

ACTS 13

NLET

THE HOLY SPIRIT SENDS BARNABAS AND SAUL OUT
FROM ANTIOCH

1 Now, there were some¹ in Antioch in relation to the existing Ekkesia *who were* prophets and teachers – both

- the Barnabas and
- Simeon (the one being called by the surname Niger), and
- Lucius, the Cyrenian, both
- Manaen (a companion of Herod the Tetrarch) and
- Saul.

2 Now, while they were performing godly service for the Lord and fasting, the Spirit – *that is*, the Holy Spirit – said, “At this point for Me distinguish the Barnabas and the² Saul in regard to the work to which I have lastingly summoned them.”

- 3 At that time,
- having fasted, and
 - having prayed, and
 - having laid the Hands upon them,
- they sent them away.

4 On the one hand,³ these⁴, having been sent out by the Spirit – *namely*, the Holy Spirit⁵ – went down to the⁶ city Seleucia. From there, on the other hand, they sailed off to the⁷ island Cyprus.

BARNABAS AND SAUL PROCLAIMED
THE WORD OF GOD IN SALAMIS

5 And, coming to be in Salamis, they were declaring the Word of the God in the synagogues of the Jews.

JOHN MARK SERVED AS THEIR ATTENDANT

Now, they were having just John as an attendant.

WHAT HAPPENED TO AN ENCHANTER WHO SOUGHT
TO DIVERT THE PROCONSUL OF PAPHOS FROM THE FAITH

6 Now, having gone through the⁸ island as far as Paphos, they found⁹

- some enchanter,
- a false prophet,
- a Jew with a name ‘Bar-Jesus’,
- 7 who was with the Proconsul, Sergius Paulus – an intelligent man.

This one, having summoned for himself Barnabas and Saul, sought to hear the Word of the God.

8 Now, Elymas the Enchanter (for, thus the name *that is* his is translated) was standing *as in battle* against them, continually seeking to divert the Proconsul from the Faith.

9 Now, Saul (the *one* also ‘Paul’), having been filled with Spirit – *namely*, the Holy One – and¹⁰ having looked intently toward him, 10 said, “O *one* –

- full of all deceit and all roguery,
 - son of a devil,
 - enemy of all righteousness,
- you shall not cease continually twisting the ways of¹¹ YaHWeH¹² – *namely*, the straight *ones*.

11 And now, look! A hand of¹³ YaHWeH¹⁴ *is* upon you! And, you shall be blind, not seeing the Sun until a precise moment.”

12 At that time, having seen the *thing* that had lastingly come about, the Proconsul believed, being one who was astounded in reference to the Teaching of the Lord.

PAUL AND HIS COMPANIONS WENT TO PERGA OF
PAMPHYLIA

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘some’ here.

² 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘On the one hand,’ here instead ‘So then,’.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘these’ (a demonstrative pronoun) here instead ‘they, for their part’ (a personal pronoun).

⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Spirit – *namely*, the Holy Spirit’ here instead ‘the Holy Spirit’.

⁶ 87% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁸ 90% of the Greek manuscripts, including the best line of

transmission (f35), do not include the adjective ‘whole’ here.

⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the noun ‘a man’ here.

¹⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

¹² ‘YaHWeH’ – The Greek word for ‘Lord’ appears here without being preceded with a definite article. Luke and other New Testament writers indicated the sacred, personal, four consonant, Hebrew name for God – *namely*, YaHWeH – in this way. This phenomenon is especially evident when New Testament writers are quoting Old Testament passages where this name occurs.

¹³ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τοῦ here.

¹⁴ ‘YaHWeH’ – see footnote 26.

13 Now, having put out to sea from the *city* Paphos, the *ones* with the¹⁵ Paul, went to Perga of the *region* Pamphylia.

JOHN MARK WITHDRAWS

FROM ATTENDING BARNABAS AND PAUL

Now John, having withdrawn from them, returned to Jerusalem.

