

Acts 11

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Acts 11:1–30 Peter Gives a Report on Gentile Believers/the New Antioch Church

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 11 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

• Acts 11: Barnabas & Saul in Antioch of Syria

- Peter reports Cornelius' conversion
- Barnabas sent to Antioch
- He and Saul teach many
- Disciples called “Christians”



Preface: In the first half of this chapter, Peter makes a full report as to his meeting with **gentiles** in Caesarea. In the second half, the **church** at Antioch seems to be booming, and Barnabas goes to check it out.

Bible Summary: Some in Jerusalem criticised Peter. He said, "The Spirit told me to go." Many in Antioch believed. Barnabas and Saul taught there.¹

The “Key” & Main Points of Chapter 11 (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 11 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from **Light of the Word**; accessed April 22, 2022).

Date	Reference	Events	Historical Event	Roman Emperor
39–43 AD	Gal 1:21–24	Saul preaches in Syria & Cilicia	Herod Agrippa appointed by Tiberius as king of Judea	Gaius (37–41 AD); also called Caligula
41 AD			Herod Agrippa appointed by Claudius ruler of ALL Judea (this includes Samaria & other provinces)	Claudius (41–54 AD)
41–43 AD	Acts 11:22–26	Barnabas goes to Antioch		
43–44 AD		Barnabas gets Saul from Tarsus, spends year in Antioch		
43–44 AD	Acts 11:27–30	Agabus prophesies of famine Famine documented by Josephus Aid sent to Jerusalem with Barnabas & Saul		

Obviously, a portion of Acts 11 is missing here.

Time and Place as per Modern Literal Version 2020:

¹ From <https://biblesummary.info/acts> accessed June 7, 2022.

40-41 AD. Antioch, Phoenicia, Cyprus, etc. The Good-news extended to all the Gentiles. Jan., 41 AD Claudius becomes Emperor.

42 AD. Jerusalem to Antioch. Herod Agrippa receives kingdom of Judea & Samaria.

43-44 AD. Claudius goes to Britain.

(Great famine prophesied for) 47 A.D.

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
Christology	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See Basic Christology from the Spokane Bible Church.

Definition of Terms	
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Circumcision, Circumcise, Circumcised	Circumcision is the physical act of the removal of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. Often, when a person is called circumcised, this is a synonym for being Jewish. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
Clean, unclean	The words <i>clean</i> and <i>unclean</i> roughly correspond to being in or out of fellowship. It had a fairly extensive use in the Old Testament. There were clean and unclean foods. See Leviticus 11 (HTML) (PDF) (WPD). There were certain things which made a person clean or unclean (touching a dead person made one unclean). There were no legal penalties attached to a person who has been made unclean (no one was executed for eating shellfish).
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).

Definition of Terms	
Doctrinal Church	<p>A doctrinal church is a church where the primary thrust of the church is the teaching of the Word of God, verse-by-verse and book by book. A believer attending such a church for a month or two should fully understand the gospel and rebound. It should not take much longer than that, before the believer recognizes the importance of Bible doctrine; and be on his way to having a good grasp of the plan of God. I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). One more thing: a doctrinal church is an independent church, where the pastor-teacher is the authority; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).</p> <p>ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).</p>
Gentile, Gentiles	<p><i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i>. (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).</p>
Gospel, Gospel Message, Gospels	<p>There are at least 3 ways to understand the word <i>gospel</i>: (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “Believe on the Lord Jesus Christ and you will be saved.” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.</p>
Jew, Jews, Jewish	<p>Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.</p>
The Jewish Age	<p>The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age). The Jewish Age is equivalent to the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).</p>

Definition of Terms	
Laws of divine establishment	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
The Law of Moses, The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Legalism, Legalist, Legalistic	<p>Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).</p>
The Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>

Definition of Terms	
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pentecost	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50th day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in Wikipedia; Dr. Robert Dean, Jr. (Doctrine of Israel's Feasts); Grace Notes (HTML) (PDF); Maranatha Church (Feasts); Grace Bible Church of Baytown (Biblical Concept of Feasts); Grace Fellowship Church (7 Feasts).</p>
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Right Lobe , Right Lobes	The right lobe is the thinking part of the soul; called the heart in the Bible. See the Doctrine of the Heart (HTML) (PDF) (WPD).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)

Definition of Terms	
Soteriology	Soteriology is the study of salvation provided for man by the Lord Jesus Christ. Salvation (HTML) (PDF) (WPD). (Salvation from Grace Fellowship Church) (Salvation from Maranatha Church)
Spiritual gift; spiritual gifts; sign gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Times and Seasons	<i>Times and seasons</i> refers to a succession of events and to epochs (periods of time). This phrase is a synonym for dispensations. See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Way; the Way of God; the Ancient Way, the Way of Y^ehowah	<i>The way</i> (<i>the way of God, the way of Y^ehowah</i>) is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i> . The Way of God (HTML) (PDF) (WPD)

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

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Introduction: Prior to Acts 11, Peter has been in Lydda, Joppa and then Caesarea. Somehow, word about Peter's action in Caesarea have come back to Jerusalem and the people there appear to be aware of what Peter has done (see Acts 9 and Acts 10). They cannot get past the idea that Peter went into the home of a **gentile** and then had a meal with gentiles.

There were some limitations of contact between **Jews** and gentiles, and this related specifically to heathenism. God did not want His people to be taken in by the gods of the gentiles. However, the Jews were to be accepting of gentiles who believed in their God (for instance, Ruth) and they were to evangelize the gentiles (see the book of Jonah).

Entering into the house of a gentile or eating with gentiles was not specifically forbidden by the **Law of Moses**.

You may be thinking to yourself, *Law of Moses? Isn't this the Church Age?* The book of Acts describe the natural evolution of the people of God to go from the **Jewish Age** to the Church Age. We take this for granted, as we were all raised in the Church Age. We have known nothing different. The first believers in Jesus were Jews, and they had not yet come out of the **Age of Israel**. They do not know that Jerusalem and the **Temple** will be destroyed in A.D. 70. They simply believe that the promised **Messiah** of the Old Testament is Jesus. There is not yet the concept that things have dramatically changed.

Furthermore, the original **disciples** were not expected to understand the **times and seasons** (that is, the succession of events and the epochs). Paul would understand this early on and his epistles would reflect that; but right now, we are at about A.D. 40, and God change of program is not at all clear to the existing **Jewish** believers.

Now, remember in past chapters where we read verses like, *the disciples were all gathered and they were of one accord?* That is no longer the case. Peter has just returned from a significant missionary journey and some of the **circumcised** believers are very upset with him.

Peter's solution to this sudden opposition is to provide them with information. This seems like the logical approach. He does not say, "Listen, you are disciples but I am one of the **Apostles**, so what I say goes." Peter is learning about what has happened along with everyone else. So, when met with a flurry of objections, Peter says, "Okay, listen, this is the series of events which led me to Caesarea." We read about these events in Acts 11:4–18. It is interesting the note on which we leave this controversy. We do not read, "And all the disciples understood Peter's circumstances and they rejoiced that gentiles were now a part of **the Way**." Instead we read, **When they heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life."** (Acts 11:18; ESV). There is some celebration which takes place; but do not think that the **legalistic** Jews have seen the light and they are ready to march forward, hand-in-hand with gentiles. The Church Age began in Jerusalem, but the Jerusalem church is going to entertain **legalism** and they will be unable to let go of many of their Jewish beliefs.

What we read is not going to be a discussion or a debate. There is clearly some dissent within the church, and very much aimed at Peter, and Peter is going to straighten it all out by explaining the events and circumstances which took place over the past few weeks. The response recorded will be positive. The people who speak after Peter speaks will approve of what took place, There will be no debate and no other commentary. Peter simply lays out the truth. If there is any remaining opposition to Peter—and there probably is—we don't know about it from this narrative. The response, given in a single verse, is very positive.

At v. 19, there is a great change in the narrative. A church in Antioch is established. This is a gentile church, and the Holy Spirit is, no doubt, making a contrast for us, between the legalistic church in Jerusalem and the new church established up in Antioch, Syria. This also suggests that gentile churches are beginning to pop up all over the **Roman empire**. First in Caesarea and now in Antioch.

What happened was, the persecution of believers in Jerusalem forced many believers to leave this area and travel. They could have traveled in several directions. Because this appeared at first to be a Jewish movement, many

of the Jews who left Judæa did not interact with gentiles. Mostly they evangelized fellow Jews. However, there were a number of believers in Cyprus and Cyrene who, for whatever reason, traveled to Antioch and began speaking to the Hellenists (which are those who have adopted the Greek language and some aspects of Greek culture—these people could be Jew or gentile). Suddenly, Antioch found itself with a large church growing there, but without much guidance beyond the **gospel**.

Barnabas was soon dispatched from Jerusalem to check the scene out. After spending some time there teaching, Barnabas believed that it was time to call on Saul and bring him into the action. Both Saul and Barnabas taught the burgeoning church in Antioch for a year.

The believers in Antioch also became aware of the persecution taking place in Judæa and Jerusalem specifically, and they put together an offering to take down to Jerusalem. Saul and Barnabas were tasked with this responsibility.

Midway through this chapter, we begin to focus on Saul (later known as Paul). Peter's name is found multiple times in nearly every chapter of the book of Acts until Acts 12 (over 50x). After that point, we will find Peter's name only one more time (Acts 15:7). From Acts 13 and forward, Paul's name will be found over 130 times.

Saul (Paul), along with the other Apostles, would have learned **Bible doctrine** in a number of ways. To the point in time, there were no teachers of Church Age doctrine. So all of them would have learned from the Old Testament Scriptures, with a heavy concentration upon **Christology** and **Soteriology**. Through experiences mixed with visions and possibly even teaching angels; and through the gifts of prophecy and knowledge, Peter and Paul (Saul) will grow spiritually (along with the other Apostles).

Because we have the epistles of Paul and because we know the order in which they were written, we can see how Paul's understanding of Bible doctrine progressed. There is nothing incorrect or improper written in any of his writings, but it ought to be clear that Romans and Ephesians and the pastoral epistles are far more advanced than Galatians and the letters to the Thessalonians.

This tells us that, even though Paul was possibly prepared over a period of six years, that preparation and learning continued throughout his entire life. There were very few periods of time in Paul's life when he was not advancing in the **spiritual life**.

In these two sections of Acts 11, the time frames covered are much different. Most of vv. 1–18 take place within an hour's time. When Peter returns to Jerusalem from Caesarea, he is criticized for intermingling with gentiles. He tells the people at some sort of gathering exactly what took place (vv. 4–18). That whole thing transpires in less than an hour (Peter is describing what happened to him over a period of a few days, but his actual description to the brothers at Jerusalem takes less than an hour). All Peter is doing is describing the events of the previous chapter and a half to people who were not there.

Once we get to v. 19, Luke, the author of Acts, describes the events of four or five years. This is not a situation where a series of events are described, one taking place right after the other. This is more like Luke had a conversation with Barnabas, perhaps five years after the fact, and he asked, "What took place in Antioch when that church started?" Then Barnabas answered, "I was there for perhaps a couple of years; but I am familiar with its history before and after I was there. This is what happened over a period of about four or five years." And in twelve verses, Barnabas sums up these four (or five) years.

A title or one or two sentences which describe Acts 11.

Titles and/or Brief Descriptions of Acts 11 (by Various Commentators)

New Matthew Bible: *Peter explains the reason why he went in to the heathen. Barnabas and Paul preach to the heathen. Agabus prophesies of the famine to come.*²

Kretzmann's Commentary: *Peter explains and defends his action at Caesarea over against the scruples of Judaizing critics, the congregation at Antioch is founded by some of the dispersed disciples and established by Barnabas, later with the aid of Saul.*³

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 11 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 11

Some of these questions may not make sense unless you have read Acts 11. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Acts 11

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² From <https://www.biblegateway.com/passage/?search=Acts%2011&version=NMB> accessed September 30, 2023.

³ From <https://www.studydrive.org/commentaries/eng/kpc/acts-11.html> accessed September 30, 2023.

We need to know who the people are who populate this chapter.

The Principals of Acts 11

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 11

Place

Description

Place	Description

Chapter Outline

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 11

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The ESV (capitalized) is used below:

Outlines and Summaries of Acts 11 (Various Commentators)

Kretzmann's Commentary:⁴

Verses 1-3

Peter's Defense against the Judaizing Brethren.

The attack:

Verses 4-15

The rehearsal of Peter:

Verses 16-18

The conclusion of Peter:

Verses 19-21

The Establishment of the Congregation at Antioch.

The founding of the congregation:

Verses 22-26

Barnabas in Antioch and Tarsus:

Verses 27-30

Barnabas and Saul sent on a charitable mission:

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 11 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 11 (edited).

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⁴ From <https://www.studydrive.org/commentaries/eng/kpc/acts-11.html> accessed September 30, 2023.

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 8–12)

Scripture	Text/Commentary
8	Saul ravages the church; Philip brings the good news to Samaria (with signs, healings and the casting out of demons). The Apostles Peter and John show up, lay their hands on the new believers, and they receive the Holy Spirit. Simon the magician, who has believed, offered them money if he could learn how to do that. Philip speaks to the Ethiopian eunuch.
9	Saul, intending great harm against believers in this new movement, is struck down by Jesus on the road to Damascus. Saul is first put in touch with (a different) Ananias in Damascus; but soon, Saul is proclaiming Jesus in the synagogues. A plot develops to kill Saul, so he leaves Damascus and goes to Jerusalem. Due to other threats, Paul is taken first to Caesarea and then to Tarsus. Peter heals a man in Lydda—a man who had been bedridden for 8 years. Then Peter raises Dorcas from the dead in Joppa.
10	God sends Peter to the gentiles in Caesarea. Peter evangelizes many gentiles in the house of Cornelius and they receive the Holy Spirit.
11	Peter tells the legalists in Jerusalem that gentiles received him and the message of Jesus Christ with joy. Although some scattered Jewish believers spoke only to other Jews in gentile cities, there began to be a small number of them who began to speak to gentiles about Jesus. Barnabas is sent from Jerusalem to investigate this in Antioch, and he goes looking for Saul in Tarsus. After a prophecy is given about a famine to come, a relief package is gathered by Saul and Barnabas for those in Judæa.
12	Herod Agrippa (= Herod II or Agrippa I) begins to persecute Christians with a vengeance. He kills James and throws Peter in jail. An angel from the Lord guides Peter out of prison. Peter goes to the house of Mary (John’s mother) and even though they are all praying for his release, they cannot believe that is him at the door knocking. Herod Agrippa gives a rousing speech in Caesarea, but is struck down by God there. After Paul and Barnabas take the offering to Jerusalem, John Mark joins them.

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Acts 11

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Acts 11				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

From www.biblegateway.com/passage/?search=Acts%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

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Changes—additions and subtractions:

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version, A Faithful Version and the Holy New Covenant Translation are new to my list of translations. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

The second translation is intended to be a reasonably literal translation. Often a specific subject is found in the English where the Green often includes just a pronoun (or the subject is simply part of the verb). This often does not make good English sense. In the past, I would include the proper noun and then place, in brackets behind it, *lit., he* (or, whatever). Sometimes, there might be 2 or 3 insertions like this in a passage, and it can make the reading more belabored (mentally, I can easily read through a passage, and not even see the brackets, which are

in a different text color). However, for others, the reading may seem somewhat convoluted. So I have started to simply place the proper name as a subject in the brackets (the brackets mean that it is not found in the original text). Many other translations do the same thing, but put these words in italics (like the KJV does). This way, I maintain good English text, but without distorting the Greek text which is there.

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

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[Charts, Graphics and Short Doctrines](#)

Peter Reports on the New Gentile Church in Caesarea

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Now heard the Apostles and the brothers, the [ones] being according to the Judæa, that even the gentiles received the word of the God.

Acts
11:1

Kukis mostly literal:

The Apostles and the brothers, the [ones] being throughout Judæa, heard that even the gentiles received the Word of God.

Kukis paraphrase

The Apostles and fellow believers who lived throughout Judæa began to hear that even gentiles were now hearing and receiving the Word of God.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Now heard the Apostles and the brothers, the [ones] being according to the Judæa, that even the gentiles received the word of the God.
Complete Apostles' Bible	Now the apostles and the brothers who were in Judea heard that even the Gentiles had also received the word of God.
Douay-Rheims 1899 (Amer.)	And the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.
Holy Aramaic Scriptures ⁶	And The Shlikhe {The Sent Ones} and The Brothers who were in Yehud {Judea}, heard that the Gentiles also received The Miltha d'Alaha {The Word of God}.
James Murdock's Syriac NT	And it was reported to the legates and the brethren in Judæa, that the Gentiles also had received the word of God.
Original Aramaic NT ⁷	And it was heard by the Apostles and by the brethren who were in Judea that Gentiles had also received the word of God.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	Now the Apostles and the brothers who were in Judæa had news that the word of God had been given to the Gentiles.
Bible in Worldwide English	The apostles and other Christian brothers were in Judea. They heard that some people who were not Jews had also believed Gods message.
Easy English	Peter returns to Jerusalem The apostles and the other believers in Judea heard that Gentiles had also believed the message from God.
Easy-to-Read Version–2008	The apostles and the believers in Judea heard that non-Jewish people had accepted God's teaching too.
God's Word™	Peter Reports That Non-Jewish People Can Belong to the Church

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁶ From <https://theholyscriptures.weebly.com/>

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

	The apostles and the believers throughout Judea heard that people who were not Jewish had accepted God's word.
Good News Bible (TEV)	The apostles and the other believers throughout Judea heard that the Gentiles also had received the word of God.
J. B. Phillips	The Church's disquiet at Peter's action Now the apostles and the brothers who were in Judea heard that the Gentiles also had received God's message.
<i>The Message</i>	God Has Broken Through The news traveled fast and in no time the leaders and friends back in Jerusalem heard about it—heard that the non-Jewish “outsiders” were now “in.”
NIRV	Peter Explains His Actions The apostles and the believers all through Judea heard that Gentiles had also received God's word.
New Life Version	Peter Tells Why He Preached to the People Who Are Not Jews The missionaries and followers who were in the country of Judea heard that the people who were not Jews also had received the Word of God.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ⁸	ACTS 11 PETER'S COLLEAGUES BECOME HIS CRITICS PETER DEFENDS BAPTIZING NON-JEWS Word spread that non-Jews had accepted the message of God and joined the group of believers. The apostles [1] heard about it. So did other believers who were scattered all over the territory of Judea. [2] ¹ 11:1It means “messengers.” It was a title that originally referred to the 12 disciples of Jesus. Later it became the title for top leaders in the early Christian movement—leaders who personally had seen the resurrected Jesus. ² 11:1Judea was a stretch of territory in the central part of what is now Israel and the West Bank. Jerusalem was the main city in this region. Caesarea was there too, along the northern border, near Jesus's homeland region of Galilee.
Contemporary English V.	The apostles and the followers in Judea heard that Gentiles had accepted God's message.
The Living Bible	Soon the news reached the apostles and other brothers in Judea that Gentiles also were being converted!
New Berkeley Version	.
The Passion Translation	The news traveled fast and soon reached the apostles and the believers living in Judea that non-Jewish people were also receiving God's <i>message of new life</i> .
Plain English Version ⁹	Peter told the Jewish Christians what God taught him Jesus's other special workers, and the other Christians in Judea, they heard about Peter's visit to Caesarea. They heard that some people in Caesarea, that were not Jews, believed God's word.
UnfoldingWord Simplified T.	The apostles and other believers who lived in various towns in the province of Judea heard people say that some non-Jewish people had also believed the message of God about Jesus.
Williams' New Testament ¹⁰	Now the apostles and the brothers all over Judea heard that the heathen too had accepted God's message.

Partially literal and partially paraphrased translations:

⁸ From <https://www.casualenglishbible.com/>

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

American English Bible	Soon thereafter, the Apostles and other brothers in Judea heard that gentiles were also accepting the word of God.
Beck's American Translation Breakthrough Version	The missionaries and the brothers who were throughout Judea heard that the non-Jews also accepted God's message.
Common English Bible	Jerusalem church questions Peter The apostles and the brothers and sisters throughout Judea heard that even the Gentiles had welcomed God's word.
New Advent (Knox) Bible	And now the apostles and brethren in Judaea were told how the word of God had been given to the Gentiles.
NT for Everyone	Controversy and vindication The apostles, and the brothers and sisters with them in Judaea, heard that the Gentiles had received the word of God.
20 th Century New Testament	The Apostles and the Brethren throughout Judea heard that even the Gentiles had welcomed God's Message.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Gentile Salvation Defended The apostles and the brothers and sisters who were throughout Judea heard that the Gentiles had also received the word of God.
Ferrar-Fenton Bible	Peter's Defence of Gentile Believers. However, the apostles and brothers who were resident in Judea, learned that the heathen had received the message of God.
God's Truth (Tyndale)	And the Apostles and the brethren that were throughout Jewry heard say that the Heathen had also received the word of God.
International Standard V	Peter Reports to the Church in Jerusalem Now the apostles and the brothers who were in Judea heard that the gentiles had also accepted the word of God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹¹	Peter justifies his conduct • News came to the apostles and the brothers and sisters in Judea that even foreigners had received the Word of God. Footnote on Acts 11:1 is in the Addendum .
The Heritage Bible	And the apostles and the brothers being in Judaea heard that the races had also received the word of God.
New American Bible (2011)	The Baptism of the Gentiles Explained.* Now the apostles and the brothers who were in Judea heard that the Gentiles too had accepted the word of God. * [11:1–18] The Jewish Christians of Jerusalem were scandalized to learn of Peter's sojourn in the house of the Gentile Cornelius. Nonetheless, they had to accept the divine directions given to both Peter and Cornelius. They concluded that the setting aside of the legal barriers between Jew and Gentile was an exceptional ordinance of God to indicate that the apostolic kerygma was also to be directed to the Gentiles. Only in Acts 15 at the "Council" in Jerusalem does the evangelization of the Gentiles become the official position of the church leadership in Jerusalem.
New Catholic Bible	Peter's Explanation of Cornelius' Baptism. The apostles and the brethren in Judea heard that the Gentiles too had accepted the word of God.

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Revised English Bible–1989 News came to the apostles and the members of the church in Judaea that Gentiles too had accepted the word of God; and when Peter came up to Jerusalem those who were of Jewish birth took issue with him. V. 2 is included for context.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible And the apostles and the brothers who were throughout Judea heard that the gentiles also received the Word of YAHWEH.

Holy New Covenant Trans. The delegates and the brothers in Judea heard that non-Jewish people had also accepted God's message.

The Scriptures 2009 And the emissaries and brothers who were in Yehudah heard that the nations also received the word of Elohim.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹² ...hear but The Delegates and The Brothers The [Men] Being in the judea for and The Nations receive the word [of] the god...

Alpha & Omega Bible NOW THE APOSTLES AND THE BRETHERN WHO WERE THROUGHOUT JUDEA HEARD THAT THE GENTILES ALSO HAD RECEIVED THE WORD OF THEOS (*The Alpha & Omega*).

Awful Scroll Bible What is more, the sent-out ones and the brothers being along Judæa, hear that the nations also welcome the Word of God.

exeGesés companion Bible **THE VISION OF CORNELIUS: PETROS RELATES HIS VISION**
And the apostles and brothers in Yah Hudah hear that the goyim also receive the word of Elohim.

Orthodox Jewish Bible And the Moshiach's Shlichim and the Achim b'Moshiach, the ones throughout Yehudah, heard that also the non-Jews received the dvar Hashem.

Rotherham's Emphasized B . **§ 21. Peter's defence to Them of the Circumcision.**
Chapter 11.
Now the Apostles and the brethren who were throughout Judæa [heard] that [the nations also] had welcomed the word of God.

Expanded/Embellished Bibles:

The Amplified Bible **Peter Reports at Jerusalem**
Now the apostles and the believers who were throughout Judea heard [with astonishment] that the Gentiles also had received and accepted the word of God [the message concerning salvation through Christ].

An Understandable Version Now the apostles and the [other] brothers in Judea heard that the Gentiles had responded to the message of God.

The Expanded Bible **Peter Returns to Jerusalem**
The apostles and the ·believers [·brothers] in Judea heard that some Gentiles had accepted ·God's teaching [·the word of God] too.

Jonathan Mitchell NT Now the sent-forth folks and the brothers (= fellow believers) who were down throughout Judea heard that the ethnic groups of the nations (the non-Jews; Gentiles) also welcomingly received and embraced the Logos of God (or: the Word which is God; the message from God; God's thought, idea and reason).

Translation for Translators **Some Jewish believers criticized Peter.**
Acts 11:1-3
The apostles and other believers who lived in various towns in Judea province heard people say that some non-Jewish people had believed the message from God about Jesus.

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Bible Translations with a Lot of Footnotes:

Lexham Bible	<p><i>Peter's Explanation to the Church in Jerusalem</i> Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had accepted the word [Or "message"] of God.</p>
NET Bible®	<p><i>Peter Defends His Actions to the Jerusalem Church</i> Now the apostles and the brothers who were throughout Judea heard that the Gentiles too had accepted¹ the word of God.² ¹See BDAG 221 s.v. δέχομαι 5 for this translation of ἐδέξαντο (edexanto) here. ²Here the phrase "word of God" is another way to describe the gospel (note the preceding verb ἐδέξαντο, edexanto, "accepted"). The phrase could also be translated "the word [message] from God."</p>
New American Bible (2011) The Spoken English NT ¹³	<p><i>Peter Reports Back to the Apostles and Believers in Jerusalem</i> Then^a the apostles and the brothers and sisters throughout Judea^b heard that the Gentiles had accepted God's message^c too. a. Lit. "And." b. Prn. joo-dee-a. c. Or "the word of God."</p>
Wilbur Pickering's New T.	<p><i>Peter has to explain</i> Now the Apostles and the brothers throughout Judea¹ heard that the Gentiles had also received the word of God. (1) Talk about news spreading like wildfire; well this news was really 'hot'!</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now the apostles and the brothers [and sisters], the ones being throughout Judea, heard that the Gentiles also [had] received the word of God.
Benjamin Brodie's trans.	Now, the apostles and the brethren [Jews] who resided throughout Judea heard that the Gentiles also received the Word of God .
Context Group Version	Now the emissaries and the brothers that were in Judea heard that the ethnic groups also had received the word of God.
Green's Literal Translation	And the apostles and the brothers who were throughout Judea heard that the nations also received the Word of God.
Modern English Version	Peter's Report to the Church in Jerusalem The apostles and the brothers throughout Judea heard that the Gentiles also had received the word of God.
Modern Literal Version 2020	Now the apostles and the brethren who are in Judea heard that the Gentiles had also accepted the word of God.
New European Version	<i>Peter explains his conversion of Cornelius to the Jewish brothers</i> Now the apostles and the brothers that were in Judea heard that the Gentiles also had received the word of God.
Niobi Study Bible	<i>Peter Defends God's Grace</i> And the apostles and the brethren who were in Judea heard that the Gentiles had also received the Word of God.

The gist of this passage:

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Acts 11:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, aorist active indicative	Strong's #191
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
αποστολοι (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
αδελφοι (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; accusative case	Strong's #2449

Translation: The Apostles and the brothers, the [ones] being throughout Judæa, heard...

It began to be noised about the Peter and some other disciples went to the home of some gentiles and gave them the Word of God (that is, the gospel of Jesus Christ). This is found in Acts 10 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 11:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484
dechomai (δέχομαι) [pronounced DEKH-om-ahēe]	<i>to receive, to accept; to take</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #1209
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...that even the gentiles received the Word of God.

These gentiles responded with great **positive volition** to the message of Peter. They apparently believed in the **Revealed God** and they also believed in Jesus.

Acts 11:1 The Apostles and the brothers, the [ones] being throughout Judæa, heard that even the gentiles received the Word of God. (Kukis mostly literal translation)

The Jewish believers in Jerusalem and throughout Judæa are not thrilled about what had taken place. In some ways, they are not a lot different from the legalistic Judaizers who run the Temple.

Acts 11:1 *The Apostles and fellow believers who lived throughout Judæa began to hear that even gentiles were now hearing and receiving the Word of God.* (Kukis paraphrase)

Peter is going to spend the first half of this chapter explaining that this is of God.

Most of the translations will have a quotation here. The Hebrew exegesis will explain why some do and some do not.

But then went up Peter toward Jerusalem. Were opposing face to face with him the [ones] out from circumcision, saying that he entered face to face with men a foreskin they are having; and he ate with them.

Acts
11:2–3

[At that time,] Peter went up to Jerusalem. [Ones] from the circumcision contended directly with him, saying that he went [into the homes of] men who had a foreskin and [that] he ate with them.

After spending some time in Caesarea, Peter went back up to Jerusalem. There were believers in Jerusalem who thought that circumcision was an important issue. They confronted Peter directly, accusing him of wrongly going into the homes of uncircumcised men and eating with them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But then went up Peter toward Jerusalem. Were opposing face to face with him the [ones] out from circumcision, saying that he entered face to face with men a foreskin they are having; and he ate with them.
Complete Apostles Bible	And when Peter came up to Jerusalem, those of the circumcision were contending with him, saying, "You went in to uncircumcised men and ate with them!"
Douay-Rheims 1899 (Amer.)	But when Peter came to Jerusalem, some Jewish believers argued with him. They said, "You went into the homes of people who are not Jews and are not circumcised, and you even ate with them!"
Holy Aramaic Scriptures	And when Shimeun {Simeon} went up unto Urishlem {Jerusalem}, those who were from The Circumcised, were contending with him, while saying that with uncircumcised men he had entered and had eaten with them.
James Murdock's Syriac NT	And when Simon went up to Jerusalem, they who were of the circumcision contended with him, saying; that he had gone in to be with uncircumcised persons, and had eaten with them.
Original Aramaic NT	And when Shimeon came up to Jerusalem, those who were of the circumcision were contending with him, As they were saying that he had entered into the presence of the uncircumcised and had eaten with them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Peter came to Jerusalem, those who kept the rule of circumcision had an argument with him, Saying, You went to men without circumcision, and took food with them.
Bible in Worldwide English	When Peter went back to Jerusalem, the leaders of the Jews found fault with him. They asked, Why did you visit people who are not Jews? Why did you eat with them?
Easy English	Peter then returned from Caesarea and he arrived in Jerusalem. Some of the Jews there who were believers spoke against him. These Jews thought that all believers should be circumcised. So they said to Peter, 'You stayed in the house of men who were not circumcised. You even ate meals with them!'
	The Jews that spoke to Peter believed in Jesus. They thought that Peter had done a wrong thing. He had stayed with people who were not Jews. And he had even eaten meals with them.
Easy-to-Read Version–2008	But when Peter came to Jerusalem, some Jewish believers argued with him. They said, "You went into the homes of people who are not Jews and are not circumcised, and you even ate with them!"
God's Word™	However, when Peter went to Jerusalem, the believers who insisted on circumcision began to argue with him. They said, "You went to visit men who were uncircumcised, and you even ate with them."
Good News Bible (TEV)	When Peter went to Jerusalem, those who were in favor of circumcising Gentiles criticized him, saying, "You were a guest in the home of uncircumcised Gentiles, and you even ate with them!"
J. B. Phillips	So when Peter next visited Jerusalem the circumcision-party were full of criticism, saying to him, "You actually went in and shared a meal with uncircumcised men!"
The Message	When Peter got back to Jerusalem, some of his old associates, concerned about circumcision, called him on the carpet: "What do you think you're doing rubbing shoulders with that crowd, eating what is prohibited and ruining our good name?"
NIRV	Peter went up to Jerusalem. There the Jewish believers found fault with him. They said, "You went into the house of Gentiles. You ate with them."
New Life Version	When Peter went up to Jerusalem, the Jewish followers argued with him. They said, "Why did you visit those people who are not Jews and eat with them?"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When Peter got back to Jerusalem, criticism greeted him. Jews who followed Jesus were not happy. They said, "Hey, you went into the house of uncircumcised men—they weren't our people! You even ate with them!"
Contemporary English V.	So when Peter came to Jerusalem, some of the Jewish followers started arguing with him. They wanted Gentile followers to be circumcised, and they said, "You stayed in the homes of Gentiles, and you even ate with them!"
Goodspeed New Testament	The apostles and brothers all over Judea heard that the heathen had also accepted God's message, and when Peter returned to Jerusalem, the advocates of circumcision took him to task, charging him with having visited and eaten with men who were not Jews. V. 1 is included for context.
The Living Bible	But when Peter arrived back in Jerusalem, the Jewish believers argued with him. "You fellowshiped with Gentiles and even ate with them," they accused.
New Berkeley Version	.
New Living Translation	But when Peter arrived back in Jerusalem, the Jewish believers[b] criticized him. "You entered the home of Gentiles [Greek of <i>uncircumcised men.</i>] and even ate with them!" they said.
The Passion Translation	When Peter finally arrived in Jerusalem, the Jewish believers called him to task, saying, "Why did you stay in the home of people who aren't Jewish? You even ate your meals with them!"

Plain English Version	After Peter got back to Jerusalem, some of the Jewish Christians argued with him. They reckoned he broke their law. They said, "You went into the house of people that are not Jews, and you even ate food with them."
UnfoldingWord Simplified T.	But there were some Jewish believers in Jerusalem who wanted all followers of the Messiah to be circumcized. When Peter returned from Caesarea to Jerusalem, they met with him and criticized him. They said to him, "Not only was it wrong for you to visit in the homes of uncircumcized non-Jews, you even ate with them!"
William's New Testament	So when Peter returned to Jerusalem, the champions of circumcision began to bring charges against him for having visited and eaten with men who were not Jews.

Partially literal and partially paraphrased translations:

American English Bible	So when Peter returned to JeruSalem, the circumcised started arguing with him, complaining that he'd gone into the house of uncircumcised men and had eaten with them.
Beck's American Translation	.
Breakthrough Version	When Peter walked up to Jerusalem, the <i>people</i> from the circumcision were considering it to be wrong for him, saying, "You went inside to men having uncircumcision and ate together with them."
Len Gane Paraphrase	When Peter came up to Jerusalem, those of the circumcision opposed him, saying, "You went into uncircumcised men and ate with them."
A. Campbell's Living Oracles	And when Peter was come up to Jerusalem, they who were of the circumcision contended with him, saying, You did go in to men who were uncircumcised, and did eat with them.
New Advent (Knox) Bible	And when Peter came up to Jerusalem, those who held to the tradition of circumcision found fault with him; Why didst thou pay a visit, they asked, to men who are uncircumcised, and eat with them?
NT for Everyone	So when Peter went up to Jerusalem, those who wanted to emphasize circumcision took issue with him. "Why did you do it?" they asked. "Why did you go in to visit uncircumcised men and eat with them?"
20 th Century New Testament	But, when Peter went up to Jerusalem, those who were converts from Judaism began to attack him, On the ground that he had visited people who were not circumcised, and had taken meals with them.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Peter came up to Jerusalem, the ex-Jews argued with him, They said, "You went into a house with uncircumcised men, and ate with them."
Revised Ferrar-Fenton Bible	And when Peter went up to Jerusalem, those from the circumcision criticized him, remarking, "Why do you associate with uncircumcised men, and even eat with them?"
Free Bible Version	When Peter arrived back in the Jerusalem, those who believed circumcision* was still essential argued with him. "You went into the homes of uncircumcised men, and ate with them," they said.
God's Truth (Tyndale)	And when Peter was come up to Jerusalem, they of the circumcision reasoned with him saying: You went into men uncircumcised and *atest (eat) with them.
International Standard V	But when Peter went up to Jerusalem, those who emphasized circumcision [Lit. those of the circumcision] disagreed with him. They said, "You went to uncircumcised men and ate with them!"
UnfoldingWord Literal Text	Now when Peter had come up to Jerusalem, they who belonged to the circumcision group argued with him; they said, "You associated with uncircumcised men and ate with them!"

Weymouth New Testament Now the Apostles, and the brethren in various parts of Judaea, heard that the Gentiles also had received God's Message; and, when Peter returned to Jerusalem, the champions of circumcision found fault with him. "You went into the houses of men who are not Jews," they said, "and you ate with them." V. 1 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) So, when Peter went up to Jerusalem, these Jewish believers began to argue with him, "You went to the home of uncircumcised people and ate with them!"
Gal 2:12

The Heritage Bible And when Peter went up to Jerusalem, those of the circumcision judged *it* through toward him,
Saying, You went in to men not having circumcision, and you ate with them.

New American Bible (2011) So when Peter went up to Jerusalem the circumcised believers confronted him, saying, "You entered* the house of uncircumcised people and ate with them."
* [11:3] You entered...: alternatively, this could be punctuated as a question.

New Jerusalem Bible The apostles and the brothers in Judaea heard that gentiles too had accepted the word of God, and when Peter came up to Jerusalem the circumcised believers protested to him and said, 'So you have been visiting the uncircumcised and eating with them!' V. 1 is included for context.

Revised English Bible–1989 "You have been visiting men who are uncircumcised," they said, "and sitting at table with them!" V. 2 is placed with the previous passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The emissaries and the brothers throughout Y'hudah heard that the Goyim had received the word of God; but when Kefa went up to Yerushalayim, the members of the Circumcision faction criticized him, saying, "You went into the homes of uncircumcised men and even ate with them!" V. 1 is included for context.

Holy New Covenant Trans. However, there were some Jewish believers who argued with Peter when he came back to Jerusalem. They said, "You went into the homes of men who are not Jewish! You even ate with them!"

The Scriptures 2009 And when Kēpha went up to Yerushalayim, those of the circumcision were contending with him, saying, "You went in to uncircumcised men and ate with them!"

Tree of Life Version But when Peter went up to Jerusalem, those of the circumcision took issue with him, saying, "You went to uncircumcised men and ate with them!"

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament ...when but ascends Peter to jerusalem contended to him The [Men] from circumcision Saying for [You] enter to men foreskin having and [You] eat (together) [with] them...

Awful Scroll Bible And as-when Peter walks-up to Jerusalem, they of the cutting-around were themselves thoroughly-judging, with regards to him, speaking out that, "You come-among with regards to men holding un-cut-around, and eat-with them!"

Concordant Literal Version Now when Peter went up into Jerusalem, those of the Circumcision doubted him, saying that "You entered to men having uncircumcision, and you ate with them!"

exeGesés companion Bible And when Petros ascends to Yeru Shalem they of the circumcision contend with him, wording, You entered to uncircumcised men and ate with them.

Orthodox Jewish Bible But when Kefa went up to Yerushalayim, those of the faction of the Bris Milah were taking issue with him,

Saying, "You entered into a bais of anashim arelim (uncircumcised men) and you sat at tish with them."

Rotherham's Emphasized B. And <when Peter came up unto Jerusalem> they of the circumcision [began to find fault with him], saying—
He went in unto men [uncircumcised], and did eat with them.

Expanded/Embellished Bibles:

The Amplified Bible So when Peter went up to Jerusalem, those of the circumcision [certain Jewish believers who followed the Law] took issue with him [for violating Jewish customs], saying, "You went to uncircumcised men and [even] ate with them!"

An Understandable Version And when Peter came up to Jerusalem, those [*believers*] of Jewish descent began to argue with him, saying, "You went in and ate with non-Jewish people, did you not?"

The Expanded Bible But when Peter came [went up] to Jerusalem, some people [^Lthe circumcised; C Jewish Christians who believed that they should continue to obey certain Jewish regulations] argued with [criticized] him. They said, "You went into the homes of people who are not circumcised and ate with them!"

Jonathan Mitchell NT So when Peter went up into Jerusalem, the men from among [the] Circumcision [note: i.e., the Jews adhering to the Jewish culture and religion: these may or may not have been a part of the called-out community] continued their evaluation [of propriety] for a complete distinction and separation [between Jews and non-Jews], and so began taking sides against him to make a cleavage, contending and debating the issue with him, [and, speaking about Peter,] were saying that he had gone into [a house] to men still having foreskins and he had eaten with them. [other MSS have this as a direct address: "You entered to men that are uncircumcised, and you ate with them!"]

P. Kretzmann Commentary And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest into men uncircumcised, and didst eat with them. Kretzmann's **commentary** for Acts 11:1–3 has been placed in the **Addendum**.

Syndein/Thieme And when Peter was come up to Jerusalem, they that were of the circumcision {saved, yet legalistic Jews} kept on contending face to face with him, saying, "You went in to men uncircumcised {went into their house}, and did eat with them." {Note: The Church in Jerusalem had a group of very legalistic Jews who, though saved, still felt the Mosaic Law and all the Jewish taboo's of the day should be followed - as Peter himself had until his trance and thinking about what it meant.}

Translation for Translators So when Peter and the six other believers returned from Caesarea to Jerusalem, some Jewish believers criticized Peter, because they thought that Jews should not associate with non-Jews [MTY]. They said to him, "Not only was it wrong for you(sg) to visit non-Jewish people, you even ate with them!"

