

## ACTS 18

### NLET

#### PAUL STAYS WITH AQUILA AND PRISCILLA IN CORINTH

1 Now,<sup>1</sup> after these things, having departed from Athens, the Paul<sup>2</sup> came into Corinth. 2 And, having found some Jew by the name of Aquila, a native of Pontus by the ethnicity, having recently and lastingly come from Italy, and Priscilla his wife, on account of the fact that Claudius had lastingly ordered all the Jews to depart from the *city* of Rome, he approached them. 3 And, because they were fellow craftsmen, he was staying with them. And, he was working; for, they were tentmakers. *Tentmaking* was the craft *that they shared*.

#### PAUL CHANGES HIS COURSE IN CORINTH

4 Now, he was dialoguing in the synagogue *Sabbath* by Sabbath. And, he was persuading both Jews and Greeks.

5 Now, when the Silas and the Timothy came down from the *region* of Macedonia, the Paul was being impelled by the Spirit<sup>3</sup>, giving sworn testimony about <sup>4</sup> the Anointed One – Jesus – to the Jews.

6 Now, while they were ordering themselves *in battle* against *him* and while they were blaspheming, having himself shaken out *the* outer garment, he said to them. “The blood *that is* yours *is* upon the heads<sup>5</sup> *that are* yours. I, *for my part*, am CLEAN. From now on I shall go to the Ethnicities.”

7 And, having changed *his* course from there, he went<sup>6</sup> into a house of someone by a name of <sup>7</sup> Justus, one who revered the God, of whom the household was adjoining the synagogue.

<sup>1</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

<sup>2</sup> 98.3% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Paul’ here.

<sup>3</sup> 93.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘Spirit’ here instead of ‘Word’.

<sup>4</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the infinitive ‘to be’ here.

<sup>5</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘the heads’ (plural) here instead of ‘the head’ (singular).

<sup>6</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘went’ here instead of ‘entered’.

<sup>7</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the name ‘Titius’ here.

<sup>8</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘by means of a vision at night’ here instead of ‘at night by means of a vision’.

8 Now, Crispus, the leader of the synagogue, trusted the Lord together with the whole of the household *that* was his. And, many of the Corinthians who were hearing were believing. And, they were being baptized.

#### THE LORD ENCOURAGES PAUL IN A VISION

9 Now, the Lord spoke by means of a vision at night<sup>8</sup> to the Paul, “Stop fearing! Rather, keep on speaking! And, do not even begin be silent now! 10 Because, I, *the great ‘I AM,’* am<sup>9</sup> with you! And, no one shall bring *anything* upon you to harm you. Because, *there* are people – MANY of *them* – for Me in the city – *that is*, this one.”

11 And,<sup>10</sup> he was situated *there* a year and six months, teaching among them the Word of the God.

#### THE JEWS ATTEMPT TO PROSECUTE PAUL BEFORE GALLIO

12 Now, while Gallio was proconsul<sup>11</sup> of the *province* of Achaia, with one accord the Jews rose up against the Paul. And, they brought him to the Tribunal, 13 saying, “Contrary to the Law this *man* is leading the People to worship the God.”

14 Now, as Paul was about to open the mouth, the Gallio said to the Jews, “So then,<sup>12</sup> if, on the one hand, *this* was some wrong done or a villany, O Jews, in keeping with *due* consideration, I might ever put up with you.

15 On the other hand, since *this* is a question<sup>13</sup> concerning a principle and *mere* names and a law – *namely*, the one according to you, be seeing *to it* yourselves. For,<sup>14</sup> I, *for my part*, do not wish to be a judge of these *things*.”

16 And, he drove them away from the Tribunal,

<sup>9</sup> ‘I Am’ – Especially as a Jew, Paul would almost certainly have identified the Speaker of this special combination of two Greek words with the divine, eternal being Who had identified Himself with these words to Moses according to Exodus 3L14.

<sup>10</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here instead of ‘Now,’.

<sup>11</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘while ... was proconsul’ (a participle) here. On the basis of 3% the NU has a noun and a participle with the same meaning.

<sup>12</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘So then,’ here.

<sup>13</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘a question’ here instead of ‘questions’.

<sup>14</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘For,’ here.

