authority come down with me and, if there is anything wrong about the man, they can bring a charge against him."

⁶ After staying with them for no more than eight or ten days, he went down to Caesarea and, the next day, he took his seat on the tribunal and had Paul brought in. ⁷ As soon as Paul appeared, the Jews who had come down from Jerusalem surrounded him, bringing many serious charges against him, which they were unable to substantiate. ⁸ Paul's defence was this, "I have committed no offence whatsoever against either

ACTS 25

¹ Another reading for 'after he had arrived in the province' is 'after taking office'.

² This is the same procedure as in 24:1, cf. 25:15.

³ In place of 'asking him as a favour', here loosely following the NRSV & NETB, the NJB has 'urgently asking him'.

⁴ 'Caesarea' was a city on the coast of Palestine, south of Mount Carmel.

⁵ The literal translation of 'with authority' is 'who are influential'.

⁶ The NJB has 'eight or ten days at the most' in place of 'no more than eight or ten days', here following the NRSV.

⁷ In place of 'bringing many serious charges against him', here following the NRSV, the NJB has 'making many serious accusations'.

⁸ The NJB lacks the last 2 instances of 'against', here following the Greek text and the NRSV.

εἰς τὸ ἱερόν οὔτε εἰς Καίσαρά τι ἤμαρτον. ⁹ ὁ Φῆστος δὲ δέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος, Ἐστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. ¹² τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασάμενοι τὸν Φῆστον. ¹⁴ ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἄνθρωπος τίς ἐστὶν καταλελειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ καταδίκην. ¹⁶ πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἕδος

the law of the Jews, or against the Temple, or against Caesar.”

⁹ Festus was anxious to gain favour with the Jews, so he said to Paul, “Are you willing to go up to Jerusalem and be tried on these charges before me there?” ¹⁰ But Paul replied, “I am standing before the tribunal of Caesar and this is where I should be tried. I have done the Jews no wrong, as you very well know. ¹¹ If I am guilty of committing any capital crime, I do not ask to be spared the death penalty. But, if there is no substance in the accusations these persons bring against me, no one has a right to surrender me to them. I appeal to Caesar.”

¹² Then Festus, after conferring with his advisers replied, “You have appealed to Caesar; to Caesar you shall go.”

¹³ After several days had passed, King Agrippa and Bernice arrived in Caesarea and greeted Festus. ¹⁴ As they stayed there several days, Festus put Paul’s case before the king, saying, “There is a man here who was left behind in custody by Felix; ¹⁵ and, while I was in Jerusalem, the chief priests and the elders of the Jews gave me information against him, demanding his condemnation. ¹⁶ However, I told them that Romans are not in the habit of surrendering any man, unless the accused

⁹ Festus realises that the dispute is a religious matter – a case not for him but for the Sanhedrin.

¹⁰ The NRSV has ‘the emperor’s tribunal’ in place of ‘the tribunal of Caesar’, here following the NJB and Greek text (τοῦ βήματος Καίσαρός –)

¹¹ Since Festus has disclaimed jurisdiction, Paul cannot escape trial except by claiming his right to a trial before the imperial tribunal.

¹² The NRSV has ‘emperor’ in place of ‘Caesar’ (twice in this verse), here following the Greek text and NJB.

¹³ Agrippa, Bernice, and Drusilla (24:24) were children of Herod Agrippa I; the eldest, later Agrippa II, was born in 27.

¹⁴ The NJB opens with, “Their visit lasted several days, and Festus ...” Here, we follow the NRSV.

¹⁵ For ‘demanding his condemnation’ here following the NJB, the NRSV has ‘asked for a sentence against him’.

¹⁶ The NJB translates the opening πρὸς (‘However’) as ‘But’.

Ῥωμαίοις χαρίζεσθαι τινὰ ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷ συνελθόντων οὖν ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. ¹⁸ περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρῶν, ¹⁹ ζητήματα δὲ τινὰ περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ²⁰ ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα κάκει κρίνεσθαι περὶ τούτων. ²¹ τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα. ²² Ἀγρίππας δὲ πρὸς τὸν Φῆστον, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον, φησίν, ἀκούσῃ αὐτοῦ.

²³ Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου ἤχθη ὁ

confronts his accusers and is given an opportunity to defend himself against the charge. ¹⁷ So, after they came back here with me, I wasted no time in taking my seat on the tribunal the very next day, and ordered the man to be brought in. ¹⁸ When they were confronted with him, his accusers did not charge him with any of the crimes I had expected; ¹⁹ instead, they had certain points of disagreement with him about their own religion and about a dead man called Jesus whom Paul alleged to be alive. ²⁰ Since I did not feel qualified to deal with questions of this sort, I asked him if he would be willing to go to Jerusalem to be tried there on these charges. ²¹ But Paul put in an appeal for his case to be reserved for the judgement of his Majesty the Emperor, so I ordered him to be remanded in custody until I could send him to Caesar.”²² Agrippa said to Festus, “I should like to hear the man myself.” “Tomorrow,” he answered, “you shall hear him.”