HOW PAUL AND BARNABAS WERE INVITED

TO ADDRESS THE JEWS AND GENTILE PROSELYTES

IN ANTIOCH OF PISIDIA

14 Now, they, *for their part*, having gone on from the *region* of Perga, came to Antioch of the *region* of Pisidia¹⁶. And, being ones who had entered into¹⁷ the synagogue on the day of the Sabbaths, they sat down.

15 Now, after the reading of the Law and the Prophets the leaders of the synagogue dispatched *men* to them, ones who were saying, “Men, brothers, if *there* is¹⁸ a word of exhortation amongst you¹⁹ to the People, say *it*.”

16 Now, Paul, having risen and having motioned with the Hand, said, “Men – Israelites and the ones who are fearing the God, listen.

PAUL REVIEWS THE HISTORY OF THE JEWS

FROM THEIR SELECTION BY GOD TO KING DAVID

17 The God of the People – *namely*, these²⁰ – selected for Himself the *Forefathers that are* ours.

And, He lifted the People high in the situation of the Sojourning in a land – *namely*, Egypt²¹. And, by

means of an uplifted arm He led them out of her.

18 And, *for* about a forty year²² period He put up with them in the Wilderness.

19 And, having taken down ethnicities – seven *of them!* – in the Land of Canaan, He allotted to them²³ the land *that was* theirs.

20 And, after these things – *for* about four hundred and fifty years²⁴ – He gave judges until Samuel, the²⁵ Prophet.

21 And, after that they demanded a king. And, to them the God gave the Saul, a son of Kish, a man from a tribe of Benjamin, for forty years²⁶.

22 And, placing another instead of him, he raised up for them the David²⁷ as king, to whom he even said, having borne witness, “I have found David, the *son* of Jesse, *to be* a man quite like the heart *that is* Mine, who shall do all the Will *that is* Mine.”

PAUL PROCLAIMS THE PHYSICAL APPEARANCE OF A

SAVIOR

WHO CAME AFTER JOHN THE BAPTIST

23 From this *one* the God,

➤ by means of “**the Seed**”,

➤ in accord with a promise,

brought salvation²⁸ to the *People* of Israel,

24 after John had heralded beforehand a baptism²⁹ from a change of thinking³⁰ to the *descendants of*³¹ Israel, before a bodily presence of the Entrance *that was* His.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have a genitive definite article and noun here, similar to the case of the region mentioned in the dependent clause. The NU has an accusative article and noun here.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘entered into’ instead of ‘come into’.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), do not insert the word ‘any’ here.

¹⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘a word ... amongst you’ here instead ‘amongst you a word ...’.

²⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘Israel’ here.

²¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have the dative form of ‘Egypt’ to correspond with the dative form of ‘land’ here instead of a genitive form ‘of Egypt’.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), have the normal spelling for ‘forty year’ here instead of an unusual spelling.

²³ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘to them’ here.

²⁴ 91.6% of the Greek manuscripts, including the best line of

transmission (f35), have ‘And, after these things – for about four hundred and fifty years’ here instead of ‘for about four hundred and fifty years, and after these things’.

²⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have the normal spelling for ‘forty year’ here instead of an unusual spelling.

²⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘for them the David’ here instead of ‘the David for them’.

²⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘salvation’ instead of ‘a savior – namely, Jesus’.

²⁹ ‘baptism’ – This is a transliteration of the Greek word βάπτισμα. It refers to an application of water in any one of a variety of ways. Cf. Mark 7:4 and consider how these various items would normally be ‘baptized’.

³⁰ ‘change of thinking’ – a literal translation of this genitive Greek noun, usually translated as ‘repentance.’

³¹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘to the descendants of’ (‘descendants of’ being implied) instead of ‘to all the people of’.

25 Now, as the³² John was completing the course, he was saying, 'What³³ are you surmising me to be? *I am NOT the great 'I AM'*³⁴! Rather, look! He comes after me, of Whom I am not worthy to loosen the sandals of the feet.'

26 Men, brothers, sons of descendants of Abraham, and the *ones* among you who are fearing the God, to YOU³⁵ the Word of the Salvation – *namely*, this *One* – has been lastingly dispatched out³⁶!