17 Now, all the Greeks<sup>15</sup>, having taken hold of Sosthenes, the leader of the synagogue, were beating him in front of the Tribunal.

And, none of these *things* was a distraction<sup>16</sup> for the Gallio.

PAUL HURRIES TO JERUSALEM

18 Now, the Paul, having remained attached yet to the Brothers sufficient days, having given *them* special assignments<sup>17</sup>, was sailing away to the *region* of Syria. And, with him *were* Priscilla and Aquila.

*He* was one who had sheared for himself the head. For, he was keeping a vow.

19 Now, he came down to Ephesus. And, he left these behind there.

Now, he, *for his part*, having entered into the synagogue, lastingly conversed<sup>18</sup> with the Jews.

20 Now, although they were asking him to remain with them<sup>19</sup> for a longer time, he did not assent.

21 Rather, he bid<sup>20</sup> them<sup>21</sup> farewell, saying, "It is necessary *that* by all means I observe the festival which is coming in Jerusalem."<sup>22</sup>

And, he was carried by sea from the *city* of Ephesus.

Now,<sup>23</sup> again I shall come back around, if the God is willing." And,<sup>24</sup> he put out to sea from the *city* of Ephesus.

22 And, having come down to Caesarea, *and* having gone up to and having greeted *warmly* the Ekklesia in Jerusalem<sup>25</sup>, he went down to Antioch.

PAUL RETURNS TO ASIA MINOR

23 And having spent some time there, he departed, passing through the Galatian region and *the* Phrygian *region*, making all the Disciples lean upon *the* Lord.

MEANWHILE, BACK IN EPHEBUS AQUILA AND PRISCILLA  
FIND APOLLOS AND PERFECTED HIS UNDERSTANDING  
OF THE WAY OF GOD

24 Now, some Jew by the name of Apollos, an Alexandrian by birth, an erudite man, came down to Ephesus, being quite capable in connection with the Scriptures.

25 This *man* had been lastingly instructed in the Way of the Lord. And, boiling over with the Spirit, he was speaking and teaching precisely the things concerning the Jesus, *although* being acquainted only with the Baptism of John. 26 And, this *man* began to speak openly in the synagogue.

Now, having heard him, Aquila and Priscilla<sup>26</sup> took him aside. And, they more precisely laid out the Way OF THE GOD<sup>27</sup> for him.

27 Now, when he wanted to pass through into the *region* of Achaia, urging him on, the Brothers wrote to the Disciples to receive him favorably, who, having come alongside *them*, brought *it all* together greatly for those who had lastingly believed by means of the Grace. 28 For, vigorously he thoroughly confuted the Jews in public, demonstrating by means of the Scriptures *that* the Anointed One is Jesus.

<sup>15</sup> 96.4% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase 'the Greeks' here. On the basis of 1.7% the NU omits it.

<sup>16</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have 'was a distraction' here instead of 'was a concern'.

<sup>17</sup> 'having given *them* special assignments' – or 'having bid *them* farewell.'

<sup>18</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have 'lastingly conversed' (a perfect verb) here. On the basis of 3% the NU has 'himself conversed' (an aorist middle verb).

<sup>19</sup> 91.5% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'with them' here. On the basis of 8.5% the NU omits it.

<sup>20</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'bid' (an aorist middle verb) here. On the basis of 3% the NU has 'having bid' (an aorist middle participle).

<sup>21</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'them' here. On the basis of 3% the NU has the conjunction 'and'.

<sup>22</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the sentence 'It is necessary *that* by all means I observe the festival which is coming in Jerusalem.' here. The NU omits it.

<sup>23</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here. The NU omits it.

<sup>24</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here. The NU omits it.

<sup>25</sup> Because Jerusalem was elevated geographically and ideologically in the minds of Jews, travel to and from Jerusalem is almost always described as 'up to' and 'down from' there.

<sup>26</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Aquila and Priscilla' here instead of 'Priscilla and Aquila'.

<sup>27</sup> 86% of the Greek manuscripts, including the best line of transmission (f35), have a word order which would be literally translated as 'the of the God Way' here. This translator suggests 'the Way OF THE GOD' as a way of expressing the emphasis. On the basis of 5% the NU has 'the Way of the God'.