The Voice By the time Peter and his friends from Joppa returned to Jerusalem, news about outsiders accepting God's message had already spread to the Lord's emissaries [Literally, *apostles*] and believers there. Some of the circumcised believers didn't welcome Peter with joy, but with criticism.
Circumcised Believers: Why did you violate divine law by associating with outsiders and sitting at the table with them for a meal? This is an outrage! V. 1 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible	So when Peter went up to Jerusalem, those of the circumcision took issue with him, saying, “You went to men who were uncircumcised [Literally “who had uncircumcision] and ate with them!”
NET Bible®	So when Peter went up to Jerusalem, ³ the circumcised believers ⁴ took issue with ⁵ him, saying, “You went to ⁶ uncircumcised men and shared a meal with ⁷ them.” 3map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4. 4 th Or “the Jewish Christians”; Grk “those of the circumcision.” Within the larger group of Christians were some whose loyalties ran along ethnic-religious lines. 5 th Or “believers disputed with,” “believers criticized” (BDAG 231 s.v. διακρίνω 5.b). 6 th Or “You were a guest in the home of” (according to L&N 23.12). 7 th Or “and ate with.” It was table fellowship and the possibility of eating unclean food that disturbed them.
The Spoken English NT	And when Peter went up to Jerusalem, the Jewish believers ^d started arguing with him. They were saying, “You paid a visit to uncircumcised men, and ate with them!” ^e d. Lit. “those from the circumcision.” e. Or “Why did you pay a visit to uncircumcised men, and eat with them?” As you can see from Peter’s story in Acts 10, Jewish people at that time regarded social contact with non-Jews as strictly out of the question (see Acts 10:14 and context).
Wilbur Pickering’s New T.	When Peter went up to Jerusalem, those of the circumcision party started contending with him, saying, “You went in to uncircumcised men and ate with them!” ² (2) In Matt. 28:1-20 the resurrected Jesus had commanded that disciples be made among all ethnic nations—so how can you disciple someone without talking to him? In fact, the ‘Great Commission’ imposed a significant shift in worldview upon Jesus’ Jewish followers. The transition was not easy, and many never made it.

Literal, almost word-for-word, renderings:

A Faithful Version	And when Peter went up to Jerusalem, those of the circumcision disputed with him, Saying, "You went in to men who were uncircumcised and did eat with them."
Analytical-Literal Translation	And when Peter came up to Jerusalem, the [ones] from [the] circumcision were taking issue with him, saying, "To men having foreskin [fig., who are uncircumcised] you went in and ate with them!"
Benjamin Brodie’s trans.	And when Peter went up to Jerusalem, those of the circumcision [contentious, legalistic Jews] challenged [disputed] him face-to-face, Accusing: “You went inside, face-to-face with uncircumcised men, socializing and eating with them.”
Charles Thomson NT	So when Peter went up to Jerusalem, they of the circumcision cavilled at him, saying, Thou hast gone to men who are uncircumcised, and hast eaten with them.
Legacy Standard Bible	And when Peter came up to Jerusalem, those who were circumcised [Lit <i>those of the circumcision</i>] took issue with him, saying, “You went [Or <i>entered the house of</i>] to uncircumcised men and ate with them.”
Modern Literal Version 2020	And when Peter went-up to Jerusalem, the ones from the circumcision were arguing with him, saying, You entered to men having uncircumcision and ate together-with them.
Revised Geneva Translation	And when Peter had come up to Jerusalem, those of the circumcision examined him, saying, “You went to uncircumcised men and have eaten with them.”

The gist of this passage:

2-3

Acts 10:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hôte/tote (ὅτε/ἤτε/τότε) [pronounced <i>HOT-eh</i> , <i>HAY-teh</i> , <i>TOT-eh</i>]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anabainô (ἀναβείνω) [pronounced <i>ahn-ahb-EI-noh</i>]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person singular, aorist active indicative	Strong's #305
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: [At that time,] Peter went up to Jerusalem.

We don't know how much later it was that Peter returned to Jerusalem. Remember that he had spend some time in Joppa, then went north to Caesarea to interact with a number of gentile believers. How long he spent there and whether or not he went straight back to Jerusalem is unknown.

However, enough time had passed, so that Peter's activities in Rome were known. Someone connected with Peter—and we have no idea who—seems to have gone back to Jerusalem and told them what happened. Logically, this may have been someone from Joppa. You will recall that some of the disciples in Joppa went up with Peter. Perhaps there were other disciples who chose not to go up to Caesarea and saw that move as a bad one. So, as Peter went north, these objecting disciples went east to Jerusalem, *to tell on* Peter.

Exactly how the believers in Jerusalem became aware of Peter's missionary work in Caesarea is unknown, but it appears that there was an organized opposition waiting for him. Another possible scenario is, Peter goes to Jerusalem, gives a report, and a number of legalistic believers oppose him as a result. I tend to think that my first scenario fits the facts better, as these men appear to be *accusing* Peter of unlawful interactions with gentiles.

Acts 11:2a [At that time,] Peter went up to Jerusalem. (Kukis mostly literal translation)

Acts 11:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakrinō (διακρίνω) [pronounced dee-ak-REE-no]	<i>to separate thoroughly, (literally and reflexively) to withdraw from, (or by implication) to oppose; (figuratively), to discriminate, (by implication), to decide, (reflexively) to hesitate; to contend, to make (some) difference, to discern, to doubt, to judge, to be partial, to stagger, to waver</i>	3 rd person plural, imperfect middle indicative	Strong's #1252
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061
Thayer definitions: 1) <i>circumcised; 1a) the act or rite of circumcision, "they of the circumcision" is a term used of the Jews; 1a1) of Christians gathered from among the Jews; 1a2) the state of circumcision; 1b) metaphorically; 1b1) of Christians separated from the unclean multitude and truly consecrated to God; 1b2) the extinction of passions and the removal of spiritual impurity.</i>			
Several translators used <i>circumcision party</i> to translate this word.			

Translation: [Ones] from the circumcision contended directly with him,...

Let me remind you what we read in Acts 10:44–45 *While Peter was still saying these things, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles.* (ESV) So, even in the previous chapter, where these gentiles had believed in Jesus and were saved, there is a reference to those of the **circumcision**. Now, all Jews were circumcised and gentiles were not, there seemed to be no clear opposition to this association taking place. The only hint that there were potential problems is found in Acts 10:28 *And he said to them, "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean."* (ESV)

Essentially, Peter is going to have to guide these men step-by-step as to how he came to have this close association with gentiles.

Jewish men confronted Peter. They are said to be of the circumcision, which is essentially true of all Jews. So, we may better interpret this as a reference to Jewish men who see their circumcision as an important aspect of their faith. In Jerusalem, this could be large percentage of the Jewish believers. A number of translations render this, *the circumcision party*. So, there began to develop a faction in Jerusalem made up of Jews who believed their circumcision to be a thing of value or an essential to the faith.

The use of *πρός* here suggests that they got right up in Peter's face. They had some important points to make (in their own minds).

Remember previous chapters where *all the disciples were gathered together and they were of one accord*? Yeah, that's not happening any more.

One of the problems here is authority orientation. Who is the person with the highest **spiritual gift** here? Peter, obviously. We do not know anything about his opposition, as they are not named (apart from calling them the circumcision). I would suggest that these are not fellow apostles, but other men who believed in Jesus, but who also could not let go of their Jewish traditions. However, of the Apostles remaining in Jerusalem, are they automatically on Peter's side right now? Remember, Peter was somewhat resistant and God needed to bring the essence of a vision to him three times.

Benjamin Brodie's translation reads: **And when Peter went up to Jerusalem, those of the circumcision [contentious, legalistic Jews] challenged [disputed] him face-to-face,...**

One of the big problems with the Jews in Jerusalem is, they cannot let go completely of their traditions. They are too deeply embedded in their souls.

How did we go from the church of Jerusalem all being of one mind and one accord to this? The new believer has all of his **scar tissue** removed at the moment of salvation. Therefore, the tendency toward this sort of legalism did not exist in the early church. However, by day-to-day living, these men who were of the Jewish faith originally, began to go back and choose to accept some of their early principles. So their souls were clear of scar tissue; but they begin to make decisions that would bring them to the point of putting scar tissue on their souls, and then adding to this.

This is the dog who returns to his vomit. The dog throws something up, because it did not agree with him, and he walks away from it. But then, he has a dog thought, thinking, *maybe there is something in that vomit which was alright*. And he goes back to check out the vomit again. This has been happening with the believers in Jerusalem.

We do not know exactly what Peter and the other Apostles were teaching, but let me suggest that it had to go beyond the **gospel message**, given that some men would have been gifted with prophecy (including some of the Apostles). This does not mean that they came before the new believers in Jerusalem and taught them about things that were going to happen; but they were teaching some true principles of the new age (that is, the Church Age). Not heavy doses, mind you, but a start. Whatever the people heard, many of them began to reject it and return to their old beliefs.

Remember a significant amount of time has passed since **Pentecost** of A.D. 30 (give or take). It is now about ten years later. For that reason, I am positing that some teaching other than the gospel has taken place in the Jerusalem church, and that some of the believers there have been quietly rejecting it and building up scar tissue on their souls. The results of this scar tissue build up have brought them to the point of contending with Peter. In fact, they get right up in his face and say, "You are eating with gentiles. What the hell, Peter?"

The church at Jerusalem was going in the wrong direction, despite Peter and other Apostles being there and teaching. God needed them to understand that, what He declares as **clean** is clean. This is how Peter ended up in Caesarea eating with gentiles. See **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details.

Things are going wrong in Jerusalem, and God, by working through Peter and Cornelius, is attempting to set the Jerusalem church right. For this reason, God is going to bring Paul into the picture (Acts 11:19–30).

Benjamin Brodie's translation reads: **And when Peter went up to Jerusalem, those of the circumcision [contentious, legalistic Jews] challenged [disputed] him face-to-face,...**

These are the seeds of apostasy being sown in the Jerusalem church that will be a contributing factor to the destruction of Jerusalem 30 years hence.

Acts 11:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
The Scrivener Textus Receptus and the Byzantine Greek text place this verb later in the text, and it is a 2 nd person singular. The difference between the 2 nd and 3 rd person singular is a single letter (ς or v).			
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
akrobusτία (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, accusative case	Strong's #203
echō (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; accusative case	Strong's #2192

Both the Byzantine Greek text and the Scrivener Textus Receptus place Strong's #1525 right here instead.

Translation: ...saying that he went [into the homes of] men who had a foreskin...

These men appear to be leveling two accusations against Peter—and these things are not wrong, but Peter's opposition seems to think that these things are wrong.

First thing is, Peter went into the homes of men who were uncircumcised.

Acts 11:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sunesthīō (συνεσθίω) [pronounced <i>soon-es-THEE-oh</i>]	<i>to eat with, to take food in the company of, to consume food along with</i>	3 rd person singular, aorist active indicative	Strong's #4906
The Byzantine Greek text and the Scrivener Textus Receptus both have the 2 nd person singular here. The 3 rd person singular verbs describe what Peter's opposition said; the 2 nd person singular gives us the actual quote of what they said. Apart from that, there is no difference in meaning.			
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and [that] he ate with them.

The second thing that Peter did was, he ate with the uncircumcised men. Under Jewish traditions, this was a very wrong thing to do. This was not forbidden under the Law of Moses.

Acts 11:2b–3 [Ones] from the circumcision contended directly with him, saying that he went [into the homes of] men who had a foreskin and [that] he ate with them. (Kukis mostly literal translation)

Acts 11:2–3 [At that time,] Peter went up to Jerusalem. [Ones] from the circumcision contended directly with him, saying that he went [into the homes of] men who had a foreskin and [that] he ate with them. (Kukis mostly literal translation)

Every person enters into the **Christian life** knowing a smattering of the gospel message, but bringing with them a great many beliefs and prejudices and ideas from their former lives. Slowly but surely, these things are overcome by good teaching from a well qualified **pastor-teacher** at the pulpit. That sort of thing does take place throughout the world, but with teaching that can be anywhere from misleading to dead-on accurate. Ideally speaking, with each additional hour of accurate teaching, these old beliefs melt away and are replaced with the accurate teaching of the Church Age.

Unfortunately, in the Jerusalem church, there was a problem. It could be a combination of legalistic teaching from the pulpit combined with negative volition of the believers there to learn. So, at this time, there were Jewish believers who began to take up with the teachings of Moses (along with their Jewish traditions).

What Peter experienced ought to supercharge these believers and set them straight. And that appears to take place over this message that Peter delivers. However, later passages in Acts will indicate to us that the church in Jerusalem was going wrong.

Acts 11:2–3 After spending some time in Caesarea, Peter went back up to Jerusalem. There were believers in Jerusalem who thought that circumcision was an important issue. They confronted Peter directly, accusing him of wrongly going into the homes of uncircumcised men and eating with them. (Kukis paraphrase)

What has often been the case in many fundamentalist churches is, when a person believes in Jesus, they get a list of dos and don'ts from various members of the congregation. This is *not* the method of **spiritual growth**. There should not be busybodies running around a church and imposing their views on new believers in the church. Their views may be correct; and there may even be legitimate times to talk doctrine with new believers. But in general, it is not our business to *disciple* new believers one-on-one. Whenever you begin to intrude on the privacy of a new believer, then you have gone too far. You have to allow new believers to progress on their own, just as they should allow you to progress on your own.

In every congregation, there was new believers, intermediate believers, and mature believers. We all must coexist in the same building as the **pastor** teaches Bible doctrine and it is not up to us to tell another believer what they should or should not do. On occasion, a new believer will approach an mature believer and ask, "What about this?" If you have a doctrinal opinion on the matter, then certainly you can answer the question. However, I have seen far too many cases where one believer ends up trying to run the life of another believer (who may or may not want this to take place).

Acts 11:1–3 The Apostles and fellow believers who lived throughout Judæa began to hear that even gentiles were now hearing and receiving the Word of God. After spending some time in Caesarea, Peter went back up to Jerusalem. There were believers in Jerusalem who thought that circumcision was an important issue. They confronted Peter directly, accusing him of wrongly going into the homes of uncircumcised men and eating with them. (Kukis paraphrase)

There are a significant number of believers in the Jerusalem church who are ready to tell Peter what he can and cannot do. "You just can't be wandering into the homes of gentiles and eating with them, Peter!" Peter is going to very patiently explain that, yes, *he can*; and here is the entire story (vv. 4–18).

At first, the believers at the Jerusalem church listen to Peter and agree with him. But, this trend toward legalism is going to continue in this church and even emanate outwards as a result. This is why the book of Acts is going to leave Peter and concentrate on Paul (beginning with v. 19).

Everything between vv. 5 and 17 is a quote from Peter. Peter is simply recounting what we studied in Acts 10. As usual, I will have one set of quotations marks—one at the beginning of v. 5 and the other at the end of v. 17.

But was beginning Peter to be expounding to them successively, saying, "I was in the city of Joppa praying, and I saw a thing cast down, a vision. Descending was a manufactured good—a certain (thing)—like a sheet large. By four beginnings descending out of the sky and it appeared to me, towards which, fixing my eyes, I was observing [it] carefully. And I saw the four-footed animals of the earth and the wild animals and the reptiles and the birds of the sky.

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Peter began to explain, from the beginning in order, saying, "I was in the city of Joppa praying, and I saw [this] thing coming down—a vision. [It] was a certain manufactured thing, like a (very) large sheet descending [from above]. [It] was descending from the sky [held] by the four corners [when] it appeared to me. Concentrating towards this (thing), I observed it carefully. [On it] I saw the quadrupeds of the earth, wild animals, reptiles and birds of the sky [most of them unclean].

Peter believed that it would be best for him to explain his entire experience, in order, starting from the beginning. He said to them, “When I was in the city of Joppa praying, I saw this remarkable thing coming down from the sky—it was clearly a vision. It was some sort of manufactured thing, like a massive sheet, and held aloft by its four corners, descending down from the sky in front of me. I kept looking at this thing, observing it carefully. On it, I saw quadrupeds of the earth, wild animals, reptiles, and birds of the sky. Most of these animals were unclean. I have never seen anything like this before or since.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But was beginning Peter to be expounding to them successively, saying, “I was in the city of Joppa praying, and I saw a thing cast down, a vision. Descending was a manufactured good—a certain (thing)—like a sheet large. By four beginnings descending out of the sky and it appeared to me, towards which, fixing my eyes, I was observing [it] carefully. And I saw the four-footed animals of the earth and the wild animals and the reptiles and the birds of the sky.
Complete Apostles Bible	But Peter, beginning to speak, was setting forth to them in order, saying, "I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel coming down like a great sheet, being lowered by the four corners from heaven; and it came as far as me; on which, looking intently, I was contemplating, and I saw the four-footed animals of the earth, and the wild beasts, and the reptiles, and birds of the air.
Douay-Rheims 1899 (Amer.)	But Peter began and declared to them the matter in order, saying: I was in the city of Joppe praying: and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners. And it came even unto me. Into which looking, I considered and saw fourfooted creatures of the earth and beasts and creeping things and fowls of the air.
Holy Aramaic Scriptures	And Shimeun {Simeon} was adducing, one thing after another, saying unto them, “While I was praying in Yupha {Joppa}, I saw in a vision that there was descending a certain garment, which was like a linen sheet, and was bound at the four corners. And it came down from the Heavens, and came as far as unto me. And I looked at it, and I saw that there were animals of four feet in it, and creeping things of the Earth, and also foul of the Heavens.
James Murdock’s Syriac NT	And Simon began to address them methodically: As I was in Joppa, praying, I saw in vision, that a certain vessel descended, which was like a sheet, and it was tied at its four corners; and it descended from heaven and came to me. And I looked upon it, and I saw that in it were fourfooted animals, and reptiles of the earth, and fowls of heaven.
Original Aramaic NT	And Shimeon interjected, in order to say to them: "When I was praying at Joppa, I saw in a vision a garment descending which was like a linen and was tied at the four corners, and it was coming down from the sky and it came unto me. I stared at it and I saw beasts in it, four footed animals and creeping things of The Earth and birds of the sky.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Peter gave them an account of it all in order, saying to them,
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	I was in the town of Joppa, at prayer: and falling into a deep sleep, I saw in a vision a vessel like a great cloth let down from heaven, and it came down to me: And looking on it with attention I saw in it all sorts of beasts and birds.
Bible in Worldwide English	Peter explained to them all that had happened from the beginning. I was in the city of Joppa talking with God, he said. Something like a dream came over me. I saw a vision. I saw a bundle like a big blanket tied by the corners. It was let down from the sky. It came down to me. When I looked at it, I wondered about it. I saw different kinds of tame animals, wild animals, snakes, and birds.
Easy English	Peter then began to explain everything that had happened. He said to them, 'I was staying in a house in the city of Joppa. One day, when I was praying, I had a special dream. In this vision, I saw something that came down from heaven. It was like a large piece of cloth. Somebody held it at each of its four corners and let it come down to the ground next to me. I looked carefully at it. I saw that there were farm animals with four legs inside the cloth. There were also wild animals, snakes, and birds in it.
Easy-to-Read Version—2008	So Peter explained the whole story to them. He said, "I was in the city of Joppa. While I was praying, I had a vision. I saw something coming down from heaven. It looked like a big sheet being lowered to the ground by its four corners. It came down close to me, and I looked inside. I saw all kinds of animals, including wild ones, as well as reptiles and birds.
God's Word™	Then Peter began to explain to them point by point what had happened. He said, "I was praying in the city of Joppa when I fell into a trance. I saw something like a large linen sheet being lowered by its four corners from the sky. The sheet came near me. I looked into the sheet very closely and saw tame animals, wild animals, reptiles, and birds.
Good News Bible (TEV)	So Peter gave them a complete account of what had happened from the very beginning: "While I was praying in the city of Joppa, I had a vision. I saw something coming down that looked like a large sheet being lowered by its four corners from heaven, and it stopped next to me. I looked closely inside and saw domesticated and wild animals, reptiles, and wild birds.
J. B. Phillips	Peter's explanation But Peter began to explain how the situation had actually arisen. "I was in the city of Joppa praying," he said, "and while completely unconscious of my surroundings I saw a vision—something like a great sheet coming down towards me, let down from heaven by its four corners. It came right down to me and when I looked at it closely I saw animals and wild beasts, reptiles and birds.
The Message	So Peter, starting from the beginning, laid it out for them step-by-step: "Recently I was in the town of Joppa praying. I fell into a trance and saw a vision: Something like a huge blanket, lowered by ropes at its four corners, came down out of heaven and settled on the ground in front of me. Milling around on the blanket were farm animals, wild animals, reptiles, birds—you name it, it was there. Fascinated, I took it all in.
NIRV	Starting from the beginning, Peter told them the whole story. "I was in the city of Joppa praying," he said. "There I had a vision. I saw something that looked like a large sheet. It was being let down from heaven by its four corners. It came down to where I was. I looked into it and saw four-footed animals of the earth. There were also wild animals, reptiles and birds.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter calmly told them what happened. He started at the beginning. "I was in the city of Joppa. When I was praying, I went into a trance and saw a vision. An object came down from the sky. It looked like a giant bedsheet getting lowered from all
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Contemporary English V.	four corners. It came down next to me. I looked to see what was inside. I saw four-footed animals, wild animals, some reptiles, and some birds.
Goodspeed New Testament	Then Peter told them exactly what had happened: I was in the town of Joppa and was praying when I fell sound asleep and had a vision. I saw heaven open, and something like a huge sheet held by its four corners came down to me. When I looked in it, I saw animals, wild beasts, snakes, and birds.
New Berkeley Version New Living Translation	Then Peter explained the matter to them from beginning to end. He said, "I was praying in the town of Joppa, and while in a trance I had a vision. Something like a great sheet came down out of the sky, lowered by its four corners. It came right down to me, and when I looked at it, I saw in it quadrupeds, wild animals, reptiles, and wild birds.
The Passion Translation	Then Peter told them exactly what had happened. "I was in the town of Joppa," he said, "and while I was praying, I went into a trance and saw a vision. Something like a large sheet was let down by its four corners from the sky. And it came right down to me. When I looked inside the sheet, I saw all sorts of tame and wild animals, reptiles, and birds.
Plain English Version	Peter explained what had happened, saying, "One day when I was in the city of Joppa, while I was praying I fell into an ecstatic trance and I went into another realm. I saw in a vision something like a linen tablecloth descending out of heaven, being let down by its four corners, and it got close to me. As I examined it I saw many four-footed animals, wild animals, reptiles, and wild birds.
Radiant New Testament	Then Peter told them all the things that happened. He said, "I was in the town called Joppa, and I was praying, and I had something like a dream, but I was still awake. I saw something like a big sheet with things in it. Somebody was holding on to the 4 corners, and they let it come down from the sky to me. I looked inside it, and I saw all sorts of animals, and lizards, and snakes, and birds.
UnfoldingWord Simplified T.	So Peter told them the whole story, starting from the beginning. He said, "When I was in the city of Joppa, I was praying and I had a vision. I saw something that looked like a large sheet being let down from heaven by its four corners. When it got to where I was, I looked inside and saw four-footed animals, wild beasts, reptiles, and birds.
William's New Testament	So Peter began to explain exactly what had happened. He said, "I was praying by myself in the city of Joppa, and in a trance I saw a vision. I saw that something like a large sheet was being lowered from heaven by its four corners, and it came down to where I was. As I was looking intently into it, I saw some tame animals and also some wild animals, reptiles, and wild birds.
	Then Peter explained the whole matter to them from beginning to end. He said, "I was praying in the town of Joppa, and while I was praying I fell in a trance and had a vision. I saw something like a great sheet coming down out of the sky, lowered by the four comers; and it came right down to me. With fixed eyes I kept looking at it and saw all kinds of four-footed animals, wild beasts, reptiles, and wild birds.

Partially literal and partially paraphrased translations:

American English Bible	<p>So Peter explained it this way:</p> <p>'While I was in the city of JopPa, I was praying. And in a trance, I saw a vision of some sort of container coming down from the sky that looked like a huge linen sheet being held by its four corners... It was very clear to me!</p> <p>'And as I stared at it, I saw four-footed creatures of the ground, wild animals, things that crawl, and birds of the sky.</p>
Beck's American Translation Breakthrough Version	But when Peter began, he laid <i>it</i> out to them in order, saying, "I was in the city of Joppa praying and I saw a sighting in a trance, a certain container stepping down

Common English Bible	<p>as a huge sheet being let down by four corners from the sky. And it came up to me. Into which, after staring, I was taking a closer look, and I saw the four-legged animals of the earth, the wild animals, the reptiles, and the birds of the sky.</p> <p>Step-by-step, Peter explained what had happened. "I was in the city of Joppa praying when I had a visionary experience. In my vision, I saw something like a large linen sheet being lowered from heaven by its four corners. It came all the way down to me. As I stared at it, wondering what it was, I saw four-legged animals—including wild beasts—as well as reptiles and wild birds. [Or <i>birds in the sky</i>]</p>
Len Gane Paraphrase	<p>But Peter recounted everything from the beginning and explained in an orderly sequence to them, saying, "I was in the city of Joppa praying and in a trance I saw a vision. A certain kind of container came down as if it were a great sheet, let down from heaven by the four corners, and it came down to me. On it I looked closely and saw four footed animals of the earth and wild animals, creeping things, and birds of the air.</p>
A. Campbell's Living Oracles	<p>And Peter beginning, opened to them the matter in order, saying, I was praying in the city of Joppa; and, in a trance, I saw a vision, something like a great sheet descending from heaven, let down by the four corners, and it came close to me: and looking attentively upon it, I observed, and saw four-footed creatures of the earth, and wild beasts, and reptiles, and fowls of the air:...</p>
New Advent (Knox) Bible	<p>Whereupon Peter told them the story point by point from the beginning; I was in the city of Joppa, he said, at my prayers, when I fell into a trance and saw a vision. A bundle, like a great sheet, came down from heaven, lowered by the four corners, till it reached me. I looked closely to find out what it was, and there I saw four-footed creatures of earth, and wild beasts, and creeping things, and the birds that fly in heaven.</p>
NT for Everyone	<p>So Peter began to explain it all, step by step.</p> <p>"I was in the town of Joppa," he said, "and I was praying. I was in a trance, and I saw a vision: something like a great sail suspended by its four corners was let down from heaven, and came towards me. I stared at it, then I began to look in, and I saw four-footed land animals, wild beasts, reptiles and birds of the air.</p>
20 th Century New Testament	<p>So Peter began to relate the facts to them as they had occurred. "I was in the town of Jaffa," he said, "and was praying; and, while in a trance, I saw a vision. There was something like a great sail descending, let down by its four corners out of the heavens; and it came right down to me. Looking intently at it, I began to distinguish quadrupeds, wild beasts, reptiles, and birds;.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>But Peter began and explained to them the whole sequence of events: "I was in the city of Joppa praying, and in a trance I saw a vision of something like a large sheet being let down from heaven by its four corners, and it came right down to me. I looked at it closely and saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air.</p>
Conservapedia Translation	<p>Peter gave them a complete summary of the case from the beginning, and explained it to them in chronological order: "I was in the city of Joppa praying. In a trance I saw a vision of a certain vessel coming down, like a great sheet let down from the sky by its four corners, and it came straight to me."</p> <p>"When I fixed my eyes on it, I looked, and saw four-footed land animals, and wild animals, and creepers, and birds."</p>
Revised Ferrar-Fenton Bible	<p>But Peter began explaining it to them, step by step, saying, "I was in the town of Joppa praying; and entranced, I saw in a vision something like a large sheet carried by the four corners, descending from the sky, and coming near to myself. On which</p>

God's Truth (Tyndale)	gazing, I looked carefully, and saw the quadrupeds of the earth, and the wild beasts, and the reptiles, and the birds of the sky.
Montgomery NT	Then Peter began and expounded the thing in order to them saying: I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend, as it had been a large linen cloth, let down from heaven by the four corners, and it came to me. Into the which when I had fastened mine eyes, I considered and saw fourfooted beasts of the earth, and vermin and worms, and fowls of the air.
Riverside New Testament	Then Peter began and explained the whole matter to them in order, saying. "I was in the city of Joppa, praying, and while in a trance I saw a vision; a certain vessel descending, what seemed to be an enormous sail let down to me, and while I gazed at it, I examined it carefully, and saw the quadrupeds of the earth and the wild beasts and creeping things and the wild birds.
UnfoldingWord Literal Text	But Peter began and explained consecutively all that had happened. He said, "I was in the city of Joppa and was praying, and in a trance I saw a vision. Something like a great sheet was descending, lowered from heaven by the four corners, and it came to where I was. I looked at it attentively and saw the fourfooted animals of the earth and the wild beasts and the reptiles and the birds of the air.
Urim-Thummim Version	But Peter started to explain the matter to them in detail; he said, I was praying in the city of Joppa, and I saw in a trance a vision of a certain container coming down, like a large sheet let down from heaven by its four corners. It descended to me. I gazed at it and thought about it. I saw the four- legged animals of the earth, and the wild beasts, and the creeping animals, and the birds of the sky.
Weymouth New Testament	But Peter rehearsed the matter from the beginning, and expounded it by order to them saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from the cosmos by 4 corners; and it came to me: Upon which when I had fixed my eyes, I considered and saw four-footed animals of the earth, wild beasts, creeping things and flying creatures of the sky.
Weymouth New Testament	Peter, however, explained the whole matter to them from the beginning. "While I was in the town of Jaffa, offering prayer," he said, "in a trance I saw a vision. There descended what seemed to be an enormous sail, being let down from the sky by ropes at the four corners, and it came close to me. Fixing my eyes on it, I examined it closely, and saw various kinds of quadrupeds, wild beasts, reptiles and birds.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Peter began to give them the facts as they had happened, "I was at prayer in the city of Joppa when, in a trance, I saw a vision. Some thing like a large sheet came down from the sky and drew near to me, landing on the ground by its four corners. As I stared at it, I saw four-legged creatures of the earth, wild beasts and reptiles, and birds of the sky.
The Heritage Bible	<p>And Peter beginning, explained to them in order, saying,</p> <p>I was in the city of Joppa praying, and in astonishment I saw a vision, a certain vessel coming down as a great sheet being let down out of heaven by four beginning angles, and it came to me;</p> <p>Gazing into which, I fully exercised my mind, and saw four footed creatures of the earth, and beasts, and reptiles, and birds of the heaven.</p>
New American Bible (2011)	<p>Peter began and explained it to them step by step, saying, ^a"I was at prayer in the city of Joppa when in a trance I had a vision, something resembling a large sheet coming down, lowered from the sky by its four corners, and it came to me. Looking intently into it, I observed and saw the four-legged animals of the earth, the wild beasts, the reptiles, and the birds of the sky.</p> <p>a. [11:5–12] 10:11–20.</p>

New Jerusalem Bible	Peter in reply gave them the details point by point, 'One day, when I was in the town of Jaffa,' he began, 'I fell into a trance as I was praying 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. I looked carefully into it and saw four-footed animals of the earth, wild beasts, reptiles, and birds of heaven.
Revised English Bible—1989	Peter began by laying before them the facts as they had happened. "I was at prayer in the city of Joppa," he said, "and while in a trance I had a vision: I saw something coming down that looked like a great sheet of sailcloth, slung by the four corners and lowered from heaven till it reached me. I looked intently to make out what was in it and I saw four-footed beasts, wild animals, reptiles, and birds.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In reply, Kefa began explaining in detail what had actually happened: "I was in the city of Yafo, praying; and in a trance I had a vision. I saw something like a large sheet being lowered by its four corners from heaven, and it came down to me. I looked inside and saw four-footed animals, beasts of prey, crawling creatures and wild birds.
Hebraic Roots Bible	But beginning, Peter set out to them in order, saying, While I was praying in Joppa, I saw in a dream a certain garment that was descending which resembled a linen cloth. And it was fastened by four of its corners and it was drawn out. And it came all the way from heaven towards me. Looking intently on this, I observed. And I saw the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven.
Holy New Covenant Trans.	Then Peter began to explain the whole story to them. He said, "I was in the town of Joppa. While I was praying, a vision came to me. In the vision I saw something coming down from the sky. It looked like a big sheet. It was being lowered to the ground by its four corners. It came down and stopped very near to me. After staring, I looked inside it and I saw animals, both tame and wild. I saw animals which crawl and birds which fly in the air.
The Scriptures 2009	But Kēpha began and set it forth in order, saying: "I was in the city of Yapho praying. And in a trance I saw a vision, a certain vessel descending like a great sheet, let down from the heaven by four corners, and it came to me. "Having looked into it, I perceived and I saw four-footed beasts of the earth, and wild beasts, and creeping creatures, and the birds of heaven.
Tree of Life Version	So Peter began explaining to them point by point, saying, "I was in the city of Joppa praying, and in a trance I saw a vision—something like a great sheet coming down, being lowered from heaven by its four corners, and it came right to me. I looked inside, considering it carefully, and saw four-footed creatures of the earth, wild animals, reptiles, and birds of the air.

Weird English, 010r English, Anachronistic English Translations:

Accurate New Testament	...Beginning but {something} Peter exposed {some things} [to] them afterward Saying I was in city joppa Praying and [I] see in amazement vision descending implement something as sheet great [with] four beginnings being lowered from the heaven and [It] comes until me to whom Looking [I] observed and [I] see the [things] having (four feet) [of] the earth and the beasts and the things (crawling) and the birds [of] the heaven...
Alpha & Omega Bible	BUT STARTING FROM THE BEGINNING, PETER EXPLAINED TO THEM IN ORDER, SAYING,

"I WAS IN THE CITY OF JOPPA PRAYING; AND IN A DIFFERENT STATE OF MIND, I SAW A VISION, A FISHING NET COMING DOWN LIKE A GREAT SAIL LOWERED BY FOUR CORNERS FROM HEAVEN; AND IT CAME RIGHT DOWN TO ME,

AND WHEN I HAD FIXED MY GAZE ON IT AND WAS OBSERVING IT I SAW THE FOUR-FOOTED ANIMALS OF THE EARTH AND THE WILD BEASTS AND THE CRAWLING CREATURES AND THE BIRDS OF THE AIR.

Awful Scroll Bible

Moreover, Peter himself beginning, was setting-out accordingly-to-succession to them, instructing,

"I was surely from-within the city of Joppa, wishing-with-regards-to, and from-within a trance I perceived a vision, a certain vessel stepping-down like a great sheet, being let-down out of the expanse, by four corners, and it comes up to me, (")to which focusing on, I was accordingly-thinking-upon it, and I perceived the quadru-peds of the land, even the wild beasts and reptiles and birds of the expanse.

exeGesés companion Bible

But Petros begins

and expounds to them in sequence, wording,

I was in the city of Yapho praying:

and in an ecstasis I saw a vision

- a vessel descending as a mega linen

lowered from the heavens by four beginnings;

and it came to me:

to which, when I stared, I perceived,

and saw quadrepeds of the earth

and beasts and creepers and flyers of the heavens:...

Orthodox Jewish Bible

But Kefa began explaining to them beseder (in order), saying,

"I was davening in the shtetl of Yafo and in a trance I saw a chazon (vision) of a certain object descending like a large linen cloth lowered by four corners from Shomayim, and it came up to me.

"And when I had gazed upon it, I saw fourfooted animals of ha'aretz and chayyat hasadeh and remasim haAdamah and oph HaShomayim.

Rotherham's Emphasized B.

But Peter [making a beginning] went on to set forth the matter unto them in order, saying—^c

[[|]] was in the city of Joppa, praying, and saw, in a trance, [[a vision]]:—[coming down] a sort of vessel, like a large sheet, [by four' corners] being let down out of heaven, and it came even unto me: into which steadfastly looking, I began to observe, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the birds of heaven.

^cCp. chap. x.

Expanded/Embellished Bibles:

The Amplified Bible

But Peter began [at the beginning] and explained [the events] to them step by step, saying, "I was in the city of Joppa praying; and in a trance I saw a vision of an object coming down from heaven, like a huge sheet being lowered by the four corners; and [it descended until] it came right down to me, and looking closely at it, I saw all kinds of the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air [both clean and unclean according to the Law], and I also heard a voice saying to me, 'Get up, Peter; kill and eat.' V. 7 is included for context.

An Understandable Version

Then Peter began to explain the whole matter to them, step by step, saying, "I was in the city of Joppa and [one day], while praying, I fell into a trance [i.e., a semiconscious, vision-like state] and saw a huge sheet-like container being lowered down from the sky by its four corners. As it came into view I gazed at it and

The Expanded Bible	<p>wondered [about it], as I saw [it full of] four-legged [domestic] animals, wild animals, crawling [reptiles] and birds of the sky.</p> <p>So Peter started from the beginning [or began speaking] and explained the whole story [it in order/step by step] to them. He said, "I was in the city of Joppa [9:36], and as I was praying, I had a vision while in a trance [10:10]. I saw something [an object] that looked like a big sheet being lowered from heaven by its four corners. It came very close to me. I looked [intently] inside it and saw animals [four-footed creatures], wild beasts, reptiles, and birds [of the sky/air]."</p>
Jonathan Mitchell NT	<p>At this Peter, in making a beginning, began setting [the matter] out for them consecutively (or: expounding a deliberate and detailed narrative to them, point by point), saying,</p> <p>"I myself was in the city of Joppa, continuing in prayer (thinking and speaking towards things being well), and I saw – within an ecstasy (a displaced state of being) – a vision (a sight): some container in the process of descending, like a large, fine linen sheet, being gradually but progressively lowered down from out of the sky (or: atmosphere; heaven) by [its] four corners (extremities; origins; beginnings), and it came right down to me,</p> <p>"after gazing intently, stretching [my eyes] into which, I began considering and fixing my mind down [on it], and then saw (or: perceived) the four-footed animals of the land (or: earth), and the little wild animals that are trapped and hunted, also creeping things (insects and reptiles), as well as the flying creatures of the sky (or: heaven; atmosphere).</p>
P. Kretzmann Commentary Syndein/Thieme	<p>.</p> <p>But Peter began to retell the matter from the beginning, and began to expound by order unto them, saying, "I was in the city of Joppa praying and in a trance I saw a vision . . . a certain food locker descended, as it had been a great sheet, let down from heaven by four corners; and it came even to me."</p> <p>{Note: 1) Divine Guidance ALWAYS begins with prayer!}</p> <p>"Upon the which, when I had stared 'bug-eyed', I kept on thinking, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air."</p> <p>{Note: 2) Divine Guidance -through THINKING!}</p>
Translation for Translators	<p>Peter told about his vision. <i>Acts 11:4-10</i></p>
The Voice	<p>So Peter began to explain exactly <i>what had happened concerning Cornelius</i>. He said, "I was praying <i>by myself</i> in Joppa town, and in a trance I saw a vision. I saw that something like a large sheet was being lowered from heaven. <i>It was tied with ropes</i> at its four corners, and it came down to where I was. As I was looking intently into it, I saw some tame animals <i>but also animals that our laws forbid us to eat, including</i> wild animals, snakes, and wild birds.</p> <p>Peter patiently told them what had happened, laying out in detail the whole story.</p> <p>Peter: I was in Joppa, I was praying, and I fell into a trance. In my vision, something like a huge sheet descended from the sky as if it were being lowered by its four corners. It landed right in front of me. It was full of all kinds of four-footed creatures <i>that we would call unclean</i>—I could identify mammals, snakes, lizards, and birds.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>But Peter began and [*Here "and" is supplied because the previous participle ("began") has been translated as a finite verb] explained it [*Here the direct object is supplied from context in the English translation] to them in an orderly sequence, saying, "I was in the city of Joppa praying, and in a trance I saw a vision—an object something like a large sheet coming down, being let down from heaven by its four corners, and it came to me. As I [*Here "as" is supplied as a component of the participle ("looked intently") which is understood as temporal]</p>
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looked intently into it, I was considering it , [*Here the direct object is supplied from context in the English translation] and I saw the four-footed animals of the earth and the wild animals and the reptiles and the birds of the sky.

NET Bible®

But Peter began and explained it to them point by point,⁸ saying, "I was in the city of Joppa praying, and in a trance I saw a vision,⁹ an object something like a large sheet descending,¹⁰ being let down from heaven¹¹ by its four corners, and it came to me. As I stared¹² I looked into it and saw four-footed animals of the earth, wild animals, reptiles,¹³ and wild birds.¹⁴

⁸tn Or "to them in logical sequence," "to them in order." BDAG 490 s.v. καθέξ ες has "explain to someone point by point" for this phrase. This is the same term used in Luke 1:3.

⁹tn This term describes a supernatural vision and reflects a clear distinction from something imagined (BDAG 718 s.v. ὄραμα 1). Peter repeated the story virtually word for word through v. 13. The repetition with this degree of detail shows the event's importance.

¹⁰tn Or "coming down."

¹¹tn Or "the sky" (the same Greek word means both "heaven" and "sky").

¹²tn Grk "Staring I looked into it." The participle ἀτενίσας (atenisa") has been translated as a finite verb due to requirements of contemporary English style.

¹³tn Or "snakes." Grk "creeping things." According to L&N 4.51, in most biblical contexts the term (due to the influence of Hebrew classifications such as Gen 1:25-26, 30) included small four-footed animals like rats, mice, frogs, toads, salamanders, and lizards. In this context, however, where "creeping things" are contrasted with "four-footed animals," the English word "reptiles," which primarily but not exclusively designates snakes, is probably more appropriate.