²³ So, the next day, Agrippa and Bernice arrived with great pomp and they entered the audience chamber attended by the military tribunes and the city notables; and Paul was brought in at Festus' command. ²⁴ And Festus said, “King Agrippa, and

¹⁷ The NRSV has ‘lost’ in place of ‘wasted’, here following the NJB.

¹⁸ In place of ‘any of the crimes’, some MSS have ‘anything’.

¹⁹ The NJB opens with ‘but’ in place of ‘instead’, here following the NRSV.

²⁰ The literal translation of ‘charges’ is ‘things’.

²¹ The title, ‘his Majesty the Emperor’, here translates Σεβαστοῦ (a footnote to the NJB reads as ‘Augustus’, the Latin version of the name).

²² The literal translation of ‘answered’ is ‘said’.

²³ In place of ‘with great pageantry’, the NJB has ‘in great state’ and the NRSV & NETB have ‘with great pomp’.

²⁴ The NJB opens with ‘Then’ in place of ‘And’, here following the Greek text.

Παῦλος. ²⁴ καί φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι. ²⁵ ἐγὼ δὲ κατελαβόμεν μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα πέμπειν. ²⁶ περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τί γράψω. ²⁷ ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

all here present with us, you this man about whom the whole Jewish community has petitioned me, both in Jerusalem and here, screaming that he ought not to be allowed to remain alive. ²⁵ For my own part, I am satisfied that he has committed no capital crime but, when he himself appealed to his Majesty the Emperor, I decided to send him. ²⁶ But I have nothing definite that I can write to his Imperial Majesty about him; that is why I have produced him before you all, and before you in particular, King Agrippa, so that, after the examination, I may have something to write. ²⁷ It seems to me pointless to send a prisoner without indicating the charges against him.

²⁵ On the use of the name *Σεβαστοῦ*, see #21.

²⁶ The title, *'Imperial Majesty'*, was used of the emperor, who was considered and absolute and universal king and practically divine.

²⁷ Again, the point is made by Festus himself that there is difficulty even in articulating a charge against Paul.

Πραξεις Αποστολων 26

ACTS 26

¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, ² Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι, ³ μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαι μακροθύμως ἀκοῦσαί μου.

⁴ Τὴν μὲν οὖν βίωσίν μου ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν τε Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι, ⁵ προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. ⁶ καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, ⁷ εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ. ⁸ τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει;

¹ So, Agrippa said to Paul, "You have leave to speak on your own behalf." Then Paul held up his hand and spoke in his defence: ² "I consider myself fortunate, King Agrippa, that I am to make my defence before you today against all the things the Jews have accused me of, ³ the more so because you are an expert in matters of custom and controversy among the Jews. So, I beg you to listen to me patiently.

⁴ "Indeed, all the Jews know my way of life from my youth, from the beginning among my own people in Jerusalem.

⁵ They have known me for a long time and could testify, if they are willing, that I have followed the strictest party in our religion and lived as a Pharisee. ⁶ And now, it is for my hope in the promise made by God to our fathers that I am on trial, ⁷ the promise that our twelve tribes, constant in worship night and day, hope to attain. For that hope, your Excellency, I am actually put on trial by Jews! ⁸ Why is it thought incredible to any of you that God should raise the dead?

ACTS 26

¹ The NRSV has 'permission' in place of 'leave', here following the NJB.

² In place of 'accusations', here following the NRSV, the NJB has 'charges'.

³ Others translate 'the more so because' (here following the NJB) as 'more than anyone'.

⁴ The NRSV rearranges the clause here and opens with, "All the Jews know my way of life from my youth."

⁵ The NJB has 'would' in place of 'are willing', here following the NRSV.

⁶ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MSS.

⁷ The literal translation of 'your Excellency' (here following the NRSV - the NJB has 'Your Majesty') is simply, 'O king'.

⁸ For vv. 7b-8, some MSS read, "It is for this that I am now arraigned by the Jews; namely, that God raises the dead."

⁹ Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· ¹⁰ ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον, ¹¹ καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πόλεις.

¹² Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων ¹³ ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμπαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους· ¹⁴ πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ, Σαούλ Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. ¹⁵ ἐγὼ δὲ εἶπα, Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. ¹⁶ ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε

⁹ As for me, I once thought it was my duty to use every means to oppose the name of Jesus the Nazarene. ¹⁰ And this I what I did in Jerusalem; I threw many of the saints into prison, on the authority of the chief priests; and, when they were put to death, I cast my vote against them. ¹¹ I often went round the synagogues inflicting penalties, trying in this way to force them to renounced their faith; my fury against them was so extreme that I even pursued them into foreign cities.