PAUL DESCRIBES

HOW THE JEWS IN JERUSALEM KILLED THIS WORD

27 For, the ones who are inhabiting³⁷ Jerusalem and the rulers *that are* theirs, the ones who were ignorant of this *One* and of the voice of the Prophets – which voice is being read aloud every Sabbath, ones who passed judgment fulfilled *the prophecies*. 28 And, though not having found guilt *worthy* of death, they begged Pilate to annihilate Him.

29 Now, thus they fulfilled all the things having been lastingly written about Him.

Having taken *Him* down from the wood, they put *Him* in a tomb.

PAUL HERALDS THAT THE RESURRECTION OF THIS WORD
IS A FULFILLMENT OF PROMISE AND PROPHECY

30 Now, the God raised Him from among dead *ones*, 31 Who was seen over many days by the ones who had come up with Him from the *region* of Galilee to Jerusalem, such as³⁸ are His witnesses to the People.

32 And, we, *for our part*, proclaim an excellent announcement *to you concerning* the Promise to the Forefathers having come about – 33 *namely*, that the God has lastingly fulfilled this *Promise completely* for the children *that are* theirs – *that is*, for us! – having

raised up Jesus; as also in the Psalm – *namely*, in the second Psalm – it has been lastingly written³⁹: **“You, for Your part, are a son – namely, Mine! Today I, for My part, have lastingly begotten You!”**⁴⁰

34 Now, that He raised Him up from among dead ones, no longer being about to turn about to *end in* destruction, in this manner He has lastingly said, **“I shall give to you people the things sanctioned by divine laws concerning David, the trustworthy things.”**⁴¹ 35 On which account,⁴² also in another passage he says, **“You shall not give the One sanctioned by divine law – namely, the one You⁴³ sanctioned – to experience destruction.”**⁴⁴

36 For, David, on the one hand, in his own generation having served by the determination of the God, fell asleep. And, he was buried additionally with respect to the Forefathers *that were* his. And, he experienced destruction.

37 On the other hand, the One Whom the God raised did not experience destruction.

PAUL HERALDS THE FORGIVENESS OF SINS
AND A RIGHTEOUSNESS FROM GOD FOR US
BY THE AGENCY OF THIS ONE

38 So then, let it be known known to you, men *and* brothers, that by the agency of this *One* to you acquittal⁴⁵ of moral failures⁴⁶ is being proclaimed. 39 And, from all things which you were not enabled by means of a law of Moses to be deemed righteous, by means of this One everyone who is believing is being deemed righteous.

PAUL WARNS THESE JEWS NOT TO DESPISE THIS DETAILED
ACCOUNT OF WHAT GOD HAS BEEN WORKING IN THEIR
DAY

³² 65% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³³ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'What' instead of 'Who'.

³⁴ 'I AM' – a translation of the Greek words εἰμι ἐγώ, which in turn is a translation of the Hebrew word אֲנִי. This is how the great Messenger of YahWeH identified to Himself Moses in Exodus 3:14. In the New Testament Jesus often appropriated this formula for Himself.

³⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'to YOU' instead of 'to US'.

³⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'dispatched out' instead of 'dispatched'.

³⁷ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'inhabiting' instead of 'dwelling in'.

³⁸ 30% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb 'now' here.

³⁹ 86% of the Greek manuscripts, including the best line of transmission (f35), have the word order '– namely, in the second Psalm – it has been lastingly written' here. On the basis of 4% the NU has 'it has been lastingly written – namely, in the second Psalm'.

⁴⁰ A reference to Psalm 2:7

⁴¹ Reference to Isaiah 55:3

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'on which account' instead of 'for the reason that'.

⁴³ 'your' is singular here.

⁴⁴ Reference to Psalm 16:10

⁴⁵ 'acquittal' – in other words, 'the complete setting free from the charge of an offense'.

⁴⁶ 'moral failures' – This Greek word refers to the failure of someone to attain some purpose or goal – for example, missing the mark when shooting at a target. It is usually translated as 'sins'.