¹⁴tn Grk "the birds of the sky" or "the birds of the heaven"; the Greek word οὐρανός (ouranos) may be translated either "sky" or "heaven," depending on the context. The idiomatic expression "birds of the sky" refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πετεινόν).

The Spoken English NT

But Peter began explaining it to them step by step from the beginning. He said, "I was in the city of Joppa praying, when I saw a vision in a dream state: a thing like a huge sheet was coming down out of heaven, being lowered by its four corners. And it landed right next to me.^f I looked closely at it, and began to examine it. And I saw four-footed animals, wild animals, reptiles and birds.^g

^f Lit. "And it came near me."

^g Lit. "the four-footed animals of the earth and the wild animals and the reptiles, and the birds of the sky."

Wilbur Pickering's New T.

So Peter began by explaining it to them in order, saying: "I was in the town of Joppa praying, and in a trance I saw a vision: a certain object like a great sheet coming down out of the sky, being lowered by its four corners; and it came to me. Upon peering into it I observed and distinguished the quadrupeds of the earth—both the wild animals and the reptiles—and the birds of the sky.

Literal, almost word-for-word, renderings:

A Faithful Version

But Peter related the event from the beginning and expounded everything in order to them, saying,

"I was in the city of Joppa praying, and I saw in a trance a vision, a certain vessel descending from heaven like a great sheet let down by four corners, and it came all the way to me. Then I looked closely at it, considering it, and saw the four-footed beasts of the earth, including the wild beasts, and the creeping things and the birds of heaven.

Analytical-Literal Translation

But Peter having begun, began explaining to them [everything] in consecutive order saying, "I was in [the] city of Joppa praying, and in a trance I saw a vision: a certain

object like a great sheet coming down, being lowered by four corners out of heaven [or, the sky], and it came to me, at which having looked intently, I was considering [it], and I saw the four-footed animals of the earth and the wild beasts and the reptiles and the birds of heaven [or, the air].

Benjamin Brodie's trans.

So, Peter began at the beginning, explaining to them in order, one event after another, declaring:

I myself was in the city of Joppa in the process of praying, when I saw in a trance a vision – a certain object like a great sheet [linen cloth] was descending, being lowered by four corners from heaven. As a matter of fact, it appeared before me, And as I fixed my eyes upon it, I observed and saw four-footed animals of the earth [quadrupeds] and wild beasts and reptiles and birds from the sky .

Bond Slave Version

But Peter rehearsed the matter from the beginning, and expounded it by order to them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Charles Thomson NT

Thereupon Peter stated to them the whole affair in order from the beginning, saying, I was praying in the city Joppa, and in a trance I saw a vision, a kind of vessel coming down, like a great sheet let down by the four corners, out of heaven, and it came close to me.

On which when I fixed mine eyes, I observed and saw the four footed beasts of the earth, namely the wild beasts and the reptiles, and the birds of the air; and I heard a voice saying to me, Rise, Peter; kill and eat. V. 7 is included for context.

Literal Standard Version

And Peter having begun, set [it] forth to them in order, saying,

"I was in the city of Joppa praying, and I saw in a trance a vision, a certain vessel coming down, as a great sheet by four corners being let down out of Heaven, and it came to me;

at which having looked steadfastly, I was considering, and I saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the birds of the sky;

and I heard a voice saying to me, Having risen, Peter, slay and eat;

and I said, Not so, Lord; because anything common or unclean has at no time entered into my mouth;

and a voice answered me a second time out of Heaven, What God cleansed, you do not declare common. Vv. 7–9 are included for context.

Modern Literal Version 2020

But Peter began and was expounding the matter to them afterwards, saying, I was in the city of Joppa praying and I saw a vision while in a trance, a certain vessel descending, like a great sheet being dropped down from heaven by the four edges, and it came up-to me.

Having stared into what I was considering, and I saw the four footed mammals of the earth and other beasts and reptiles and birds of the heaven.

New American Standard

But Peter began and explained *at length* to them in an orderly sequence, saying, "I was in the city of Joppa praying; and in a trance I saw a vision, an object [Or vessel] coming down like a great sheet lowered by four corners from the sky; and it came to where I was, and I stared at it and was thinking about it, and I saw the four-footed animals of the earth, the wild animals, the [e]crawling creatures [Or reptiles], and the birds of the sky.

Niobi Study Bible

But Peter reviewed the matter from the beginning and expounded it in order unto them, saying, "I was in the city of Joppa praying, and in a trance I saw a vision. A certain vessel descended as though it had been a great sheet let down from heaven by four corners, and it came even to me. And when I had fastened my eyes on it,

I considered it and saw fourfooted beasts of the earth, and wild beasts, and creeping things and fowls of the air.

The gist of this passage: Peter then began to explain everything that had happened related to this meeting up with the gentiles and eating with them.

4-6

Acts 11:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]</i>	masculine singular, aorist middle participle; nominative case	Strong's #756 (the middle voice of Strong's #757)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
ektíthēmi (ἐκτίθημι) [pronounced ek-TILTH-ay-mee]	<i>to expose; to cast out; to place (put) outside; to set up; to exhibit; figuratively, to set forth, to declare, to expound, to explain</i>	3 rd person singular, imperfect middle indicative	Strong's #1620
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
kathexês (καθεξῆς) [pronounced kath-ex-ACE]	<i>one after another, successively, in order</i>	adverb	Strong's #2517

Translation: Peter began to explain, from the beginning in order,...

Peter previously describes this vision in Acts 10 (presumably to Luke). He describes it once again to the men who believe circumcision to be an important factor in the spiritual life. He wants to explain what God revealed to him, and how this all relates to his experience in Caesarea with the gentiles.

Essentially, Peter is saying, "This is the first thing that happened, which set off this series of events which you all want to discuss."

This is very reasonable and logical for Peter to explain this, as it represents a change in the plan of God (in a manner of speaking). Peter was in Joppa experiencing this; and these are believers in Jerusalem. Therefore, they are not going to know anything about these events, apart from whatever rumors that they have heard about Peter visiting gentiles and eating with them.

Acts 11:4b-5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
hēmēn (ἡμην) [pronounced AY-mane]	<i>to be, was; (sometimes unexpressed)</i>	1 st person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
Ióppē (Ιόππη) [pronounced ee-OHP-pay]	<i>beautiful; transliterated, Joppa, Japho</i>	feminine singular proper noun location; dative, locative or instrumental case	Strong's #2445
Thayer: <i>Joppa...[was] a city of Palestine on the Mediterranean, lying on the border of the tribes of Dan and Ephraim. It was subject to the Jews from the times of the Maccabees. It had a famous but dangerous port and carried on a flourishing trade. It is now called Jaffa.</i>			
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God; having prayed</i>	masculine singular, present middle/passive participle; nominative case	Strong's #4336

Translation: ...saying, "I was in the city of Joppa praying,...

As many of the disciples in Jerusalem might be aware of, Peter went to Joppa. He originally went to Lydda, where he healed a lame man name Aeneas.

Some believers from Joppa tracked Peter down in Lydda and asked him to come with them to Joppa. What appears to be the case is, there is a beloved believer there named Gazelle (*Dorcus*), who was on death's door (I believe that they came to Peter while she was still alive). In any case, by the time that Peter got to Joppa, this woman had died. Peter raised her from the dead. See **Acts 9** ([HTML](#)) ([PDF](#)) ([WPD](#)) for the complete story.

Afterwards, Peter remains in Joppa and he is praying. He will see this very strange vision.

Simultaneously, there are gentile believers living in Caesarea, about 40 miles north of Joppa. Cornelius, a gentile believer, was spoken to by an angel, and he was urged to send some men down to Peter and bring him up to Caesarea. See **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details.

Peter is going to tell us all about this, showing how these events took place and how he ended up having meals with gentiles.

First, the vision that Peter had in vv. 5–10.

Acts 11:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, aorist active indicative	Strong's #1492
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ekstasis (ἔκστασις, εως, ῆ) [pronounced <i>EHKH-staw-siss</i>]	<i>any casting down of a thing from its proper place or state, displacement; a throwing of the mind out of its normal state, alienation of mind; amazement, bewilderment, confusion, astonishment; terror; trance, ecstasy</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1611
hórama (ὄραμα) [pronounced <i>HOHR-am-ah</i>]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, accusative case	Strong's #3705

Translation: ...and I saw [this] thing coming down—a vision.

Whatever this thing was that Peter saw coming down from heaven, it was clearly a spiritual vision.

Acts 11:4–5b Peter began to explain, from the beginning in order, saying, “I was in the city of Joppa praying, and I saw [this] thing coming down—a vision. (Kukis mostly literal translation)

Acts 11:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	neuter singular, present active participle; accusative case	Strong's #2597

Acts 11:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skeuos (σκεῦος) [pronounced SKYOO-oss]	<i>a vessel; an implement, equipment; in the plural; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; a man of quality, a chosen instrument</i>	neuter singular noun; nominative case	Strong's #4632
I would have expected the noun and the participle to match up in case as well.			
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
othónē (ὀθόνη) [pronounced oth-OHN-ay]	<i>sheet, linen clothe, linen sail</i>	feminine singular noun, accusative case	Strong's #3607
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173

Translation: [It] was a certain manufactured thing, like a (very) large sheet descending [from above].

There is a catch-all word in the Greek and in the Hebrew for something that is man-made. It simply refers to a thing which is not made in nature. Since this is a vision, we have no idea if this is strictly ethereal or if there is some sort of substance to it.

Peter can best describe this as a massive sheet or sail, upon which are standing a bunch of animals.

Acts 11:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tessares/tessera (τέσσαρες/τέσσαρα) [pronounced TEHS-sar-es; TEHS-sar-ah]	<i>four</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #5064
archai (ἄρχαί) [pronounced ar-KHEYE]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural; dative, locative or instrumental case	Strong's #746
kathiēmi (καθίημι) [pronounced kath-EE-ay-mee]	<i>descending, coming down, sending down, being let down, being lowered down</i>	feminine singular, present passive participle, accusative case	Strong's #2524

Acts 11:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772

Translation: [It] was descending from the sky [held] by the four corners...

Whatever this thing was, seemed to descend out from the heavens, and it appears to be held aloft by the four corners.

Acts 11:5e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
érchomai (ἔρχομαι) [pronounced AIR-koh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...[when] it appeared to me.

This thing, whatever it is, has appeared to Peter. He clearly sees it as a vision from God.

Acts 11:5c-e [It] was a certain manufactured thing, like a (very) large sheet descending [from above]. [It] was descending from the sky [held] by the four corners [when] it appeared to me. (Kukis mostly literal translation)

Acts 11:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
atenizō (ἀτενίζω) [pronounced at-en-ID-zoh]	<i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one's mind on one</i>	masculine singular, aorist active participle; nominative case	Strong's #816
katanoēō (κατανοέω) [pronounced kat-an-oh-EH-oh]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	1 st person singular, imperfect active indicative	Strong's #2657

Translation: Concentrating towards this (thing), I observed it carefully.

Peter concentrated on what he was seeing. He kept looking at it. He describes what he sees standing upon this massive sheet.

Acts 11:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, aorist active indicative	Strong's #1492
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
tetráπους (τετράπους) [pronounced tet-RAP-ooce]	<i>four-footed animals (beasts), quadruped</i>	neuter plural adjective, accusative case	Strong's #5074
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: [On it] I saw the quadrupeds of the earth,...

There are all manner of animals standing upon this sheet.

Acts 11:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
thēria (θηρία) [pronounced <i>thay-REE-ah</i>]	<i>animals, dangerous animals, (venomous, wild) beasts</i>	neuter plural noun, accusative case	Strong's #2342

Translation: ...wild animals,...

There are some sort of animals on this sheet which appear to be dangerous or vicious or venomous.

Perhaps we are comparing domesticating animals to those which are wild.

Acts 11:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
herpeta (έρπετά) [pronounced <i>her-pet-AH</i>]	<i>reptiles, small animals, creeping animals</i>	neuter plural noun, accusative case	Strong's #2062

Translation: ...reptiles...

Also on this sheet are reptiles, or animals which are smaller and close to the ground.

Acts 11:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Acts 11:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peteina (ΠΕΤΕΙΝÁ) [pronounced peht-i-NAH]	<i>flying, winged; flying or winged animals, birds; the birds of the heaven, that is, flying in the heaven (air)</i>	neuter plural noun; accusative case	Strong's #4071
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772

Translation: ...and birds of the sky [most of them unclean].

There were also birds of the sky on this sheet.

Acts 11:6 Concentrating towards this (thing), I observed it carefully. [On it] I saw the quadrupeds of the earth, wild animals, reptiles and birds of the sky [most of them unclean]. (Kukis mostly literal translation)

Acts 11:4–6 Peter began to explain, from the beginning in order, saying, “I was in the city of Joppa praying, and I saw [this] thing coming down—a vision. [It] was a certain manufactured thing, like a (very) large sheet descending [from above]. [It] was descending from the sky [held] by the four corners [when] it appeared to me. Concentrating towards this (thing), I observed it carefully. [On it] I saw the quadrupeds of the earth, wild animals, reptiles and birds of the sky [most of them unclean]. (Kukis mostly literal translation)

Mostly what are on this sheet are **unclean** animals, as designated by **Leviticus 11** ([HTML](#)) ([PDF](#)) ([WPD](#)). Eating an unclean animal was never on a par with violations of the Ten Commandments or of various moral code infractions (fraud, homosexual acts, etc.). Many of the regulations or prohibitions set up in the **Mosaic Law** were designed to keep the people of Israel alive. Eating bacon was not some great moral evil, but in a day when methods of meat preservation and refrigeration did not exist, the prohibited meats might spoil more quickly or carry dangerous contaminants. This vision of Peter sets these dietary laws aside, along with the writings of Paul (Romans 14:20 1Corinthians 10:18–28 Colossians 2:16 1Timothy 4:1–5¹⁴). Interestingly enough, there are those, despite all that Paul wrote on this matter, who claim that we are under some sort of dietary limitation as per the Mosaic Law.

We know that these dietary restrictions were helpful to the Jewish people, as we all either know Jews today or we know of them. However, if we go back and look at the various nations and groups who interacted with nation Israel, most of those peoples are long gone.

Acts 11:4–6 Peter believed that it would be best for him to explain his entire experience, in order, starting from the beginning. He said to them, “When I was in the city of Joppa praying, I saw this remarkable thing coming down from the sky—it was clearly a vision. It was some sort of manufactured thing, like a massive sheet, and held aloft by its four corners, descending down from the sky in front of me. I kept looking at this thing, observing it carefully. On it, I saw quadrupeds of the earth, wild animals, reptiles, and birds of the sky. Most of these animals were unclean. I have never seen anything like this before or since. (Kukis paraphrase)

¹⁴ Obviously, passages this long contain a lot more than a discussion of clean and unclean foods.

Strictly speaking, two quotes from two separate people are going to be found in separate paragraphs. However, given that this is a single quotation by Peter, I will keep them together (and I will do the same for vv. 9–10). Peter is merely recounting something which we studied in the previous chapter.

Of course I will retain the paragraph divisions found in any translation used.

But I heard even a voice saying to me, ‘Having risen up, Peter, slaughter and eat.’ But I said, ‘By no means, Lord, for common or unclean has never entered the mouth of me.’

Acts
11:7–8

Then I heard a voice speaking to me, [saying], ‘Rising up, Peter, slaughter [one of these animals] and eat [it].’ But I said, ‘No way, Lord, for nothing defiled or unclean has entered into my mouth.’

While taking in this vision, a voice spoke to me, saying, ‘Rise up, Peter, slaughter any one of these animals and eat it.’ However, I replied, ‘No way would I do that, Lord. I have never eaten anything that was unclean or common.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But I heard even a voice saying to me, ‘Having risen up, Peter, slaughter and eat.’ But I said, ‘By no means, Lord, for common or unclean has never entered the mouth of me.’
Complete Apostles Bible	And I heard a voice saying to me, ‘Arise, Peter; kill and eat.’ "But I said, ‘By no means, Lord! For nothing common or unclean has ever entered into my mouth.
Douay-Rheims 1899 (Amer.)	And I heard also a voice saying to me: Arise, Peter. Kill and eat. And I said: Not so, Lord: for nothing common or unclean hath ever entered into my mouth.
Holy Aramaic Scriptures	And I heard a voice which said unto me, ‘Shimeun {Simeon}; arise, kill, and eat!’ And I said, ‘Let it not be, Mari {My Lord}! Not ever has there entered my mouth that which is unclean, and that which is defiled!’
James Murdock’s Syriac NT	And I heard a voice, which said to me: Simon, arise slay and eat. And I said: Far be it, my Lord. For never hath any thing polluted or unclean entered my mouth.
Original Aramaic NT	And I heard a voice that said to me, ‘Shimeon, arise, slay and eat.’ And I said, ‘Never, my Lord, because what is polluted or defiled has never entered my mouth.’

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a voice came to my ears saying, Come, Peter; take them for food. But I said, No, Lord; for nothing common or unclean has ever come into my mouth.
Bible in Worldwide English	And I heard a voice say to me, "Get up, Peter. Kill some and eat." But I said, "No, Lord, for I have never eaten anything that is not holy or clean."
Easy English	Then I heard a voice that said to me, “Peter, stand up and kill some of these animals. Then you can cook them and eat the meat.” But I answered, “No, Lord, I would certainly not do that. I have never eaten an animal that our Law says is unclean.”
Easy-to-Read Version–2008	I heard a voice say to me, 'Get up, Peter. Kill anything here and eat it!'

	"But I said, 'I can't do that, Lord! I have never eaten anything that is not pure or fit to be used for food.'
God's Word™	I also heard a voice telling me, 'Get up, Peter! Kill these animals, and eat them.' "But I answered, 'I can't do that, Lord! I've never put anything impure or unclean ^[a] into my mouth.'
	[a] " <i>Unclean</i> " refers to anything that Moses' Teachings say is not presentable to God.
Good News Bible (TEV)	Then I heard a voice saying to me, 'Get up, Peter; kill and eat!' But I said, 'Certainly not, Lord! No ritually unclean or defiled food has ever entered my mouth.'
J. B. Phillips	Then I heard a voice say to me, 'Get up, Peter, kill and eat.' But I said, 'Never, Lord, for nothing common or unclean has ever passed my lips.'
The Message	"Then I heard a voice: 'Go to it, Peter—kill and eat.' I said, 'Oh, no, Master. I've never so much as tasted food that wasn't kosher.'
NIRV	Then I heard a voice speaking to me. 'Get up, Peter,' the voice said. 'Kill and eat.' "I replied, 'No, Lord! I will not! Nothing that is not pure and "clean" has ever entered my mouth.'
New Life Version	I heard a voice saying to me, 'Get up, Peter, kill something and eat it.' But I said, 'No, Lord! Nothing that is unclean has ever gone into my mouth.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Then I heard a voice. It said, 'Get up, Peter. Go butcher something and eat it.' "But I said, 'No way, sir. These animals aren't kosher. I've never eaten anything but kosher food.'
Contemporary English V.	I heard a voice saying to me, "Peter, get up! Kill these and eat them." But I said, "Lord, I can't do that! I've never taken a bite of anything that is unclean and not fit to eat."
Goodspeed New Testament	And I heard a voice say to me, 'Get up, Peter! Kill something and eat it!' But I said, 'Never, sir! For nothing that was not ceremonially cleansed has ever passed my lips.'
New Berkeley Version	.
New Living Translation	And I heard a voice say, 'Get up, Peter; kill and eat them.' "No, Lord,' I replied. 'I have never eaten anything that our Jewish laws have declared impure or unclean. [Greek <i>anything common or unclean.</i> ']
The Passion Translation	Then I heard a voice say to me, 'Get up, Peter. Kill and eat them.' "I said, 'I can't do that, Lord! For I've never eaten anything that is forbidden or impure according to our Jewish laws.'
Plain English Version	Then I heard a voice say to me, 'Get up Peter. Kill some of those animals and eat them.' But I said, 'No, boss. I will not. Our law says we can't eat that sort of animal. They are no good, so I never eat any of them.'
Radiant New Testament	Then I heard a voice telling me, 'Get up, Peter, kill and eat.' "I replied, 'No, Lord! I will not! Nothing that isn't pure and clean has ever entered my mouth.'
UnfoldingWord Simplified T.	Then I heard God commanding me, 'Peter, get up, kill and eat them!' But I replied, 'Lord, you surely do not really want me to do that, because I have never eaten anything that our laws say that we must not eat!'
William's New Testament	And I heard a voice say to me, 'Get up, Peter, kill something and eat it!' But I answered, 'Never by any means, sir, for nothing common or not ceremonially cleansed has ever passed my lips.'

Partially literal and partially paraphrased translations:

American English Bible	'Then I heard a voice say to me:
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'Get up Peter; slaughter [the animals] and eat them!'

But I said:

'Not me Lord, because I've never eaten anything that's dirty and unclean.'

Beck's American Translation .

Breakthrough Version

I also listened to a voice saying to me, 'Get up, Peter. Kill and eat.'

But I said, 'No way, Master, because never even once did *anything* shared or not clean come into my mouth.'

Common English Bible

I heard a voice say, 'Get up, Peter! Kill and eat!' I responded, 'Absolutely not, Lord! Nothing impure or unclean has ever entered my mouth.'

Len Gane Paraphrase

Then I heard a voice speaking to me, "Get up, Peter, kill and eat,"

but I said, "No Lord, for nothing common or unclean has ever entered my mouth.

New Advent (Knox) Bible

And I heard a voice saying to me, Rise up, Peter, lay about thee and eat. So I answered, It cannot be, Lord; nothing profane or unclean has ever crossed my lips.

20th Century New Testament

And I also heard a voice saying to me--'Stand up, Peter, kill something and eat.'

'No, Lord, I cannot,' I answered, 'for nothing 'defiled' or 'unclean' has ever passed my lips.'

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible .

Free Bible Version

"Then I heard a voice that told me, 'Get up, Peter, kill and eat.'

"But I replied, 'Absolutely not, Lord! Nothing impure or unclean has ever entered my mouth!'

Urim-Thummim Version

And I heard a Voice saying to me, Arise, Peter; kill and eat.

But I replied, not so LORD; for nothing common or unclean has at anytime entered into my mouth.

Weymouth New Testament

I also heard a voice saying to me, "'Rise, Peter, kill and eat.'

"'On no account, Lord,' I replied, 'for nothing unholy or impure has ever gone into my mouth.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then I heard a voice saying to me: 'Get up, Peter, kill and eat!' I replied, 'Certainly not, Lord! No common or unclean creature has ever entered my mouth.'

The Heritage Bible

And I heard a voice saying to me, Stand up, Peter; slaughter and eat.

And I said, By no means, Lord, because anything common or unclean has absolutely not at any time entered into my mouth.

New Jerusalem Bible

Then I heard a voice that said to me, "Now, Peter, kill and eat!"

But I answered, "Certainly not, Lord; nothing profane or unclean has ever crossed my lips."

Revised English Bible—1989

Then I heard a voice saying to me, 'Get up, Peter, kill and eat.'

But I said, 'No, Lord! Nothing profane or unclean has ever entered my mouth.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then I heard a voice telling me, 'Get up, Kefa, slaughter and eat!' I said, 'No, sir! Absolutely not! Nothing unclean or *treif* has ever entered my mouth!'

Hebraic Roots Bible

And I heard a voice saying to me, Peter, rise up, slay and eat.

But I said, Elohim forbid my Master, because never has anything common or unclean entered into my mouth.

Holy New Covenant Trans.

I heard a voice say to me, 'Get up, Peter. Kill any of these animals and eat!'

But I said, 'I would never do that, Lord! I have never eaten anything that is unholy or not pure.'

The Scriptures 2009

"And I heard a voice saying to me, 'Rise up, Kēpha, slay and eat.'

"But I said, 'Not at all, Master! Because whatever is common or unclean has never entered into my mouth.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[I] hear but and sound saying [to] me Standing (Up) Peter kill! {something} and eat! {it} [I] say but not so {I may make it} Lord for [Thing] Common or [Thing] Unclean never enters to the mouth [of] me...
Alpha & Omega Bible	"I ALSO HEARD A VOICE SAYING TO ME, 'GET UP, PETER; KILL AND EAT.' †(Since this is actually Peter speaking, quoting Jesus, we do not use the special font that usually appears for the words of JESUS.) "BUT I SAID, 'BY NO MEANS, LORD, FOR NOTHING UNHOLY OR UNCLEAN HAS EVER ENTERED MY MOUTH.'
Awful Scroll Bible	(")Moreover, I hear a voice speaking out to me, 'Rising-up, Peter, be slaying and be eating!' (")But I said, 'I-am-not-that-somebody Lord, since anything common or un-clean comes- yet-not-at-anytime -into my mouth.'
Concordant Literal Version	Now I hear a voice also, saying to me, 'Rise, Peter! Sacrifice and eat!'" Yet I said, 'Far be it from me, Lord, for a thing contaminating or unclean never entered into my mouth!'"
exeGesés companion Bible	...and I heard a voice wording to me, Rise, Petros! Sacrifice and eat! And I said, No way, Adonay: for naught profane or impure ever entered my mouth.
Orthodox Jewish Bible	"And I heard also a bat kol saying to me, 'Get up, Kefa. Kill and eat.' "But I said, 'By no means, Adoni, because nothing common or tameh (unclean) has ever entered into my stomach.'
Rotherham's Emphasized B.	Moreover I heard a voice also, saying unto me— Rise, Peter! sacrifice and eat. But I said— By no means Lord, because a common or unclean thing hath at no time entered into my mouth.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But I said, 'Not at all, Lord; for nothing common (unholy) or [ceremonially] unclean has ever entered my mouth.' V. 7 is placed with the previous passage for context.
An Understandable Version	I also heard a voice telling me to get up and kill and eat [one of them]. But I said, 'O no, Lord, for I have never even tasted anything ordinary or [ceremonially] unfit [for Jews to eat].'
The Expanded Bible	I heard a voice say to me, 'Get up, Peter. Kill and eat.' But I said, '·No [Absolutely not], Lord! I have never eaten anything that is unholy [profane; common] or ·unclean [ritually defiled; 10:14].'
Jonathan Mitchell NT	"Now I also heard a voice, saying to me, 'Get up (Stand up; Arise), Peter! Slaughter (or: Sacrifice) and eat [something] at once!' "But I said, 'Not even one [of those], Sir (or: Lord; Master; or: = Christ or Yahweh?), because common (= what is not set-apart as food for Israelites and is forbidden by the dietary rules of the Law) and unclean (meaning: ceremonially unclean) never entered into my mouth!'
Syndein/Thieme	{Note: 3} And verses 7-10 Divine Guidance through the WORD. "And I heard a voice saying unto me, 'Arise, Peter. Slay and eat.' " "But I said, 'NO, Lord. For nothing common or unclean has at any time entered into my mouth."

Translation for Translators	Then I heard God [MTY] commanding me, ‘Peter, get up, kill <i>some of these</i> , and cook and eat their meat!’ But I replied, ‘Lord, <i>you(sg)</i> surely do not <i>really want me to do that</i> , because I have never eaten [MTY] meat <i>from any animal</i> that <i>our laws</i> say that we (exc) must not eat [SYN]!’
The Voice	Then I heard a voice say, “Get up, Peter! Kill these creatures and eat them!” Of course, I replied, “No way, Lord! Not a single bite of forbidden, nonkosher food has ever touched my lips.”

Bible Translations with Many Footnotes:

NET Bible®	I also heard a voice saying to me, ‘Get up, Peter; slaughter ¹⁵ and eat!’ But I said, ‘Certainly not, Lord, for nothing defiled or ritually unclean ¹⁶ has ever entered my mouth!’ ^{15tn} Or “kill.” Traditionally θ σον (quson) is translated “kill,” but in the case of animals intended for food, “slaughter” is more appropriate. ^{16tn} Possibly there is a subtle distinction in meaning between κοινός (koinos) and ἀκάθαρτος (akathartos) here, but according to L&N 53.39 it is difficult to determine precise differences in meaning based on existing contexts. The sentiment Peter expressed is like Ezek 4:14.
The Spoken English NT	And then I heard a voice saying to me, “Get up, Peter-kill something and eat it.” But I said, “Absolutely not, Lord! Nothing unholy ^h or unclean has ever gone in my mouth!” ^{h.} Lit. “common,” which is the antonym of “holy.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Then I heard a voice saying to me, 'Having gotten up, Peter, slaughter and eat!' But I said, 'Most certainly not, Lord! Because never did any[thing] common [fig., ritually impure] or unclean [or, which defiles] enter into my mouth.'
Benjamin Brodie's trans.	Then I also heard a voice which said: “Peter, after you stand up, kill and start eating.” But I replied: “Certainly not, Lord, because nothing common or unclean has ever entered into my mouth.”
Bond Slave Version	And I heard a voice saying to me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean has at any time entered into my mouth.
Modern Literal Version 2020	Now I heard a voice saying to me, <i>After</i> having stood up Peter; sacrifice and eat. But I said, Not-so, Lord, because everything <i>that is</i> common or unclean <i>has never</i> entered into my mouth.

The gist of this passage: Peter continues recounting the events he lived through. A voice from heaven told him to “Kill and eat.” Peter refused.

7-8

Acts 11:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	to hear; to hear and pay attention to; to listen to; to hear and understand	1 st person singular, aorist active indicative	Strong's #191
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161

Acts 11:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phônē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456

Translation: Then I heard a voice...

Peter is looking at this vision, examining it carefully, trying to figure out what it means. Then God helps him out by speaking to him.

Peter understands that this is a vision from God and that God is speaking to him.

Acts 11:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, genitive/ablative case	Strong's #3004
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; vocative	Strong's #4074

Translation: ...speaking to me, [saying], 'Rising up, Peter,...

The voice tells Peter to rise up. Maybe Peter is laying down, sitting down; and maybe he is already standing up. This simply means that Peter is supposed to embark on a specific set of actions.

Acts 11:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thuô (θύω) [pronounced THOO-oh]	<i>kill, slaughter, sacrifice (by fire), immolate</i>	2 nd person singular, aorist active imperative	Strong's #2380
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phagô (φάγω) [pronounced FAG-oh]	<i>eat [this]; consume (a thing); take food, eat a meal; metaphorically devour, consume</i>	2 nd person singular, aorist active imperative	Strong's #5315

Translation: ...slaughter [one of these animals] and eat [it].'

The voice enjoins Peter to slaughter one of these animals—and I would assume that they are all unclean—and then he is to eat it.

Acts 11:7 **Then I heard a voice speaking to me, [saying], 'Rising up, Peter, slaughter [one of these animals] and eat [it].'** (Kukis mostly literal translation)

That these animals are unclean (all or some of them) becomes apparent with what Peter says.

Acts 11:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	1 st person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mēdamōs (μηδαμῶς) [pronounced may- dam-OCE]	<i>by no means, no way</i>	adverb	Strong's #3365
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

Translation: But I said, 'No way, Lord,...

Despite receiving a very clear and specific command, Peter says, "No way, Lord!"

Acts 11:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Acts 11:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
koinos (κοινός) [pronounced koy- NOSS]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter singular adjective, accusative case	Strong's #2839
ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
akathartos (ἀκάθαρτος) [pronounced ak-ATH- ar-toss]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter singular adjective; accusative case	Strong's #169
oudéποτε (οὐδέποτε) [pronounced oo-DEH- po-the]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
eiserchomai (εἰσερχομαι) [pronounced ice-ER- khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
stoma (στόμα) [pronounced STOHM- ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; accusative case	Strong's #4750
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...for nothing defiled or unclean has entered into my mouth.'

Peter claims (and I am sure this is the truth) that nothing defiled (unholy, common) or unclean has been eaten by him.

Peter sees his adherence to God's dietary laws as a part of his spiritual responsibility. In his life, this is an imperative.

Acts 11:8 **But I said, 'No way, Lord, for nothing defiled or unclean has entered into my mouth.'** (Kukis mostly literal translation)

Acts 11:7–8 **Then I heard a voice speaking to me, [saying], 'Rising up, Peter, slaughter [one of these animals] and eat [it].'** **But I said, 'No way, Lord, for nothing defiled or unclean has entered into my mouth.'** (Kukis mostly literal translation)

Acts 11:7–8 **While taking in this vision, a voice spoke to me, saying, 'Rise up, Peter, slaughter any one of these animals and eat it.'** **However, I replied, 'No way would I do that, Lord. I have never eaten anything that was unclean or common.'** (Kukis paraphrase)

Peter is recounting to the believers in Jerusalem the events which led to him going to Caesarea. A serious contingent of Jewish believers objected strongly to Peter going into the home of a gentile and having a meal with gentiles. Peter is providing context for that, as these men would not have been aware of what happened to him in Joppa.

But answers from a second time a voice out of the heaven, 'What the God has cleansed, you will not keep making common.' Now this thing happened about three times and it was taken out again everything to the heaven.

Acts
11:9–10

A voice answered a second time out from heaven, [saying], 'What God has cleansed, you will not keep making [it] common.' This thing happened three times and then everything was removed again to heaven.

Then I heard this voice again from heaven, saying, 'What God has made clean, you must stop calling it common.' This happened three times. Then everything I was seeing was drawn back into heaven.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But answers from a second time a voice out of the heaven, 'What the God has cleansed, you will not keep making common.' Now this thing happened about three times and it was taken out again everything to the heaven.
Complete Apostles Bible	"But the voice answered me a second time from heaven, 'What God has made clean, you must not call common.' "And this was done three times, and again all things were drawn up into heaven.
Douay-Rheims 1899 (Amer.)	And the voice answered again from heaven: What God hath made clean, do not thou call common. And this was done three times. And all were taken up again into heaven.
Holy Aramaic Scriptures	And again the voice said unto me from the Heavens, 'The thing which Alaha {God} has cleansed, you shall not declare defiled!' This happened three times, and every thing ascended unto the Heavens.
James Murdock's Syriac NT	And again, a voice from heaven said to me: What God hath cleansed, make thou not unclean. And this was done three times: and the whole was taken up to heaven.
Original Aramaic NT	And again a voice said to me from Heaven: 'Whatever God has purified, you shall not make defiled.' This happened three times, and everything was taken up to Heaven.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the voice, coming a second time from heaven, said, What God has made clean, do not you make common.
Bible in Worldwide English	And this was done three times, and they were all taken up again into heaven. Then the voice spoke from the sky a second time, saying, "What God has made clean, you must not call unholy."
Easy English	This happened three times. Then everything was taken up into the sky again. Then the voice spoke to me from heaven again. It said, "God has made these animals good for people to eat. So you must not say that it is not right to eat them."
Easy-to-Read Version–2008	All this happened three times. After that, the cloth went back up into heaven again. "But the voice from heaven answered again, 'God has made these things pure. Don't say they are unfit to eat!'"
Good News Bible (TEV)	"This happened three times. Then the whole thing was taken back into heaven. The voice spoke again from heaven, 'Do not consider anything unclean that God has declared clean.'
J. B. Phillips	This happened three times, and finally the whole thing was drawn back up into heaven. But the voice from Heaven spoke a second time and said, 'You must not call what God has cleansed common.' This happened three times, and then the whole thing was drawn up again into heaven.
<i>The Message</i>	The voice spoke again: 'If God says it's okay, it's okay.' This happened three times, and then the blanket was pulled back up into the sky.
NIRV	"A second time the voice spoke from heaven. The voice said, 'Do not say anything is not pure that God has made "clean."' This happened three times. Then the sheet was pulled up into heaven.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"But the voice answered, 'What God has cleaned is kosher. So don't think it's not.' This happened three times to me. Then everything lifted back into the sky.
Contemporary English V.	The voice from heaven spoke to me again, "When God says that something can be used for food, don't say it isn't fit to eat."
The Living Bible	This happened three times before it was all taken back into heaven. "But the voice came again, 'Don't say it isn't right when God declares it is!'"
New Berkeley Version	"This happened <i>three times</i> before the sheet and all it contained disappeared into heaven.
The Passion Translation	. "The voice spoke to me again, saying, 'Nothing is unclean if God declares it to be clean.' "The vision repeated itself three times. Then suddenly the linen sheet was snatched back up into heaven.
Plain English Version	Then I heard that voice from the sky again. It said, 'If God says that something is good, don't say it is no good.' That happened 3 times, and then that sheet and everything in it went back up into the sky.
Radiant New Testament	"But the voice spoke from heaven a second time and said, 'Don't say something isn't pure if God has made it clean.' This happened three times, and then the sheet was pulled back up to heaven.
UnfoldingWord Simplified T.	God spoke from heaven to me a second time, 'I am God, so if I have made something acceptable to eat, do not say it is unacceptable.' This same thing happened two more times, and then the sheet with all those animals and birds was pulled up into heaven again.
William's New Testament	Then the voice from heaven answered again, 'The things that God has cleansed you must not call unclean.'

This took place three times; then all at once the whole thing was drawn back into the sky.

Partially literal and partially paraphrased translations:

American English Bible	'Then the voice came from the sky a second time, and it told me: ' <i>Stop calling things that God has made clean, dirty.</i> ' 'Well, this happened a third time, and thereafter, everything was pulled back up into the sky.
Beck's American Translation Breakthrough Version	A voice responded from a second time from the sky, ' <i>Things that God cleaned you must not make shared.</i> ' This happened on three times, and absolutely everything was pulled up again into the sky.
New Advent (Knox) Bible	And a second utterance came from heaven in answer, It is not for thee to call anything profane, which God has made clean. Three times this happened, and then all was drawn up again into heaven.
20 th Century New Testament	Then a second time there came a voice from the heavens. "What God has pronounced 'clean'," it said, "you must not call 'defiled'." This happened three times, and then all was drawn up again into the heavens.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But the voice spoke from heaven a second time, 'Do not call anything impure that God has made clean.' This happened three times, and everything was drawn back up into heaven.
Conservapedia Translation	"But the voice answered me again from the sky, 'What God has made clean, don't you call common.'" "This happened three times, and each time everything was drawn back up into the sky."
Revised Ferrar-Fenton Bible	A voice out of the sky then addressed me the second time, 'What God has purified is not defiled to you.' This occurred three times; and all were drawn up again into the sky.
God's Truth (Tyndale)	But the voice answered me again from heaven, count not you those things common, which God has cleansed. And this was done three times. And all were taken up again into heaven.
International Standard V	Then the voice from heaven answered a second time, 'You must stop calling common what God has made clean!' This happened three times. Then everything was pulled back up to heaven.
Urim-Thummim Version	But the Voice answered me again from the cosmos, What Elohim has cleansed, that you will not call unclean. And this was done 3 times: and all were drawn up again into the cosmos.
Weymouth New Testament	"But a voice answered, speaking a second time from the sky, ""What God has purified, you must not regard as unholy." "This was said three times, and then everything was drawn up again out of sight

Catholic Bibles (those having the imprimatur):

New Jerusalem Bible	And a second time the voice spoke from heaven, "What God has made clean, you have no right to call profane." This was repeated three times, before the whole of it was drawn up to heaven again.
Revised English Bible—1989	A voice from heaven came a second time: 'It is not for you to call profane what God counts clean.' This happened three times, and then they were all drawn up again into heaven.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the voice spoke again from heaven: ‘Stop treating as unclean what God has made clean.’ This happened three times, and then everything was pulled back up into heaven.
Hebraic Roots Bible	But a voice answered me the second time out of the heaven, What YAHWEH has cleansed, you do not make common. And this took place three times, and all things were pulled up into the heaven again.
Holy New Covenant Trans.	But the voice from the sky answered a second time, ‘God has made these things pure. Do not call them unholy!’
The Scriptures 2009	This happened a third time. Then the whole thing was pulled back up into the sky. “And the voice answered me again from the heaven, ‘What Elohim has cleansed you do not consider common.’ “And this took place three times, and all were drawn up again into the heaven.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...answers but Sound from [thing] second from the heaven what* The God cleanses You not contaminate! This but becomes on [one] thrice and is~ pulled (up) again All [Things] to the heaven...
Alpha & Omega Bible	“BUT A VOICE FROM HEAVEN ANSWERED A SECOND TIME, ‘WHAT THEOS (<i>The Alpha & Omega</i>) HAS CLEANSED, NO LONGER CONSIDER UNHOLY.’ “THIS HAPPENED THREE TIMES, AND EVERYTHING WAS DRAWN BACK UP INTO THE SKY.
Awful Scroll Bible	(“)And a voice resolves-out to me out of a second time, from the expanse, 'What God cleanses be you not making common!' (")Even the same-as-this occurs three times over, and the whole thing is being drawn-up again to the expanse.
Concordant Literal Version	Yet the voice answered a second time out of heaven, 'What God cleanses, do not you count contaminating!'" Now this occurred thrice, and it is all pulled up again into heaven."
exeGesés companion Bible	But a voice answers me twice from the heavens, What Elohim purifies, profane not. - and this became thrice: and all were drawn into the heavens.
Orthodox Jewish Bible	"And the bat kol answered for a second time from Shomayim, ‘What Hashem made tahor (clean) do not declare tameh (unclean).’ "This happened shlosh pe'amim, and everything was pulled up again into Shomayim.
Rotherham’s Emphasized B.	And a voice answered, a second time, out of heaven— <What things God hath cleansed>d be not thou making common. And this took place thrice ,—and the whole was drawn up again into heaven;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the voice from heaven answered a second time, ‘What God has cleansed <i>and</i> pronounced clean, no longer consider common (unholy).’ This happened three times, and everything was drawn up again into heaven.
An Understandable Version	Then the voice spoke from the sky again, saying, ‘Do not consider something <i>[to be]</i> ordinary that God has made acceptable.’ And this was done three times before it was all lifted back up into the sky.
The Expanded Bible	But the voice from heaven spoke again, ‘God has made these things clean, so don’t call them ·unholy [profane; common].’ This happened three times. Then the whole thing was ·taken back [or pulled up] to heaven.