¹² “Doing just this, I was going to Damascus, armed with full powers and a commission from the chief priests ¹³ and, around noon, as I was on my way, your Excellency, I saw a light from heaven shining brighter than the sun, round me and my companions. ¹⁴ We all fell to the ground and I heard a voice saying to me in Hebrew, “Saul, Saul, why are you persecuting me? It hurts you, kicking against the goads.” ¹⁵ I said, “Who are you, Lord?” And the Lord said, “I am Jesus, whom you are persecuting. ¹⁶ But get up and stand on your feet; for, I have appeared to you for this reason: to appoint you as a servant

⁹ For ‘the Nazarene’, the Greek text reads ‘the Nazorean’ (τοῦ Ναζωραίου).

¹⁰ The NJB opens with, “This I did;” here, we follow the NRSV. The literal translation of ‘cast my vote’ is ‘cast down a pebble’ – black and white pebbles were used to indicate voting intent.

¹¹ Most English translation have ‘often’ in place of ‘frequently’.

¹² In place of ‘Doing just this’, the NJB opens with ‘On such an expedition’.

¹³ The literal translation of ‘your Excellency’ (here following the NRSV – the NJB has ‘Your Majesty’) is simply, ‘O king’.

¹⁴ This verse uses a Greek proverb for useless resistance: the ox kicking against the god succeeds only in wounding itself.

¹⁵ The NJB, NRSV & NETB have ‘answered’ in place of ‘said’, here following the Greek (εἶπεν).

¹⁶ In place of ‘the things in which you have seen me’, some MSS have ‘the things that you have seen’.

ὑπηρέτην καὶ μάρτυρα ὧν τε εἰδές με ὧν τε ὀφθήσομαί σοι,
¹⁷ ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς
ἐγὼ ἀποστέλλω σε ¹⁸ ἀνοίξαι ὀφθαλμούς αὐτῶν, τοῦ
ἐπιστρέψαι ἀπὸ σκοτούς εἰς φῶς καὶ τῆς ἐξουσίας τοῦ
Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν
καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.

¹⁹ Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ
οὐρανίῳ ὀπτασίᾳ, ²⁰ ἀλλὰ τοῖς ἐν Δαμασκῶ πρώτῳν τε καὶ
Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς
ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν
θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. ²¹ Ἔνεκα
τούτων με Ἰουδαῖοι συλλαβόμενοι [ὄντα] ἐν τῷ ἱερῷ
ἐπειρῶντο διαχειρίσασθαι. ²² ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ
τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρόμενος
μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται
ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς, ²³ εἰ παθητὸς
ὁ Χριστὸς, εἰ πρώτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει
καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν.

²⁴ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ
φωνῇ φησιν, Μαΐνη, Παῦλε· τὰ πολλά σε γράμματα εἰς

and witness to the things you have seen and to those which I shall reveal to you. ¹⁷ I shall rescue you from the people and from the nations to whom I send you ¹⁸ to open their eyes, so that they may turn from darkness to light, from the power of Satan to God, and receive, through faith in me, forgiveness of their sins and a share in the inheritance of the sanctified."

¹⁹ "After that, King Agrippa, I was not disobedient to the heavenly vision. ²⁰ On the contrary, I preached, first to those in Damascus, then to those in Jerusalem and through all the territory of Judaea, and also to the Gentiles, urging them to repent and turn to God, doing deeds worthy of repentance. ²¹ For this reason, the Jews laid hands on me in the temple and wanted to do away with me. ²² But I was blessed with God's help, and so I have stood firm to this day, testifying to great and small alike, saying nothing more than what the prophets and Moses himself said would happen: ²³ that the Christ was to suffer and that, as the first to rise from the dead, he was to proclaim a light for our people and for the Gentiles."

²⁴ He had reached this point in his defence when Festus shouted out loudly, "You are out of your mind, Paul! All that

¹⁷ The NRSV & NETB have 'Gentiles' in place of 'nations', here following the NJB; the Greek word (ἐθνῶν) can mean either.

¹⁸ Paul's missionary vocation is here described in OT terms used about Jeremiah and 'the Servant of Yahweh'.

¹⁹ In place of 'was not disobedient to', here following the NRSV, the NJB has 'could not disobey'.

²⁰ The NJB has 'all Judaeian territory' in place of 'through all the territory of Judaea'.

²¹ In place of 'do away with', here following the NJB, the NRSV has 'kill'.

²² The NRSV open, "To this day I have had help from God, and so I stand here, testifying to both small and great."

²³ The NRSV has 'Messiah' in place of 'Christ' (throughout the NT); here, we follow the Greek (Χριστός).

²⁴ Festus is taken back by Paul's biblical erudition and by his Jewish method of argument; Agrippa is here silent and clearly shaken.

μανίαν περιτρέπει. ²⁵ ὁ δὲ Παῦλος, Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. ²⁶ ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τούτων οὐ πείθομαι οὐδέν, οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο. ²⁷ πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι. ²⁹ ὁ δὲ Παῦλος, Εὐξαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος καὶ ἐγώ εἰμι, παρεκτός τῶν δεσμῶν τούτων.

