

ACTS 11

NLET

CERTAIN JEWISH BROTHERS CRITICIZE PETER'S ASSOCIATION WITH GENTILES

1 Now, the Apostles and the Brothers, the ones who were throughout Judea, heard that even the ethnicities received the Word of the God. 2 And, when¹ Peter went up to Jerusaluma², those from the Circumcision, separated themselves from him, 3 saying, "You entered a place to be with men who are uncircumcised! And, you ate together with them!"

PETER RELATES THE DIVINELY-ORDERED SEQUENCE OF EVENTS WHICH EXPLAIN HIS BEHAVIOR

4 Now, beginning, the³ Peter laid it out in order for them, saying, 5 "I, for my part, was in a city – that is, Joppa – offering prayers. And, while in an ecstasy I saw a vision – a container which was as sheet of linen – a great one, being let down by its four extremities from the Heaven.

And, it came even to me; 6 toward which, having gazed intently, I was observing well

- the quadrupeds of the Earth and
- the insects, and
- the reptiles, and
- the birds of the Heaven.

7 Now, I heard⁴ a voice, saying to me, 'Arise, Peter! Sacrifice; and, eat.'

8 Now, I said, 'Absolutely not, Lord! Because, never did any⁵ common or unclean thing enter into the mouth that is mine.'

9 Now, He responded to me⁶ secondly with a voice⁷ from the Heaven, 'What things the God has cleansed, do not, for your part, make them common!'

10 Now, this happened three times. And, everything was drawn up back into the Heaven.

11 And, look! At once three men appeared before the house in which I was staying⁸, having been dispatched from Caesarea to me!

12 Now, to me the Spirit⁹ said to go with them, not making for oneself not even one distinction¹⁰.

Now, with me went also the six Brothers – namely, these.

And, we entered into the house of the man.

13 Now,¹¹ he related to us how he saw the heavenly messenger in the house that is his, standing and speaking to him¹², 'Dispatch someone to Joppa and summon for yourself Simon, the one being called Peter, 14 who shall speak utterances to you in connection with which you, for your part, might be saved, and all the household that is yours!'

15 Now, as I began to speak, the Spirit – namely, the Holy Spirit – lastingly fell upon them, just as also upon us in the beginning.

16 Now, I was reminded of the utterance of the Lord, as He was saying¹³, 'On the one hand, John baptized with water. On the other hand, you, for your parts, shall be baptized with Spirit, namely, the Holy One.'¹⁴

17 So then, if the God gave THE SAME GIFT to them as also to us who directed faith toward the Lord Jesus¹⁵, who was I, for my part, that I should be able to prohibit the God?!"

¹ 90.7% of the Greek manuscripts, including the best line of transmission (f35), have 'And, when' here instead of 'Now, when'.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Jerusaluma' here instead of 'Jerusalem'.

³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include 'also' here.

⁵ 94% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word translated as 'any' here.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as 'to me' here.

⁷ 20% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'secondly with a voice' here instead of 'with a voice secondly'.

⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'I was staying' (an imperfect singular verb) here instead of 'we were staying' (an imperfect plural verb).

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'to me the Spirit' here instead of 'the Spirit to me'.

¹⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'not making for yourself ... distinction' (a present, middle participle) here. On the basis of 3% the NU has 'not having made ... distinction' (the aorist, active participle).

¹¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'And,'.

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as 'to him' here.

¹³ 25% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word ὅτι here, although it need not be translated in every instance, because it is often used merely to introduce a quotation, as is the case here. English quotation marks may take its place.

¹⁴ A reference to Acts 1:5

¹⁵ 25% of the Greek manuscripts, including the best line of transmission (f35), do not include 'the Anointed' here.

THESE JEWISH CRITICS ARE CONVINCED

18 Now, having heard these things, they kept quiet.

And, they were glorifying¹⁶ the God, saying, "So then at any rate¹⁷, even to the Ethnicities the God gave the Change in Thinking to end in life!"

LUKE REPORTS THE EXTENT

TO WHICH THE WORD HAD SPREAD BY THIS TIME

19 So, on the one hand, the ones who had been scattered from the oppression which came about in reference to Stephen went out as far as

- Phoenicia, and
- Cyprus, and
- Antioch,

speaking the Word to no one except to Jews only.

20 On the other hand, some men from among them – Cyprians and Cyrenians – who, having gone into Antioch, were speaking also to the Hellenists, ones who were themselves making the most excellent announcement – *which is*, "the Lord Jesus."

21 And, the hand of YaHWeH was with them. And, a great number of ¹⁸ ones who had believed turned toward the Lord,

22 Now, the word was heard in the ears of the Ekklesia – *that is*, the *one* ¹⁹ in Jerusalem – concerning them.

BARNABAS AND THEN ALSO SAUL BUILD UP

THE CHURCH IN ANTIOCH

And, they dispatched Barnabas to pass through as far as Antioch, 23 who, having come alongside *them* and having seen the Grace of the God, was made joyful.

And, he encouraged all, by the laying of the heart before God, to remain attached to the Lord. 24 Because, he was a good man and full of a holy spirit and faith.

And, a considerable throng was added to the Lord.

25 Now, the Barnabas²⁰ went out to Tarsus to search out Saul. 26 And, having found *him*, he brought *him* to Antioch.

Now, *it* came about *that for* a whole year they²¹ brought ²² the Ekklesia together and taught a considerable throng.

Moreover, *it also came about that* in Antioch the Disciples first took and bore *the title* 'Christians'²³.

HOW THE BROTHERS RESPONDED

TO A FAMINE PROPHECIED BY AGABUS

27 Now, in days – *that is*, those *days* – prophets went down from Jerusalem to Antioch.

28 Now, having arisen, one from among them by the name of Agabus through the agency of the Spirit showed by a sign *that* a famine – *that is*, a great one – was to about to occur upon the whole inhabited region of the Roman Empire, which also²⁴ occurred in the time of Claudius Caesar.

29 Now, just as any the Disciples prospered, each of them made a determination to send *something* as a service to the Brothers – *that is*, to the ones who were inhabitants in the region of Judea - 30 which also they did, sending off *their aid* to the Elders by the hand of Barnabas and Saul.

¹⁶ 70% of the Greek manuscripts, including the best line of transmission (f35), have 'were glorifying' (an imperfect verb) here instead of 'glorified' (an aorist verb).

¹⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), include the enclitic particle γε here meaning 'at least' or 'at any rate'

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the participle 'being' here.

²⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase 'the Barnabas' here.

²¹ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'they' (the accusative subject of the Greek infinitive) here. On the basis of 4% the NU has 'to them also'.

²² 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition 'in' here.

²³ The Greek word Χριστιανός (Christ-ianos) comes from Χριστός (Christos), meaning "anointed one", with an adjectival ending borrowed from Latin to denote 'adhering to', or even 'belonging to', as in slave ownership or adoption.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.