Jonathan Mitchell NT	"Yet a voice forth from a second one (or: = a second time; out of a second [directive]) responded decidedly from out of the heaven (or: atmosphere; sky), 'You are not to continue making, or considering, common [the] things which God cleansed (or: cleanses) and made (or: makes) clean!'"
Translation for Translators	"Now this occurred three times, and then everything was pulled (or: drawn) back up again into the sky (or: atmosphere; heaven). God spoke from heaven <i>to me</i> a second time, ' <i>I am God, so if I have made something acceptable to eat, do not say that it is not acceptable to eat!</i> ' Then <i>after that happened three times, the sheet with all those animals and birds</i> was pulled up into heaven again."
The Voice	Peter: But then the voice spoke from heaven a second time: "If God makes something clean, you must not call it dirty or forbidden." This whole drama was repeated three times, and then it was all pulled back up into the sky.

Bible Translations with Many Footnotes:

NET Bible®	But the voice replied a second time from heaven, 'What God has made clean, you must not consider ¹⁷ ritually unclean!' This happened three times, and then everything was pulled up to heaven again. ^{17tn} Or "declare." The wording matches Acts 10:15.
The Spoken English NT	But the voice said back to me again from heaven, "Stop calling things God has cleansed unholy!" ⁱ And that happened three times, then it was all lifted back up into heaven. ⁱ Lit. "Things God has cleansed you are not to be regarding as unholy."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"But a voice out of heaven answered to me a second [time], 'What God cleansed, by all means stop calling common [fig., ritually impure]!'"
Benjamin Brodie's trans.	"Now this happened three times, and again all [things] were drawn up to heaven. But a second time a voice out of heaven answered with discernment: "The things <i>which</i> God has cleansed, you, stop calling <i>them</i> unclean." In fact, this happened three times, then everything was withdrawn back into heaven. Thereupon a voice from heaven addressed me a second time, saying, What God hath cleansed, call not thou that common. Now this was done three times, then all were drawn up again into heaven.
Charles Thomson NT	But a voice answered me the second-time from heaven, What God cleansed, you, do not make common. Now this happened upon three-times and all were pulled up again into heaven.
Modern Literal Version 2020	But a voice from heaven answered a second time, 'What God has cleansed, no longer consider unholy [Lit <i>make common</i>].' This happened three times, and everything was drawn back up into the sky.
New American Standard	But a voice from heaven answered a second time, 'What God has cleansed, no longer consider unholy [Lit <i>make common</i>].' This happened three times, and everything was drawn back up into the sky.

The gist of this passage: Peter says that he is told again, "Do not consider profane that which God has cleansed." He hears this three times and the vision is withdrawn.

9-10

Acts 11:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #611

Acts 11:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
deuteros (δεύτερος, -α, -ον) [pronounced <i>DYOO-ter-oss</i>]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	neuter singular adjective, genitive/ablative case	Strong's #1208
phônē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772

Translation: A voice answered a second time out from heaven,...

Peter is speaking to the Jewish believers who have objected to the things which they heard about Peter.

Peter, in his explanation, is looking at a collection of unclean animals in his vision. Then a voice comes out of heaven a second time, speaking to him.

Acts 11:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἃ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Acts 11:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharizō (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i>]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 rd person singular, aorist active indicative	Strong's #2511
su (σου) [pronounced <i>sue</i>]	[of] you	2 nd person personal pronoun; nominative case	Strong's #4771
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
koinoō (κοινώω) [pronounced <i>koy-NOH-oh</i>]	<i>make common; make (Leviticallly) unclean, render unhallowed, defile, profane; declare (or count, consider) unclean</i>	2 nd person singular, present active imperative	Strong's #2840

Translation: ...[saying], 'What God has cleansed, you will not keep making [it] common.'

Peter said, "I have never put anything unclean into my mouth." Then voice from heaven tells him, "You do not call what God has cleansed common (or, *unholy*)."

There were clean and unclean animals, and, apart from the obedience factor, there was nothing moral or immoral about eating clean animals as opposed to eating unclean animals. God knew which animals were less likely to bring diseases to His people, and He required them to eat from those animals. The animals which were mostly like to suffer from diseases or to be carriers of various ailments, those animals were not to be eaten as food.

Two lists are given of the clean and unclean animals. **Leviticus 11** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Deuteronomy 14:3–21** ([HTML](#)) ([PDF](#)) ([WPD](#)). The treatment given in Leviticus 11 is more detailed.

Acts 11:9 A voice answered a second time out from heaven, [saying], 'What God has cleansed, you will not keep making [it] common.' (Kukis mostly literal translation)

Acts 11:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 11:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
trís (τρίς) [pronounced trece]	<i>three times, thrice</i>	adverb	Strong's #5151

Translation: This thing happened three times...

God believes in repetition of doctrine. So God said this thing to Peter three times. I would assume that the voice comes to Peter and says, "Peter, select one of these animals then kill it and eat it." Then Peter would say, "Oh, no, I cannot do that Lord." And then, three times, God tells him, "If I have designated something as clean, then you do not get to suggest that it is unclean."

Acts 11:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ανασπάω (ἀνασπάω) [pronounced an-as-PAH-oh]	<i>to take out, to life out, to extricate, to pull out</i>	3 rd person singular, aorist passive indicative	Strong's #385
This word is used only by Luke and only twice in the New Testament: Luke 14:5 Acts 11:10.			
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	neuter plural adjective, nominative case	Strong's #537
In the neuter plural, this adjective behaves like a noun, and it means, <i>everything, all things</i> .			
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 11:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: ...and then everything was removed again to heaven.

After this thing took place three times, then everything was withdrawn into heaven.

I find this last sentence intriguing. Since this is described as a vision, why does it not suddenly disappear? I believe that the basic idea is, this is drawn up into heaven so that Peter remains aware that this came from God.

Acts 11:10 **This thing happened three times and then everything was removed again to heaven.** (Kukis mostly literal translation)

God uses repetition to teach.

Acts 11:9–10 **A voice answered a second time out from heaven, [saying], 'What God has cleansed, you will not keep making [it] common.'** This thing happened three times and then everything was removed again to heaven. (Kukis mostly literal translation)

God makes it clear that He is calling these animals clean; so this is known from the beginning of the vision to the end.

Acts 11:9–10 **Then I heard this voice again from heaven, saying, 'What God has made clean, you must stop calling it common.'** This happened three times. Then everything I was seeing was drawn back into heaven. (Kukis paraphrase)

And behold, immediately three men stood at the house in which we were, having been sent from Caesarea face to face with me. Now said the Spirit to me to gather together with them without hesitation. Now went with me even the six brothers these, and we entered into the house of the man.

Acts
11:11–12

Just then, three men stood at the [front of the] house where we were, having been sent from Caesarea directly to me. Then the Spirit told me to gather with them without hesitation. Also these six brothers went with me and we entered into the man's house [a gentile's home].

Just moments after this vision, I heard three men standing at the front of the house. They have been sent from Caesarea to find me specifically. Also at that moment, the Spirit specifically directed me to go with them and to do so without reservation. Understanding the gist of what was happening, six brothers there went along with me. We all traveled to Caesarea and entered into this man's home.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And behold, immediately three men stood at the house in which we were, having been sent from Caesarea face to face with me. Now said the Spirit to me to gather together with them without hesitation. Now went with me even the six brothers these, and we entered into the house of the man.
Complete Apostles Bible	And behold, immediately three men stood before the house in which I was, having been sent from Caesarea to me. And the Spirit said to me to go with them, without wavering. Now these six brothers also went with me, and we entered into the house of the man.
Douay-Rheims 1899 (Amer.)	And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea. And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house.
Holy Aramaic Scriptures	And at that moment, three men who were sent unto me from Qurnilius {Cornelius} from Qasariya {Caesarea}, came, and stood next to the gate of the courtyard in which I was lodging. And The Rukha {The Spirit} said unto me, that I should go with them, without hesitation. And also there went with me, these six brothers, and we entered unto the house of the man.
James Murdock's Syriac NT	And at the same instant, three men, who were sent to me by Cornelius from Caesarea, came and stood at the gate of the court where I lodged. And the Spirit said to me: Go with them, without hesitation. And these six brethren went also with me, and we entered the man's house.
Original Aramaic NT	At that moment, three men who were sent to me from Cornelius of Qesaria came and stood at the gate of the courtyard where I was dwelling. And The Spirit said to me, 'Go with them without doubting.' And these six brothers also came with me and we entered the man's house.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And at that minute, three men, sent from Caesarea, came to the house where we were. And the Spirit gave me orders to go with them, doubting nothing. And these six brothers came with me; and we went into that man's house:...
Bible in Worldwide English	Right then three men came to the house where we were. They had come from Caesarea for me. The Spirit told me to go with them and not to fear. These six brothers went with me too. We went into the mans house.
Easy English	At that moment, three men from Caesarea arrived at the house where I was staying. Someone had sent these men to find me. The Holy Spirit told me that I should go with them. He said that I should not be afraid. These six believers from Joppa also went with me to Caesarea. We all went into Cornelius's house.
Easy-to-Read Version–2008	Suddenly there were three men standing outside the house where I was staying. They had been sent from Caesarea to get me. The Spirit told me to go with them without wondering if it was all right. These six brothers here also went with me, and we went to the house of Cornelius.
Good News Bible (TEV)	At that very moment three men who had been sent to me from Caesarea arrived at the house where I was staying. The Spirit told me to go with them without hesitation. These six fellow believers from Joppa accompanied me to Caesarea, and we all went into the house of Cornelius.
J. B. Phillips	The extraordinary thing is that at that very moment three men arrived at the house where we were staying, sent to me personally from Caesarea. The Spirit told me to go with these men without any misgiving. And these six of our brothers accompanied me and we went into the man's house.

The Message

“Just then three men showed up at the house where I was staying, sent from Caesarea to get me. The Spirit told me to go with them, no questions asked. So I went with them, I and six friends, to the man who had sent for me. A portion of v. 13 is included for context.

NIRV

“Just then three men stopped at the house where I was staying. They had been sent to me from Caesarea. The Holy Spirit told me not to let anything keep me from going with them. These six brothers here went with me. We entered the man’s house.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

“Now listen. At that very moment three men arrived at the house where I was staying. They came from Caesarea with a message for me. The Spirit told me to go with them right away. So I went. Six believers came with me. When we got there, we went inside the man’s house.

Contemporary English V.

Suddenly three men from Caesarea stood in front of the house where I was staying. The Holy Spirit told me to go with them and not to worry. Then six of the Lord’s followers went with me to the home of a man who told us that an angel had appeared to him. The angel had ordered him to send to Joppa for someone named Simon Peter. V. 13 is included for context.

New Berkeley Version
New Living Translation

“Just then three men who had been sent from Caesarea arrived at the house where we were staying. The Holy Spirit told me to go with them and not to worry that they were Gentiles. These six brothers here accompanied me, and we soon entered the home of the man who had sent for us.

The Passion Translation

At that moment three men from Caesarea, who had been sent for me, approached the house where I was staying. The Spirit told me to accompany them with no questions asked. These six brothers here with me made the trip, and we entered into the home of the man who had sent for me.

Plain English Version

Just then 3 men came to the house I was staying in. They came from Caesarea. The Holy Spirit told me, ‘Don’t worry, just go with those men.’ So I went with them, and these 6 other men here, they went with me too. We got there, and we went into a Roman man’s house.

Radiant New Testament

“Just then three men stopped at the house where I was staying. They’d been sent to me from Caesarea. The Holy Spirit told me to go without any hesitation. These six believers here went with me. When we entered the house of the man who’d sent for me, he told us how an angel had appeared to him and told him, ‘Send to Joppa for Simon Peter. V. 13 is included for context.

UnfoldingWord Simplified T.

At that exact moment, three men who had been sent from Caesarea arrived at the house where I was staying. God’s Spirit told me that I should not hesitate to go with them even though they were not Jews. Six Jewish believers also went with me to Caesarea, and then we went into that non-Jewish man’s house.

William’s New Testament

Just at that moment three men, who had been sent from Caesarea for me, stopped at the house where we were staying. And the Spirit told me to go with them without any hesitation at all. These six brothers, too, went with me, and we all went into the man’s house.

Partially literal and partially paraphrased translations:

American English Bible

‘Then {Look!} at that very moment, there were three men standing outside of the house who had been sent from **Caesarea** to find me. And the Spirit told me to go with them and not to doubt.

	'So, these six brothers here also went with me, and we all entered the man's house together!
Beck's American Translation Breakthrough Version	And look, immediately three men stood at the house that we were in, who had been sent out from Caesarea to me. The Spirit said to me to go together with them considering nothing to be wrong. They went together with me and these six brothers. And we went into the man's house.
Common English Bible	At that moment three men who had been sent to me from Caesarea arrived at the house where we were staying. The Spirit told me to go with them even though they were Gentiles. These six brothers also went with me, and we entered that man's house.
Len Gane Paraphrase	"Then immediately there were three men who had already come into the house where I was [who had been] sent from Caesarea to me. "The Spirit told me to go with them without hesitation. Moreover these six brethren accompanied me, and we entered into the man's house.
A. Campbell's Living Oracles	And behold, at that instant, three men were come to the house in which I was, sent from Caesarea to me. And the Spirit commanded me to go with them, without any scruple: and these six brethren also went along with me. And we entered into the man's house: and he told us how he had seen a messenger standing in his house, and saying to him, Send to Joppa, and bring hither Simon, whose surname is Peter; who shall speak words to you, by which you and all your family shall be saved. Vv. 13–14 are included for context.
NT for Everyone	"Just then, suddenly, three men appeared at the house where I was, sent to me from Caesarea. The spirit told me to go with them, without raising scrupulous objections. These six brothers also came with me, and we went into the man's house.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	At that very moment, three men who had been sent to me from Caesarea arrived at the house where we were. The Spirit told me to accompany them with no doubts at all. These six brothers also accompanied me, and we went into the man's house.
Conservapedia Translation	"And just then, three men had already come into the house where I was staying, sent from Caesaria to me." "The Spirit told me to go with them, and not to ask questions. In fact, these six brothers went with me, and we walked into the man's house."
Revised Ferrar-Fenton Bible	And at that moment, three men, sent to me from Caesarea, approached the house where we were. The Spirit then instructed me to accompany them without the least hesitation. These six brothers also accompanied me; and entering the man's house, he related to us how he had seen the angel standing in his house, and saying, ' Send to Joppa, and fetch Simon, surnamed Peter, who will explain to you the means by which you, as well as all your family, may be saved! ' vv. 13–14 are included for context.
Free Bible Version	At that very moment three men were standing in front of the house where we were staying. They had been sent from Caesarea to see me. The Spirit told me to go with them, and not to worry about who they were. These six brothers here also went with me, and we went into the man's house.
International Standard V	"At that very moment three men arrived at the house where we were staying. They had been sent to me from Caesarea. The Spirit told me to go with them without hesitating. These six brothers went with me, too, and we entered the house of the man from Caesarea. [The Gk. lacks from Caesarea]

Montgomery NT	"And lo! at that very moment, three men who had been sent for me from Caesarea stood before the house in which I was. "And the Spirit bade me accompany them without misgiving. There also accompanied me these six brothers, and we went into the man's house
Weymouth New Testament	"Now at that very moment three men came to the house where we were, having been sent from Caesarea to find me. And the Spirit told me to accompany them without any misgivings. There also went with me these six brethren who are now present, and we reached the Centurion's house.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At that moment three men, who had been sent to me from Caesarea, arrived at the house where we were staying. The Spirit instructed me to go with them without hesitation; so these six brothers came along with me and we entered into the man's house.
The Heritage Bible	And behold, immediately three men stood at the house in which I was, set apart and sent from Caesarea to me. And the Spirit said to me to go with them, not judging through it. And also these six brothers came with me, and we entered into the man's house;...
New American Bible (2011)	Just then three men appeared at the house where we were, who had been sent to me from Caesarea. The Spirit told me to accompany them without discriminating. These six brothers* also went with me, and we entered the man's house. * [11:12] These six brothers: companions from the Christian community of Joppa (see Acts 10:23).
New Jerusalem Bible	'Just at that moment, three men stopped outside the house where we were staying; they had been sent from Caesarea to fetch me, 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.
NRSV (Anglicized Cath. Ed.)	At that very moment three men, sent to me from Caesarea, arrived at the house where we were. The Spirit told me to go with them and not to make a distinction between them and us. [Or <i>not to hesitate</i>] These six brothers also accompanied me, and we entered the man's house.
Revised English Bible—1989	At that very moment three men who had been sent to me from Caesarea arrived at the house where I was staying; and the Spirit told me to go with them. My six companions here came with me and we went into the man's house.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"At that very moment, three men who had been sent to me from Caesarea arrived at the house where I was staying; and the Spirit told me to have no misgivings about going back with them. These six brothers also came with me, and we went into the man's house.
Hebraic Roots Bible	And, behold, at once three men stood at the house in which I was, having been sent from Caesarea to me. And the Spirit said to me to go with them, not discriminating. And these six brothers also were with me, and we went into the man's house.
Holy New Covenant Trans.	"Suddenly three men came to the house where I was staying. These three men were sent to me from the city of Caesarea. The Spirit told me to go along with them without doubts. These six brothers here also went with me. We went into the house of Cornelius.
The Scriptures 2009	"And see, immediately three men stood before the house where I was, having been sent to me from Caesarea.

Tree of Life Version "And the Spirit said to me to go with them, not doubting at all. And these six brothers also went with me, and we went into the man's house. At that moment three men from Caesarea, who had been sent for me, approached the house where I was staying. The Spirit told me to accompany them with no questions asked. These six brothers here with me made the trip, and we entered into the home of the man who had sent for me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and look! now Three Men stand to the house in whom [We] were Having Been Sent from caesarea to me says but The Spirit [to] me to gather [with] them no [thing] [me] contending [They] come but with me and The six Brothers These and [We] enter to the house [of] the man...

Alpha & Omega Bible "AND BEHOLD, AT THAT MOMENT THREE MEN APPEARED AT THE HOUSE IN WHICH WE WERE STAYING, HAVING BEEN SENT TO ME FROM CAESAREA. "THE SPIRIT TOLD ME TO GO WITH THEM WITHOUT MISGIVINGS. THESE SIX BRETHREN ALSO WENT WITH ME AND WE ENTERED THE MAN'S HOUSE. (")Even be yourselves looking, three men stood by-themselves at the house, from-within which were surely having been segregated-out from Cæsarea, with respects to me. (")Moreover, the Breath said to me, I was to go-with them, myself thoroughly-judging no-thing, and indeed, these-same six brothers come with me, and we come-towards into the man's house.

Awful Scroll Bible And lo! forthwith three men stand by at the house in which we were, having been dispatched from Caesarea to me." Now the spirit said to me to come together with them, nothing doubting. Now these six brethren also came with me, and we entered into the man's house."

Concordant Literal Version And behold, immediately there were three men already standing by the house where I was, apostolized from Kaisaria to me: and the Spirit said for me to come with them, naught doubting: moreover these six brothers came with me and we entered the house of this man.

exeGeses companion Bible At that moment, three men who were sent to me from Cornelius of Qesaria came and stood at the gate of the courtyard where I was dwelling. And The Spirit said to me, 'Go with them without doubting.' And these six brothers also came with me and we entered the man's house.

Rotherham's Emphasized B. ...and lo! ||immediately|| |three' men| halted at the house wherein we were, sent from Cæsarea unto me. And the Spirit bade me go with them, |nothing| doubting. And there went with me, these six' brethren also; and we entered into the house of the man,...

Expanded/Embellished Bibles:

The Amplified Bible And right then the three men who had been sent to me from Caesarea arrived at the house where we were *staying*. The Spirit told me to go with them without the slightest hesitation. So these six brothers also went with me and we went to the man's house.

An Understandable Version "Then, just about that time, three men sent from Caesarea to get me, walked up to the house where we were [*staying*]. The Holy Spirit directed me to go with them, without showing any discrimination. With these six brothers accompanying me, we

went into Cornelius' house and he told us about seeing an angel standing in his house and saying [to him] 'Send to Joppa for Simon Peter and bring him [here] so he can speak words to you that will bring salvation to you and your household. Vv. 13–14 are included for context.

The Expanded Bible

Right then [^Llook; T behold] three men who were sent to me from Caesarea came to the house where I was staying [10:17–19]. The Spirit told me to go with them without ·doubting [or hesitation]. These six ·believers [^Lbrothers] here also ·went with [accompanied] me, and we entered the house of ·Cornelius [^Lthe man].

Jonathan Mitchell NT

"Furthermore – now consider this! – out of that very [moment], three men, being the ones sent off on the mission from Caesarea to me, stood at the house in which we presently were [other MSS: I presently was].

"So the Breath-effect (or: Spirit) told me to at once go with them – doubting nothing and making no discrimination nor separating myself in even one thing. Now these six brothers also went together with me, and then we entered into the house of the man.

Syndein/Thieme

"And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me."

{Note: Divine Guidance by the Holy Spirit}

"And the spirit bid me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house."

Translation for Translators

Peter said that the Holy Spirit came to be with the non-Jewish believers. Peter accepted those non-Jews as fellow believers.

Acts 11:11-17

"At that exact moment, three men who had been {whom *Cornelius* had} sent from Caesarea arrived at the house where I was staying. God's Spirit told me that I should be willing to go with them *even though they were not Jews*. These six *Jewish* believers *from Joppa* went with me *to Caesarea*, and then we (*exc*) went into that *non-Jewish* man's house.

The Voice

Peter: At that very second, three men arrived at the house where I was staying. They had come to me from Caesarea. The Holy Spirit told me I should go with them, that I shouldn't make any distinction *between them as Gentiles and us as Jews*. These six brothers *from Joppa* came with me; and yes, we entered the man's home *even though he was an outsider*. [Kukis: The Voice adds some important words to *I shouldn't make any distinction...* This translation answers the question, *distinction between what?* Even though I like very exact and accurate translations, I believe that these other kinds of translations perform a very important service to the Christian community.]

Bible Translations with Many Footnotes:

Lexham Bible

And behold, at once three men who had been sent to me from Caesarea approached the house in which we were staying . [*Here the word "staying" is not in the Greek text but is implied] And the Spirit told me to accompany them, not hesitating at all . So these six brothers also went with me, and we entered into the man's house.

NET Bible®

At that very moment,¹⁸ three men sent to me from Caesarea¹⁹ approached²⁰ the house where we were staying.²¹ The Spirit told me to accompany them without hesitation. These six brothers²² also went with me, and we entered the man's house.

¹⁸tn Grk "And behold."

¹⁹sn Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1.

^{map} For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁰tn See BDAG 418 s.v. ἐπίστημι 1 for this meaning for ἐπέστησαν (epesthsan) here.

²¹tn The word “staying” is not in the Greek text but is implied.

²²sn Six witnesses is three times more than what would normally be required. They could confirm the events were not misrepresented by Peter.

The Spoken English NT

Then suddenly^j at that moment three men were there at the house where I was staying. They'd been sent to me from Caesarea.

And the Spirit told me to go with them without any hesitation.^k These six brothers also went with me, and we went to the man's house.

^j Lit. “And behold.”

^k Or “without making a distinction between myself and them.”

Wilbur Pickering's New T.

At that very moment three men stopped in front of the house where I was, having been sent from Caesarea to me.

The Spirit told me to go with them, doubting nothing. These six brothers also went with me,³ and we entered the man's house.

(3) Peter presumably knew he would be called on the carpet, so he took his witnesses along.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"And listen! Immediately, three men stood before the house in which I was [staying], having been sent from Caesarea to me.

"Then the Spirit said to me to go with them doubting nothing [fig., without hesitation]. Now these six brothers also went with me, and we entered into the house of the man.

Benjamin Brodie's trans.

And behold, immediately three men [Gentiles, probably proselytes] arrived at the house in which we were residing, having been sent on a mission from Caesarea face-to-face to me.

And the Spirit told me to go with them, doubting nothing. Furthermore, these six brethren [three Gentiles, three Jews] also came with us and we entered into the house of the man [Cornelius].

Charles Thomson NT

And lo! at that instant three men arrived at the house where I was, who were sent to me from Caesarea.

And the spirit commanded me to go with them without any scruple. Now there went with me these six brethren. And when we came to the house of the man, he told us how he had seen in his house, the angel standing and saying to him, Send men to Joppa for Simon, surnamed Peter, who will dictate to the matters by which thou and all thy household shall be saved. Vv. 13–14 are included for context.

Far Above All Translation

Then straightaway it so happened that three men came to the house in which I was, having been sent from Caesarea to me.

And the spirit told me to go with them, not doubting in any way. So these six brothers also went along with me, and we went into the man's house, and he related to us how he had seen the angel in his house, who stood and said to him, 'Send men to Joppa and send for Simon who is surnamed Peter, who will speak words to you by which you and all your house will be saved.' Vv. 13–14 are included for context.

Legacy Standard Bible

And behold, immediately three men appeared at the house in which we were, having been sent to me from Caesarea. And the Spirit told me to go with them without taking issue at all [Or *without making any distinction*]. These six brothers also went with me and we entered the man's house.

Modern Literal Version 2020

And behold, promptly three men stood at the house in which I was, having been sent from Caesarea to me.

But the Spirit said for me to go together-with them, making no distinction. Now these six brethren also came together-with me, and we entered into the house of the man.

The gist of this passage: Peter tells the skeptical Jews that the Holy Spirit told him to go with these messengers to the home of a gentile.

11-12

Acts 11:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
<p>In Acts 5:28, these two words together are variously translated, (<i>and</i>) <i>yet (here), just look, but instead; but see what you have done; but look at what you have done.</i> This means, literally, <i>and behold, and look, and see [what].</i></p>			
<p>I believe that we could reasonably translated these words, <i>suddenly, just then, at that moment.</i></p>			
exautēs (ἐξαυτῆς) [pronounced <i>ex-OW-face</i>]	<i>at once, from that hour, instantly, immediately, presently, straightway</i>	adverb	Strong's #1824
treis/tria (τρεις/τρία) [pronounced <i>trice/TREE-ah</i>]	<i>three</i>	masculine plural noun; nominative case	Strong's #5140
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
ephistēmi (ἐπίτημι) [pronounced <i>ehf-ISS-tay-mee</i>]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near]; to assault</i>	3 rd person plural, aorist active indicative	Strong's #2186
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οἰκία) [pronounced <i>oy-KEE-ah</i>]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614

Acts 11:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hê (ἧ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person plural, imperfect indicative	Strong's #1510

This is a 1st person plural in the Westcott Hort text; and a 1st person singular in the Byzantine Greek text and the Scrivener Textus Receptus.

Translation: Just then, three men stood at the [front of the] house where we were,...

Peter is explaining with very specific details exactly what took place when he was in Joppa and then Caesarea.

"You will recall how I went to Joppa with some other disciples. I had this vision, and then, just as the vision ended, I could hear three men knocking at the front gate where I was staying."

You will recall that this would not have been a front door as we would think, but whatever sort of gate separated the street from the courtyard. Peter was, at this time, on the roof praying, and he would have heard people outside the gate, as they would have been relatively close to Peter (although they would not have seen him on the roof). The original narrative suggests that Peter's mind was occupied when these men came to the front gate.

There were several believers with Peter at this house in Joppa. In fact, it appears that they traveled with Peter from Caesarea back to Jerusalem.

Acts 11:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine plural, perfect passive participle, nominative case	Strong's #649
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Kaisáreia (Καيسάρεια) [pronounced kahee-SAHR-ee-ah]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2542

Acts 11:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
με (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...having been sent from Caesarea directly to me.

These three men, whom Peter could hear outside the front entry, were sent directly to Joppa to find Peter in particular.

There were divine directives for these men to come to Peter and divine directives for Peter to go with them. Obviously, Peter could not ignore them.

Acts 11:11 **Just then, three men stood at the [front of the] house where we were, having been sent from Caesarea directly to me.** (Kukis mostly literal translation)

Acts 11:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπῶ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τό (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
μοί (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
συνέρχομαι (συνέρχομαι) [pronounced <i>soon-EHR-khoh-my</i>]	<i>to come together, to gather together, to convene, to assemble</i>	aorist active infinitive	Strong's #4905

Acts 11:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Then the Spirit told me to gather with them...

The Holy Spirit instructed Peter to go with the men to the home of Cornelius.

Acts 11:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
diakrinô (διακρίνω) [pronounced dee-ak-REE-no]	<i>separating thoroughly, (literally and reflexively) withdrawing from, (or by implication) opposing; (figuratively), discriminating, (by implication), deciding, (reflexively) hesitating; contending, making (some) difference, discerning, doubting, judging, being partial, staggering, wavering</i>	masculine singular, aorist active participle, accusative case	Strong's #1252

In Acts 11:12, these two words are variously translated, *making no distinction, not (without) discriminating, not having discriminated, without showing any discrimination; without (any) hesitation (hesitating, wavering), not hesitating at all; doubting nothing, without doubting (doubts); without misgiving (s); considering nothing to be wrong; without wondering if it was all right; not to worry; not making any distinction regarding them; without any questioning, with no questions asked; and not to worry about who they were.*

We may reasonably assume that this can be translated, *(with) none (no one) hesitating (wavering, judging, opposing, discriminating).*

Translation: ...without hesitation.

These couple words are a little difficult. I think that *without hesitation* is the best sense.

The Common English Bible has a different approach here: *At that moment three men who had been sent to me from Caesarea arrived at the house where we were staying. The Spirit told me to go with them even though they were Gentiles.* (Vv. 11–12b)

The Voice approaches this using a few extra words: **Peter:** *At that very second, three men arrived at the house where I was staying. They had come to me from Caesarea. The Holy Spirit told me I should go with them, that*

I shouldn't make any distinction *between them as Gentiles and us as Jews*. These six brothers *from Joppa* came with me; and yes, we entered the man's home *even though he was an outsider*. (Vv. 11–12)

Acts 11:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
emoi (ἐμοί) [pronounced eh-m-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
hex (ἕξ) [pronounced hex]	<i>six</i>	indeclinable numeral adjective	Strong's #1803
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778

Translation: *Also these six brothers went with me...*

Brother here refers to others who are believers in Jesus. These would have been Jewish believers, all or mostly from Joppa.

Although the NET Bible suggests that Peter is bringing 3X the number of necessary witnesses along; and someone else might suggest, seven people might be good in terms of self-defense; let me suggest another reason for this: these men are truly interested. They do not know what they will find. Some of them have never intermingled with gentiles before; and the idea of positive volition toward the Word of God among gentiles fascinates them. Nobody there knows what they are going to find exactly; but since God told Peter to go, six other men said, "We're in as well." Furthermore, Peter would have told them about his vision (I assume); so they would be very interested to come.

Acts 11:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahēe</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	1 st person plural, aorist active indicative	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anēr (ἀνὴρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; genitive/ablative case	Strong's #435

Translation: ...and we entered into the man's house [a gentile's home].

Now, Peter is not shifting the blame here, as in, "Well, they entered the house too." The idea is, they all understood that that was not a problem. They were there; they got it.

Acts 11:12 Then the Spirit told me to gather with them without hesitation. Also these six brothers went with me and we entered into the man's house [a gentile's home]. (Kukis mostly literal translation)

Acts 11:11–12 Just then, three men stood at the [front of the] house where we were, having been sent from Caesarea directly to me. Then the Spirit told me to gather with them without hesitation. Also these six brothers went with me and we entered into the man's house [a gentile's home]. (Kukis mostly literal translation)

Peter was asked and he is ready to go. On the one hand, maybe Peter would not have come out and said, "I just had a vision." But when questioned why he was so willing to go to this gentile's home, he would certainly have described his vision, which would be his reason.

Acts 11:11–12 Just moments after this vision, I heard three men standing at the front of the house. They have been sent from Caesarea to find me specifically. Also at that moment, the Spirit specifically directed me to go with them and to do so without reservation. Understanding the gist of what was happening, six brothers there went along with me. We all traveled to Caesarea and entered into this man's home. (Kukis paraphrase)

What stands out to me is, it appears that the household of Cornelius has already believed in the Revealed God, which would, reasonably, make them saved. However, in v. 14, the angel tells Cornelius, “Peter...will declare to you a message by which you will be saved, you and all your household.” (V. 13b–14; ESV)

But he declared to us how he saw the messenger in the house of his standing, and saying, ‘Send to Joppa and send for Simon, the one named Peter; who will speak words face to face with you by which you will be saved, you and all the house of you.’

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11:13–14

Now [Cornelius] made known to us how [there] was an angel standing in his house, saying [to him], ‘Dispatch [messengers] to Joppa and send for Simon, the one called Peter. He will declare a message directly to you by which you will be saved—you and your entire house.’

Cornelius, the gentile from Caesarea who summoned me, explained how he had seen an angel standing in his own house. That angel said to him, ‘Send messengers to Joppa to locate Simon Peter, and have them bring him back to your home. The message which he will deliver directly to you will indicate how you will be saved—and not just you, but your entire house.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he declared to us how he saw the messenger in the house of his standing, and saying, ‘Send to Joppa and send for Simon, the one named Peter; who will speak words face to face with you by which you will be saved, you and all the house of you.’
Complete Apostles Bible	And he related to us how he had seen the angel in his house, standing and saying to him, ‘Send men to Joppa, and send for Simon whose surname is Peter, ‘who will speak words to you by which you and all your household shall be saved.’
Douay-Rheims 1899 (Amer.)	And he told us how he had seen an angel in his house, standing and saying to him: Send to Joppe and call hither Simon, who is surnamed Peter, Who shall speak to thee words whereby thou shalt be saved, and all thy house.
Holy Aramaic Scriptures	And he related unto us how he had seen in his house, a Malaka {a Heavenly Messenger}, who stood and said unto him, ‘Send unto Yupha city and bring Shimeun {Simeon} who is called “Kepha” {The Rock}, and he will speak with you words, by which you will Live, you and all your house.’
James Murdock’s Syriac NT	And he related to us, how he had seen an angel in his house, who stood and said to him: Send to the city of Joppa, and bring Simon who is called Cephas; and he will utter to thee discourses, by which thou wilt live, thou and all thy house.
Original Aramaic NT	He related to us how he had seen an Angel in his house, who stood and said to him, ‘Send to Joppa the city and bring Shimeon who is called Kaypha, And he will speak with you words by which you will receive life, you and all your household.’

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he gave us an account of how he had seen the angel in his house, saying, Send to Joppa, and get Simon, named Peter, to come to you; Who will say words to you through which you and all your family may get salvation.
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Bible in Worldwide English	He told us that he had seen Gods angel standing in his house. The angel said to him, "Send men to Joppa to call Simon whose other name is Peter. He will tell you and all your family how to be saved."
Easy English	Then Cornelius told us what had happened to him. He had seen an angel who appeared in his house and said to him, "Send some men to Joppa to fetch a man who is called Simon Peter. He will come and speak to you. His message will tell you how God will save you and everyone else in your house."
Easy-to-Read Version–2008	He told us about the angel he had seen standing in his house. The angel said, 'Send some men to Joppa to get Simon, the one who is also called Peter. He will speak to you, and what he tells you will save you and everyone living in your house.'
Good News Bible (TEV)	He told us how he had seen an angel standing in his house, who said to him, 'Send someone to Joppa for a man whose full name is Simon Peter. He will speak words to you by which you and all your family will be saved.'
J. B. Phillips	He told us how he had seen the angel standing in his house, saying, 'Send to Joppa and bring Simon, surnamed Peter. He will give you a message which will save both you and your whole household.'
<i>The Message</i>	He told us how he had seen an angel right in his own house, real as his next-door neighbor, saying, 'Send to Joppa and get Simon, the one they call Peter. He'll tell you something that will save your life—in fact, you and everyone you care for.'
NIRV	He told us how he had seen an angel appear in his house. The angel said, 'Send to Joppa for Simon Peter. He has a message to bring to you. You and your whole family will be saved through it.'
New Life Version	He told us how he had seen an angel in his own home. The angel had stood in front of him and said, 'Send men to Joppa to ask for Simon Peter. He will tell you and all your family how you can be saved from the punishment of sin.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He told us he had seen an angel standing in his house. He said the angel told him, 'Send messengers to Joppa. Tell them to go and get a man named Simon, also known as Peter. This man will explain how you and everyone in your home [3] can be saved.' [4] ³ 11:14"Everyone in your home" would likely include family as well as slaves—everyone under the authority of Cornelius, the head of the household. ⁴ 11:14"Saved" to live again after dying—eternal life (Acts 11:18; Luke 21:19).
Contemporary English V.	The Holy Spirit told me to go with them and not to worry. Then six of the Lord's followers went with me to the home of a man who told us that an angel had appeared to him. The angel had ordered him to send to Joppa for someone named Simon Peter. Then Peter would tell him how he and everyone in his house could be saved. V. 12 is included for context.
New Berkeley Version New Living Translation	. He told us how an angel had appeared to him in his home and had told him, 'Send messengers to Joppa, and summon a man named Simon Peter. He will tell you how you and everyone in your household can be saved!'
The Passion Translation	He shared with us about the angel who appeared to him and told him to send messengers to Joppa to find Simon, the Rock. The angel had told him, 'He will tell you and your family the message of how you can be saved!'
Plain English Version	That man told us that he saw an angel in his house, a few days ago. The angel said to him, 'Peter has a message for you, so send somebody to Joppa to get him. He will tell you how God can save you, and your family, and everyone else in your house too.'
Radiant New Testament	When we entered the house of the man who'd sent for me, he told us how an angel had appeared to him and told him, 'Send to Joppa for Simon Peter. He has a

message to bring to you, and you and your whole family will be saved through it.'
A portion of v. 12 is included for context.

- UnfoldingWord Simplified T. He told us that he had seen an angel standing in his house. The angel told him, 'Tell some men to go to Joppa and bring back Simon whose other name is Peter. He will tell you how you and everyone else in your house will be saved.'
- William's New Testament Then he told us how he had seen the angel stand in his house and say to him, 'Send to Joppa and invite Simon, who is called Peter, to come over; he will tell you truths through which you and your whole household will be saved.'

Partially literal and partially paraphrased translations:

- American English Bible '[Well, when we got there, the man] told us how he'd seen a messenger [from God] standing in his house, who told him this:
'Send your men to JopPa and ask for Simon who's called Peter. He will tell you what you must do, so that you and your household can get saved.'
- Beck's American Translation .
Breakthrough Version He reported to us how he saw the angel in his house when it stood and said, 'Send out to Joppa, and send for Simon, the one who is also called Peter, who will speak statements to you in which you and all your house will be rescued.'
- Common English Bible He reported to us how he had seen an angel standing in his house and saying, 'Send to Joppa and summon Simon, who is known as Peter. He will tell you how you and your entire household can be saved.'
- Len Gane Paraphrase "He described for us how he had seen an angel in his house who stood and said to him, 'Send men to Joppa and ask for Simon whose surname is Peter. Peter knocked at the door of the gate, a maid servant, named Rhoda, came to answer it.
"He will tell you the message in which you and all your family will be saved.' [There are two v. 13's in the Welcome Bible.]
- A. Campbell's Living Oracles And the Spirit commanded me to go with them, without any scruple: and these six brethren also went along with me. And we entered into the man's house: and he told us how he had seen a messenger standing in his house, and saying to him, Send to Joppa, and bring hither Simon, whose surname is Peter; who shall speak words to you, by which you and all your family shall be saved. V. 12 is included for context.
- New Advent (Knox) Bible There he told us how he had had a vision of an angel in his house; this angel stood before him, and said, Send to Joppa, and bid Simon, who is also called Peter, come to thee. He will have such a message for thee as will bring salvation to thee and to all thy household.
- 20th Century New Testament He told us how he had seen the angel standing in his house, and how the angel had said to him--'Send to Jaffa and fetch the Simon, who is also known as Peter; For he will tell you truths, which will prove the means of Salvation to you and all your household.'

Mostly literal renderings (with some occasional paraphrasing):

- Berean Study Bible He told us how he had seen an angel standing in his house and saying, 'Send to Joppa for Simon who is called Peter. He will convey to you a message by which you and all your household will be saved.'
- Conservapedia Translation "He told us that he had seen a Messenger in the house, and he had stood and told him, 'Send some men to Joppa, and call for Simon, also known as Peter.'"
"He will say some words to you, and by those words you and all your household will be saved."