³⁰ Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς, ³¹ καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον πράσσει ὁ ἄνθρωπος οὗτος. ³² Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

learning of yours is driving you insane.” ²⁵ But Paul answered, “Most excellent Festus, I am not out of my mind: I am speaking words of sober truth and good sense. ²⁶ The king has knowledge about these matters and, to him, I now speak fearlessly. For, I am confident that nothing of all this comes as a surprise to him; after all, these things were not done in a corner. ²⁷ King Agrippa, do you believe in the prophets? I know that you believe.” ²⁸ At this stage, Agrippa said to Paul, “A little more and your arguments would make a Christian of me.” ²⁹ Paul replied, “Whether little or much, I wish before God that not only you but all who are listening to me today would come to be as I am – except for these chains.”

³⁰ At this, the king rose up, with the governor and Bernice and those who sat with them. ³¹ When they had retired, they talked together and agreed, “This man is does nothing worthy of death or imprisonment.” ³² Then Agrippa said to Festus, “The man could have been set free if he had not appealed to Caesar.”

²⁵ The NJB has ‘Festus, your Excellency’ in place of ‘Most excellent Festus’ but cf. #13.

²⁶ An alternative reading for ‘fearlessly’ (as NJB) is ‘freely’ (as NRSV).

²⁷ For the 2nd sentence, the NJB has simply, ‘I know you do’; here, we follow the MSS, NRSV & NETB.

²⁸ For Agrippa’s reply, some MSS read, “in a little while you will persuade me to become a Christian,” or, “In a little while you will persuade yourself you have made me a Christian.” The NSRV reads, “Are you so quickly persuading me to become a Christian?”

²⁹ Paul here uses a wordplay on Agrippa’s phrase.

³⁰ The NJB has ‘sat there’ in place of ‘were sitting’.

³¹ The literal translation of ‘and agreed’ is ‘saying’.

³² The NJB opens with ‘And’ in place of ‘Then’.

Πραξεις Αποστολων 27

¹ Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπειρῆς Σεβαστῆς. ² ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῶ μέλλοντι πλεῖν εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνα Θεσσαλονικέως. ³ τῇ τε ἑτέρῳ κατήχθημεν εἰς Σιδῶνα, φιλανθρωπῶς τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν. ⁴ κάκειθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους, ⁵ τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας. ⁶ κάκει εὐρῶν ὁ ἑκατοντάρχης πλοῖον Ἀλεξανδρινὸν πλεόν εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷ ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην

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¹ When it had been decided that we were to sail to Italy, Paul and some other prisoners were handed over to a centurion called Julius, who was of the of the Augustan cohort. ² We went on board a vessel from Adramyttium that was bound for ports on the Asiatic coast and we put to sea; we had Aristarchus with us, a Macedonian from Thessalonica. ³ The next day, we put in at Sidon, where Julius treated Paul in a considerate way, by allowing him to go to his friends to be looked after. ⁴ From there, we put to sea again but, because the winds were against us, we sailed under the lee of Cyprus. ⁵ After we sailed across the open sea off Cilicia and Pamphylia, it took us fifteen days to reach Myra in Lycia. ⁶ There, the centurion found a ship from Alexandria leaving for Italy and he put us on board it. ⁷ For a number of days, we made little headway and we had difficulty in making Cnidus. Because the wind prevented us from going any farther, we sailed under

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- ¹ The narrative in the first person resumes and now continues until Paul reaches Rome (see #16:10). The precision of the narrative suggests a carefully kept diary.
- ² ‘Adramyttium’ was an important seaport in Mysia on the western coast of Asia Minor.
- ³ The phrase, ‘treated ... in a considerate way’ translates *χρησάμενος*.
- ⁴ Sailing ‘under the lee’ of an island protected a ship from the wind.
- ⁵ In place of ‘fifteen days’ (Western Text), the NJB has ‘a fortnight’.
- ⁶ ‘Alexandria’ was a great city of northern Egypt that was a centre for grain trade to Rome. For a winter journey (considered hazardous), there were special bonuses and insurance provided.
- ⁷ ‘Cnidus’ was the name of a peninsula on the southwestern coast of Asia Minor, about 210 Km from Myra. The NJB opens the 2nd sentence with, “The wind would not allow us to touch there;” here, we follow NETB.

κατὰ Σαλμώνην,⁸ μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς πόλις ἦν Λασαία.

⁹ Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισηφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος ¹⁰ λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσσεσθαι τὸν πλοῦν. ¹¹ ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον ἐπέειπε ἢ τοῖς ὑπὸ Παύλου λεγομένοις. ¹² ἀνευδέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύναιντο καταστήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.

¹³ Ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προδέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. ¹⁴ μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων. ¹⁵ συναρπασθέντος δὲ τοῦ πλοίου

the lee of Crete off Cape Salmone,⁸ and we sailed with great difficulty along the coast until we came to a place called Fair Havens that was near the town of Lasea.

