

## ACTS 14

### NLET

#### THE DIVISION THAT DEVELOPED IN ICONIUM BETWEEN THOSE WITH THE JEWS AND THOSE WITH THE APOSTLES

1 Now, in Iconium it came about *that* at about that *time* they entered into the synagogue of the Jews and spoke in such a way that both Jews and Greeks believed – a great number of *them*!

2 Now, the Jews who continued to be unpersuaded<sup>1</sup> aroused and spoiled the souls of the ethnic groups over against the Brothers.

3 So, on the one hand, they spent a considerable period of time, speaking freely in reference to the Lord, Who was bearing witness to the Word about the Grace *that is* His, granting *that* signs and marvels be coming about through the hands *that were* theirs.

4 Now, the multitude of the city was divided. And, on the one hand, *there were* those with the Jews. On the other hand, *there were* those with the Apostles.

5 Thus, an effort of both the ethnic people and Jews together with the rulers *that were* theirs came about to commit a physical outrage and stone them.

6 Having comprehended *this*, they fled for refuge to the cities of Lycaonia, Lystra, and Derbe and the surrounding region. 7 And, there they were ones who were proclaiming the Excellent Announcement.

#### THE HEALING OF A MAN WHO WAS UNABLE TO WALK IN LYSTRA

8 And, some man in Lystra, without strength<sup>2</sup> *in regard to his* feet was sitting, having been<sup>3</sup> lame from a womb of a mother *that was* his, who had never lastingly walked.

<sup>1</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'who continued to be unpersuaded' (a present participle) instead of 'who were unpersuaded' (an aorist participle).

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'in Lystra, without strength' here instead 'without strength in Lystra'.

<sup>3</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'having been' here.

<sup>4</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have 'was listening' (an imperfect verb) here. On the basis of 5% the NU has 'listened' (an aorist verb).

<sup>5</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>6</sup> 'upright' – or, possibly, 'righteous'

<sup>7</sup> 98% of the Greek manuscripts, including the best line of

9 This *one* was listening<sup>4</sup> to the Paul who was speaking; who, having looked intently at him and having perceived that he had faith to be saved, 10 said with loud the<sup>5</sup> voice, "Stand up on the feet *that are* yours upright<sup>6</sup>!"

And, he leaped up! And, he was walking!

#### THE THRONG IN LYSTRA MISTOOK

#### THE HEALING OF THE MAN

#### WHO HAD BEEN UNABLE TO WALK

11 Now<sup>7</sup>, the throng, having seen what the<sup>8</sup> Paul did, raised the voice *that was* theirs in Lycaonian, saying, "The gods, having become like men, have come down to us."

12 Then, on the one hand,<sup>9</sup> they were calling Barnabas 'Zeus.' On the other hand, *they were calling* Paul 'Hermes,' since this one was the one who was in command of the Word.

13 Now,<sup>10</sup> the priest of Zeus, whose *temple* being in front of their<sup>11</sup> city, having brought bulls and chaplets to the gates, together with the throng was wishing to offer sacrifices.

#### THE APOSTLES RESPONDED TO THE THRONG IN LYSTRA

14 Now, having heard *of this*, the Apostles – Barnabas and Paul – having torn the outer garments *that were* theirs, sallied forth<sup>12</sup> into the throng, ones who were shouting 15 and ones who were saying, "Men, why do you keep on doing these things?!" and "We, *for our part*, also, having like feelings as you *have*, are men, ones who are proclaiming an excellent announcement that you turn away from these – the useless *things* – up toward

➤ the<sup>13</sup> God,

transmission (f35), have the conjunction translated as 'Now' instead of a conjunction that can be translated as 'And'.

<sup>8</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the'.

<sup>9</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle translated as 'on the one hand' here.

<sup>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction translated as 'Now,' instead of a conjunction that can be translated as 'And,'.

<sup>11</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun 'their' here.

<sup>12</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have 'sallied forth' instead of 'sallied out'.

<sup>13</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the'.

- the<sup>14</sup> One Who is living,
  - Who made
    - the Heaven, and
    - the Earth, and
    - the Sea,
    - and all the things in them,
  - 16 Who, in regard to the generations having lastingly passed on, permitted all the ethnicities to be going the ways *that were* theirs.
- 17 And, yet at least<sup>15</sup>, He did not leave Himself without witness –
- doing good<sup>16</sup>,
  - giving rain and fruitful seasons from heaven to you<sup>17</sup>,
  - filling the hearts *that are* ours<sup>18</sup> quite full of sustenance and merriment.”

18 And, although saying these things, they scarcely prevented the throng *that they* not sacrifice to them.

PAUL SURVIVED BEING STONED IN LYSTRA

19 Now, from Antioch and Iconium Jews came against *them*. And, having persuaded the throng and having stoned Paul, they dragged<sup>19</sup> *him* outside the city, having supposed<sup>20</sup> that he had lastingly died.

20 Now, after the Disciples had formed a circle around him, having arose, he entered into the city. And, the next day he went out with Barnabas to Derbe.

PAUL AND BARNABAS RETURNED

TO LYSTRA, ICONIUM, AND ANTIOCH

AND FORTIFIED THE PROGRESS OF THE WORD

IN THESE CITIES

21 Now, having proclaimed the Excellent Announcement in the city – *namely*, that *one* – and having made a considerable *number of* disciples, they returned to <sup>21</sup> Lystra, and <sup>22</sup> Iconium, and <sup>23</sup> Antioch, <sup>22</sup> confirming the psyches of the Disciples, encouraging *them* to remain *steadfast* in the Faith and *saying*,

“Through many tribulations it is necessary *that* we enter into the Kingdom of the God.”

23 Now, having elected elders for them by a *show of* hands *ekklesia* by *ekklesia*, the ones who had prayed along with fasting set them before the Lord, toward Whom they had lastingly directed faith.

PAUL AND BARNABAS RETURN TO ANTIOCH

24 And, having gone through the *region of* Pisidia, they came to Pamphylia. 25 And, having spoken the Word in Perga, they went down to Attalia.

26 And, from there they sailed away to Antioch, from where they had been lastingly committed to the Grace of the God for the work which they fulfilled.

27 Now, having arrived and having gathered together the *Ekklesia*, they reported<sup>24</sup> as many things as the God had done by means of them and that He opened for the ethnicities a door *consisting of* faith.

28 Now, there<sup>25</sup> they were spending not a little time with the Disciples.

<sup>14</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>15</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘And yet at least’ instead of ‘And yet’.

<sup>16</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘doing good’ instead of ‘working good’.

<sup>17</sup> 83% of the Greek manuscripts, including the best line of transmission (f35), have ‘to you’ instead of ‘to us’.

<sup>18</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have ‘ours’ instead of ‘yours’.

<sup>19</sup> 43% of the Greek manuscripts, including the best line of transmission (f35), have ‘dragged’ (an aorist verb) here instead of ‘were dragging’ (an imperfect verb).

<sup>20</sup> 96% of the Greek manuscripts, including the best line of

transmission (f35), have ‘having supposed’ (an aorist participle) here instead of ‘while supposing’ (a present participle).

<sup>21</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>22</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘to’ here.

<sup>23</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘to’ here.

<sup>24</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘reported’ (an aorist verb) here instead of ‘were reporting’ (an imperfect verb).

<sup>25</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘there’ here.