Free Bible Version	He explained to us how an angel had appeared to him in his house, who told him, 'Send someone to Joppa, and fetch Simon, also called Peter, who will tell you what you need to hear so you can be saved—you and your whole household.'
God's Truth (Tyndale)	And he showed us, how he had seen an angel in his house, which stood and said to him: Send men to Joppa, and call for Simon, named also Peter: he shall tell you words, whereby both you and all your house shall be saved.
International Standard V	Then he told us how he had seen an angel standing in his home and saying, 'Send messengers [The Gk. lacks messengers] to Joppa and summon Simon, who is called Peter. He will discuss with you how you and your entire household will be saved.'
Weymouth New Testament	Then he described to us how he had seen the angel come and enter his house and say, "'Send to Jaffa and fetch Simon, surnamed Peter. He will teach you truths by which you and all your family will be saved.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He told us how he had seen an angel standing in his house and telling him: 'Send someone to Joppa and fetch Simon, also known as Peter. He will bring you a message by which you and all your household will be saved.'
The Heritage Bible	And he announced to us how he saw a heavenly messenger standing in his house and saying to him, Set apart and send men to Joppa, and summon Simon, whose surname is Peter, Who will speak to you spoken words, in which you and all your house will be saved.
New American Bible (2011)	He related to us how he had seen (the) angel standing in his house, saying, 'Send someone to Joppa and summon Simon, who is called Peter, ^b who will speak words to you by which you and all your household will be saved.' b. [11:13] 10:3–5, 22, 30–32.
New Catholic Bible	He told us how he had seen an angel standing in his house who said, 'Send to Joppa and ask for Simon who is also called Peter. He will give you a message that will grant salvation to you and your entire household.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He told us how he had seen the angel standing in his house and saying, 'Send to Yafo and bring back Shim'on, known as Kefa. He has a message for you which will enable you and your whole household to be saved.'
Hebraic Roots Bible	And he told us how he saw a cherub in his house, standing and saying to him, Send men to Joppa, and send for Simon who is surnamed Peter, who will speak words to you by which you and all your household will be saved.
Holy New Covenant Trans.	Cornelius told us about the angel that he had seen standing in his house. The angel said to him, 'Send someone to Joppa. Invite Simon Peter to come. He will tell you words by which you and everyone in your group will be saved.'
The Scriptures 2009	"And he told us how he had seen a messenger standing in his house, who said to him, 'Send men to Yapho, and call for Shim'on who is also called Kēpha, who shall speak to you words, by which you shall be saved, you and all your house.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] announces but [to] us how [He] sees the messenger in the house [of] him being stood and saying send! {someone} to joppa and invite! simon the [man] being called peter Who will speak words to you in which* will be saved You and Every The House [of] you...
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Awful Scroll Bible	(")And he announces-away to us, of how he perceived an angelic messenger from-within his house, being stood, and saying to him, 'Be segregating-out men to Joppa, and be directing-after Simon, being put-a-name-upon of Peter, (" ")who will tell with respects to you sayings, from-within which you and all your house will be preserving sound.'
Concordant Literal Version	Now he reports to us how he perceived the messenger, standing in his house and saying, 'Dispatch to Joppa and send after Simon, who is surnamed Peter, who will be speaking declarations to you by which you shall be saved, you and your entire house.'"
exeGesés companion Bible	And he evangelized us how he saw an angel in his house, which stood and said to him, Apostolize men to Yapho and summon Shimon called Petros; who speaks rhemas to you, whereby you and all your house become saved.
Orthodox Jewish Bible	"He reported to us how he saw the malach in his bais having stood and having said, 'Send to Yafo and summon Shimon, the one being called Kefa, 'Who will speak words to you by which you and all your bais will find Yeshu'at Eloheinu.'
Rotherham's Emphasized B.	...and he related to us how he had seen the messenger in his house, standing_ and saying— Send away unto Joppa, and fetch Simon_ who is surnamed Peter; who shall speak words unto thee_ whereby thou shall be saved, [thou] and all' thy house .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Cornelius told us how he had seen the angel standing in his house, saying, 'Send word to Joppa and have Simon, who is also called Peter, brought here; he will bring a message to you by which you will be saved [and granted eternal life], you and all your household.'
An Understandable Version	The Holy Spirit directed me to go with them, without showing any discrimination. With these six brothers accompanying me, we went into Cornelius' house and he told us about seeing an angel standing in his house and saying [to him] 'Send to Joppa for Simon Peter and bring him [here] so he can speak words to you that will bring salvation to you and your household.' V. 12 is included for context.
The Expanded Bible	He told us about the angel he saw standing in his house. The angel said to him, 'Send some men to Joppa and ·invite [summon; send for] Simon [· who is also called] Peter to come. By the ·words [message] he will say to you, you and all your ·family [or household] will be saved.'
Jonathan Mitchell NT	"Now he at once reported back to us how he saw the agent (messenger) standing within his house, and then saying, 'Send off into Joppa, then send after Simon, the one now surnamed Peter, ""who will be speaking to you gush-effects and results of the flow (or: declarations; spoken words) within the midst of which you yourself will be made whole (saved; rescued; healed and returned to your pristine state of being) – as well as all your household!"
Syndein/Thieme	{Note: Divine Guidance by the Comparison} "And he showed us how he had seen an angel in his house, which stood and said unto him, 'Send men to Joppa, and call for Simon, whose surname is Peter.' " "Who shall tell you words, whereby you and all your house shall be saved."
Translation for Translators	He told us that he had seen an angel standing in his house. The angel told him, 'Tell some <i>men</i> to go to Joppa and bring back Simon whose other name is Peter. He will

tell you (sg) how you and everyone [MTY] else in your house will be saved {how God will save you and everyone [MTY] else in your house}.’

The Voice

Peter: The outsider told us the story of how he had seen a heavenly messenger standing in his house who said, “Send to Joppa and bring back Simon, also called Peter, and he will give you a message that will rescue both you and your household.”

Bible Translations with Many Footnotes:

NET Bible®

He informed us how he had seen an angel standing in his house and saying, ‘Send to Joppa and summon Simon, who is called Peter, who will speak a message²³ to you by which you and your entire household will be saved.’

^{23tn} Grk “words” (ῥήματα, rJhmata), but in this context the overall message is meant rather than the individual words.

The Spoken English NT

And he told us how he had seen the angel standing in his house, who said, ‘Send to Joppa to get Simon, who’s called Peter. He’s going to say some things to you, and you and your whole family are going to be saved by his message.’¹

¹ Lit. “He’s going to tell you things by which you and your whole household will be saved.”

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Then he reported to us how he saw an angel in his house, who stood and said: “Send *men* on a mission to Joppa and bring Simon back with *you*, the one surnamed [cognomen] Peter, Who will speak words [kingdom gospel] face-to-face to you, by which you [as a proselyte] and your entire household [other proselytes] shall be saved [become part of *new Israel*] .

Bond Slave Version

And, behold, immediately there were three men already come to the house where I was, sent from Caesarea to me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he showed us how he had seen an angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter; Who will tell you words, whereby you and all your house will be saved. Vv. 11–12 are included for context.

Context Group Version

And the Spirit told me go with them, making no distinction. And these six brothers also accompanied me; and we entered into the man's house: and he told us how he had seen the messenger standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak to you words, by which you shall be rescued, you and all your house. V. 12 is included for context. declare

Literal Standard Version

And this happened three times, and again was all drawn up to Heaven, and behold, immediately, three men stood at the house in which I was, having been sent from Caesarea to me, and the Spirit said to me to go with them, doubting nothing, and these six brothers also went with me, and we entered into the house of the man, he also declared to us how he saw the messenger standing in his house, and saying to him, Send men to Joppa, and call for Simon, who is surnamed Peter, who will speak sayings by which you will be saved, you and all your house. Vv. 10–12 are included for context.

Modern Literal Version 2020

And he reported to us how he saw the messenger who stood in his house and said to him, Send men to Joppa and send for Simon, who is surnamed Peter; who will be speaking the words to you in which you will be saved, you and all your house.

NT (Variant Readings)

And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. V. 12 is included for context.

A Voice in the Wilderness

And he told us how he had seen an angel standing in his house, who said to him, Send men to Joppa, and send for Simon whose surname is Peter, who will tell you words by which you and all your household will be saved.

The gist of this passage:

Peter was told to go there by the Holy Spirit. Cornelius was told by an angel to find and summon Peter.

13-14

Acts 11:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 rd person singular, aorist active indicative	Strong's #518
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
eidō (εἶδω) [pronounced I-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person singular, aorist active indicative	Strong's #1492
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 11:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine singular noun, dative, locative or instrumental case	Strong's #3624
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	standing [up, by]; set up, establishing; placing, making firm; keeping intact	masculine singular, aorist passive participle, accusative case	Strong's #2476

Translation: Now [Cornelius] made known to us how [there] was an angel standing in his house,...

Peter went into this gentiles house and asked, “Why am I here? What caused you to send for me?” Cornelius answered him.

Cornelius sent for Peter based upon the words of the angel that came to him. He gave his messengers a very specific message to deliver to Peter. Logically, both the messengers and Cornelius tell Peter what caused this—an angel appeared to Cornelius and told him to do this.

So, on the one hand, Peter in Joppa is seeing these wild visions which seem to make him rethink what is clean and unclean; and on the other hand, a gentile in Caesarea, Cornelius, has an actual angel in his house talking to him. God was going to make certain that these two men meet.

Acts 11:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
epō (ἔπω) [pronounced EHP-oh]	speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling	masculine singular, aorist active participle, accusative case	Strong's #2036
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	order (one) to go to a place appointed; send [out, forth, away], dismiss; allow one to depart, that he may be in a state of liberty; order one to depart, send off; drive away; set apart	2 nd person singular, aorist active imperative	Strong's #649
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519

Acts 11:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λόπη (λόπη) [pronounced ee-OHP- pay]	<i>beautiful</i> ; transliterated, <i>Joppa, Japho</i>	feminine singular proper noun location; dative, locative or instrumental case	Strong's #2445

Translation: ...saying [to him], 'Dispatch [messengers] to Joppa...

The angel spoke to Cornelius and told him to send some dependable messengers down to Joppa.

Acts 11:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
μεταπέμπω (μεταπέμπω) [pronounced met-ap- EHMP-oh]	<i>send for, send one after another; send after, to send after for one's self, cause to be sent</i>	2 nd person singular, aorist (deponent) middle imperative	Strong's #3343
Σίμων (Σίμων) [pronounced SEE- mohn]	<i>hearing</i> ; transliterated <i>Simon, Simeon, Symeon</i>	masculine singular proper noun, accusative case	Strong's #4613
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
επικαλέομαι (ἐπικαλέομαι) [pronounced ep-ee- kal-EH-ohm-ahee]	<i>named, surnamed, designated, called entitled; by implication, invoking (for aid, worship, testimony, decision, etc)</i>	masculine singular, aorist passive participle, accusative case	Strong's #1941
Πέτρος (Πέτρος) [pronounced PEHT- ross]	<i>stone, large stone, piece or fragment of a rock; transliterated <i>Petros, Peter</i></i>	masculine singular proper noun; vocative	Strong's #4074

Translation: ...and send for Simon, the one called Peter.

The angel tells Cornelius that he is looking for a man named Simon Peter. The angel gave Cornelius more information than this, but remember, this is Peter speaking to some legalistic believers, trying to explain the circumstances of the last few weeks to them.

Peter is saying, "Listen, when you accuse me of going into the home of a gentile and eating with gentiles, you need to back off and let me explain what happened." And that is what we are reading in vv. 5–18. This is what Peter said to the legalistic Jewish believers.

Acts 11:13 Now [Cornelius] made known to us how [there] was an angel standing in his house, saying [to him], 'Dispatch [messengers] to Joppa and send for Simon, the one called Peter. (Kukis mostly literal translation)

Acts 11:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, future active indicative	Strong's #2980
hrēmata (ῥήματα) [pronounced HRAY-maht-ah]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced hoiç]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
sôzō (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	2 nd person singular, future passive indicative	Strong's #4982

Translation: He will declare a message directly to you by which you will be saved—...

The angel told Cornelius to bring Peter back to his home and he will give him a message by which he will be saved.

Cornelius, to that point, had believed in the God revealed to him (we do not know how exactly, but he understood enough about the True God to understand that there was a special relationship between God to the people of Israel.

Based upon what we have read in the previous chapter, it seems as if Cornelius was saved in the manner that all gentiles were saved in the Old Testament—they believed in the God revealed to them by God (whether they read some Scriptures, had a Jew speak to them, or what, we don't know). I would suggest to you that Cornelius was an example of a saved gentile—saved in the Age of Israel would be brought forward into the Church Age.

You will recall the Jesus' disciples believed in Him, but they were not given the Holy Spirit until the Day of Pentecost. The disciples were not more saved at that point, but they did have more spiritual resources for their spiritual walk. I believe that is what we are speaking of here.

Acts 11:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: *...you and your entire house.'*

Let me suggest that some of the people in the home of Cornelius were saved and some were not. However, after Peter went there and gave them the clear gospel message, everyone in Cornelius' home was saved, including many of the people (friends and relatives) that he brought into his home to hear Peter.

Acts 11:14 *He will declare a message directly to you by which you will be saved—you and your entire house.'* (Kukis mostly literal translation)

Acts 11:13–14 *Now [Cornelius] made known to us how [there] was an angel standing in his house, saying [to him], 'Dispatch [messengers] to Joppa and send for Simon, the one called Peter. He will declare a message directly to you by which you will be saved—you and your entire house.'* (Kukis mostly literal translation)

When a person believes in Jesus Christ, he has little or not doctrine in his spirit. When I believed in Jesus, I did not even know that He had risen from the dead or what took place after the crucifixion. This is after being an American in the United States and celebrating Easter for the previous 16 or so years.

Like everyone, I came to Christianity with a great many preconceptions of what a Christian is, what a Christian does, and what is right and wrong. The same thing is true of these Jewish believers. They came from a background of legalism, so they have a very legalistic view of Christianity, despite being saved by grace.

This is the normal state of all new Christians. Best case scenario is, a Christian is raised previous according to the **laws of divine establishment**. At least in that regard, he is ahead of the game.

As a result, we have immature believers and mature believers and teen-aged believers (if you will); all in different states of growth. God has come to Peter and has told him, among other things, that the gentiles are not unclean; and so Peter goes with that.

Peter comes back to a congregation where they do not understand that yet. Because Peter is an **Apostle**, he is able to correct them of their legalistic notions. A pastor-teacher in a **local church** today teaches Bible doctrine, and very often, this guides new believers to abandon their old values and to establish new ones.

At the same time, when members of a congregation rub shoulders, it is not the job of the mature believer to straighten out all of the immature believers. The strong believer is to tolerate the weak believer, but not to intrude on that believer's privacy. If questioned, the strong believer can answer; but it is not up to the strong believer to provide a list of dos and don'ts for the weak believer (as has happened in so many churches throughout the years).

Believers grow as a result of being taught the Word of God, ideally speaking, but the pastor-teacher of his local church. That way, whatever guidance and correction is necessary, it comes from the pastor-teacher as spoken to a group of believers (whether there are 5, 50, 500 or 5000 in the congregation). Both immature and mature believers hear the teaching, and we decide in the privacy of our own souls what we are going to believe.



This is essentially what Peter is doing right here. He has the authority over everyone else in Jerusalem (apart from the other Apostles), and he can explain the doctrines. At this point, he does not fully understand the vision he has seen or the ramifications of his interactions with this gentile household; but he can at least relay his experience to them, and them let them sort it out.

What is taking place is known as Operation Z. The pastor-teacher conveys Bible doctrine to his congregation on an impersonal basis. His congregation is made up of believers at all different levels of spiritual growth. They hear the message and each individual takes this into the soul. At that point, they choose to believe (or not believe) what they understand. For the accurate information that they believe, that information goes to the human spirit and begins to build up or edify the individual believer (and, as a result, builds up the overall congregation).

Operation Z (a chart); from **Country Bible Church**; accessed October 3, 2023. This was first put together by R. B. Thieme, Jr. and is taught in many local churches as a result.

Bear in mind that, even as an Apostle, Peter is still putting all of this information together in his own mind. He will write two epistles which have become a part of the Word of God later in life; and the concepts of the Church Age had begun to crystalize in his thinking by that time. And, for advanced readers of his letters, Peter suggests the writings of Paul, even though some of the things that Paul taught were difficult to understand.

Acts 11:13–14 **Cornelius, the gentile from Caesarea who summoned me, explained how he had seen an angel standing in his own house. That angel said to him, ‘Send messengers to Joppa to locate Simon Peter, and have them bring him back to your home. The message which he will deliver directly to you will indicate how you will be saved—and not just you, but your entire house.’** (Kukis paraphrase)

We are hearing the same story twice: first as a narrative in Acts 10 and now here, as Peter recounts all that took place (which put him into the house of a gentile). This is a very important thing taking place. Although the Jews were supposed to evangelize the gentiles, they had come to a point where they did not even allow mix meals with gentiles. This is such a big deal that Peter finds himself explaining everything that happened, to help calm the Jewish believers in Jerusalem.

Peter recognizes that he has to say more than, “God sent me there and so I went. End of story.”

At this point, neither Peter nor any of the disciples have a full understanding of the massive changes which are taking place in this new spiritual body (they do not even appreciate that there is a new spiritual body being formed). In fact, Peter, despite reading Paul’s epistles, is not going to fully appreciate all that is taking place.

If Jerusalem is to survive, the believers there must shake off their legalism; and the unbelieving Jews there must tolerate this new *offshoot* of their faith. However, because of failures on both sides, Jerusalem would be destroyed about 30 years from the incidents that we are studying.

But in the beginning to me to speak, fell upon the Spirit the Holy (one) to them just as even to us in a beginning. But I remembered the word of the Lord, when He was saying, ‘John indeed baptized with water but you [all] will be baptized in a Spirit Holy.’

Acts
11:15–16

But at first when I spoke, the Holy Spirit fell upon them just as [It fell upon] us in the beginning. Then I remembered the word of the Lord, when He said, ‘John indeed baptized with water, but [all of] you will be baptized by the Holy Spirit [in the near future].’

Interestingly enough, it turned out that while I was beginning to speak, the Holy Spirit fell upon them just as it originally fell upon us on the day of Pentecost. Then I suddenly remembered the word of the Lord, when He first said to us, ‘John certainly baptized many of you with water during his ministry. However, in the very near future, you all will be baptized by the Holy Spirit.’ ”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But in the beginning to me to speak, fell upon the Spirit the Holy (one) to them just as even to us in a beginning. But I remembered the word of the Lord, when He was saying, ‘John indeed baptized with water but you [all] will be baptized in a Spirit Holy.’
Complete Apostles Bible	"And when I began to speak, the Holy Spirit fell on them, as also on us in the beginning. And I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'
Douay-Rheims 1899 (Amer.)	And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. And I remembered the word of the Lord, how that he said: John indeed baptized with water but you shall be baptized with the Holy Ghost.
Holy Aramaic Scriptures	And when I was beginning there to speak, The Rukha d’Qudsha {The Spirit of Holiness} rested upon them, like He had upon us, previously! And I remembered The Word of Maran {Our Lord}, who had said: “Yukhanan {John} Immersed {Baptized} in water, but, you will be Immersed {Baptized} in The Rukha d’Qudsha {The Spirit of Holiness}!”

James Murdock's Syriac NT	And when I there commenced speaking, the Holy Spirit overshadowed them, as it did us from the beginning. And I remembered the word of our Lord, when he said: John baptized with water, but ye shall be baptized with the Holy Spirit.
Original Aramaic NT	And as I was continuing to speak there, The Spirit of Holiness rested upon them as when upon us from the first. And I was reminded of the word of Our Lord, which he had said: 'Yohannan baptized in water, but you shall be baptized in The Spirit of Holiness.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And, while I was talking to them, the Holy Spirit came on them, as on us at first. And the words of the Lord came into my mind, how he said, The baptism of John was with water, but you will have baptism with the Holy Spirit.
Bible in Worldwide English	And when I began to speak, the Holy Spirit came on them just as he had come on us at the beginning. Then I remembered that the Lord said, "John baptised with water, but you will be baptised with the Holy Spirit."
Easy English	When I started to speak to Cornelius and his family, the Holy Spirit came down on them. It happened in the same way that he first came down on us at the beginning. Then I remembered what the Lord Jesus had said to us: "John baptized people with water, but God will baptize you with his Holy Spirit."
Easy-to-Read Version–2008	"After I began speaking, the Holy Spirit came on them just as he came on us at the beginning. Then I remembered the words of the Lord Jesus: 'John baptized people in water, but you will be baptized in the Holy Spirit.'
Good News Bible (TEV)	And when I began to speak, the Holy Spirit came down on them just as on us at the beginning. Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.'
J. B. Phillips	While I was beginning to tell them this message the Holy spirit fell upon them just as on us at the beginning. There came into my mind the words of our Lord when he said, 'John indeed baptised with water, but you will be baptised with the Holy Spirit.' If then God gave them exactly the same gift as he gave to us when we believed on the Lord Jesus Christ, who was I to think that I could hinder the working of God?" V. 17 is included for context.
<i>The Message</i>	"So I started in, talking. Before I'd spoken half a dozen sentences, the Holy Spirit fell on them just as he did on us the first time. I remembered Jesus' words: 'John baptized with water; you will be baptized with the Holy Spirit.'
NIRV	"As I began to speak, the Holy Spirit came on them. He came just as he had come on us at the beginning. Then I remembered the Lord's words. 'John baptized with water,' he had said. 'But you will be baptized with the Holy Spirit.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"Well, as I started to talk to the group, the Holy Spirit came and entered everyone in the house. It reminded me of the first time the Spirit came to us. Then I remembered something the Lord said: 'John baptizes people with water. But you're going to get baptized with the Holy Spirit.'
Contemporary English V.	After I started speaking, the Holy Spirit was given to them, just as the Spirit had been given to us at the beginning. I remembered that the Lord had said, "John baptized with water, but you will be baptized with the Holy Spirit."
The Living Bible	"Well, I began telling them the Good News, but just as I was getting started with my sermon, the Holy Spirit fell on them, just as he fell on us at the beginning! Then I

	thought of the Lord's words when he said, 'Yes, John baptized with [or "baptized in."] water, but you shall be baptized with the Holy Spirit.'
New Berkeley Version New Living Translation	. "As I began to speak," Peter continued, "the Holy Spirit fell on them, just as he fell on us at the beginning. Then I thought of the Lord's words when he said, 'John baptized with [Or <i>in</i> ; also in 11:16b.] water, but you will be baptized with the Holy Spirit.'
The Passion Translation	"Shortly after I began to speak, the Holy Spirit was poured out upon them, just like what happened to us at the beginning. And I remembered the words the Lord had told us: 'John immersed you in water, but you will be immersed in the Holy Spirit.'
Plain English Version	I started talking to those people, and then the Holy Spirit came into them, just like he came into us that first time. And I remembered that our leader Jesus said, 'John baptised people with water, but God will baptise you with the Holy Spirit.'
UnfoldingWord Simplified T.	As I started to speak, the Holy Spirit suddenly came down on them, just like he had first come on us during the Pentecost festival. Then I remembered what the Lord had said: 'John baptized you with water, but God will baptize you with the Holy Spirit.'
William's New Testament	When I began to speak, the Holy Spirit fell upon them as He did upon us at the beginning, and I remembered the saying of the Lord, 'John baptized in water, but you will be baptized in the Holy Spirit.'

Partially literal and partially paraphrased translations:

American English Bible	'But after I started speaking to them, the Holy Breath fell upon all of them, the same as it did upon us long ago. And then I remembered that the Lord used to say: <i>'John immersed in water, but you'll be immersed in Holy Breath.'</i>
Beck's American Translation Breakthrough Version	. During the time for me to begin to be speaking, the Sacred Spirit fell on them, even as it also fell on us in the beginning. I was reminded of the Master's statement, how He was saying, 'John certainly submerged with water, but you will be submerged in the Sacred Spirit.'
New Advent (Knox) Bible	And then, when I had set about speaking to them, the Holy Spirit fell upon them, just as it was with us at the beginning. Then I was reminded of what the Lord said to us, John's baptism was with water, but there is a baptism with the Holy Spirit which you are to receive.[1] [1] See 1.5 above.
20 th Century New Testament	I had but just begun to speak," continued Peter, "when the Holy Spirit fell on them, exactly as on us at the first; And I recalled the saying of the Master--'John baptized with water, but you shall be baptized with the Holy Spirit.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"So as I started to talk, the Holy Spirit fell on them, as it had on us at the beginning." "Then I remembered the Word of the Lord, how He said, 'John indeed baptized with water, but you will be baptized by the Holy Spirit.'"
Revised Ferrar-Fenton Bible	And just as I began to speak, the Holy Spirit fell upon them in the same way as upon us at the beginning. Then I remembered the declaration of the Lord, how He said, 'John indeed baptized with water; but you shall be baptized in Holy Spirit.'
Free Bible Version	"When I started speaking, the Holy Spirit fell on them, just as happened to us in the beginning. Then I remembered what the Lord said, "John baptized with water, but you will be baptized with the Holy Spirit."
God's Truth (Tyndale)	And as I began to preach, the holy ghost fell on them, as he did on us at the beginning. Then came to my remembrance the words of the Lord, how he said: John baptised with water but you shall be baptised with the holy ghost.

International Standard V	“When I began to speak, the Holy Spirit fell on them just as he was first given to us. Then I remembered what the Lord had said: ‘John baptized with [Or in] water, but you will be baptized with [Or in] the Holy Spirit.’
The Spoken English NT	And as I was just starting to speak, the Holy Spirit fell on them, just as it did on us in the beginning. And I remembered the Lord’s words-how he used to say, ‘John baptized with water, but you are going to be baptized with the Holy Spirit.
Urim-Thummim Version	And as I began to speak, the Sacred Spirit rushed on them, as on us at the beginning. Then remembered I the Word of the LORD how that he said, John indeed baptized with water; but you will be baptized with the Sacred Spirit..
Weymouth New Testament	"And," said Peter, "no sooner had I begun to speak than the Holy Spirit fell upon them, just as He fell upon us at the first. Then I remembered the Lord's words, how He used to say, ""John baptized with water, but you shall be baptized in the Holy Spirit.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I had begun to address them when suddenly the Holy Spirit came upon them, just as it had come upon us at the beginning. Then I re membered what the Lord had said: ‘John baptized with water, but you shall be baptized with the Holy Spirit.’
The Heritage Bible	And in my beginning to speak, the Holy Spirit seized upon them, just as also upon us in the beginning. And I remembered the spoken word of the Lord, how that he said, John indeed baptized with water, and you will be baptized in the Holy Spirit.
New American Bible (2011)	As I began to speak, the holy Spirit fell upon them as it had upon us at the beginning, ^c and I remembered the word of the Lord, how he had said, ‘John baptized with water but you will be baptized with the holy Spirit.’ ^d c. [11:15] 10:44. d. [11:16] 1:5; 19:4; Lk 3:16.
New Jerusalem Bible	'I had scarcely begun to speak when the Holy Spirit came down on them in the same way as it came on us at the beginning, and I remembered that the Lord had said, "John baptised with water, but you will be baptised with the Holy Spirit."
Revised English Bible–1989	Hardly had I begun speaking, when the Holy Spirit came upon them, just as upon us at the beginning, and I recalled what the Lord had said: ‘John baptized with water, but you will be baptized with the Holy Spirit.’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“But I had hardly begun speaking when the <i>Ruach HaKodesh</i> fell on them, just as on us at the beginning! And I remembered that the Lord had said, ‘Yochanan used to immerse people in water, but you will be immersed in the <i>Ruach HaKodesh</i> .’
Hebraic Roots Bible	And in my beginning to speak, the Holy Spirit fell on them, as also on us in the beginning. And I recalled the Word of our Master, how He said, John indeed baptized with water, but you will baptize with the Spirit of Holiness.
Holy New Covenant Trans.	"After I began my speech, the Holy Spirit came upon them, the same as He did upon us in the beginning. Then I remembered the words of the Lord Jesus when he used to say: ‘John immersed people in water, but you will be immersed in the Holy Spirit!’
The Scriptures 2009	“And as I began to speak, the Set-apart Spirit fell upon them, as upon us at the beginning. “And I remembered the word of the Master, how He said, ‘Yo?anan indeed immersed in water, but you shall be immersed in the Set-apart Spirit.’

Tree of Life Version "As I began to speak, the Ruach ha-Kodesh fell on them, just as on us at the beginning. And I remembered the word of the Lord, how He used to say, 'John immersed with water, but you will be immersed in the Ruach ha-Kodesh.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...in but the+ to begin me to speak falls The Spirit The [Thing] Pure to them as and {falls It} to us in beginning [I] am reminded but [of] the word [of] the lord as [He] said John certainly washes [in] water You* but will be washed in spirit pure...

Awful Scroll Bible (")Furthermore, from-within I myself am to begin to speak, the Awful Breath fell-upon them, wholly-as even upon us, from-within the beginning. (")And I am being recalled of the saying of the Lord, as to He was instructing, 'John surely baptizes by water, but yours will be baptized by-within the Awful Breath.'

Concordant Literal Version Now as I begin to speak, the holy spirit falls on them, even as on us also in the beginning."
Now I am reminded of the declaration of the Lord, as He said that 'John, indeed, baptizes in water, yet you shall be baptized in holy spirit.'"

exeGesés companion Bible And as I began to speak, the Holy Spirit fell on them, exactly as on us at the beginning: and I remembered the rhema of Adonay, that he worded, Yahn indeed baptizes in water; but you, baptized in Holy Spirit.

Orthodox Jewish Bible "As I began to speak, the Ruach Hakodesh fell upon them, just as also upon us in the beginning. And I remembered the dvar of Rebbe, Melech HaMoshiach Adoneinu, how he used to say, 'Yochanan gave a tevilah of teshuva with a mikveh mayim, but you will be given a tevilah with the Ruach Hakodesh.'

Rotherham's Emphasized B. And ||as I began to be speaking|| the Holy Spirit fell upon them, |just as upon us also_ at the beginning|. And I was put in mind of the word of the Lord, how he used to say—
||John|| indeed_ immersed |with water|;
But ||ye|| shall be immersed in Holy Spirit.^e
^e Chap. i. 5.

Expanded/Embellished Bibles:

An Understandable Version "And while I was speaking, [the power of] the Holy Spirit descended on them [i.e., Cornelius' Gentile household] just like [it fell] on us [Jewish apostles] at the beginning [i.e., the day of Pentecost, See chapter 2]. Then I remembered what the Lord had said [See 1:4-5]: 'John immersed you [people] in water but you [apostles] will be immersed in the Holy Spirit.'

The Expanded Bible When I began ·my speech [to speak], the Holy Spirit ·came [fell] on them just as he came on us at the beginning. Then I remembered the words of the Lord. He said, 'John baptized ·with [or in] water, but you will be baptized ·with [or in; or by] the Holy Spirit [1:5; Matt. 3:11; Mark 1:8; Luke 3:16].'

Jonathan Mitchell NT "However, within the midst of my starting to continue speaking, the set-apart Breath-effect (or: Holy Spirit) fell upon them – even as also upon us, in the beginning. "At this I was reminded of the results of the flow and the gush-effects (or: words spoken) by the Lord, as He was repeatedly saying, 'John, indeed (or: for his part), immersed in water, yet you yourselves will be immersed (baptized) within the midst of set-apart Breath-effect (or: in [the] Holy Spirit).'

P. Kretzmann Commentary And as I began to speak, the Holy Ghost fell on them as on us at the beginning.

Kretzmann's **commentary** for Acts 11:4–15 has been placed in the **Addendum**.
Verses 16-18

The conclusion of Peter:

Then remembered I the word of the Lord how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.

Syndein/Thieme

"And as I began to speak, the Holy Spirit fell on them, as on us in the beginning."

{Note: Divine Guidance by remembering scripture}

"Then I remembered the Word of the Lord {Acts 1:5}, how that He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' "

Translation for Translators

After I started to speak, the Holy Spirit *suddenly* came down on them, just like he had first [MTY] come on us *during the Pentecost festival*. Then I remembered what the Lord had said: 'John caused people to be baptized in water, but *God* will cause the Holy Spirit to *enter you and change your lives*.'

The Voice

Peter: Then I began to speak; and as I did, the Holy Spirit fell upon them—it was exactly as it had been with us at the beginning. Then I remembered what Jesus had said to us: "John ritually cleansed people with water through baptism, [Literally, immersed, to show repentance] but you will be washed with the Holy Spirit." [Acts 1:5]

Bible Translations with Many Footnotes:

Lexham Bible

And as I was beginning to speak, the Holy Spirit fell on them, just as also on us at the beginning. And I remembered the word of the Lord, how he said, 'John baptized with water, but you will be baptized with the Holy Spirit.' [An allusion to Acts 1:5]

NET Bible®

Then as I began to speak, the Holy Spirit fell on²⁴ them just as he did²⁵ on us at the beginning.²⁶ And I remembered the word of the Lord,²⁷ as he used to say,²⁸ 'John baptized with water, but you will be baptized with the Holy Spirit.'²⁹

^{24tn} Or "came down on."

^{25tn} The words "he did" are not in the Greek text but are implied. They form an ellipsis which must be supplied for the modern English reader. Some modern translations supply "it" rather than "he" because the gender of πνευμα (pneuma) in Greek is neuter, but there are sufficient NT contexts that use masculine pronouns to refer to the Spirit to justify the use of a masculine pronoun here in the translation.

^{26sn} At the beginning is an allusion to Acts 2 and Pentecost. The beginning is a way to refer to the start of the period of the realization of Jesus' promise in Luke 24:49 and Acts 1:8. Peter was arguing that God gave Gentiles the same benefits he gave the Jews at the start of their mission.

^{27sn} The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥημα το κυρίου (rhēma tou kuriou; here and in Luke 22:61, 1 Pet 1:25) and 12 times as λόγος το κυρίου (logos tou kuriou; Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

^{28tn} The imperfect verb ἔλεγεν (elegen) is taken as a customary imperfect.

^{29sn} John...Spirit. This remark repeats Acts 1:5.

Wilbur Pickering's New T.

Well as I began to speak,⁴ the Holy Spirit fell on them, just as on us at the beginning. I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you will be baptized with Holy Spirit'.⁵

(4) Peter was set to give a proper discourse, but the Spirit intervened.

(5) See Acts 1:5. This was spoken by the Lord Jesus just before His ascension.

Literal, almost word-for-word, renderings:

A Faithful Version	And when I began to speak, the Holy Spirit came upon them, even as it also came upon us in the beginning. Then I remembered the word of the Lord, how He had said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'
Analytical-Literal Translation	"Now when I began to be speaking, the Holy Spirit fell on them, even as [He] also [did] on us in [the] beginning. "Then I remembered the word of the Lord, how He used to say, 'John indeed baptized in [or, with] water, but youp will be baptized in [or, with] the Holy Spirit.' [Acts 1:5]
Benjamin Brodie's trans.	Then, when I myself began to speak, the Holy Spirit fell upon them even as upon us at the beginning [at Pentecost]. Then I remembered the word of the Lord when He said: "John baptized by means of water, but on the other hand, you will be baptized by means of the Holy Spirit."
Context Group Version	And as I began to speak, the Special Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed immersed in water; but you (pl) shall be immersed in the Special Spirit.
Far Above All Translation	And as I was beginning to speak, the holy spirit fell on them, as <i>it had also done</i> on us in <i>the</i> beginning. And I remembered the word of <i>the</i> Lord when he said, 'John baptized with water, but you will be baptized with holy spirit.'
Modern Literal Version 2020	Now while* I was beginning to speak, the Holy Spirit fell upon them, just-like upon us also at the beginning. Now I was reminded of the declaration of the Lord, how he said, John indeed immersed* in water, but you° will be immersed* in the Holy Spirit.
New Matthew Bible	And as I began to preach, the Holy Spirit fell on them, as he did on us at the beginning. Then I remembered the words of the Lord, how he said John baptized with water, but you will be baptized with the Holy Spirit
A Voice in the Wilderness	And in my beginning to speak, the Holy Spirit fell upon them, even as also upon us in <i>the</i> beginning. And I remembered the word of the Lord, how He had said, 'John indeed baptized with water, but you will be baptized with <i>the</i> Holy Spirit.'
The gist of this passage:	Peter tells the Jewish believers that, just as he was speaking, the Holy Spirit fell upon these gentiles. At that moment, he thinks about what Jesus said to him.

15-16

Acts 11:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	aorist (deponent) middle infinitive	Strong's #756 (the middle voice of Strong's #757)

Acts 11:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	present active infinitive	Strong's #2980

Translation: *But at first when I spoke,...*

This seems to be a clunky way of saying what Peter said, but I simply write that off as the way Peter speaks.

This also sounds as if Peter barely opens his mouth and then the Holy Spirit fell upon them. However, part of this clunkiness is the *present* active infinitive. So, that indicates that Peter had been speaking for awhile, which is confirmed by the text in Acts 10:34–43. I don't know if there is a good way to translate this which conveys this. Perhaps, *not too long after I launched into the gospel message*. However, this translation is very different from the actual Greek words used.

This is how some rendered these words:

A Faithful Version	<i>And when I began to speak,...</i>
Analytical-Literal Translation	<i>"Now when I began to be speaking,...</i>
Context Group Version	<i>And as I began to speak,...</i>
Modern Literal Version 2020	<i>Now while* I was beginning to speak,...</i>

In each of those translations, I could easily say, *well, here is where they did not quite reach the mark*; but then I could do the same with my own translations as well. If I was to work backward from any of these translations to the Greek, the results would have been much different from the Greek above (in the Greek exegesis box).

Perhaps Peter had a much longer sermon in the chamber, but, shortly into it, the Holy Spirit fell upon these gentiles.

Let me remind you that, when this all took place in Acts 10, we noticed that Peter had just given the gospel message and then the Holy Spirit fell upon these gentiles. What had to take place in the intervening few seconds was, these gentiles (all or most of them) had believed in Jesus. Even though that was not said in the context of Acts 10, Luke is recording what was observable; and you cannot actually observe someone believing in Jesus Christ and actually know what he just did. As people, we are unable to do that. However, we are able to logic from point A to point B. Peter gives the gospel, a few seconds pass, and the Holy Spirit is poured out upon the gentiles there. What logically occurred between Peter giving the gospel and the Holy Spirit being given?

So, strictly speaking, this is not the second blessing for these gentiles (even though some of them had likely believed in the Revealed God prior to this). If anyone wants to establish a precedent from the book of Acts, why not establish this precedent that, whenever someone believes in Jesus Christ, the Holy Spirit is *immediately* given to him. A fuller discussion of this takes place in **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 11:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπιπίπτω (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>to fall upon; it metaphorically means to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 rd person singular, aorist active indicative	Strong's #1968
το (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πνεῦμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
το (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ἅγιος (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
Here, spelled eph (ἐφ) [pronounced ehf].			
αὐτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...the Holy Spirit fell upon them...

Once Peter had given the gospel, the Holy Spirit fell upon the men who were there, who believed in Jesus.

It is my opinion that some of them had already believed in the Revealed God and that, because of the death of Jesus on **the cross**, it was appropriate for them to hear faith in Jesus was the key to a relationship with God. No doubt, many of them believed for the first time, not having known the Revealed God before (I have assumed that Cornelius gathers friends and relatives who believed as he did, along with some who he believed would be positive toward whatever Peter had to say). Let me suggest, based upon the circumstances, that Cornelius probably filled up his house (or courtyard) with people. Remember, an angel had spoken to him. Therefore, Cornelius did not make any attempts to limit his guest list.

The fact that the Holy Spirit fell upon these men suggests that they all believed in the Jesus of Whom Peter spoke. Furthermore, the giving of the Spirit was immediate. Faith in Jesus Christ followed by the gift of the Holy Spirit.

I also want to remind you that Peter did not fully apprehend the gospel message at that point in time (which was okay; it was still the gospel message). That is, Peter did not realize that Jesus paid for our sins while on the cross. The Bible abbreviates this act with the words *the blood of Christ*. Eventually, Peter would make a connection

between the animal sacrifices of the Old Testament (which Peter offered during his life) and the death on the cross of Jesus. At some point, Peter realized that there was more to the cross than Jesus simply suffering wrongly, dying physically, and then coming back from the dead. At some point, Peter understood that, while Jesus was on the cross, our sins were poured out on Him and He paid for those sins for 3 hours on the cross, which is the most concentrated suffering enduring by any man at any time in human history. Peter, at some point, fully understood what took place, and he wrote: **He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (1Peter 2:24; ESV; capitalized) (Isaiah 53:5c) Whether or not Peter fully appreciated this at this point in our narrative is debatable.

Acts 11:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōsper (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
Here, spelled eph (ἐφ) [pronounced ehf].			
ἡμᾶς (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἀρχή (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular; dative, locative or instrumental case	Strong's #746

Translation: ...just as [It fell upon] us in the beginning.

The Holy Spirit falling upon Cornelius and friends is often dubbed the gentile Pentecost. The Spirit fell upon them just as it had fallen upon Peter and the other disciples on Pentecost. There is nothing wrong with this designation, as long as you realize that some gentiles had believed in Jesus right then and there and immediately received the Holy Spirit.