⁹ When much time had been lost and navigation was now hazardous, because the time of the Fast had long gone, Paul gave warned them,¹⁰ saying, “Men, I can see that this voyage will be dangerous and that we will run considerable risk of losing not only the cargo and the ship but also our lives as well.”¹¹ But the centurion paid more attention to the captain and the owner of the ship than to what Paul was saying;¹² for, the harbour was not suitable to winter in, so the majority advised putting out to sea from there in the hope of somehow reaching Phoenix and spending the winter there. It was a harbour in Crete, facing south-west and north-west.

¹³ When a southerly breeze sprang up, thinking they could achieve their goal, they weighed anchor and sailed along the coast of Crete. ¹⁴ But soon a storm-wind, called the ‘north-easter’, burst on them from it. ¹⁵ The ship was caught and

⁸ ‘Lasea’ was a city on the southern coast of the island of Crete, about 96 Km beyond the cape.

⁹ The ‘Fast’ was the feast of Expiation, the only fast-day prescribed by the Law (Lv 16:29–31); it was celebrated around the autumn equinox.

¹⁰ For this verse, here (loosely) following the NJB, the NRSV reads, “saying, “Sirs, I can see that the voyage will be with danger and much heavy loss, not only of the cargo and the ship, but also of our lives.””

¹¹ Literally translated, ‘what Paul was saying’ is ‘what was said by Paul’.

¹² The NJB has ‘wintering’ in place of ‘spending the winter’ (twice in this verse), here following NETB.

¹³ The NJB ends this verse with, “we began to sail past Crete, close inshore.” Here, we follow NETB.

¹⁴ In place of ‘storm-wind’, the NJB has ‘hurricane’ and the NRSV has ‘violent wind’; the Greek term is ἄνεμος τυφωνικὸς and another possible translation is ‘north-easter’.

¹⁵ They were now out of control, at the mercy of the wind and sea.

καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα. ¹⁶ νησίον δέ τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης, ¹⁷ ἦν ἄραντες βοηθείαις ἐχρῶντο ὑπόζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. ¹⁸ σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο, ¹⁹ καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔρριψαν. ²⁰ μήτε δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο ἐλπίς πᾶσα τοῦ σώζεσθαι ἡμᾶς.

²¹ Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδοῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²² καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλην τοῦ πλοίου. ²³ παρέστη γάρ μοι ταύτη τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμι [ἐγώ], ᾧ καὶ λατρεύω, ἄγγελος ²⁴ λέγων, Μὴ φοβοῦ,

couldn't face the wind, so we gave way to it and were driven along. ¹⁶ We ran under the lee of a small island called Cauda and, with some difficulty, brought the ship's boat under control, ¹⁷ having hauled it up, as they used ropes to undergird the ship. Then, afraid of running aground on the Syrtis banks, they floated out the sea-anchor and let themselves drift. ¹⁸ As we were violently storm-bound, the next day they began to jettison the cargo ¹⁹ and, the third day, they threw the ship's rigging overboard with their own hands. ²⁰ When neither sun nor stars appeared for many days, and no small tempest raged, all hope of our being saved was at last abandoned.

²¹ Then, since they had had no desire to eat for a long time, Paul stood up among the men and said, "Men, you should have listened to me and not have set sail from Crete. You would thereby have spared yourselves all this damage and loss. ²² But now I urge you not to give way to despair. There will be no loss of life at all, only of the ship. ²³ Last night there stood beside me an angel of the God to whom I belong and

¹⁶ The spelling of name translated 'Cauda' varies between MSS; most have Καῦδα but some have Κλαῦδα.

¹⁷ The literal translation of 'ropes' is 'helps' (βοηθείαις).

¹⁸ The words, 'the cargo', are not in the Greek text but are implied; direct objects were often omitted in Greek when clear from the context but must be supplied for the modern English reader.

¹⁹ In place of 'rigging', the NRSV has 'tackle' and the NJB has 'gear'.

²⁰ For this verse, here following the NRSV, the NJB reads, "For a number of days, both the sun and the stars were invisible and the storm raged unabated until at last we gave up all hope of surviving."

²¹ In place of 'had no desire to eat', the NJB has 'been without food'.

²² In place of 'urge', here following the NRSV, the NJB has 'ask' and NETB has 'advise'.

²³ After εἰμι, some MSS add ἐγώ before ᾧ.

Παῦλε· Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. ²⁵ διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

²⁷ Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο διαφορομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. ²⁸ καὶ βολίσαντες εὗρον ὀργυιᾶς εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιᾶς δεκαπέντε· ²⁹ φοβούμενοί τε μή που κατὰ τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἠύχοντο ἡμέραν γενέσθαι. ³⁰ τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ πρῶρης ἀγκύρας μελλόντων ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχη καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. ³² τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ εἶασαν αὐτὴν ἐκπεσεῖν.

whom I serve, ²⁴ and he said, “Do not be afraid, Paul. You are destined to appear before Caesar, and God grants you the safety of all who are sailing with you.” ²⁵ So, take courage, men; I trust in God that things will turn out just as I was told; ²⁶ but we must run aground on some island.