40 So then, be seeing *to it that* the thing having been lastingly spoken in the Prophets might not come upon you⁴⁷! 41 **'See, the ones who are despisers! And, marvel! And, be made unseen! Because, I, for My part, am working a work in the days – namely, your days, with which work you shall never be entrusted⁴⁸, even if someone might tell it in detail to you.'**⁴⁹

THE IMMEDIATE REACTION TO PAUL'S PROCLAMATION

42 Now, while coming out of the synagogue of the Jews⁵⁰, the *local* ethnic people⁵¹ were imploring the apostles that during the interval before the next Sabbath these same utterances be spoken to them.

43 Now, after the synagogue had been broken up, many of the Jews and of the proselytes who were revering God followed the Paul and the Barnabas, who, talking with them⁵², were persuading them to cleave to the Grace of the God.

THE REACTION OF THE JEWS

TO THE RESPONSE OF SO MANY IN ANTIOCH OF PISIDIA

44 And,⁵³ by the coming Sabbath nearly all the city was drawn together to hear the Word of God⁵⁴.

45 Now, having seen the throngs, the Jews were filled with jealousy. And, they were contradicting the things that were being said⁵⁵ by the⁵⁶ Paul – contradicting and⁵⁷ blaspheming.

THE REACTION OF PAUL AND BARNABAS

TO THE REACTION OF THE JEWS

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'upon you'.

⁴⁸ 25% of the Greek manuscripts, including the best line of transmission (f35), have '**with which work you shall never be entrusted**' instead of 'which you will by no means believe'.

⁴⁹ Reference to Habbakkuk 1:5

⁵⁰ 25% of the Greek manuscripts, including the best line of transmission (f35), have 'while coming out of the synagogue of the Jews' here. On the basis of 16.2% the NU has 'Now, they' (as subject of the participle 'were coming out').

⁵¹ 85% of the Greek manuscripts, including the best line of transmission (f35), include the subject 'the local ethnic people' here.

⁵² 95% of the Greek manuscripts, including the best line of transmission (f35), do not include 'them' here, although it is implied in the participle.

⁵³ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'And,' instead of the conjunction 'Now,'.

⁵⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'God' instead of 'Lord'.

⁵⁵ 97% of the Greek manuscripts, including the best line of

46 Now,⁵⁸ having spoken freely, Paul and Barnabas said, "To you *it* was of necessity *that* the Word of the God be spoken first. Now,⁵⁹ since you are thrusting it away from yourselves and you are judging yourselves *to be* unworthy of the Eternal Life, look! We are turning about to the *other* ethnicities! 47 For, thus the Lord has lastingly enjoined to us: "**I have lastingly placed You for a light of ethnicities, in order that You be for salvation until an uttermost place of the earth.**"⁶⁰

THE REACTION OF THE OTHER ETHNICITIES

48 Now, as the ethnicities were hearing *this*, they were rejoicing. And, they were extolling the Word of the Lord. And as many as had been lastingly ordained toward life – *that is*, an eternal one – believed.

THE PROGRESS OF THE WORD OF THE LORD IN PISIDIA

49 Now, the Word of the Lord was being carried through *the* whole of the region.

HOW THE JEWS SUCCEEDED

IN HAVING PAUL AND BARNABAS THROWN OUT OF PISIDIA

50 Now, the Jews urged on the women who were revering God, and⁶¹ the respectable *women*, and the foremost *ones* of the city. And, they stirred up a persecution toward the Paul and the⁶² Barnabas. And, they threw they out of the boundaries *that were* theirs

51 Now, the ones who had shaken off the dust on the feet *that were* theirs⁶³. against them, went to Iconium.

THE BLESSED STATE OF THE NEW DISCIPLES

52 Now,⁶⁴ the disciples were continually being made full of joy and a holy spirit.

transmission (f35), have 'the things that were being said' instead of 'the things that were being spoken'.

⁵⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁵⁷ 80% of the Greek manuscripts, including the best line of transmission (f35), include the words 'contradicting and' here.

⁵⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead 'And,'.

⁵⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

⁶⁰ Reference to Isaiah 49:6

⁶¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

⁶² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁶³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun that is translated as 'that were theirs' here.

⁶⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead 'And,'.