Acts 11:15 **But at first when I spoke, the Holy Spirit fell upon them just as [It fell upon] us in the beginning.** (Kukis mostly literal translation)

Acts 11:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnaomai (μνάομαι) [pronounced MNAH-om-ah-ee]	<i>to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of</i>	1 st person singular, aorist passive indicative	Strong's #3415
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; genitive/ablative case	Strong's #4487
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: Then I remembered the word of the Lord,...

While this is all taking place, Peter remembers what Jesus said to him (and to the other Apostles).

Acts 11:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, imperfect active indicative	Strong's #3004
Iōannēs (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; nominative case	Strong's #2491
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

Acts 11:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	3 rd person singular, aorist active indicative	Strong's #907
hudōr/hudatos (ὕδωρ/ὑδατος) [pronounced <i>HOO-dor, HOO-dat-os</i>]	<i>water</i> [literally or figuratively]	neuter singular noun; dative, locative or instrumental case	Strong's #5204

Translation: ...when He said, 'John indeed baptized with water,...

I love the use of the imperfect tense for légō (λέγω) [pronounced *LEH-goh*] here. We would have expected the aorist tense (point in time). Jesus did not deliver a lengthy sermon to His disciples, but gave them a small amount of information. Jesus said, "...for John indeed baptized in water, but you will be baptized in the Holy Spirit not many days after." (Acts 1:5; Green's literal translation)

I believe that the concept of the imperfect tense here is, Jesus first said this thing after His resurrection and before His ascension. However, Peter (and the other Apostles) remembered these words from time to time, just as if Jesus was speaking to them again.

You may have some *go-to* verses for you life—let's say, when you are experiencing difficulties or problems, you think on and remember these verses. Even though they were written or spoken at least 2000 years ago, it is as if these words continue to be said, as you remember them and think on them. Hence, the imperfect tense.

Jesus speaks of John's baptism, which was meaningful to many of the disciples, as they were first introduced to Jesus and to this new age by John the Herald. All of the disciples knew of John and what he taught.

Acts 11:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	2 nd person plural, future passive indicative	Strong's #907
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 11:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

Translation: ...but [all of] you will be baptized by the Holy Spirit [in the near future].'

Peter remembers the promise of Jesus, that the Holy Spirit would be poured out upon them on the day of Pentecost. This experience in the house of Cornelius was very much like that day of Pentecost.

Acts 11:16 Then I remembered the word of the Lord, when He said, 'John indeed baptized with water, but [all of] you will be baptized by the Holy Spirit [in the near future].' (Kukis mostly literal translation)

Acts 11:15–16 But at first when I spoke, the Holy Spirit fell upon them just as [It fell upon] us in the beginning. Then I remembered the word of the Lord, when He said, 'John indeed baptized with water, but [all of] you will be baptized by the Holy Spirit [in the near future].' (Kukis mostly literal translation)

One of the tremendous falsehoods to come along in the past hundred or so years is that the Holy Spirit is received sometimes after a person has believed in Jesus Christ. It might be a few days later or even months or years. Furthermore, this is an experience which often must be helped along. None of this is Biblical. You may remember the lukewarm church of Revelation 3. Jesus does not say, "Listen, the problem there is, no one has asked for the Holy Spirit; this is why you are lukewarm." But Jesus does not say that.

Paul sends two letters (possibly more) to the Corinthians, and they are a real problem church. Does Paul, at any point say, "Listen, part of your problem is, some of you don't have the Holy Spirit. Now, here is how you can get it." That verse is not found in either letter from Paul. Nowhere do the epistles suggest that we must actively pursue the Holy Spirit in order to get Him.

This entire second blessing nonsense comes from misinterpreting the book of Acts and a handful of incidents which take place in the book of Acts. We must be careful as believers to rightly divide the Word of Truth. We get our guidance and doctrine from the epistles; and we get early church history from the book of Acts, not the other way around. Although there are certainly spiritual lessons to be learned in the book of Acts, we have to be careful to interpret the history accurately in order to understand those lessons.

If you do not fully get what happened that Peter is talking about, then go back and study **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 11:15–16 Interestingly enough, it turned out that while I was beginning to speak, the Holy Spirit fell upon them just as it originally fell upon us on the day of Pentecost. Then I suddenly remembered the word of the Lord, when He first said to us, 'John certainly baptized many of you with water during his ministry. However, in the very near future, you all will be baptized by the Holy Spirit.' " (Kukis paraphrase)

If then the equal gift given to them [by] the God even also to us because of the Lord Jesus Christ, who am I able to hinder the God.” But those hearing these things kept quiet and they gave honor to the God, saying therefore, “Even the gentiles the God the change of mind to life [He] gave.”

Acts
11:17–18

If God then gave to them an equal gift as also to us because of the Lord Jesus Christ, [then] who am I to hinder the God?” Now the ones hearing these things were silent, and [others among them] gave glory to God, saying, therefore, “God gave even the gentiles a change of thinking [leading to] life.”

Peter concluded by saying, “If God gave them the same gift as He gave us—a gift based upon the Lord Jesus Christ—then who am I to question God?” Some of those hearing these words were silent; and others gave glory to God, saying, “God has clearly given the gentiles a change of thinking which leads them to life.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	If then the equal gift given to them [by] the God even also to us because of the Lord Jesus Christ, who am I able to hinder the God.” But those hearing these things kept quiet and they gave honor to the God, saying therefore, “Even the gentiles the God the change of mind to life [He] gave.”
Complete Apostles Bible	"If then God has given to them the same gift as He gave to us, when we believed on the Lord Jesus Christ, who was I to be able to hinder God?" And hearing these things, they remained silent, and they glorified God, saying, "Then God has also granted even to the Gentiles repentance unto life."
Douay-Rheims 1899 (Amer.)	If then God gave them the same grace as to us also who believed in the Lord Jesus Christ: who was I, that could withstand God? Having heard these things, they held their peace and glorified God, saying: God then hath also to the Gentiles given repentance, unto life.
Holy Aramaic Scriptures	If, therefore, Alaha {God} equally gave The Gift unto the Gentiles who believed in Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}, as also unto us, who am I that I might be able to hinder Alaha {God}?" And when they heard these words, they were quiet, and they gave praise unto Alaha {God}, and they were saying, "Perhaps Alaha {God} has also granted unto the Gentiles repentance, unto Life!"
James Murdock's Syriac NT	If then God equally gave the gift to the Gentiles that believed in our Lord Jesus Messiah, as he did to us: who was I, that I could forbid God? And when they heard these words, they desisted; and they glorified God and said: Now to the Gentiles also doth God give repentance unto life.
Original Aramaic NT	If God therefore has equally given The Gift to those Gentiles who have believed in Our Lord Yeshua The Messiah, as also to us, who am I that I would be qualified to forbid God?" And when they heard these words, they were silent; and then they praised God and they were saying, "Perhaps God has given a restoration to life to the Gentiles also."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If then God gave them, when they had faith in the Lord Jesus Christ, the same as he gave to us, who was I to go against God?
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And hearing these things they said nothing more, but gave glory to God, saying, Then to the Gentiles as to us has God given a change of heart, so that they may have life.

Bible in Worldwide English God gave then the same gift as he gave to us who believed on the Lord Jesus Christ. If God gave them this gift, how could I stop him? I am only a man. When the people heard this, they were satisfied. They praised God saying, God has allowed the people who are not Jews to turn to him and live.

Easy English So we see that God gave these Gentiles his gift of the Holy Spirit. This is the same gift that he gave to us Jews who have believed in the Lord Jesus Christ. So I could never try to stop God.'

The Jewish believers heard what Peter said. They could not say anything more against him. Instead, they praised God and they said, 'We now see that God has also let Gentiles have life with him. He will accept them if they stop doing bad things and turn to him.'

Easy-to-Read Version–2008 God gave these people the same gift he gave us who believed in the Lord Jesus Christ. So how could I object to what God wanted to do?"

When the Jewish believers heard this, they stopped arguing. They praised God and said, "So God is also allowing even those who are not Jews to change their hearts so that they can have the life he gives!"

God's Word™ When they believed, God gave them the same gift that he gave us when we believed in the Lord Jesus Christ. So who was I to interfere with God?"

When the others heard this, they had no further objections. They praised God by saying, "Then God has also led people who are not Jewish to turn to him so that they can change the way they think and act and have eternal life."

Good News Bible (TEV) It is clear that God gave those Gentiles the same gift that he gave us when we believed in the Lord Jesus Christ; who was I, then, to try to stop God!"

When they heard this, they stopped their criticism and praised God, saying, "Then God has given to the Gentiles also the opportunity to repent and live!"

J. B. Phillips **The flexibility of the young Church**

When they heard this they had no further objection to raise. And they praised God, saying, "Then obviously God has given to the Gentiles as well the gift of repentance which leads to life." V. 17 was placed with the previous passage for context.

The Message So I ask you: If God gave the same exact gift to them as to us when we believed in the Master Jesus Christ, how could I object to God?"

Hearing it all laid out like that, they quieted down. And then, as it sank in, they started praising God. "It's really happened! God has broken through to the other nations, opened them up to Life!"

NIRV God gave them the same gift he gave those of us who believed in the Lord Jesus Christ. So who was I to think that I could stand in God's way?"

When they heard this, they didn't object anymore. They praised God. They said, "So then, God has allowed even Gentiles to turn away from their sins. He did this so that they could live."

New Life Version If God gave to them the same gift He gave to us after we put our trust in the Lord Jesus Christ, how could I stand against God?"

When they heard these words, they said nothing more. They thanked God, saying, "Then God has given life also to the people who are not Jews. They have this new life by being sorry for their sins and turning from them."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible So here's the question. If God gave those non-Jewish people the same gift he gave us when we put our faith in the Lord Jesus Christ, who was I to stand in God's way?"

When Peter's critics heard that, they shut up. When they finally spoke again, it was to praise God for what Peter reported. They said, "My goodness. God is inviting even the non-Jews to reject their sinful way of living. [5] He's giving them eternal life too."

⁵11:18The Greek word refers to "repentance."

Contemporary English V.

God gave those Gentiles the same gift that he gave us when we put our faith in the Lord Jesus Christ. So how could I have gone against God?

When they heard Peter say this, they stopped arguing and started praising God. They said, "God has now let Gentiles turn to him, and he has given life to them!"

The Living Bible

And since it was God who gave these Gentiles the same gift he gave us when we believed on the Lord Jesus Christ, who was I to argue?"

When the others heard this, all their objections were answered and they began praising God! "Yes," they said, "God has given to the Gentiles, too, the privilege of turning to him and receiving eternal life!"

New Berkeley Version

New Living Translation

And since God gave these Gentiles the same gift he gave us when we believed in the Lord Jesus Christ, who was I to stand in God's way?"

When the others heard this, they stopped objecting and began praising God. They said, "We can see that God has also given the Gentiles the privilege of repenting of their sins and receiving eternal life."

The Passion Translation

So I concluded that if God is pleased to give them the same gift of the Holy Spirit that he gave us after they believed in the Lord Jesus Christ, who am I to stand in the way of God?"

When they heard this, their objections were put to rest and they all glorified God, saying, "Look what God has done! He's giving the gift of repentance that leads to life to people who aren't even Jews."

Plain English Version

You know, we believed in our leader Jesus Christ, and God gave us the Holy Spirit. And now those people that are not Jews, they believe in Jesus too, and God gave them the Holy Spirit too, just like he gave him to us. So, you see, I couldn't try to stop God. No way."

The Jewish Christians heard Peter say that, and they stopped arguing with him. They started to thank God and say he is really good. They said, "Now we understand it. God will let anyone come to him, even people that are not Jews, and after they turn away from doing bad things, and they come to him, then he will give them new life that never stops. God is so good."

Radiant New Testament

God gave them the same gift he gave us when we believed in the Lord Jesus Christ. So who was I to think that I could stand in God's way?"

When they heard this, they didn't question or criticize Peter any longer. Instead, they praised God and said, "So then, God has allowed even Gentiles to turn away from their sins and find life!"

UnfoldingWord Simplified T.

God gave those non-Jews the same Holy Spirit that he had given to us after we had believed in the Lord Jesus the Messiah. So I could not possibly tell God that he did wrong when he gave them the Holy Spirit!"

After those Jewish believers heard what Peter said, they stopped criticizing him. Instead, they praised God, saying, "Then it is clear to us that God has also accepted the non-Jews so that they will have eternal life, if they turn from their sinful behavior."

William's New Testament

So if God had given them the same gift that He gave us when we believed upon the Lord Jesus Christ, who was I to try -- and how could I if I tried -- to thwart God?"

When they heard this, they had no answer to make, but gave God the glory, saying, "So God has given even the heathen the repentance that leads to life."

Partially literal and partially paraphrased translations:

American English Bible	<p>'So if God gave them the same gifts that he gave to those of us who have believed in the Lord Jesus the Anointed; who am I that I should be strong enough to resist God?'</p> <p>Well after they heard this, they all quieted down and started glorifying God, saying: 'So then, God has also given gentiles the opportunity for repentance into life!'</p>
Beck's American Translation . Breakthrough Version	<p>So if God gave them the same free handout as also to us, who trusted based on the Master Jesus, the Anointed King, who was I? <i>Am I</i> able to hinder God?"</p> <p>After hearing these <i>things</i>, they calmed down and admitted that God is magnificent, saying, "Clearly, even to the non-Jews, God gave the change of ways <i>from death</i> to life."</p>
Len Gane Paraphrase	<p>"If then God gave them the same gift as [he did] to us who believed on the Lord Jesus Christ, who was I that I could forbid God?"</p> <p>When they heard these things, they were quiet and glorified God saying, "Then God has also granted repentance into life to the Gentiles."</p>
A. Campbell's Living Oracles	<p>Since, therefore, God gave to them the same gift as he did to us, who had believed on the Lord Jesus Christ, what was I, that I should be able to obstruct God?</p> <p>And when they heard these things, they acquiesced, and glorified God; saying, God has, then, given to the Gentile also reformation to life.</p>
New Advent (Knox) Bible	<p>And now, if God has made them the same free gift, which he made to us when faith in the Lord Jesus had gone before it, who was I, what power had I, to stay God's hand? At these words, they were content, and gave glory to God; Why then, they said, it seems God has granted life-giving repentance of heart to the Gentiles too.</p>
NT for Everyone	<p>"So, then," Peter concluded, "if God gave them the same gift as he gave to us when we believed in the Lord Jesus the Messiah, who was I to stand in the way of God?"</p> <p>When they heard this, they had nothing more to say. They praised God.</p> <p>"Well, then," they declared, "God has given the Gentiles, too, the repentance that leads to life!"</p>
20 th Century New Testament	<p>Since then, God had given them the very same gift as he gave us when we became believers in Jesus Christ the Master--who was I that I could thwart God?"</p> <p>On hearing this statement, they said no more, but broke out into praise of God. "So even to the Gentiles," they exclaimed, "God has granted the repentance which leads to Life!"</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>So if God gave them the same gift as He gave us who believed in the Lord Jesus Christ, who was I to hinder the work of God?"</p> <p>When they heard this, their objections were put to rest, and they glorified God, saying, "So then, God has granted even the Gentiles repentance unto life."</p>
Conservapedia Translation	<p>"So, seeing that God gave them the same gift that he gave us, after they believed on the Lord Jesus Christ, who was I to oppose God in this?"</p> <p>When they heard these things, they stopped arguing, and glorified God, saying, "Then God has also granted life-giving repentance to the Gentiles!"</p>
Revised Ferrar-Fenton Bible	<p>If then God has granted the same gift also to them as to ourselves, when they believed upon the Lord Jesus Christ, who was I, that I should be able to hinder God?"</p> <p>When they heard this, they were silent, and thanked God, remarking, "Then God has indeed also given to the Gentiles conversion into life."</p>
Free Bible Version	<p>Since God gave them the same gift as he gave us when we trusted in the Lord Jesus Christ, what power did I have to oppose God?"</p> <p>After they had heard this explanation, they didn't argue with him anymore, and praised God, saying, "Now God has granted the opportunity to repent and have eternal life to foreigners as well."</p>

Riverside New Testament	If then God gave to them the same gift that he gave to us on believing in the Lord Jesus, who was I that I could oppose God?" On hearing this they ceased their criticism and gave glory to God, saying, "Then even to the Gentiles God has granted the change of heart that leads to life."
UnfoldingWord Literal Text	Then if God gave to them the same gift as he also gave to us when we believed on the Lord Jesus Christ, who was I, that I could oppose God?" When they heard these things, they said nothing in response, but they praised God and said, "Then God has given repentance for life to the Gentiles also."
Weymouth New Testament	"If therefore God gave them the same gift as He gave us when we first believed on the Lord Jesus Christ, why, who was I to be able to thwart God?" This statement of Peter's silenced his opponents. They extolled the goodness of God, and said, "So, then, to the Gentiles also God has given the repentance which leads to Life."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If, then, God had given them the same gift that he had given us when we believed in the Lord Jesus Christ, who was I to resist God?" When they heard this they set their minds at rest and praised God saying, "Then God has granted lifegiving repentance to the pagan nations as well." 14:27; 17:30; 26:20
New American Bible (2011)	If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?" ^e When they heard this, they stopped objecting and glorified God, saying, "God has then granted life-giving repentance to the Gentiles too." e. [11:17] 15:8–9.
New Jerusalem Bible	I realised then that God was giving them the identical gift he gave to us when we believed in the Lord Jesus Christ; and who was I to stand in God's way?' This account satisfied them, and they gave glory to God, saying, 'God has clearly granted to the gentiles too the repentance that leads to life.'
Revised English Bible–1989	God gave them no less a gift than he gave us when we came to believe in the Lord Jesus Christ. How could I stand in God's way?" When they heard this their doubts were silenced, and they gave praise to God. "This means", they said, "that God has granted life-giving repentance to the Gentiles also."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, if God gave them the same gift as he gave us after we had come to put our trust in the Lord Yeshua the Messiah, who was I to stand in God's way?" On hearing these things, they stopped objecting and began to praise God, saying, "This means that God has enabled the <i>Goyim</i> as well to do <i>t'shuvah</i> and have life!"
Hebraic Roots Bible	Then if YAHWEH gave the same gift to them as also to us, believing on the Master Yahshua Messiah, and I, who was I to be able to hinder YAHWEH? And hearing these things, they kept silent and glorified YAHWEH, saying, perhaps YAHWEH also has granted to the nations repentance unto life.
Holy New Covenant Trans.	God gave the same gift to these people that He gave to us who believed in the Lord Jesus, the Messiah. So could I stop God?" When the group heard these things, they stopped arguing. They gave glory to God and said, "Then God is allowing non-Jewish people to change their hearts and have life too!"
The Scriptures 2009	"So if Elohim gave them the same gift as He gave us when we believed on the Master עשויה Messiah, how was I able to withstand Elohim?"

And having heard this, they were silent, and praised Elohim, saying, "Then Elohim has indeed also given to the nations repentance to life."^a

^aSee Acts 10:35.

Tree of Life Version

Therefore if God gave them the same gift as also to us after we put our trust in the Lord Messiah Yeshua, who was I to stand in God's way?"

When they heard this they became quiet, and they glorified God, saying, "Then even to the Gentiles God has granted repentance leading to life!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...if so the equal gift gives [to] them The God as and {He gives her} [to] us believing to the lord jesus christ I Who? was Able to prevent the god Hearing but these [Men] continue (silently) and [Men] recognize the god Saying then and [to] the nations The God the rethinking to life gives...

Alpha & Omega Bible

"THEREFORE IF THEOS (*The Alpha & Omega*) GAVE TO THEM THE SAME GIFT AS HE GAVE TO US ALSO AFTER BELIEVING IN THE LORD JESUS CHRIST, WHO WAS I THAT I COULD STAND IN THEOS' WAY?"

WHEN THEY HEARD THIS, THEY QUIETED DOWN AND GLORIFIED THEOS (*The Alpha & Omega*), SAYING, "WELL THEN, THEOS (*The Alpha & Omega*) HAS GRANTED TO THE GENTILES ALSO THE REPENTANCE THAT LEADS TO LIFE."

Awful Scroll Bible

(")Whether therefore, as God grants to them equally the Gift, even as to us, confiding in the Lord Jesus, the Anointed One, even who surely was I, capable to prevent God?"

And giving ear to the same-as-these, they hold-still, and they were giving Splendor to God, speaking out, "So then surely God, even to the nations, bestows after-thinking to Life!"

Concordant Literal Version

If, then, God gives them the equal gratuity as to us also, when believing on the Lord Jesus Christ, who was I - able to forbid God?

Now, on hearing these things, they are quiet, and glorify God, saying, "Consequently, to the nations also God gives repentance unto life!"

exeGeses companion Bible

So if Elohim gives them the equal gratuity as he does us

who trust on Adonay Yah Shua Messiah; and I - who am I to forbid Elohim?

When they hear these, they quiet and glorify Elohim, wording, Then indeed

Elohim also gives the goyim repentance to life.

Orthodox Jewish Bible

"If then Hashem gave the same matanah to them as also to us after believing in Moshiach Adoneinu, who then was I to stand in the way of Hashem?"

And having heard these things, they were silenced and glorified Hashem, saying 'Then also to the Nations Hashem has given teshuva unto Chayyim.'

Rotherham's Emphasized B.

<If therefore [the like free-gift] God gave unto them, as even unto us, when we had believed upon the Lord Jesus Christ> who was |||| that could withstand God? And [having heard these things] they held their peace, and glorified God, saying— [Hence] ||even unto the nations|| God hath granted [repentance unto life].

Expanded/Embellished Bibles:

The Amplified Bible

So, if God gave Gentiles the same gift [equally] as He gave us after we accepted and believed and trusted in the Lord Jesus Christ [as Savior], who was I to interfere or stand in God's way?" When they heard this, they quieted down and glorified and

- praised God, saying, "Then God has also granted to the Gentiles repentance that leads to eternal life [that is, real life after earthly death]."
- An Understandable Version *[Therefore], if God gave to them [i.e., the Gentiles] the same gift as He gave to us [Jews] when we [apostles, See chapter 1-2] believed in the Lord Jesus Christ, how could I stand against [the will of] God [by refusing to immerse them]?"*
So, when the apostles and the brothers from Judea heard these things, they stopped arguing [See verse 2] and gave honor to God, saying, "[This means] that God has permitted the Gentiles also [as well as the Jews] to repent [i.e., change their hearts and lives] so they, too, could have [the promise of never ending] life."
- The Expanded Bible *[¹ Therefore] Since God gave them the same gift he gave us who believed in the Lord Jesus Christ, how could I stop [prevent; hinder] the work of God?"*
When the believers [¹ they] heard this, they stopped arguing [ceased their objections; remained silent]. They praised [glorified] God and said, "So God is allowing [has given] even other nations [the Gentiles] to turn to him and live [¹ repentance (leading) to life]."
- Jonathan Mitchell NT *"Since (or: If), therefore, God gave (or: gives) to them the equal free gift (the gratuity that is equal in quality, measure and rank) as also to us, when (or: in) believing and putting their trust upon the Lord, Jesus Christ (or: [the] Anointed Jesus) – who or what [am] I? Was I able to cut off or hinder God?!"*
Now upon hearing these, they were quiet (silent; still), and then they gave glory to, and enhanced the reputation of, God, as a group saying, "Consequently, God also gave (or: gives) to the non-Jews (the ethnic multitudes of the nations) the change of mind (or: change in thinking) [which brings one; or, leads] into Life!"
- P. Kretzmann Commentary *Forasmuch, then, as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?*
When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.
- Syndein/Thieme *Kretzmann's commentary for Acts 11:16–18 has been placed in the Addendum. {PETER ORIENTED TO GRACE!}*
"Forasmuch then as God gave them the like gift as He did unto us who believed on the Lord Jesus Christ . . . what was I, that I could withstand God? "
When they heard these things, they held their peace {temporary defeat of legalism in Jerusalem}, and glorified God, saying, "Then has God also to the Gentiles granted repentance unto life."
- Translation for Translators *{Note: Salvation - did not say 'we are ALL ONE!' Paul clarifies this point.}*
God gave those non-Jews the same Holy Spirit that he had given to us (inc) after we believed in the Lord Jesus Christ. So, *◀I could not possibly tell God that he did wrong when he gave them the Holy Spirit!//how could I tell God that he did wrong when he gave them the Holy Spirit?▶* [RHQ] *He was showing that he had received them!"*

They praised God that he also saves non-Jewish people.

Acts 11:18

After those Jewish believers heard what Peter said, they stopped criticizing him. Instead, they praised God, saying, "Then it is clear to us that God has also accepted the non-Jews so that they will have eternal life, if they turn from their sinful behavior and believe in Jesus!"

- The Voice **Peter:** So, if God gave them the same gift we were given when we believed in the Lord Jesus, the Anointed One, who was I to stand in God's way?
There was no argument, only silence.
- Circumcised Believers:** Well then, we must conclude that God has given to the outsiders the opportunity to rethink their lives, turn to God, [Literally, repent] and gain a new life.

Just as the experience of the Holy Spirit transforms that small community of believers into the church at the beginning of this book, the presence of the Spirit's work among these outsiders, the ones who were not a part of God's covenant with Moses, demonstrates that they, too, are part of the church. This isn't what many expected, and questions about inclusion of outsiders consume the early life of the church.

Bible Translations with Many Footnotes:

Lexham Bible

Therefore if God gave them the same gift as also to us when we [*Here "when " is supplied as a component of the participle ("believed") which is understood as temporal] believed in the Lord Jesus Christ, who was I to be able to hinder God?"

And when they [*Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] heard these things , they became silent [*Here the aorist verb is translated as ingressive ("became silent")] and praised God, saying, "Then God has granted the repentance leading to life to the Gentiles also!"

NET Bible®

Therefore if God³⁰ gave them the same gift³¹ as he also gave us after believing³² in the Lord Jesus Christ,³³ who was I to hinder³⁴ God?" When they heard this,³⁵ they ceased their objections³⁶ and praised³⁷ God, saying, "So then, God has granted the repentance³⁸ that leads to life even to the Gentiles."³⁹

30tc Codex Bezae (D) and {a few other Western witnesses} here lack ὁ θεός (Joqeos, "God"), perhaps because these scribes considered the Holy Spirit to be the gift of Christ rather than the gift of God; thus leaving the subject implicit would naturally draw the reader back to v. 16 to see the Lord Jesus as the bestower of the Spirit.

31sn That is, the same gift of the Holy Spirit.

32tn Or "gave us when we believed"; or "gave us after we believed"; or "gave us who believed"; or "gave them when they believed the same gift as he also gave us." The aorist dative plural participle πιστεύσασιν (pisteusasin) can be understood in several different ways: (1) It could modify ἡμιν (Jhmin, "us") or αὐτοῖς (autois, "them"). Proximity (it immediately follows ἡμιν) would suggest that it belongs with ἡμιν, so the last option ("gave them when they believed the same gift he also gave us") is less likely. (2) The participle could be either adverbial or adjectival, modifying ἡμιν. This decision is primarily a contextual one. The point Peter made is not whether or not the Gentiles believed, since both groups ("us" and "they") had believed in the Lord Jesus Christ. The point was whether or not the Gentiles received the Spirit when they believed, just as Jewish Christians had received the Spirit on the day of Pentecost when they believed. Translated as an adjectival participle, πιστεύσασιν only affirms the fact of belief, however, and raises somewhat of a theological problem if one realizes, "Would God have given the Gentiles the Spirit if they had not believed?" (In other words, belief in itself is a theological prerequisite for receiving the Spirit. As such, in the case of the Gentiles, it is assumed.) Thus in context it makes more sense to understand the participle πιστεύσασιν as adverbial, related to the time of belief in connection with the giving of the Spirit. (3) The participle πιστεύσασιν as a temporal participle can refer to action antecedent to the action of the main verb ἔδωκεν (edwken) or contemporaneous with it. Logically, at least, the gift of the Spirit followed belief in the case of the original Christians, who had believed before the day of Pentecost. In the case of Cornelius and his household, belief and the reception of the Spirit were virtually simultaneous. One can argue that Peter is "summarizing" the experience of Jewish Christians, and therefore the actions of belief and reception of the Spirit, while historically separate, have been "telescoped" into one ("gave them the same gift as he gave us when we believed"), but to be technically accurate the participle πιστεύσασιν should be translated "gave them the same gift as he also

gave us after we believed.” A number of these problems can be avoided, however, by using a translation in English that maintains some of the ambiguity of the Greek original. Thus “if God gave them the same gift as he also gave us after believing” is used, where the phrase “after believing” can refer either to “them” or to “us,” or both.

^{33tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{34tn} Or “prevent,” “forbid” (BDAG 580 s.v. κωλύω 1.a). Peter’s point is that he will not stand in the way of God.

^{35tn} Grk “these things.”

^{36tn} Or “became silent,” but this would create an apparent contradiction with the subsequent action of praising God. The point, in context, is that they ceased objecting to what Peter had done.

^{37tn} Or “glorified.”

^{38sn} 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. John 4:7-42; 7:37-39).

^{39sn} In the Greek text the phrase even to the Gentiles is in an emphatic position.

The Spoken English NT

So if God gave them the same gift as God gave us when we became believers^m in the Lord Jesus Christ, who was I to think I could stand in God’s way?ⁿ When they heard that, they quit complaining and glorified God. They were saying, “Well then, God has also given the Gentiles the change of heart^o that leads to eternal life.”

^{m.} Or simply, “when we believed.”

^{n.} Lit. “who was I? Was I strong enough to hinder God?”

^{o.} Traditionally: “repentance” (see “Bible Words”).

Wilbur Pickering’s New T.

So if God gave them the same gift as He gave us when we believed upon the Lord Jesus,⁶ who was I to be able to withstand God?”

Upon hearing these things they acquiesced and started glorifying God, saying, “So then, God has also granted to the Gentiles repentance into life!”⁷

(6) Notice that there is no mention of keeping the Law, being circumcised, or following Jewish customs. Peter is saying that what God did indicates that the key to salvation is believing upon the Lord Jesus, whether Jew or Gentile. I follow the best line of transmission that reads ‘the Lord Jesus’; some 75% of the Greek manuscripts add ‘Christ’.

(7) Their religious culture had twisted the OT Scriptures so as to exclude Gentiles. So now they are surprised.

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, if God also gave them the same gift that was given to us, who believed on the Lord Jesus Christ, who was I to dissent? Do I have the power to forbid God?”

And after hearing these things, they were silent; and they glorified God, saying, “Then to the Gentiles also has God indeed granted repentance unto life.”

Analytical-Literal Translation

“Since then God gave the same free gift to them as also to us, having believed on [or, trusted in] the Lord Jesus Christ, now who was I [to be] able to forbid God?” So having heard these [things], they were silent, and they began glorifying God, saying, “In that case, God also gave to the Gentiles repentance to life!”

Benjamin Brodie’s trans.

Therefore, since God gave the gift to them equally, just as also to us [Jews] who believed on the Lord Jesus Christ, then as for me, what power do I possess to withstand God?

And after hearing these things, they were silent and began glorifying God, saying: “So then, God has also given repentance to the Gentiles resulting in life [as part of new Israel].”

Charles Thomson NT

If then God granted the same free gift to them as to us, who believed in the Lord Jesus Christ, who was I, that I should obstruct God?

Context Group Version

Having heard this they acquiesced and glorified God, saying, God hath then indeed granted to the Gentiles repentance unto life.

If then God gave to them the like gift as [he did] also to us, when we trusted in the Lord Jesus the Anointed, who was I, that I could withstand God?

Literal Standard Version

And when they heard these things, they held their peace, and publicly honored God, saying, Then to the ethnic groups also has God granted reorientation toward life. And in my beginning to speak, the Holy Spirit fell on them, even as also on us in the beginning,

and I remembered the saying of the LORD, how He said, John indeed immersed in water, but you will be immersed in the Holy Spirit;

if then God gave to them the equal gift as also to us, having believed on the Lord Jesus Christ, I—how was I able to withstand God?”

And they, having heard these things, were silent, and were glorifying God, saying, “Then, indeed, God also gave conversion to life to the nations.” Vv. 15–16 are included for context.

Modern Literal Version 2020

Therefore, if God gave to them the equal gift like he also did to us after we believed upon the Lord Jesus Christ, now who was I, that I am able to forbid God?

But having heard these things, they were quiet and glorifying God, saying, Consequently*, God gave also repentance to the Gentiles into life.

New Matthew Bible

Inasmuch then as God gave them the same gift as he did to us when we believed on the Lord Jesus Christ, who was I, that I should have withstood God?

When they heard this, they held their peace, and glorified God, saying, Then God has granted repentance unto life to the Gentiles also.

The gist of this passage:

Peter reasons that, if God gave the gentiles the same gift as them, then how could we deny them? The other disciples agree with his reasoning.

17-18

Acts 11:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong’s #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ísos (ἴσος) [pronounced EE-sos]	<i>equal, alike in quantity, alike in quality</i>	feminine singular adjective; accusative case	Strong’s #2470

Acts 11:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dōreá (δωρεά) [pronounced <i>do-reh-AH</i>]	<i>gift, present, gratuity</i>	feminine singular noun, accusative case	Strong's #1431
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: If God then gave to them an equal gift...

Peter gives his concluding remarks, which are hard to argue with.

"If God has given them the same gift of the Holy Spirit,..." is what Peter said. The 1st class condition means, and He did.

Acts 11:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, aorist active participle; dative, locative or instrumental case	Strong's #4100

Acts 11:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547

Translation: ...as also to us because of the Lord Jesus Christ,...

The gentiles received the gift of the Holy Spirit, just as Peter and the other disciples received. This all had the foundation of Jesus Christ. Peter and the others exercised faith in Christ.

Acts 11:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
hêmēn (ἡμην) [pronounced <i>AY-mane</i>]	<i>to be, was; (sometimes unexpressed)</i>	1 st person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)
dunatos (δυνατός) [pronounced <i>doo-nat-OSS</i>]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
kôluô (κωλύω) [pronounced <i>koh-LOO-oh</i>]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	aoist active infinitive	Strong's #2967

Acts 11:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...[then] who am I to hinder the God?"

Then Peter asks, "Who am I to try to hinder God? Should I have tried to stop what was happening?" Obviously, not. God gave the gentiles the Holy Spirit; and, obviously, there is nothing that Peter could have done about that.

Acts 11:17 *If God then gave to them an equal gift as also to us because of the Lord Jesus Christ, [then] who am I to hinder the God?"* (Kukis mostly literal translation)

Acts 11:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
hêsuchazō (ἡσυχάζω) [pronounced <i>hay-soo-KHAHD-zoh</i>]	<i>to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life</i>	3 rd person plural, aorist active indicative	Strong's #2270

Translation: Now the ones hearing these things were silent,...

The first response of these believing Jews is silence. They heard what Peter said and they were taking a few seconds (minutes?) to think about it.

It is going to say here that they were silent; but in the remainder of this verse, it will tell us what they said. Let me suggest that all of them were silent for a period of time (20 seconds, 30 seconds, a minute). Then some of them are going to respond to what Peter said.

If there are some who are silent and not giving a vocal response—perhaps they are not yet convinced?

Acts 11:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
doxazô (δοξάζω) [pronounced <i>dox-AD-zo</i>]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 rd person plural, aorist active indicative	Strong's #1392
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...and [others among them] gave glory to God,...

We have *the ones who heard these things were silent* followed by, *and they glorified God...*

So, which is it? Were they silent or did they glorify God? What makes sense to me is, among these people hearing what Peter had to say, half of them heard what Peter said, could not argue against it, and so, said not a word.

However, the other half who heard Peter's words were convinced. They believed what Peter said; and they agreed with his reasoning.

These others who heard Peter and agreed with him began to give glory to God.

Acts 11:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ára (ἄρα) [pronounced <i>AHR-ah</i>]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 11:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
metánoia (μετάνοια) [pronounced <i>met-AHN-oy-ah</i>]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; accusative case	Strong's #3341
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
zôê (ζωή) [pronounced <i>dzoh-AY</i>]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325

Translation: ...saying, therefore, "God gave even the gentiles a change of thinking [leading to] life."

The other ones said, "God obviously gave these gentiles the change of thinking which takes them to eternal life." So, obviously, there is no problem at all with Peter and what he did.

What happened was not a misjudgment on Peter's part but an actual act of God. How does one disregard the works of God?

Acts 11:18 Now the ones hearing these things were silent, and [others among them] gave glory to God, saying, therefore, “God gave even the gentiles a change of thinking [leading to] life.” (Kukis mostly literal translation)

Acts 11:17–18 If God then gave to them an equal gift as also to us because of the Lord Jesus Christ, [then] who am I to hinder the God?” Now the ones hearing these things were silent, and [others among them] gave glory to God, saying, therefore, “God gave even the gentiles a change of thinking [leading to] life.” (Kukis mostly literal translation)

The equal gift is the Holy Spirit. The Holy Spirit was given because these gentiles believed in Christ. The Jewish believers in Jerusalem realize that there is no way that they can oppose this thing.

Acts 11:17–18 Peter concluded by saying, “If God gave them the same gift as He gave us—a gift based upon the Lord Jesus Christ—then who am I to question God?” Some of those hearing these words were silent; and others gave glory to God, saying, “God has clearly given the gentiles a change of thinking which leads them to life.” (Kukis paraphrase)

We leave these things here at the Jerusalem church. With the right attitude and positive volition toward Bible doctrine, this church potentially could continue to thrive. However, legalism will seep into the Jerusalem church and begin to destroy it from the inside.

This would have been a great place to end a chapter, beginning the new chapter with the section that follows. Evidentially, this was not the thinking of those who actually divided up the books of the Bible into chapters and verses (which was done long after the text had been written).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Saul and Barnabas Become Involved in a Hellenist Church in Antioch

The way a chapter section is given a summary can really affect how the reader might view that section. Below, we have the following titles: *The New Church in Antioch*, *FIRST MESSIANISTS*, *Developments in the Church in Antioch*, *Enter Barnabas*, and *Barnabas and Saul at Antioch*. When we look at all of these together, obviously a *church in Antioch* stands out, as does the name, *Barnabas*.

Vv. 19–30 are easy to read in a few minutes time. Therefore, it is easy to make the mistake that what is being described here takes place over a few weeks. [Light of the Word](#), which put together a nice table on the book of Acts, gives dates to the various chapters in Acts and places the events of Acts side-by-side the other historical events taking place at the same time. They give this period of time as A.D. 41–44. I could see it as being stretched for even another year (Acts 12 is going to take us back to Jerusalem; and Acts 13 is going to be the first missionary journey, which begins around A.D. 46). Therefore, I would read these next 12 verses as somewhat of a bird’s eye view of perhaps four or five years in life of the early church at Antioch.

Bear in mind that Luke is assembling this book in a similar fashion to the way that he wrote about the life of Christ in the book of Luke. The primary difference is, some of the things recorded in Luke was almost like a diary written by Luke, as he goes along with Paul on a couple of missionary tours. However, there are events prior to this, where Luke has received a small amount of information from one or two people, which information covers a few years’ time. Someone—Barnabas most likely—described to Luke various things that took place, and Luke recorded that information here in the book of Acts. Sometimes these records are a blow-by-blow description (such as Acts 11:1–18). Other times, these records take in a few years in a few verses (like what we are about to study in this second section of Acts 11).

There was an odd mixture of plural and singular references in this passage which seemed to make more sense if everything was made into a plural.

Indeed, therefore, the ones scattered from the affliction of the [thing] coming to be because of Stephen, he went to Phœnicia and Cyprus and Antioch, none speaking the word if not only to Jews. But were certain ones from them men, Cypriots and Cyrenians, who were going to Antioch, speaking, even face to face with the Hellenists, declaring the Lord Jesus. And was a hand of the Lord with them, also a large number the one believing turned towards the Lord.

Acts
11:19–21

Therefore, indeed, [men] scattered because of the trouble coming to Stephen, [so they] went to Phœnicia, Cyprus and Antioch, no one speaking the message [of Christ] except only to Jews. But [there] were certain men from [among] them, Cypriots and Cyrenians, who went to Antioch, speaking directly to Hellenists, declaring [to them] the Lord Jesus. The hand of the Lord was with them, and a great number [of people] believed and turned towards the Lord.