²⁷ When the fourteenth night had come, we were being driven one way and another in the Adriatic when, about midnight, the crew sensed that land of some sort was near. ²⁸ So, they took soundings and found twenty fathoms; when they had sailed a little farther, they sounded again and found fifteen fathoms. ²⁹ Then, afraid that we might run aground somewhere on a reef, they let down four anchors from the stern and prayed for day to come. ³⁰ However, when the crew tried to escape from the ship and had lowered the ship’s boat into the sea, on the pretext that they meant to lay out anchors from the bows, ³¹ Paul said to the centurion and his soldiers, “Unless those men stay in the ship, you cannot hope to be saved.” ³² Therefore, the soldiers cut away the boat’s ropes and let it drift away.

²⁴ Paul was not to appear before Nero in person but before his tribunal.

²⁵ The NJB has ‘friends’ in place of ‘men’, here following the NRSV & MSS.

²⁶ This is another use of *δεῖ* to indicate necessity (see also v. 24).

²⁷ The name, ‘Adriatic’, was used for all that part of the Mediterranean between Greece, Italy, and Africa.

²⁸ A ‘fathom’ is just under 2 metres.

²⁹ An alternative reading for ‘prayed’ (*ἠύχοντο*) is ‘wished’.

³⁰ The NJB lacks the opening, ‘However’.

³¹ The NJB includes the first 7 words as part of v. 30.

³² The centurion and the soldiers were now following Paul’s advice by cutting the ropes to prevent the sailors from escaping.

³³ Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. ³⁴ διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται. ³⁵ εἶπας δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας ἤρξατο ἐσθίειν. ³⁶ εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. ³⁷ ἡμεῖς δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσιαι ἐβδομήκοντα ἕξ. ³⁸ κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

³⁹ Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ δύναιντο ἐξῶσαι τὸ πλοῖον. ⁴⁰ καὶ τὰς ἀγκύρας περιελόντες εἶον εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰγιαλόν. ⁴¹ περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν προῦρα ἐρείσασα

³³ Just before daybreak, Paul urged them all to have something to eat, saying to them, “For fourteen days, you have been in a state of suspense, remaining without food, having eaten nothing. ³⁴ Therefore, I urge you to have something to eat; for, this is necessary for your survival. Not a hair of any of your heads will be lost.” ³⁵ After he said these words, he took some bread, gave thanks to God in view of them all, broke it and began to eat. ³⁶ Then, they all plucked up courage and took something to eat themselves. ³⁷ In all, we were two hundred and seventy-six souls on board that ship. ³⁸ When they had eaten their fill, they lightened the ship by throwing the corn overboard into the sea.

³⁹ When day came, they did not recognize the land but they could make out a bay with a beach; they decided to try to drive the ship onto it. ⁴⁰ So, they slipped the anchors and let them fall into the sea; and, at the same time, they loosened the rudder ropes; then, hoisting the foresail to the wind, they headed for the beach. ⁴¹ However, the cross currents carried them into a shoal and the vessel ran aground. The bows were

³³ A more literal translation of ‘been in a state of suspense’ is ‘waited anxiously’.

³⁴ The NJB has ‘your safety depends on it’ in place of ‘for, this is necessary for your survival’, here following NETB.

³⁵ At the end of this verse, the Western Text adds, “giving it to us also.”

³⁶ Paul’s faith here gives confidence to his fellow travellers.

³⁷ In place of ‘two hundred and seventy-six’, some MSS have ‘seventy-six’ and one early MS has ‘about seventy-six’.

³⁸ The NJB has ‘what they wanted’ in place of ‘their fill’.

³⁹ A ‘beach’ (αἰγιαλόν) would refer to a smooth sandy shore suitable for landing.

⁴⁰ Another reading for ‘slipped’ is ‘released’.

⁴¹ Some MSS add ‘of the waves’ (τῶν κυμάτων) at the end of this verse; Nestle-Aland includes the words only in a footnote (or in brackets).

ἔμεινεν ἀσάλευτος, ἢ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας.⁴² τῶν δὲ στρατιωτῶν βουλή ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγη.⁴³ ὁ δὲ ἑκατοντάρχης βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσε αὐτοὺς τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι,⁴⁴ καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

wedged in and stuck fast, while the stern began to break up with the pounding.⁴² The soldiers' plan was to kill the prisoners, for fear than some might swim away and escape.⁴³ However, the centurion was determined to bring Paul safely through and would not let them carry out their plan. He gave orders that those who could swim should jump overboard first and make for the shore,⁴⁴ and the rest to follow either on planks or on pieces of wreckage. And so it happened that all came safe and sound to land.