Now let's talk about the church in Antioch. The persecution of Stephen caused many disciples to leave Jerusalem and to go in many directions. Many of them went to Phœnicia, Cyprus and Antioch. However, for the most part, they did not proclaim the message of Christ except to Jews. But there were certain men, some Cypriots and Cyrenians, who went to Antioch, and they declared the Lord Jesus directly to the Hellenists. The power of the Lord was with them, and a large number of people in Antioch believed and turned to the Lord.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Indeed, therefore, the ones scattered from the affliction of the [thing] coming to be because of Stephen, he went to Phœnicia and Cyprus and Antioch, none speaking the word if not only to Jews. But were certain ones from them men, Cypriots and Cyrenians, who were going to Antioch, speaking, even face to face with the Hellenists, declaring the Lord Jesus. And was a hand of the Lord with them, also a large number the one believing turned towards the Lord.
- Complete Apostles Bible Then those who were scattered because of the tribulation coming about over Stephen, went about as far as Phœnicia, and Cyprus, and Antioch, speaking the word to no one except Jews only.
But some of them were men from Cyprus and Cyrene, who, entering into Antioch spoke to the Greek speaking Jews, preaching the good news of the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned to the Lord.
- Douay-Rheims 1899 (Amer.) Now they who had been dispersed by the persecution that arose on occasion of Stephen went about as far as Phœnicia and Cyprus and Antioch, speaking the word to none, but to the Jews only.
But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believing, were converted to the Lord.
- Holy Aramaic Scriptures Now, those who were scattered from the persecution which had happened concerning Estephnus {Stephen}, had reached as far as Phuniqi {Phœnicia}, and even unto the country of Quprus {Cyprus}, and unto Antiakia {Antioch}, where they were speaking The Miltha {The Word} with no man, except only with the Yehudaye {the Judeans/the Jews}.
But, there were men among them from Quprus {Cyprus} and from Qurini {Cyrene}; these were brought unto Antiuki {Antioch}, and they were speaking with the

Yawnaye {the Greeks}, and were Declaring concerning Maran Eshu {Our Lord Yeshua}.

And The Hand {i.e. The Power} of MarYa {The Lord-YHWH} was there with them, and many believed and turned unto MarYa {The Lord-YHWH}.

James Murdock's Syriac NT

And they who were dispersed, by the oppression which occurred on account of Stephen, travelled as far as Phenicia, and even to the country of Cyprus, and to Antioch, speaking the word to none except to Jews only.

And there were some of them from Cyprus and from Cyrene, who went up to Antioch, and spoke to the Greeks, and preached concerning our Lord Jesus.

Original Aramaic NT

And the hand of the Lord was with them; and many believed, and turned to the Lord. But those who were scattered by the suffering which occurred concerning Estephanaus had reached Phoenicia and the region of Cyprus and unto Antiakia, when they were speaking the word with no one but the Jews.

Some of them there were from Cyprus and from Qorina who went in to the Antiochenes, and they were speaking with the Hellenists and preaching concerning Our Lord Yeshua.

And the hand of THE LORD JEHOVAH was with them, and many believed and were turned to THE LORD JEHOVAH.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then those who had gone away at the time of the trouble about Stephen, went as far as Phoenicia and Cyprus, preaching to the Jews only.

But some of them, men of Cyprus and Cyrene, when they came to Antioch, gave the good news about the Lord Jesus to the Greeks.

And the power of the Lord was with them, and a great number had faith and were turned to the Lord.

Bible in Worldwide English

Some of the people had gone to other countries because of the big trouble when Stephen was killed. They went as far as Phoenicia, Cyprus, and Antioch. They told Gods word to the Jews only. Some of them were men of Cyprus and Cyrene. They went to Antioch. They also spoke to those who were not Jews, and they told them about the Lord Jesus. The Lord was with them. Many believed and turned to the Lord.

Easy English

The believers go to Antioch

After the Jewish leaders had killed Stephen, the believers had a lot of trouble. The believers left Jerusalem and they went to many different places. Some of them went away as far as Phoenicia, Cyprus and Antioch. They told God's message to people in these places. But they only told the message to Jews.

Some of the believers were people who came from Cyprus and Cyrene. These men went to Antioch. There they told God's message to Gentiles, as well as to Jews. They told everyone the good news about the Lord Jesus. The Lord God helped these men with his power. Very many people believed their message and they trusted in the Lord Jesus.

Easy-to-Read Version–2008

The believers were scattered by the persecution that began when Stephen was killed. Some of them went as far as Phoenicia, Cyprus, and Antioch. They told the Good News in these places, but only to Jews. Some of these believers were men from Cyprus and Cyrene. When these men came to Antioch, they began speaking to people who were not Jews. They told them the Good News about the Lord Jesus. The Lord was helping these men, and a large number of people believed and decided to follow the Lord.

God's Word™

The New Church in Antioch

Some of the believers who were scattered by the trouble that broke out following Stephen's death went as far as Phoenicia, Cyprus, and the city of Antioch. They spoke God's word only to Jewish people. But other believers, who were from Cyprus and Cyrene, arrived in Antioch. They started to spread the Good News about the Lord Jesus to Greeks. The Lord's power was with his followers, and a large number of people believed and turned to the Lord.

Good News Bible (TEV)

Some of the believers who were scattered by the persecution which took place when Stephen was killed went as far as Phoenicia, Cyprus, and Antioch, telling the message to Jews only. But other believers, who were from Cyprus and Cyrene, went to Antioch and proclaimed the message to Gentiles also, telling them the Good News about the Lord Jesus. The Lord's power was with them, and a great number of people believed and turned to the Lord.

J. B. Phillips

Persecution has spread the gospel

Now those who had been dispersed by the persecution which arose over Stephen travelled as far as Phoenicia, Cyprus and Antioch, giving the message as they went to Jews only. However, among their number were natives of Cyprus and Cyrene, and these men, on their arrival at Antioch, proclaimed their message to the Greeks as well, telling them the good news of the Lord Jesus. The hand of the Lord was with them, and a great number believed and turned to the Lord.

The Message

Those who had been scattered by the persecution triggered by Stephen's death traveled as far as Phoenicia, Cyprus, and Antioch, but they were still only speaking and dealing with their fellow Jews. Then some of the men from Cyprus and Cyrene who had come to Antioch started talking to Greeks, giving them the Message of the Master Jesus. God was pleased with what they were doing and put his stamp of approval on it—quite a number of the Greeks believed and turned to the Master.

NIRV

The Believers in Antioch

Some believers had been scattered by the suffering that unbelievers had caused them. They were scattered after Stephen was killed. Those believers traveled as far as Phoenicia, Cyprus and Antioch. But they spread the word only among Jews. Some believers from Cyprus and Cyrene went to Antioch. There they began to speak to Greeks also. They told them the good news about the Lord Jesus. The Lord's power was with them. Large numbers of people believed and turned to the Lord.

New Life Version

The Followers Are Called Christians First In Antioch

Those who went different places because of the trouble that started over Stephen had gone as far as the cities of Phoenicia and Cyprus and Antioch. They had preached the Word, but only to the Jews. Some of the men from Cyprus and Cyrene returned to Antioch. They preached the Good News of Jesus Christ to the Greek people there. The Lord gave them power. Many people put their trust in the Lord and turned to Him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

FIRST CHURCH OF NON-JEWS WELCOME

When tradition-minded Jews, because of Stephen, started persecuting Jewish followers of Jesus in Jerusalem, many believers left the city. Some went to Phoenicia. [6] Others went to the island of Cyprus. Some went to the city of Antioch in Syria. [7] They took the story of Jesus with them. But they told it to no one but Jews. [8] There were exceptions: Jewish followers of Jesus from Cyrene in northern Africa and from the Mediterranean island of Cyprus. When they arrived in Antioch, they started telling the Jesus story to non-Jews. [9] Clearly, God was helping them because many non-Jews believed the stories about Jesus. So these non-Jews put their faith in Jesus and decided to follow him as their Lord.

⁶11:19Lebanon today.

⁷11:19 Antioch in Syria (Antakya today) was one of the largest cities in the Roman Empire, possibly number three or four. Population estimate: half a million. The city is roughly 500 miles (800 km) north of Jerusalem. That's about a month-long walk. It was a 10-day sea voyage from the port town of Caesarea, which is about 70 miles (110 km) north of Jerusalem.

⁸11:19 They may have figured that non-Jews wouldn't care that the Jewish Messiah had come.

⁹11:20 Literally "Hellenists." These were people who followed Greek customs. Some were Jews by race, though not necessarily observant Jews who followed Jewish traditions and religion.

Contemporary English V.

Some of the Lord's followers had been scattered because of the terrible trouble that started when Stephen was killed. They went as far as Phoenicia, Cyprus, and Antioch, but they told the message only to the Jews.

Some of the followers from Cyprus and Cyrene went to Antioch and started telling Gentiles the good news about the Lord Jesus.

The Lord's power was with them, and many people turned to the Lord and put their faith in him.

Goodspeed New Testament

The fugitives from the persecution that had broken out over Stephen went all the way to Phoenicia, Cyprus, and Antioch, but they told the message to none but Jews. There were some men from Cyprus and Cyrene among them, however, who when they reached Antioch spoke to the Greeks also, and told them the good news about the Lord Jesus. The Lord's hand was with them, and there were a great many who believed and turned to the Lord.

The Living Bible

Meanwhile, the believers who fled from Jerusalem during the persecution after Stephen's death traveled as far as Phoenicia, Cyprus, and Antioch, scattering the Good News, but only to Jews. However, some of the believers who went to Antioch from Cyprus and Cyrene also gave their message about the Lord Jesus to some Greeks. And the Lord honored this effort so that large numbers of these Gentiles became believers.

New Berkeley Version
New Living Translation

The Church in Antioch of Syria

Meanwhile, the believers who had been scattered during the persecution after Stephen's death traveled as far as Phoenicia, Cyprus, and Antioch of Syria. They preached the word of God, but only to Jews. However, some of the believers who went to Antioch from Cyprus and Cyrene began preaching to the Gentiles[f] about the Lord Jesus. The power of the Lord was with them, and a large number of these Gentiles believed and turned to the Lord.

The Passion Translation

Because of the persecution triggered by Stephen's death in Jerusalem, many of the believers were scattered. Some reached as far as the coast of Lebanon, the island of Cyprus, and Antioch of Syria, but they were still only preaching the word to Jews. However, some of the believers from Cyprus and Cyrene, who had come to Antioch in Syria, preached to the non-Jews living there, proclaiming the message of salvation in the Lord Jesus. The mighty power of the Lord was with them as they ministered, and a large number of people believed and turned their hearts to the Lord.

Plain English Version

The Christian people in Antioch got strong

At the time when some men killed Stephen, those men wanted to kill the rest of the Christians too. So a lot of Christians ran away from Jerusalem, and they went a long way, even to other countries. They told people in those places the message about Jesus, but they only told it to their own countrymen, the Jews. Some of those Christians went to Fonisha country, and some of them went to the island called Cyprus, and some of them went to the city called Antioch. But some of them, men that belonged to Cyprus and men that belonged to the town called Cyrene, they went to Antioch too, and they didn't just talk to Jews, they talked to people that are

not Jews too. They told them the good news about our leader Jesus. God helped them tell people his message, and a lot of people that were not Jews believed in Jesus and followed him.

Radiant New Testament

The Church in Antioch

Some of the believers who'd been scattered by the attacks that started after Stephen was killed traveled as far as Phoenicia, Cyprus, and Antioch, spreading the word among Jews. But other believers from Cyprus and Cyrene went to Antioch and began to speak to Greeks also. They told them the good news about the Lord Jesus. The Lord's power was with them, and large numbers of people believed and turned to the Lord.

UnfoldingWord Simplified T.

After Stephen died, many of the believers left Jerusalem and went to other places because they were suffering there in Jerusalem. Some of them went to Phoenicia, some went to the Island of Cyprus, and others went to Antioch, a city in Syria. In those places they were continually telling people the message about Jesus, but they told only other Jewish people.

Some of the believers were men from the Island of Cyprus and Cyrene city in north Africa. They went to Antioch and were also telling non-Jewish people about the Lord Jesus.

The Lord God was powerfully enabling those believers to preach effectively. As a result, very many non-Jewish people believed their message and trusted in the Lord.

William's New Testament

Now the fugitives from the persecution that started over Stephen went all the way to Phoenicia, Cyprus, and Antioch, telling the message to none but Jews.

But there were some of them, men from Cyprus and Cyrene, who on reaching Antioch began to speak to the Greeks too, and proceeded to tell them the good news about the Lord Jesus.

And the hand of the Lord was with them, and a large number of people believed and turned to the Lord.

Partially literal and partially paraphrased translations:

American English Bible

Now, those who had been scattered because of the problems that arose over Stephen had traveled as far away as Phoenicia, Cyprus, and AntiOch; and until then, they'd only been spreading the word among the Jews.

However, some Cypriots and Cyrenians that went to AntiOch started talking to the Greek-speaking [Gentile] peoples, declaring the good news of the Lord Jesus to them. Jehovah's hand was certainly with them, because many started believing and turned to the Lord.

Beck's American Translation .
Breakthrough Version

So not only did the people who were scattered out from the hard times that happened over Stephen go across as far as Phenice, Cyprus, and Antioch speaking the message to no one except to Jewish *people* only, but some from them were men, Cyprians and Cyrenians, certain *men* who, when they went to Antioch, were speaking also to the Greeks, sharing the good news of the Master Jesus. And *the* hand of *the* Master was with them. And the big number who trusted turned back to the Master.

A. Campbell's Living Oracles

Now, indeed, those who had been dispersed, on account of the distress which arose about Stephen, had traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews only.

Yet some of the, being men of Cyprus, and Cyrene; when they came to Antioch, spoke to the Greeks, announcing the glad tidings concerning the Lord Jesus.

And the hand of the Lord was with them, and a great number believed, and turned to the Lord.

New Advent (Knox) Bible	Meanwhile, those who had been dispersed owing to the persecution that was raised over Stephen had travelled as far away as Phoenice and Cyprus and Antioch, without preaching the word to anyone except the Jews. But there were some of them, men of Cyprus and Cyrene, who, when they found their way to Antioch, spoke to the Greeks as well, preaching the Lord Jesus to them.[2] And the Lord's power went with them, so that a great number learned to believe, and turned to the Lord. [2] We are not told that these Greek were distinguished, like Cornelius, even by a partial observance of the Jewish law, and it seems probable that here, for the first time, the gospel was preached generally to heathens.
NT for Everyone	Taking root—and a name!—in Antioch The people who had been scattered because of the persecution that came about over Stephen went as far afield as Phoenicia, Cyprus and Antioch, speaking the word only to Jewish people. But some from among them, who were from Cyprus and Cyrene in the first place, arrived in Antioch and spoke to the Hellenists as well, announcing the good news of the Lord Jesus. The Lord's hand was with them, and a large number of people believed and turned to the Lord.
20 th Century New Testament	Now those who had been scattered in different directions, in consequence of the persecution that followed upon the death of Stephen, went as far as Phoenicia, Cyprus, and Antioch, telling the Message--but only to Jews. Some of them, however, who were men of Cyprus and Cyrene, on coming to Antioch, addressed themselves also to the Jews of foreign birth, telling them the Good News about that Lord Jesus. The power of the Lord was with them, so that a great number who had learned to believe came over to the Lord's side.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Missionary Enterprise. Meantime those dispersed by the distress that arose on account of Stephen, traversed as far as Phoenicia, Cyprus, and Antioch, delivering the message to none but Jews only. But there were some of them, men of Cyprus, and Cyrenians, who, arriving at Antioch, spoke also to the Greeks, proclaiming the good news of the Lord Jesus. And the hand of the Lord was with them; and a large number, having believed, turned to the Lord.
Free Bible Version	Now those who had been scattered by the persecution that happened when Stephen was killed traveled all the way to Phoenicia, Cyprus, and Antioch. They only spread the good news among the Jews. But when some of them who were from Cyprus and Cyrene arrived in Antioch, they shared the good news with the Greeks too, telling them about the Lord Jesus. The power of the Lord was with them and a large number trusted in the Lord and turned to him.
God's Truth (Tyndale)	They which were scattered abroad through the affliction that arose about Steven, walked throughout till they came unto Phenice and Cyper and Antioch preaching the word to no man, but unto the Jews only. Some of them were men of Cypers and Syrene, which when they were come into Antioch, spoke unto the Greeks, and preached the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord.
International Standard V	The New Church in Antioch Now the people who were scattered by the persecution that started because of Stephen went as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except Jews. But among them were some men from Cyprus and Cyrene, who came to Antioch and began proclaiming the Lord Jesus even to the Hellenistic Jews. [Other mss. read to the Greeks]

Montgomery NT	<p>The hand of the Lord was with them, and a large number of people believed and turned to the Lord.</p> <p>Then those who had been scattered by the trouble that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch; but they preached the word to none except Jews.</p> <p>Some of them, however, were Cyprians and Cyrenaeans, who, on reaching Antioch, began to tell the Greeks also the Good News concerning the Lord Jesus.</p> <p>The hand of the Lord was with them, and a great number who believed turned to the Lord.</p>
Leicester A. Sawyer's NT	<p>And those scattered abroad by the affliction which commenced with Stephen, went even to Phenicia, and Cyprus, and Antioch, speaking the word to no one but Jews only. But some of them, Cyprians and Cyrenians, who came to Antioch, spoke to the Greeks preaching the good news of the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord.</p>
Urim-Thummim Version	<p>Those indeed therefore, having been scattered abroad from the tribulation that came after Stephen, went through to Phenice, Cyprus, and Antioch, speaking the Word to none except to Jews only; And some of them were men of Cyprus and Cyrene, that when they were come to Antioch, spoke to the Grecians, heralding the LORD Jesus. And the hand of the LORD was with them: and a great number believed and turned to the LORD.</p>
Weymouth New Testament	<p>Those, however, who had been driven in various directions by the persecution which broke out on account of Stephen made their way to Phoenicia, Cyprus and Antioch, delivering the Message to none but Jews. But some of them were Cyprians and Cyrenaeans, who, on coming to Antioch, spoke to the Greeks also and told them the Good News concerning the Lord Jesus. The power of the Lord was with them, and there were a vast number who believed and turned to the Lord.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The foundation of the Church at Antioch</p> <ul style="list-style-type: none"> • Those who had been scattered because of the persecution over Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message, but only to the Jews. But there were some natives of Cyprus and Cyrene among them who, on coming into Antioch, spoke also to the Greeks, giving them the good news of the Lord Jesus. The hand of the Lord was with them so that a great number believed and turned to the Lord. <p>Footnote for v. 19 is in the Addendum.</p>
The Heritage Bible	<p>Therefore truly they who were scattered abroad from the tribulation that was caused to be over Stephen went through as far as Phenice, and Cyprus, and Antioch, speaking the word to no one except Jews only.</p> <p>And some men of them were Cypriots and Cyrenians, who, coming to Antioch, spoke to the Grecians, announcing the good news of the Lord Jesus.</p> <p>And the hand of the Lord was with them; also a great number believed and turned to the Lord.</p>
New American Bible (2011)	<p>The Church at Antioch.*</p> <p>Now those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews.^f There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. The hand of the Lord was with them and a great number who believed turned to the Lord.</p> <p>* [11:19–26] The Jewish Christian antipathy to the mixed community was reflected by the early missionaries generally. The few among them who entertained a different view succeeded in introducing Gentiles into the community at Antioch (in</p>

Syria). When the disconcerted Jerusalem community sent Barnabas to investigate, he was so favorably impressed by what he observed that he persuaded his friend Saul to participate in the Antioch mission.

f. [11:19] 8:1–4.

New Catholic Bible

A Church at Antioch.^[a] Meanwhile, those who had scattered after the persecution that arose because of Stephen traveled as far as Phoenicia,^[b] Cyprus, and Antioch, preaching the word only to Jews. 20 However, among them there were some natives of Cyprus and Cyrene who went to Antioch where they started preaching also to the Greeks, proclaiming to them the good news of the Lord Jesus. 21 The hand of the Lord was with them, and a great number of them became believers and turned to the Lord.

[a] The narrative picks up the story of persecution (see Acts 8:14). But we leave the coast of Palestine for a region some 300 miles further north. A new Church enters the picture, that of Antioch, where Barnabas is encouraging the converts from paganism.

In Antioch, the name Christian is used for the first time (v. 26), and it will henceforth be used by all the disciples of the Lord for the community in the service of the Lord.

[b] *Phoenicia*: a land 15 miles wide and 120 miles long on the northeastern coast of the Mediterranean Sea, with Tyre and Sidon as its principal cities. Cyprus: the island home of Barnabas (see Acts 4:36), located in the northeastern Mediterranean, 60 miles from Syria. Antioch: the third most important city (after Rome and Alexandria) of the Roman Empire, located in Syria, in the northeast corner of the Mediterranean. It was from the Church of Antioch that Paul's three missionary journeys were launched (see Acts 13:1-4; 15:40; 18:23).

Revised English Bible–1989

MEANWHILE those who had been scattered after the persecution that arose over Stephen made their way to Phoenicia, Cyprus, and Antioch, bringing the message to Jews only and to no others.

But there were some natives of Cyprus and Cyrene among them, and these, when they arrived at Antioch, began to speak to Gentiles as well, telling them the good news of the Lord Jesus.

The power of the Lord was with them, and a great many became believers and turned to the Lord.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now those who had been scattered because of the persecution which had arisen over Stephen went as far as Phoenicia, Cyprus and Antioch; they spoke God's word, but only to Jews. However, some of these, men from Cyprus and Cyrene, when they arrived at Antioch, began speaking to the Greeks too, proclaiming the Good News of the Lord Yeshua. The hand of the Lord was with them, and a great number of people trusted and turned to the Lord.

Hebraic Roots Bible

Then, indeed, they who were scattered by the oppression taking place over Stephen passed through to Phoenicia and Cyprus and Antioch, speaking the Word to no one except only to Jews.

But some men from them, Cypriots and Cyrenians, who had come to Antioch, spoke to the Hellenists, announcing the good news of the Master Yahshua.

And the hand of Adonai was with them, and a great number believing, they turned to the Almighty.

Holy New Covenant Trans.

The believers were scattered by the persecution which occurred after Stephen was killed. Some of the believers went to places far away, like Phoenicia, Cyprus, and Antioch in Syria. They told the message in these places, but they told it only to Jews. However, some of these believers came to the city of Antioch. They were men from Cyprus and Cyrene. These men were also talking to non-Jews, telling

The Scriptures 2009	<p>them the Good News, that Jesus is Lord. The Lord was helping the believers. A large group of people believed and turned to the Lord.</p> <p>Then, indeed, they who were scattered because of the pressure that arose over Stephanos passed through to Phoenicia, and Cyprus, and Antioch, speaking the word to no one except the Yehudim only.</p> <p>But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, bringing the Good News: the Master עשוה! And the hand of the Master was with them, and a great number having believed turned to the Master.</p>
Tree of Life Version	<p>Now those scattered because of the persecution that happened in connection with Stephen traveled as far as Phoenicia and Cyprus and Antioch, telling the message only to Judeans. However, there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Hellenists also, proclaiming the Lord Yeshua. The hand of the Lord was with them, and a great number who believed turned to the Lord.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...The [Men] certainly so Being Scattered from the affliction the [one] becoming at stephen pass until phoenicia and cyprus and antioch [to] no [man] Speaking the word if not only [to] jews were but (Some) Ones from them Men Cyprians and Cyrenians Who* Coming to antioch spoke and to the men (hellenized) Announcing the lord Jesus and was Hand [of] lord with them Much also Number The [One] Believing returns to the lord...</p>
Awful Scroll Bible	<p>Consequently surely, those being scattered-throughout from the oppression, occurring over Stephen, went-throughout until Phenicia and Cyprus and Antioch, speaking the Word to no-one if-not to the Jews only.</p> <p>And some of them were men of Cyprus and Cyrene, which-certain coming-towards into Antioch, were speaking with regards to the Jews in Greece, themselves heralding-the-Good-Tidings of the Lord Jesus.</p> <p>And the Hand of the Lord was with them, so as a large number confiding, turn-back-upon to the Lord.</p>
Concordant Literal Version	<p>Those indeed, then, who are dispersed from the affliction which is occurring over Stephen, passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews only."</p> <p>Now some of them were the Cyprian men and Cyrenians, who, coming into Antioch, spoke to the Hellenists also, evangelizing to them the Lord Jesus."</p> <p>And the hand of the Lord was with them. Besides, a vast number who believe turn back to the Lord."</p>
exeGesés companion Bible	<p><u>FIRST MESSIANISTS</u></p> <p>So indeed, those thoroughly dispersed by the tribulation that became after Stephanos, pass through to Phoinix and Cyprus and Antioch, speaking the word to none except only to the Yah Hudiym.</p> <p>And some of them - Cypriots and Cyrenians, enter Antioch, and speak to the Hellenists, evangelizing Adonay Yah Shua: and the hand of Adonay is with them: and a vast number trust and turn to Adonay.</p>
Orthodox Jewish Bible	<p>Then the ones, that is, those having been scattered because of the tzoros that happened in connection with Stefanos, came to Phoenicia and Cyprus and Antioch, speaking to no one the dvar Hashem except only to Yehudim.</p>

And there were some of them, anashim of Cyprus and Cyrene, who having come to Antioch, were speaking also to the Yevanim, proclaiming the Besuras HaGeulah of Adoneinu Yehoshua.

The hand of Adonoi was on them and a large number, having had emunah, turned to Moshiach Adoneinu.

Rotherham's Emphasized B. **§ 22. The Dispersion (chap. viii. 1): the Faith spreads as far as Antioch in Syria, whither Barnabas is sent, Saul is brought, and Agabus comes with tidings of a Famine.**

||They, therefore, who had been scattered abroad by reason of the tribulation that took place on account of Stephen|| passed through as far as Phoenicè and Cyprus and Antioch, |unto no one| speaking the word, save alone unto Jews.

And there were some from among them, Cyprians and Cyrenians, who, indeed, |coming unto Antioch| began speaking |even unto the Grecian Jews|, announcing the glad tidings as to the Lord Jesus; and the hand of the Lord was with them, and a great number—they who believed—turned unto the Lord.

Expanded/Embellished Bibles:

The Amplified Bible

The Church at Antioch

So then [since they were unaware of these developments] those who were scattered because of the persecution that occurred in connection with [the stoning of] Stephen traveled as far as Phoenicia and Cyprus and Antioch, without telling the message [of salvation through Christ] to anyone except Jews. But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks as well, proclaiming [to them] the good news about the Lord Jesus. And the hand (the power and presence) of the Lord was with them, and a great number who believed turned to the Lord [for salvation, accepting and drawing near to Jesus as Messiah and Savior].

An Understandable Version

Those who were scattered everywhere as a result of the persecution [*being waged against the church*] because of Stephen's [*death*], traveled as far away as Phoenicia, Cyprus and Antioch, declaring the message to Jews only. But when some men from Cyprus and Cyrene came to Antioch, they preached [*about*] the Lord Jesus to the Greeks [*i.e., Gentiles*] also. The power of the Lord was upon their efforts so that a large number of people who believed [*the message*] turned to the Lord [*in faithful obedience*].

The Expanded Bible

The Good News Comes to Antioch

Many of the believers were scattered when they were persecuted after Stephen was killed. Some of them went as far as Phoenicia [^cnorthwest of Israel on the coast], Cyprus [^can island to the west of the coast of Syria], and Antioch [^can important city in Syria] telling the message to others, but only to Jews. Some of these believers were people from Cyprus and Cyrene [^ca city in North Africa]. When they came to Antioch, they spoke also to ·Greeks[a] [or Hellenists (see textual note); ^cin 6:1 and 9:29 the word refers to Greek-speaking Jews; here it refers to Greek-speaking Gentiles], telling them the ·Good News [Gospel] about the Lord Jesus. ·The Lord was helping the believers [^lThe hand of the Lord was with them], and a large group of people believed and turned to the Lord.

Jonathan Mitchell NT

So then, as to the folks being scattered and dispersed from the pressure, affliction and tribulation being birthed on [the situation regarding] Stephen, they went throughout [the country, or, area] as far as Phoenicia, Cyprus and Antioch, by custom speaking the Logos (the Word; the message) to no one except to Jews only.

Yet there were certain folks from among them – adult men from Cyprus and Cyrene – who, upon coming into Antioch, began also speaking to the Greeks [reading with p74, Aleph2, A and D*: = Gentiles, non-Jews, people of the nations; but B, D2, and

other MSS read: Hellenists (= Greek-speaking Jews, as well as others of the Greek culture)], continuously bringing and announcing [to them] the Lord Jesus as the news of goodness, ease and well-being. [note: it is not clear from the text whether this happened before, simultaneously with, or after Peter visited Cornelius; further: these folks seemed to be operating on their own, with no "official" sending or commissioning]

Furthermore, the hand (= the power and activity) of [the] Lord was with them, and a great number who were trusting and believing turned [themselves and their lives, with a focus] upon the Lord.

P. Kretzmann Commentary

Verses 19-21

The Establishment of the Congregation at Antioch.

The founding of the congregation:

Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus and Antioch, preaching the Word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them; and a great number believed and turned unto the Lord.

Syndein/Thieme

Kretzmann's **commentary** for Acts 11:19–21 has been placed in the **Addendum**. Now they who were scattered abroad upon the persecution that arose from Stephen traveled as far as Phoenicia, and Cyprus, and Antioch . . . preaching the word to none but unto the Jews only.

{Note: The point here is the Legalistic Jews of the Church at Jerusalem understood that Gentiles could be saved, but would not accept that there is no more Jew or Gentile in the Church. They evangelized Jews only.}

And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spoke unto the Grecians {Greek speaking Jews} . . . preaching {witnessing} the Lord Jesus.

{Note: Antioch is the third largest city in population and becomes the great center of the early Church after the Church at Jerusalem is overtaken by legalism.}

And the hand of the Lord was with them {blessed}. And a great number believed, and turned upon the Lord.

{Note: 'Turned upon the Lord' is often used in Gentiles accepting Christ.}

Translation for Translators

Many non-Jews in Antioch believed in the Lord Jesus.

Acts 11:19-21

After people had killed Stephen, many of the believers left Jerusalem and went to other places, because people were causing them to suffer there in Jerusalem. Some of them went to Phoenicia region, some went to Cyprus Island, and others went to Antioch city in Syria province. In those places they were continually telling people the message about Jesus, but they told only other Jewish people. Some of the believers were men from Cyprus and from Cyrene city in north Africa. They went to Antioch, and although they told other Jews about the Lord Jesus, they also told non-Jewish people there. The Lord God [MTY] was powerfully enabling those believers to preach effectively. As a result, very many non-Jewish people believed their message and trusted in the Lord Jesus.

The Voice

The believers who were scattered from Judea because of the persecution following Stephen's stoning kept moving out, reaching Phoenicia, Cyprus, and Antioch. Until this time, they had only shared their message with Jews. Then some men from Cyprus and Cyrene who had become believers came to Antioch, and they began sharing the message of the Lord Jesus with some Greek converts to Judaism. The Lord was at work through them, and a large number of these Greeks became believers and turned to the Lord Jesus.

Bible Translations with Many Footnotes:

Lexham Bible

Developments in the Church in Antioch

Now those who had been scattered because of the persecution that took place over Stephen traveled as far as Phoenicia and Cyprus and Antioch, proclaiming the message to no one except Jews alone. But some of them were men from Cyprus and Cyrene, who, when they [*Here “when ” is supplied as a component of the participle (“came”) which is understood as temporal] came to Antioch, began to speak [*The imperfect tense has been translated as ingressive here (“began to speak”)] to the Hellenists [*Here this term could refer to (1) Greek-speaking Jews or (2) Greek-speaking non-Jews (i.e., Gentiles)] also, proclaiming the good news about the Lord Jesus. And the hand of the Lord was with them, and a large number who believed turned to the Lord.

NET Bible®

Activity in the Church at Antioch

Now those who had been scattered because of the persecution that took place over Stephen⁴⁰ went as far as⁴¹ Phoenicia,⁴² Cyprus,⁴³ and Antioch,⁴⁴ speaking the message⁴⁵ to no one but Jews. But there were some men from Cyprus⁴⁶ and Cyrene⁴⁷ among them who came⁴⁸ to Antioch⁴⁹ and began to speak to the Greeks⁵⁰ too, proclaiming the good news of the Lord Jesus. The⁵¹ hand of the Lord was with them, and a great number who believed⁵² turned⁵³ to the Lord.

^{40sn} The phrase over Stephen means in connection with Stephen’s death. See Acts 8:1b-3.

^{41tn} Or “finally reached.” The translations “went as far as” and “finally reached” for διηλθον (dihlqon) in this verse are given in L&N 15.17.

^{42sn} Phoenicia was an area along the Mediterranean coast north of Palestine.

^{43tn} Grk “and Cyprus,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{sn} Cyprus was a large island in the Mediterranean off the south coast of Asia Minor.

^{44sn} Antioch was a city in Syria (not Antioch in Pisidia). This was probably the third largest city in the Greco-Roman world (Alexandria in Egypt was the second largest, and Rome the largest) and was the seat of government in Syria. Five miles away was a major temple to Artemis, Apollo, and Astarte, major pagan deities.

^{map} For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

^{45tn} Grk “word.”

^{46sn} Cyprus was a large island in the Mediterranean off the south coast of Asia Minor.

^{47sn} Cyrene was a city on the northern African coast west of Egypt.

^{48tn} Grk “among them, coming to Antioch began to speak.” The participle ἐλθόντες (elqontes) has been translated as a finite verb due to requirements of contemporary English style.

^{49sn} Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

^{50sn} The statement that some men from Cyprus and Cyrene...began to speak to the Greeks shows that Peter’s experience of reaching out to the Gentiles was not unique.

^{51tn} Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{52tn} The participle πιστεύσας (pisteusas) is articular and thus cannot be adverbial. It is adjectival, modifying ἀριθμός (arimos), but has been translated into English as a relative clause (“who believed”).

^{53sn} Again, the expression turned is a summary term for responding to the gospel.

The Spoken English NT

The Community of Believers in Antioch, Syria

Now, as for the people who had gotten scattered because of the persecution to do with Stephen, they traveled all the way to Phoenicia^p and Cyprus and Antioch. But they weren’t telling the message to anyone except Jews. Some of them were from

Cyprus and Cyrene.^q When these folks came to Antioch, they started talking to the people who spoke Greek^r as well, and were telling them the good news about the Lord Jesus. And the Lord's power^s was with them, and a great number of people became believers^t and turned to the Lord.

^{p.} Prn. fee-nee-sha.

^{q.} Prn. sye-ree-nee.

^{r.} Some mss have, "the Greeks," which is a way of talking about non-Jews. Greek-speaking people could easily be Jewish, but then why is this group being contrasted with Jews? Are they people in some stage of conversion to Judaism (e.g. proselytes)? It seems possible (but not certain) that Luke is telling us that the followers from Cyprus and Cyrene were independently led by the Spirit to cross the line between Jews and Gentiles.

^{s.} Lit. "hand," a standard biblical metaphor.

^{t.} Or simply, "believed."

Wilbur Pickering's New T.

Enter Barnabas

Now those who had been scattered by the persecution that came about in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, speaking the word to no one except Jews only.

But there were some of them, men of Cyprus and Cyrene, who upon entering Antioch started speaking to the Greek-speakers,⁸ preaching the good news of the Lord Jesus.

And the hand of the Lord was with them, and a great number believed and turned to the Lord.

(8) In verse 19, those who spoke to Jews only presumably used Hebrew, which would not be understood by outsiders. In verse 20, by preaching in Greek, the whole populace could understand, even if Greek-speaking Jews were the main target. Verse 21 implies that the number of believers exceeded the number of Jews, so Gentiles also were believing.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then indeed the ones having been scattered because of the affliction [or, persecution], the one having occurred over Stephen, passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews only.

But some of them were male Cyprians and Cyrenians, who having entered into Antioch, began speaking to the Greek-speaking Jews, proclaiming the Gospel of the Lord Jesus.

And [the] hand of [the] Lord was with them, and a large [number having believed turned to the Lord.

Benjamin Brodie's trans.

However, to be sure, those [Jewish believers] who were scattered abroad [outside of Israel, but still in the commonwealth] due to the affliction which materialized because of Stephen [as an extension of his persecution unto death], traveled as far away as Phoenicia and Cyprus and Antioch, communicating the Word [that Jesus was the Messiah] to nobody except only Jews.

Now there were certain ones among them, men from Cyprus and Cyrene, who when they arrived in Antioch, also began speaking face-to-face to the Hellenists [Greek-speaking Jews], preaching the good news [kingdom gospel] about the Lord Jesus.

And the hand of the Lord was with them [witnesses from Jerusalem]. Furthermore, a large number [of Hellenistic Jews], having believed, turned to the Lord .

Bond Slave Version

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but to the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spoke to the Grecians, preaching the LORD Jesus.

And the hand of the Lord was with them: and a great number believed, and turned to the Lord.

Charles Thomson NT

Now they who had been dispersed by reason of the distress which arose about Stephen, had travelled as far as Phoenicia and Cyprus and Antioch, speaking the word to none but Jews only.

But there were some of them, men of Cyprus and Cyrene, who went into Antioch and spoke to the Greeks, proclaiming the glad tidings of the Lord Jesus.

And the hand of the Lord was with them, and a great number believed and turned to the Lord.

Context Group Version

They therefore that were scattered abroad on the affliction that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none except only to Judæans. But there were some of them, men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Grecian Judeans also, proclaiming the Lord Jesus. And the hand of the Lord was with them: and a great number that trusted turned to the Lord.

Far Above All Translation

Now then, those who were scattered by the tribulation which took place over Stephen went across to Phoenicia and Cyprus and Antioch, not speaking the word to anyone except Jews only.

But there were some of them, Cypriot and Cyrenian men, who went to Antioch and spoke to the Greek speakers, preaching the Lord Jesus.

And *the* hand of *the* Lord was with them, and a great number believed and turned to the Lord.

Legacy Standard Bible

The Church in Antioch

So then those who were scattered because of the persecution [Lit *tribulation*] that occurred in connection with Stephen made their way to [Lit *as far as*] Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone. But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks [Lit *Hellenists*; people who lived by Gr customs and culture] also, proclaiming the good news of the Lord Jesus. And the hand of the Lord was with them, and a large number who believed turned to the Lord.

Literal Standard Version

Those, indeed, therefore, having been scattered abroad, from the tribulation that came after Stephen, went through to Phoenicia, and Cyprus, and Antioch, speaking the word to none except to Jews only; and there were certain of them men of Cyprus and Cyrene, who having entered into Antioch, were speaking to the Hellenists, proclaiming good news—the Lord Jesus, and the hand of the LORD was with them, a great number also, having believed, turned to the LORD.

Modern Literal Version 2020

{40-41 AD. Antioch, Phoenicia, Cyprus, etc. The Good-news extended to all the Gentiles. Jan., 41 AD Claudius becomes Emperor.}

Therefore indeed, the ones who were dispersed from the affliction which happened upon Stephen, went to Phoenicia and Cyprus and Antioch, speaking the word to no one except only to the Jews.

Now some out-of them were men from Cyprus and Cyrene, who, entered into Antioch, and were also speaking to the Grecian Jews, proclaiming the good-news of the Lord Jesus.

And the hand of the Lord was with them and a large number who believed turned over to the Lord.

New King James Version

Barnabas and Saul at Antioch

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And

the hand of the Lord was with them, and a great number believed and turned to the Lord.

The gist of this passage: People were scattered throughout the Roman Empire due to the persecution which followed the killing of Stephen. Most of the evangelism was directed toward other dispersed Jews.

19-21

Acts 11:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
diaspeirô (διασπείρω) [pronounced dee-ah-SPY-roh]	<i>those scattered [abroad], being dispersed; one who distributes</i>	masculine plural, aorist passive participle, nominative case	Strong's #1289
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thlipsis (θλίψις) [pronounced THLIP-siss]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control</i>	feminine singular noun, genitive/ablative case	Strong's #2347
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096

Acts 11:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
Stéphanos (Στέφανος) [pronounced STEHF-an-oss]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4736

Translation: Therefore, indeed, [men] scattered because of the trouble coming to Stephen,...

Stephen is the church's first recorded martyr. He proclaimed a brilliant evangelistic message, and then was killed for it.

Various Christians decided that it was time for them to get out of Jerusalem. They scattered throughout Judæa and many of them went further out into nations that were principally gentiles by population.

Stephen first appears in **Acts 6** ([HTML](#)) ([PDF](#)) ([WPD](#)) and is stoned to death in **Acts 7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 11:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-maī]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, aorist active indicative	Strong's #1330
heōs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
Phoinikē (Φοινίκη) [pronounced foy-NEE-kay]	<i>land of palm trees; transliterated, Phœnicia, Phenicia, Phenice, Phœnice</i>	feminine singular proper noun location; genitive/ablative case	Strong's #5403
Thayer: <i>Phenicia [was] a territory of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some 30 miles (50 km) long and 3 (5 km) broad.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Capros (Κύπρος) [pronounced KOO-pros]	<i>love: a blossom; transliterated, Cyprus</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2954

Thayer: *Cyprus [was] a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria.*

Acts 11:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Antiócheia (Ἀντιόχεια) [pronounced an-tee-OKH-i-ah]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; genitive/ablative case	Strong's #490

Thayer: *Antioch [was the] Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 B.C. and named in honour of his father, Antiochus. Many Greek-Jews lived there and it was here that the followers of Christ were first called Christians.*

Translation: ...[so they] went to Phoenicia, Cyprus and Antioch,...

The church began in Jerusalem. However, the unbelieving legalistic Jews went after the Christians with great vigor, apparently finding more freedom to persecute them.

The directions describe in this passage have people going mostly north. Phoenicia is the traditional land of the Philistines, along the Mediterranean coast. Part way into the Mediterranean is the island of Cyprus. Continuing north is the city of Antioch.

Phoenicia, Cyprus and Antioch (a map); from [Free Bible Lessons Center](#); accessed January 15, 2022.