⁴² The issue here was not cruelty but that the soldiers would be legally responsible if any prisoners escaped and would suffer punishment themselves; so, they were planning to do this as an act of self-preservation (see 16:27 for a similar incident).

⁴³ Thanks to the centurion, Paul was once more rescued from a potential human threat.

⁴⁴ Another reading for 'planks' is 'boards'.

Πραξεις Αποστολων 28

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¹ Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται. ² οἱ τε βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν, ἄφαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφειστώτα καὶ διὰ τὸ ψῦχος. ³ συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλήθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιθνα ἀπὸ τῆς θερμῆς ἐξεληλυθούσα καθῆψεν τῆς χειρὸς αὐτοῦ. ⁴ ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν. ⁵ ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. ⁶ οἱ δὲ προσεδόκων αὐτὸν μέλλειν πύμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι θεόν. ⁷ Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία τῶ πρώτῳ τῆς νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ⁸ ἐγένετο δὲ τὸν πατέρα

¹ Once we had come safely through, we learned that the island was called Malta. ² The inhabitants treated us with extraordinary kindness. They made us all welcome by lighting a huge fire; for, it had started to rain and the weather was cold. ³ Paul had gathered a bundle of brushwood and was putting it on the fire when a viper, brought out by the heat, attached itself to his hand. ⁴ When the inhabitants saw the creature hanging from his hand, they said to one another, "That man must be a murderer; though he may have escaped from the sea, divine justice has not allowed him to live." ⁵ However, he shook the creature off into the fire and suffered no harm, ⁶ although they were expecting him at any moment to swell up or to drop dead on the spot. After they had waited a long time without seeing anything out of the ordinary happen to him, they changed their minds and began to say that was a god. ⁷ Now, in the region around that place, there were estates belonging to the leading man of the island, whose name was Publius. He received us and entertained us hospitably for

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- ¹ Malta is south of Sicily: the ship had travelled around 1,000 Km in the storm. The WEBBE has 'they learnt' in place of 'we learned'.
- ² The local 'inhabitants' were non-Greeks who spoke a Semitic language.
- ³ An alternative for 'brushwood' (as NRSV) is 'sticks' (as NJB).
- ⁴ 'Divine justice' translates δίκη – divine justice personified.
- ⁵ The literal translation of 'he shook' is 'shaking'; the participle (ἀποτινάξας) has been translated as a finite verb to better suit modern English style.
- ⁶ The reaction is like that in 14:11-19, where the crowd wanted to make Paul and Barnabas into gods.
- ⁷ 'Leading man' (πρώτῳ) is a Greek term for a high (Roman) official in Malta.

τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι, πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος ἐπιθεῖς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν. ⁹ τούτου δὲ γενομένου καὶ οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο, ¹⁰ οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότεν ἐν τῇ νήσῳ Ἀλεξανδρινῶν, παρασήμῳ Διοσκούροις.

¹² καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς, ¹³ ὅθεν περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἦλθομεν εἰς Ποτιόλους, ¹⁴ οὓς εὐρόντες ἀδελφοὺς παρεκλήθημεν παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν. ¹⁵ κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβε θάρσος.

¹⁶ Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

three days. ⁸ It happened that father of Publius was in bed, suffering from fever and dysentery. Paul went in to see and, after a prayer, he laid his hands on him and healed him. ⁹ After this had happened, many people on the island with diseases also came and were cured; ¹⁰ they honoured us greatly and, when were about to sail, they put on board all the provisions that we needed.

¹¹ After three months, we set sail in a ship of Alexandria that had wintered in the island; her figurehead was the Heavenly Twins. ¹² We put in a Syracuse and spent three days there; ¹³ from there, we followed the coast up to Rhegium. After one day there, a south wind sprang up and, on the second day, we made Puteoli, ¹⁴ where we found some brothers and had the great encouragement of staying seven days with them. And so, we came to Rome. ¹⁵ When the brothers there heard about us, they came to meet us, as far as the Forum of Appius and the Three Taverns. When Paul saw them, he thanked God and took courage.

¹⁶ When we came into Rome, Paul was allowed to stay by himself, along with the soldier who was guarding him.

⁸ Here (vv. 8–9) are healings like in Lk 9:40, 10:30, 13:13, & Ac 16:23.

⁹ The NJB has 'sick people' in place of 'people who had diseases', here following the NRSV.

¹⁰ The literal translation of 'about to sail' is 'beginning to go by boat'.

¹¹ In place of 'Heavenly Twins', the NJB has just 'Twins' and the NRSV has 'Twin Brothers'; the term refers to Castor and Pollux.

¹² 'Syracuse' was (and still is) a city on the eastern coast of the island of Sicily, about 120 Km from Malta.

¹³ 'Puteoli' (Ποτιόλους) is Pozzuoli on the Gulf of Naples; there was already a Christian colony in this busy port.

¹⁴ The NJB has 'a week' in place of 'seven days'.

¹⁵ The 'Forum of Appius' was a traveller's stop on the Appian Way, 70 Km south of Rome; the 'Three Taverns' was a similar stop 55 Km out.

¹⁶ The Western Text reads, "... Rome, the centurion handed the prisoners over to the commander. But Paul was allowed to live outside the (Praetorian) camp."

¹⁷ Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς, Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χειρὰς τῶν Ῥωμαίων, ¹⁸ οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί· ¹⁹ ἀντιλεγόντων δὲ τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν. ²⁰ διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι, ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περιέκειμαι. ²¹ οἱ δὲ πρὸς αὐτὸν εἶπαν, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν. ²² ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ ἀντιλέγεται.

²³ Ταξάμενοι δὲ αὐτῷ ἡμέραν ἤλθον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτούς περὶ τοῦ Ἰησοῦ ἀπό

¹⁷ It happened that, after three days, he called together the local leaders of the Jews. When they had assembled, he said to them, “Brothers, although I have done nothing against our people or the customs of our fathers, I was arrested in Jerusalem and given into the hands of the Romans. ¹⁸ When they had examined me, they would have set me free, since they found me guilty of nothing deserving death. ¹⁹ But the Jews lodged an objection and I was compelled to appeal to Caesar, though not because I had any accusation to make against my own nation. ²⁰ For this reason, therefore, I have urged you to see me and have a discussion with me; for, it is on account of the hope of Israel that I wear this chain.” ²¹ They answered, “We have received no letters from Judaea about you, nor has any of the brothers arrived here with any report or story of anything to your discredit. ²² We think it would be as well to hear your own account of your position; all we know about this sect is that it encounters opposition everywhere.”

²³ So, they arranged a day with him and many of them met him at his lodgings. From morning until evening, he put his case to them, testifying to the kingdom of God and trying to persuade

¹⁷ The NJB & NRSV omit the opening, ‘It happened that’.

¹⁸ The literal translation of ‘of the death penalty’ is just ‘death’.

¹⁹ At the end of this verse, the Western Text adds, “but merely wished to escape death.”

²⁰ The NJB opens with ‘That is why’; here, we (loosely) follow the NRSV.

²¹ Another more literal reading for ‘arrived’ is ‘come’.

²² The literal translation of ‘all we know’ is ‘all that is known to us’.

²³ The NJB moves the clause, ‘from (early) morning until evening’ to the end of the verse.

τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν ἀπὸ πρῶτῃ ἕως ἑσπέρας. ²⁴ καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν· ²⁵ ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν

²⁶ λέγων, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν, Ἀκοῆ ἰκούσατε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·

²⁷ ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

²⁸ γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται. [²⁹ Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.]

them about Jesus, arguing from the Law of Moses and the prophets; ²⁴ and some were convinced by what he said, while others were sceptical. ²⁵ So, they disagreed among themselves and, as they went away, Paul made one last statement, “How aptly the Holy Spirit spoke when he told your fathers through the prophet Isaiah:

²⁶ Go and say to this people:
Listen and listen but never understand!
Look and look but never perceive.

²⁷ This people’s heart is torpid,
their ears dulled,
they have shut their eyes tight,
to avoid using their eyes to see, their ears to hear,
using their heart to understand,
changing their ways
and being healed by me.

²⁸ “You must realise, then, that this salvation of God has been sent to the Gentiles; and they will listen to it. [²⁹And, when he had said these words, the Jews departed, having a hot dispute among themselves.]

²⁴ Once again, the Gospel caused division among Jews, as in earlier chapters of Acts (13:46, 18:6).

²⁵ The NJB & NRSV have ‘ancestors’ in place of ‘fathers’, here following the MSS.

²⁶ Paul here quotes Is 6:9–10.

²⁷ Christians often use Is 6:9–10 to explain the Jews’ rejection of the Gospel (cf. Mt 13:14–15, Jn 12:40, Rm 9–11).

²⁸ The term, ‘Gentiles’ (ἔθνεσιν), is in emphatic position in the Greek text of this verse.

²⁹ Many Alexandrian MSS (and the Coptic Text) lack this verse, here following the *Western Text* (and also followed by the Antiochene recension); the Greek text here presented is from a footnote to the SBL Greek New Testament and the translation follows (loosely) the *WEBBE*.

³⁰ Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, ³¹ κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

³⁰ He spent the whole two years in his own rented lodging. He welcomed all who came to visit him, ³¹ proclaiming the kingdom of God and teaching the truth about the Lord Jesus Christ with complete fearlessness and without any hindrance from anyone.

³⁰ The NT gives no clear indication of what happened after these two years, though Phm 22 (if it was written now) shows that Paul hoped to be released soon.

³¹ At the end of this verse, the *Western Text* adds, “saying that this is he, Jesus, the son of God, by whom the whole world is destined to be judged.”