To put this in perspective, time-wise, Stephen was stoned about A.D. 35; and the previous chapter took place around A.D. 40. So perhaps five years have passed since a number of believers have moved out of Jerusalem and even out of Judæa. So some of them have been living in Antioch and other gentile cities for perhaps five years, which would be enough time to establish oneself in that city.



Acts 11:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, nominative case	Strong's #2980

Acts 11:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
monon (μόνον) [pronounced <i>MOHN-on</i>]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
Ioudaίοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453

Translation: ...no one speaking the message [of Christ] except only to Jews.

Interestingly enough, for whatever reason, these believers, as they spread out, shared the message of Christ with other Jews. They did not, for the most part, speak to gentiles. This was to be expected, as there was very little communication between Jews and gentiles during this time period.

Quite obviously, this is the chapter of the gentile believers. In the first half of this chapter, we have Peter explaining how exactly he had come to the house of Cornelius a gentile, and how he evangelized Cornelius along with his friends and family.

Acts 11:19 Therefore, indeed, [men] scattered because of the trouble coming to Stephen, [so they] went to Phœnicia, Cyprus and Antioch, no one speaking the message [of Christ] except only to Jews. (Kukis mostly literal translation)

V. 19 sets us up for the remainder of this chapter. About five years previous, Jews began to leave Jerusalem because of the persecution and they landed in a number of gentile-populated regions.

Acts 11:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to a state of having something, a state of being, a state of continuance (in an activity).			
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τινες (τινες) [pronounced tihh-ehs]; τινα (τινα) [pronounced tihh-ah]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ἀνδρες (ἀνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
Κύπριοι (Κύπριοι) [pronounced KOO-pree-oy]	<i>Cypriots, Cyprians, inhabitants (citizens, natives) of Cyprus</i>	masculine plural proper noun grouping; nominative case	Strong's #2953
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Κυρῆνᾱῖοι (Κυρῆνᾱῖοι) [pronounced koo-ray-NAH-yoi]	<i>men of Cyrene, Cyrenæans, inhabitants of Cyrene, Cyrenians</i>	masculine plural proper noun, nominative case	Strong's #2956

Translation: But [there] were certain men from [among] them, Cypriots and Cyrenians,...

However, there were some exceptions to this. There were some men from Cyprus and Cyrene.

Easton on Cyrene: A city (now Tripoli) in Upper Libya, North Africa, founded by a colony of Greeks (630 B.C.). It contained latterly a large number of Jews, who were introduced into the city by Ptolemy, the son of Lagus, because he thought they would contribute to the security of the place. They increased in number and influence; and we are thus prepared for the frequent references to them in connection with the early history of Christianity. Simon, who bore our Lord's cross, was a native of this place (Matthew 27:32; Mark 15:21). Jews from Cyrene were in Jerusalem at Pentecost (Acts 2:10); and Cyrenian Jews had a synagogue at Jerusalem (Acts 6:9). Converts belonging to Cyrene

contributed to the formation of the first Gentile church at Antioch (Acts 11:20). Among “the prophets and teachers” who “ministered to the Lord at Antioch” was Lucius of Cyrene (Acts 13:1).¹⁵

It is unclear, so far, whether we are speaking of Jews or gentiles. For some reason, men from Cyprus and Cyrene found themselves in Antioch. This may have been due to persecution; and it may have been due to commerce.

Acts 11:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
érchomai (ἔρχομαι) [pronounced AIR- khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, aorist active participle, nominative case	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Antiócheia (Ἀντιόχεια) [pronounced an-tee- OKH-i-ah]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; genitive/ablative case	Strong's #490
laléō (λαλέω) [pronounced lah-LEH- oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	masculine plural, imperfect active indicative	Strong's #2980
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
Hellēnisteis (Ἑλληνιστεῖς) [pronounced hel-lay- nis-TICE]	<i>those imitating mannerisms, language, religion of the Greeks; Jews in foreign lands who speak Greek, Grecian; transliterated, Hellenists</i>	masculine plural proper noun, grouping; accusative case	Strong's #1675

Translation: ...who went to Antioch, speaking directly to Hellenists,...

¹⁵ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Cyrene.

These men went to Antioch and spoke to the Hellenists. Now, very often, this word refers to Jewish people who have accepted Greek culture; however, given the overall context, I would understand this to be anyone who accepts Greek culture, including gentiles of that region.

Easton on Antioch: *In Syria, on the river Orontes, about 16 miles from the Mediterranean, and some*

300 miles north of Jerusalem. It was the metropolis of Syria, and afterwards became the capital of the Roman province in Asia. It ranked third, after Rome and Alexandria, in point of importance, of the cities of the Roman empire. It was called the “first city of the East.” Christianity was early introduced into it (Acts 11:19, Acts 11:21, Acts 11:24), and the name “Christian” was first applied here to its professors (Acts 11:26). It is intimately connected with the early history of the gospel (Acts 6:5; Acts 11:19, Acts 11:27, Acts 11:28, Acts 11:30; Acts 12:25; Acts 15:22-35; Galatians 2:11, Galatians 2:12). It was the great central point whence missionaries to the Gentiles were sent forth. It was the birth-place of the famous Christian father Chrysostom, who died A.D. 407. It bears the modern name of Antakia, and is now a miserable, decaying Turkish town. Like Philippi, it was raised to the rank of a Roman colony. Such colonies were ruled by “praetors” (R.V. marg., Acts 16:20, Acts 16:21).¹⁶



Asia and Antioch (a map); from [Bible Mesh](#); accessed October 7, 2023. The Roman province of

Asia took in Asia, Galatia, Cappadocia and the northern portion of Syria. As mentioned by Easton, Antioch was the #3 city in the Roman Empire, and considered to be the capitol of the Roman province of Asia.

Even though Antioch was principally a city of gentiles, the church there began to grow.

Antioch is going to become one of the most important cities for early Christianity.

Acts 11:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]	masculine plural; present middle participle, nominative case	Strong's #2097
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588

¹⁶ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Antioch.

Acts 11:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; accusative case	Strong's #2962
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, accusative case	Strong's #2424

Translation: ...declaring [to them] the Lord Jesus.

These men declared the gospel of Jesus Christ to them.

Acts 11:20 But [there] were certain men from [among] them, Cypriots and Cyrenians, who went to Antioch, speaking directly to Hellenists, declaring [to them] the Lord Jesus. (Kukis mostly literal translation)

Men from Cyprus and from Cyrene ended up in Antioch, and they spoke to the Hellenists there about Jesus. I will assume that this is primarily personal witnessing.

Acts 11:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
ên (ἦν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
cheir (χείρ, χειρός, ἡ) [pronounced khīr]	hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone	feminine singular noun; nominative case	Strong's #5495
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; genitive/ablative case	Strong's #2962
meta (μετά) [pronounced meht-AH]	with, among, in the company of, in the midst of	preposition with the genitive/ablative case	Strong's #3326
autôn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: The hand of the Lord was with them,...

The word *hand* is often used to mean, *power*. God's power was with these men speaking the gospel to the Hellenists. This appears to be personal evangelism which is bearing fruit in Antioch.

Acts 11:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine singular adjective, nominative case	Strong's #4183
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
arithmós (ἀριθμός) [pronounced ar-ith-MOSS]	<i>number; a fixed and definite number; an indefinite number, a multitude</i>	masculine singular noun, nominative case	Strong's #706
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, aorist active participle; nominative case	Strong's #4100
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	3 rd person singular, aorist active indicative	Strong's #1994
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962

Translation: ...and a great number [of people] believed and turned towards the Lord.

There was a great positive response. Many people—and I would assume by the context, Jews and gentiles alike—believed in the Lord as a result of this evangelistic push.

As the Jewish believers are scattered about due to persecution and simply due to commerce, they speak to others about Jesus, and many people in Antioch turn to the Lord. Although the implication is that we are mostly speaking of Jews evangelizing Jews, there may have been some gentiles who believed as a result.

Acts 11:21 The hand of the Lord was with them, and a great number [of people] believed and turned towards the Lord. (Kukis mostly literal translation)

Just as there were many pockets of believers in Joppa and in Caesarea; there began a remarkable growth of believers in Antioch.

Acts 11:19–21 Therefore, indeed, [men] scattered because of the trouble coming to Stephen, [so they] went to Phœnicia, Cyprus and Antioch, no one speaking the message [of Christ] except only to Jews. But [there] were certain men from [among] them, Cypriots and Cyrenians, who went to Antioch, speaking directly to Hellenists, declaring [to them] the Lord Jesus. The hand of the Lord was with them, and a great number [of people] believed and turned towards the Lord. (Kukis mostly literal translation)

Acts 11:19–21 Now let's talk about the church in Antioch. The persecution of Stephen caused many disciples to leave Jerusalem and to go in many directions. Many of them went to Phœnicia, Cyprus and Antioch. However, for the most part, they did not proclaim the message of Christ except to Jews. But there were certain men, some Cypriots and Cyrenians, who went to Antioch, and they declared the Lord Jesus directly to the Hellenists. The power of the Lord was with them, and a large number of people in Antioch believed and turned to the Lord. (Kukis paraphrase)

In the previous half of the chapter, a great deal was made of Jews and gentiles and intermingling. However, in this section, a lot will be said about the countries and cities involved; but there will not be an emphasis on who are Jews and who are gentiles. Let me suggest that, by the time we end this chapter, the church in Antioch will have both Jews and gentiles in it—but there will be no discussion of that specifically.

But heard the word in the ears of the church, the (one) being in Jerusalem about them. And they sent forth Barnabas to Antioch, who, having arrived and having seen the grace of the God rejoiced. And he exhorted the setting forth of a heart to remain in the Lord. For he was a man good and full of a Spirit Holy and of faith. And was added a number, great, in the Lord.

Acts
11:22–24

The church—the one being in Jerusalem—heard the news about them. Therefore, they sent Barnabas to Antioch. [He] arrived and saw the grace of God [there] and he rejoiced. He encouraged the clearly positive right lobes [of the believers there] to continue in the Lord. [Barnabas] was a good man, filled with the Holy Spirit and with Bible doctrine [lit., *faith*]. A great number [of believers] were added in the Lord.

The church in Jerusalem heard the news about the growing movement in Antioch. Therefore, they sent Barnabas to Antioch to investigate and to teach. When he arrived, the grace of God was clearly evident, as was the positive volition of the believers who were there. He was teaching them and he encouraged them to continue with positive volition toward the Word of God. As Barnabas taught and evangelized, a large number of believers were added to the Lord in Antioch.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But heard the word in the ears of the church, the (one) being in Jerusalem about them. And they sent forth Barnabas to Antioch, who, having arrived and having seen the grace of the God rejoiced. And he exhorted the setting forth of a heart to remain in the Lord. For he was a man good and full of a Spirit Holy and of faith. And was added a number, great, in the Lord.

Complete Apostles Bible	And the word about them was heard in the ears of the church in Jerusalem, and they sent forth Barnabas to go as far as Antioch; who, arriving and seeing the grace of God, was glad, and encouraged them all with purpose of heart to continue with the Lord, for he was a good man, full of the Holy Spirit and of faith. And a considerable crowd was added to the Lord.
Douay-Rheims 1899 (Amer.)	And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch. Who, when he was come and had seen the grace of God, rejoiced. And he exhorted them all with purpose of heart to continue in the Lord. For he was a good man and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.
Holy Aramaic Scriptures	And this had come to be heard unto the ears of The Sons of The Edtha {The Assembly} who are in Urishlem {Jerusalem}, and they sent Bar-Naba {Barnabas} unto Antiuki {Antioch}, and when he came there and saw The Taybutheh d'Alaha {The Grace of God}, he was glad, and had sought from them that with all their heart, they should be joined unto Maran {Our Lord}, on account that he was a good man, and was filled with The Rukha d'Qudsha {The Spirit of Holiness}, and with Haymanutha {Faith}. And many Ama {People} were added unto Maran {Our Lord}!
James Murdock's Syriac NT	And this came to the ears of the sons of the church at Jerusalem: and they sent Barnabas to Antioch. And when he came there, and saw the grace of God, he rejoiced: and he entreated them, that with all their heart, they would adhere to our Lord. For he was a good man, and was full of the Holy Spirit, and of faith. And many people were added to our Lord.
Original Aramaic NT	And this was heard by the ears of the members of the Church of Jerusalem and they sent BarNaba to the Antiochenes. And when he had come there and had seen the grace of God, he rejoiced and he was exhorting them that with all their heart they would cleave to Our Lord. For he was a good man, and he was filled with The Spirit of Holiness and with faith, and many people were added to Our Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And news of them came to the ears of the church at Jerusalem: and they sent Barnabas as far as Antioch: Who, when he came and saw the grace of God, was glad; and he made clear to them the need of keeping near the Lord with all the strength of their hearts: For he was a good man and full of the Holy Spirit and of faith: and a great number were joined to the Lord.
Bible in Worldwide English	The people in the Jerusalem church heard this news. They sent Barnabas to go to Antioch. When he reached there, he saw what had been done by the power of God. He was very glad. He talked to them. He begged them all to keep on following the Lord with all their heart. Barnabas was a good man. He believed in God and was filled with the Holy Spirit. Many people came to the Lord.
Easy English	The believers in Jerusalem heard about what had happened in Antioch. So they decided to send Barnabas there. Barnabas arrived in Antioch. He saw how God had been kind to the people there and helped them. Barnabas was happy about this. So he said to the new believers, 'Continue to trust the Lord Jesus completely.'

Barnabas was a good man. The power of God's Holy Spirit was with him. He trusted God completely. Many people in Antioch believed in Jesus and joined the group of believers.

Easy-to-Read Version–2008	When the church in Jerusalem heard about this, they sent Barnabas to Antioch. Barnabas was a good man, full of the Holy Spirit and faith. When he went to Antioch and saw how God had blessed the believers there, he was very happy. He encouraged them all, saying, "Always be faithful to the Lord. Serve him with all your heart." Many more people became followers of the Lord.
<i>God's Word™</i>	After the news about Antioch reached the church in Jerusalem, Barnabas was sent to Antioch. When he arrived there, he was pleased to see what God had done for them out of kindness. [Or "grace."] So he encouraged all the people to remain solidly committed to the Lord. Barnabas was a dependable man, and he was full of the Holy Spirit and faith. A large crowd believed in the Lord.
Good News Bible (TEV)	The news about this reached the church in Jerusalem, so they sent Barnabas to Antioch. When he arrived and saw how God had blessed the people, he was glad and urged them all to be faithful and true to the Lord with all their hearts. Barnabas was a good man, full of the Holy Spirit and faith, and many people were brought to the Lord.
J. B. Phillips	News of these things came to the ears of the Church in Jerusalem and they sent Barnabas to Antioch. When he arrived and saw this working of God's grace, he was delighted. He urged them all to be resolute in their faithfulness to the Lord, for he was a good man, full of the Holy Spirit and of faith. So it happened that a considerable number of people became followers of the Lord.
<i>The Message</i>	When the church in Jerusalem got wind of this, they sent Barnabas to Antioch to check on things. As soon as he arrived, he saw that God was behind and in it all. He threw himself in with them, got behind them, urging them to stay with it the rest of their lives. He was a good man that way, enthusiastic and confident in the Holy Spirit's ways. The community grew large and strong in the Maste.
NIRV	The church in Jerusalem heard about this. So they sent Barnabas to Antioch. When he arrived and saw what the grace of God had done, he was glad. He told them all to remain true to the Lord with all their hearts. Barnabas was a good man. He was full of the Holy Spirit and of faith. Large numbers of people came to know the Lord.
New Life Version	The news of this came to the church in Jerusalem. They sent Barnabas to Antioch. When he got there and saw how good God had been to them, he was full of joy. He told them to be true and faithful to the Lord. Barnabas was a good man and full of the Holy Spirit and faith. And many people became followers of the Lord.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	News about this reached the church leaders in Jerusalem. They sent Barnabas there to investigate. When he arrived, he realized God was at work there. Barnabas right away started to encourage the believers. He told them to hang on to their new faith in the Lord. Barnabas was one of the good guys—a man full of faith and the Holy Spirit. Many people started believing the story of Jesus and joined the group.
Contemporary English V.	News of what was happening reached the church in Jerusalem. Then they sent Barnabas to Antioch. When Barnabas got there and saw what God had been kind enough to do for them, he was very glad. So he begged them to remain faithful to the Lord with all their hearts. Barnabas was a good man of great faith, and he was filled with the Holy Spirit. Many more people turned to the Lord.
Goodspeed New Testament	The news about them came to the ears of the church in Jerusalem, and they sent Barnabas all the way to Antioch. When he reached there and saw the favor God had shown them, he was delighted, and encouraged them all to be resolute and

The Living Bible	steadfast in their devotion to the Lord, for he was an excellent man, full of the holy Spirit and faith. So a considerable number of people came over to the Lord. When the church at Jerusalem heard what had happened, they sent Barnabas to Antioch to help the new converts. When he arrived and saw the wonderful things God was doing, he was filled with excitement and joy, and encouraged the believers to stay close to the Lord, whatever the cost. Barnabas was a kindly person, full of the Holy Spirit and strong in faith. As a result, large numbers of people were added to the Lord.
New Berkeley Version New Living Translation	When the church at Jerusalem heard what had happened, they sent Barnabas to Antioch. When he arrived and saw this evidence of God's blessing, he was filled with joy, and he encouraged the believers to stay true to the Lord. Barnabas was a good man, full of the Holy Spirit and strong in faith. And many people were brought to the Lord.
The Passion Translation	News of what was happening in Antioch reached the church of Jerusalem, so the apostles sent Barnabas to Antioch as their emissary. When he got there and witnessed for himself God's marvelous grace, he was enthused and overjoyed. He encouraged the believers to remain faithful and cling to the Lord with passionate hearts. Barnabas was a good man, full of the Spirit of holiness, and he exuded a life of faith. Because of his ministry even more crowds of people were brought to the Lord!
Plain English Version	The Christians in Jerusalem heard about those things happening at Antioch, so they sent one of their men there. His name was Barnabas. He got to Antioch, and he saw everything that was happening. Then he knew that God was very good to the people there, so he was very happy. He told those new Christians, "Stay strong for Jesus and keep on following him all the time." Barnabas was a good man. He let the Holy Spirit control him, and he really trusted God. He got lots more people there to follow Jesus.
Radiant New Testament	When the church in Jerusalem heard about this, they sent Barnabas to Antioch. Barnabas was a good man, full of the Holy Spirit and faith. When he arrived and saw what God's grace had done, he was very happy. He told them all to remain true to the Lord with their whole hearts. Even more people came to know the Lord.
UnfoldingWord Simplified T.	The group of believers in Jerusalem heard people say that many people in Antioch were believing in Jesus. So the leaders of the believers in Jerusalem sent Barnabas to Antioch. When he got there, he realized that God had acted kindly toward the believers. So he was very happy, and he was encouraging all of the believers to continue to trust completely in the Lord Jesus. Barnabas was a good man whom the Holy Spirit completely controlled, one who trusted God completely. Because of what Barnabas did, many people there believed in the Lord Jesus.
William's New Testament	Now the news about them came to the ears of the church at Jerusalem, and so they sent Barnabas all the way to Antioch. When he reached there and saw the spiritual blessing God had given them, he was delighted, and continuously encouraged them all with hearty purpose to continue to be devoted to the Lord; for he was a good man, and full of the Holy Spirit and faith. So a large number of people were united to the Lord.

Partially literal and partially paraphrased translations:

American English Bible	So when news about this reached the ears of the congregation in JeruSalem, they sent BarNabas to AntiOch, 23and when he got there and saw the loving-care that God had shown for these people, he rejoiced and encouraged them all to whole-heartedly stick with the Lord! ([BarNabas] is a good man who's filled with Holy Spirit and faith).So, many were thereafter added to the Lord.
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Beck's American Translation . Breakthrough Version	The message about them was heard in the ears of the assembly that was in Jerusalem, and they sent Barnabas off to go across as far as Antioch, who, after showing up and seeing God's generosity, was happy and was encouraging everyone in the purpose of their heart to still be staying in the Master, because he was a good man, and full of the Sacred Spirit and trust. And an adequate crowd was added to the Master.
Common English Bible	When the church in Jerusalem heard about this, they sent Barnabas to Antioch. When he arrived and saw evidence of God's grace, he was overjoyed and encouraged everyone to remain fully committed to the Lord. Barnabas responded in this way because he was a good man, whom the Holy Spirit had endowed with exceptional faith. A considerable number of people were added to the Lord.
Len Gane Paraphrase	Then the news about these things came to the hearing of the church in Jerusalem, and they sent Barnabas to go as far as Antioch. When he came and saw the grace of God, he was happy and encouraged them all that with dedicated intent they should stick closely to the Lord. For he was a good man, full of the Holy Spirit and faith, and a large number of people were added to the Lord..
A. Campbell's Living Oracles	And the report concerning them came to the ears of the congregation that was at Jerusalem; and they sent Barnabas, to go as far as Antioch. Who, when he was come, and beheld the favor of God, rejoiced, and exhorted them all to adhere to the Lord, with full determination of heart; for he was a good man, and full of the Holy Spirit, and of faith: and a considerable number were added to the Lord.
New Advent (Knox) Bible	The story of this came to the ears of the Church at Jerusalem, and they sent Barnabas on a mission to Antioch. When he came there and saw what grace God was bestowing on them, he was full of joy, and encouraged them all to remain true to the Lord with steady purpose of heart, like the good man he was, full of the Holy Spirit, full of faith; a great multitude was thus won over to the Lord.
NT for Everyone	News of all this reached the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the grace of God he was glad, and he urged them all to stay firmly loyal to the Lord from the bottom of their hearts. He was a good man, full of the holy spirit and faith. And a substantial crowd was added to the Lord.
20 th Century New Testament	The news about them reached the ears of the Church at Jerusalem, and they sent Barnabas to Antioch. On coming there he saw to his great joy these tokens of the loving-kindness of God, and encouraged them all to make up their minds to be faithful to the Lord--For Barnabas was a good man and full of the Holy Spirit and of faith--and a large number of people took their stand on the Lord's side.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	The Assembly at Antioch. And the report concerning them reached the ears of the assembly in Jerusalem. And they commissioned Barnabas to proceed to Antioch; who, on arrival, was delighted to witness the gift of God, and consoled and encouraged all their hearts to adhere to the Lord; for he was a genial man, full of the Holy Spirit and faith; and a considerable number were added to the Lord.
Free Bible Version	News about what had happened reached the church in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw for himself how God's grace was working, he was delighted. He encouraged all of them to completely dedicate themselves to God and to stay true. Barnabas was a good man, full of the Holy Spirit and put his whole trust in God. Many people were brought to the Lord.
God's Truth (Tyndale)	Tidings of these things came unto the ears of the congregation, which was in Jerusalem. And they sent forth Barnabas that he should go unto Antioche. Which when he was come, and had seen the grace of God, was glad, and exhorted them

all, that with purpose of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy ghost and of faith: and much people was added unto the Lord.

International Standard V	When the church in Jerusalem heard this news, they sent Barnabas all the way to Antioch. When he arrived, he rejoiced to see what the grace of God had done, [Lit. to see the grace of God] and with hearty determination he kept encouraging all of them to remain faithful to the Lord. For he was a good man, full of the Holy Spirit and faith. And so a large number of people was brought to the Lord.
Urim-Thummim Version	Then reports of these things came to the ears of the ekklesia that was in Jerusalem: and they sent out Barnabas, that he should go as far as Antioch. Who when he came, and had seen the Grace of Elohim, was glad and exhorted them all that with purpose of heart they should hold fast to the LORD. Because he was a good man and full of the Sacred Spirit and of Faith: and many people were added to the LORD.
Weymouth New Testament	When tidings of this reached the ears of the Church in Jerusalem, they sent Barnabas as far as Antioch. On getting there he was delighted to see the grace which God had bestowed; and he encouraged them all to remain, with fixed resolve, faithful to the Lord. For he was a good man, and was full of the Holy Spirit and of faith; and the number of believers in the Lord greatly increased.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	News of this reached the ears of the Church in Jerusalem, so they sent Barnabas to Antioch. When he arrived and saw the manifest signs of God's favor, he rejoiced and urged them all to remain firmly faithful to the Lord; for he himself was a good man filled with Holy Spirit and faith. Thus large crowds came to know the Lord.
The Heritage Bible	Then word about them was heard into the ears of the church which was in Jerusalem, and they set apart and sent out Barnabas to go through as far as Antioch, Who, having come, and seeing the grace of God, rejoiced, and exhorted them all with purpose of heart to stay with the Lord, Because he was an inherently good man, and full of the Holy Spirit and of faith, and an appropriate crowd was added to the Lord.
New American Bible (2002)	The news about them reached the ears of the church in Jerusalem, and they sent Barnabas (to go) to Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord.
New Jerusalem Bible	The news of them came to the ears of the church in Jerusalem and they sent Barnabas out to Antioch. There 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; 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.
Revised English Bible—1989	The news reached the ears of the church in Jerusalem; and they sent Barnabas to Antioch. When he arrived and saw the divine grace at work, he rejoiced and encouraged them all to hold fast to the Lord with resolute hearts, for he was a good man, full of the Holy Spirit and of faith. And large numbers were won over to the Lord.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	News of this reached the ears of the Messianic community in Yerushalayim, and they sent Bar-Nabba to Antioch. On arriving and seeing for himself the grace of God at work, he was glad; and he encouraged them all to remain true to the Lord
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	with their whole hearts; for he was a good man, full of the <i>Ruach HaKodesh</i> and trust.
Hebraic Roots Bible	And the Word was heard in the ears of the assembly in Jerusalem concerning them. And they sent out Barnabas to go through as far as Antioch; And when he arrived there and saw the grace of YAHWEH, he rejoiced and was beseeching them that they should be followers to our Master with all their heart. For he was a good man, and full of the Holy Spirit and of faith. And a considerable crowd was added to the Master.
Holy New Covenant Trans.	The called out people which were in Jerusalem heard about them in Antioch in Syria. So they sent Barnabas to Antioch. Barnabas was a good man. He was full of the Holy Spirit and full of faith. When Barnabas went to Antioch, he saw how much God had blessed them with help in time of need. This made him very happy. He began to encourage all the believers in Antioch. He told them, "Never lose your faith. Always obey the Lord with all your hearts." A large number of people became students of the Lord Jesus.
The Scriptures 2009	And word of it came to the ears of the assembly in Yerushalayim, and they sent out Barnaba to go as far as Antioch, who, having come, and seeing the favour of Elohim, was glad, and encouraged them all with purpose of heart to cleave to the Master. Because he was a good man, and filled with the Set-apart Spirit and with belief. And large numbers were added to the Master.
Tree of Life Version	News about these things reached the ears of the community in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the grace of God, he was thrilled. He encouraged them all to remain true to the Lord with heartfelt devotion. For Barnabas was a good man, full of the Ruach ha-Kodesh and faith. And a large number was added to the Lord.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...is heard but The Word to the ears [of] the congregation the [one] being in jerusalem about them and [They] send barnabas to pass until antioch Who Coming and Seeing the favor the [one] [of] the god enjoys and [He] called (near) all [men] [for] the purpose [of] the heart to remain [in] the lord for [He] was Man Good and Full [of] spirit pure and [of] faith and is added Crowd Considerable [in] the lord...
Alpha & Omega Bible	THE NEWS ABOUT THEM REACHED THE EARS OF THE CONGREGATION OF CALLED OUT ONES AT JERUSALEM, AND THEY SENT BARNABAS OFF TO ANTIOCH. THEN WHEN HE ARRIVED AND WITNESSED THE GRACE OF THEOS (<i>The Alpha & Omega</i>), HE REJOICED AND BEGAN TO ENCOURAGE THEM ALL WITH RESOLUTE HEART TO REMAIN TRUE TO THE LORD; FOR HE WAS A GOOD MAN, AND FULL OF THE HOLY GHOST AND OF FAITH. AND CONSIDERABLE NUMBERS WERE BROUGHT TO THE LORD.
Awful Scroll Bible	Moreover, the account concerning them, becomes heard in the ears of they called-out, that are from-within Jerusalem, and they segregate-out Barnabas to go-throughout until Antioch, who coming-about-near, and perceiving the Grace of God, rejoices and was calling-everyone -by, setting-forth-before the sensibility of heart, to continue-with the Lord, since he was a good Man, and full of the Awful Breath and of confidence. And a considerable number of people are being put-to the Lord.
Concordant Literal Version	Now the account concerning them is heard in the ears of the ecclesia which is in Jerusalem, and they delegate Barnabas to Antioch, who, coming along and perceiving the grace of God, rejoiced and entreated all with purpose of heart to be remaining in the Lord -" for he was a good man and full of holy spirit and faith. And a considerable throng was added to the Lord.

exeGesés companion Bible	And the ears of the ecclesia in Yeru Shalem hear about these words; and they apostolize Bar Nabi to pass through to Antioch - who, when he comes and sees the charism of Elohim, cheers, and beseeches them all, that with prothesis of heart, they abide in Adonay. For he is a good man, and full of Holy Spirit and of trust: and a vast multitude is added to Adona.
Orthodox Jewish Bible	The report about them was heard in the ears of the Kehillah of Moshiach in Yerushalayim, and they sent out Bar-Nabba to go to Antioch; Who, having come, and having seen the Chen v'Chesed Hashem, rejoiced and was encouraging everyone with deveykus (devotion) to HaAdon to remain true to Rebbe, Melech HaMoshiach Adoneinu. For Bar-Nabba was a mentsh, a gavra, an ish tov full of the Ruach Hakodesh and of emunah. And a great multitude was added to Adoneinu.
Rotherham's Emphasized B.	And the matter was reported in the hearinga of the assembly that was in Jerusalem, concerning them; and they sent forth Barnabas, as far as Antioch; who <arriving, and seeing the favour which was of God> rejoiced, and went on to beseech all [with the purpose of their heart] to abide {in} the Lord; because he was a good man, and full of Holy Spirit and faith; and a considerable multitude were added unto the Lord.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The news of this reached the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the grace of God [that was bestowed on them], he rejoiced and began to encourage them all with an unwavering heart to stay true and devoted to the Lord. For Barnabas was a good man [privately and publicly—his godly character benefited both himself and others] and he was full of the Holy Spirit and full of faith [in Jesus the Messiah, through whom believers have everlasting life]. And a great number of people were brought to the Lord.
An Understandable Version	And the news about [what was being done by] these people reached the church in Jerusalem, so that they sent Barnabas to Antioch [in Syria]. When he got there and saw how God was favoring the people [with salvation] he was very happy and [stayed on and] encouraged everyone to remain close to the Lord with a heartfelt purpose. [Now] Barnabas was a good man who was full of the Holy Spirit and of faith [in the Lord], and many people were added to the [church of the] Lord.
The Expanded Bible	The church in Jerusalem heard about all of this, so they sent Barnabas [4:36; 9:26–27] to Antioch. Barnabas was a good man, full of the Holy Spirit and full of faith. When he reached Antioch and saw how God had blessed the people [the grace of God], he was glad [rejoiced]. He encouraged [exhorted; urged] all the believers in Antioch always to obey [or remain true to] the Lord with all their hearts [resolved/resolute hearts], and many people became followers of [were added to] the Lord.
Jonathan Mitchell NT	Now the account concerning them was heard in the ears of the called-out community then being in Jerusalem, and those folks sent forth Barnabas, out on an errand, all the way to Antioch, who, upon coming to be at [their] side and seeing the grace and favor – that which has its source in God, and which has the qualities and characteristics of God, and which in fact is God – at once rejoiced and began calling everyone to his side so that he could assist and encourage them to habitually remain oriented to and

focused in the Lord [= Christ and Yahweh] – with (or: by) the plan and purpose of the heart!

Because you see, he was a man [that was] good (virtuous; having quality) and [was] full of set-apart Breath-effect (or: [the] Holy Spirit), and faith (trust; conviction; loyalty). And thus, a considerable crowd was set toward (or: added to) the Lord.

Syndein/Thieme

Then tidings of these things came unto the ears of the church which was in Jerusalem. And they sent forth Barnabas, that he should go as far as Antioch.

Who {Barnabas}, when he came {to Antioch from the immediate source of Jerusalem}, and had seen the grace of God, kept on receiving inner happiness {rejoiced}, and kept on encouraging {exhorted} them all, that with doctrine {purpose} in their frontal lobe {heart} they would keep on abiding face to face with {cleave to} the Lord for he kept on being a good {good of intrinsic value - divine good} noble man EVEN full of the Holy Spirit and of faith . . . and many people were added unto the Lord.

{Note: Barnabas was a great grace believer and it takes one to know one (he recognized the grace operation going on in Antioch.) His great mission was to go bring an even stronger Grace Teacher to Antioch - Saul - the Apostle Paul.}

Translation for Translators

Barnabas encouraged the believers at Antioch.

Acts 11:22-24

The group of believers in Jerusalem heard [MTY] *people say that many people in Antioch were believing in Jesus. So the leaders of the congregation in Jerusalem asked Barnabas to go to Antioch. When he got there, he realized that God had acted kindly toward the believers. So he was very happy, and he continually encouraged all of the believers to continue to trust completely in the Lord Jesus. Barnabas was a good man whom the Holy Spirit completely controlled, one who trusted God completely. Because of what Barnabas did, many people there believed in the Lord Jesus.*

The Voice

Word of this new development came to the church in Jerusalem, and they sent Barnabas to Antioch *to investigate*. He arrived and saw God's grace in action there, so he rejoiced and urged them to remain faithful to the Lord, to maintain an enduring, unshakable devotion. This Barnabas truly was a good man, full of the Holy Spirit, full of faith. A very large number of people were brought to the Lord.

Bible Translations with Many Footnotes:

Lexham Bible

And the report came to the attention [Literally “and the report was heard in the ears”] of the church that was in Jerusalem about them, and they sent out Barnabas as far as [Some manuscripts have “to go as far as”] Antioch, who, when he [*Here “when ” is supplied as a component of the participle (“arrived”) which is understood as temporal] arrived and saw the grace of God, rejoiced and encouraged them all to remain true to the Lord with devoted hearts, [Literally “purpose of heart”] because he was a good man and full of the Holy Spirit and of faith. And a large number were added [Or “were brought”] to the Lord. A report⁵⁴ about them came to the attention⁵⁵ of the church in Jerusalem,⁵⁶ and they sent Barnabas⁵⁷ to Antioch.⁵⁸ When⁵⁹ he came and saw the grace of God, he rejoiced and encouraged them all to remain true⁶⁰ to the Lord with devoted hearts,⁶¹ because he was a good man, full of the Holy Spirit and of faith, and a significant number of people⁶² were brought to the Lord.

NET Bible®

⁵⁴tn Grk “Word.”

⁵⁵tn Grk “was heard in the ears,” an idiom. L&N 24.67 states that the idiom means “to hear in secret” (which it certainly does in Matt 10:27), but secrecy does not seem to be part of the context here, and there is no particular reason to suggest the report was made in secret.

⁵⁶map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{57tc} † Most mss read the infinitive “to travel” after “Barnabas.” διελθειν (dielqein) is found before ἕως (Jews) in D E Ψ 33 Ī and some versional mss. It is lacking in Ì74 κ A B 81 1739 pc and some versional mss. Although the infinitive with ἕως fits Lukan style, it has the appearance of a scribal clarification. The infinitive has the earmarks of a Western expansion on the text and thus is unlikely to be original. NA27 has the infinitive in brackets, indicating doubt as to its authenticity.

^{58sn} Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19. Again the Jerusalem church exercised an oversight role.

^{59tn} Grk “Antioch, who when.” The relative pronoun was omitted and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

^{60tn} BDAG 883 s.v. προσμένω 1.a.β has “remain true to the Lord” for προσμένειν (prosmenein) in this verse.

^{sn} He...encouraged them all to remain true to the Lord. The call to faithfulness is frequent in Acts (2:40; 14:22; 15:32; 16:39; 20:1-2).

^{61tn} Grk “with purpose of heart”; BDAG 869 s.v. πρόθεσις 2.a translates this phrase “purpose of heart, i.e. devotion” here.

^{62tn} Grk “a significant crowd.”

The Spoken English NT

Then the news about them came to^u the community in Jerusalem, and they sent Barnabas off to Antioch.

He was very glad when he arrived and saw the grace of God. And he was encouraging them all to stay true to the Lord with sincere hearts.^v

Because Barnabas was a good man, and he was full of the Holy Spirit and faith. And a good sized crowd of people were brought over to the Lord.

^{u.} Lit. “was heard in the ears of.”

^{v.} Lit. “with purpose of the heart.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then the word about them was heard in the ears of the assembly, the [one] in Jerusalem, and they sent out Barnabas to pass through as far as Antioch, who having arrived and having seen the grace of God, was glad, and began encouraging [them] all with purpose of [or, a resolute] heart [fig., with steadfast devotion] to be continuing with [fig., remaining loyal to] the Lord, because he was a good man and full of [the] Holy Spirit and of faith. And a considerable crowd was added to the Lord.

Benjamin Brodie’s trans. Eventually, the word concerning them was heard by the ears of the assembly which was at Jerusalem and they dispatched Barnabas to travel as far away as Antioch, Who, after making a public appearance and seeing the grace of God, rejoiced [inner happiness] and encouraged all [remnant of Jewish believers] with a conscientious and well-thought-out [in the mentality of their soul] plan to live in close fellowship with the Lord [as part of new Israel], For he was a good man – full of the Holy Spirit and doctrine – and a large multitude [of Jewish believers] was added to the Lord .

Charles Thomson NT When the report of this reached the ears of the congregation which was at Jerusalem, they sent forth Barnabas to go as far as Antioch. And when he came and saw the grace of God, he was filled with joy and exhorted them all to adhere to the Lord with a firm determination of heart. Because he was a good man and full of a holy spirit and faith, therefore a considerable multitude was added to the Lord.

Context Group Version And the report concerning them came to the ears of the assembly which was in Jerusalem: and they sent out Barnabas to go as far as Antioch: who, when he came, and had seen the favor of God, was glad; and he encouraged them all, that with purpose of heart they would cling to the Lord: for he was a good man, and full of the Special Spirit and of trust: and many people were added to the Lord.

Far Above All Translation	And the report concerning them was heard in the ears of the church in Jerusalem, and they sent Barnabas to go across as far as Antioch, who when he arrived and saw the grace of God, rejoiced, and encouraged them all in their heart's resolve to remain attached to the Lord, for he was a good man, and full of holy spirit and faith, and a considerable company was added to the Lord.
Modern Literal Version 2020	{42 AD. Jerusalem to Antioch. Herod Agrippa receives kingdom of Judea & Samaria.} Now the word concerning them was heard in the ears of the congregation* which was in Jerusalem. And they sent out Barnabas to go through the area to Antioch; who came* and having seen the favor of God, rejoiced and was encouraging all with purpose of heart to remain in the Lord, because he was a good man and full of the Holy Spirit and of faith, and a considerable crowd was added to the Lord.
New American Standard	The news [Lit <i>word</i>] about them reached the ears of [Lit <i>was heard in</i>] the church in Jerusalem, and they sent Barnabas off to [Lit <i>as far as</i>] Antioch. Then when he arrived and witnessed [Lit <i>saw</i>] the grace of God, he rejoiced and <i>began</i> to encourage them all with resolute heart [Lit <i>purpose of heart</i>] to remain <i>true</i> to the Lord; for he was a good man, and full of the Holy Spirit and faith. And considerable numbers were [Lit <i>a considerable crowd was</i>] added to the Lord.
The gist of this passage:	The believers in Jerusalem heard about what was taking place in Antioch, so they sent Barnabas to check it out.

22-24

Acts 11:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, aorist passive indicative	Strong's #191
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ôta (ὅτα) [pronounced <i>OHT-ah</i>]	<i>ears; metaphorically the faculties of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; accusative case	Strong's #3775

Acts 11:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company</i>	feminine singular noun, genitive/ablative case	Strong's #1577
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ôn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	feminine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: The church—the one being in Jerusalem— heard the news about them.

At this point, it seemed as if the church in Jerusalem was the central church, the main church. However, because of the heavy persecution, many left Jerusalem. At this point in time, there appears to be a lull in the persecutions (Acts 9:31).

Then, the church at Jerusalem began to get reports from other churches in other cities, including cities which were primarily made up of gentiles.

The believers in Jerusalem were both surprised and encouraged by this (although, it would be my contention that there were a number of legalistic believers who had problems with these things, but they said nothing).

Acts 11:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
exapostellō (ἐξαποστέλλω) [pronounced <i>ex-ap-oss-TEHL-loh</i>]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person plural, aorist active indicative	Strong's #1821
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, accusative case	Strong's #921
heōs (ἕως) [pronounced <i>HEH-ocē</i>]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
Antiócheia (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; genitive/ablative case	Strong's #490

Translation: Therefore, they sent Barnabas to Antioch.

It seemed logical to dispatch Barnabas to Antioch. I assume to investigate what was taking place and to teach.

Acts 11:22 The church—the one being in Jerusalem—heard the news about them. Therefore, they sent Barnabas to Antioch. (Kukis mostly literal translation)

Acts 11:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492

Acts 11:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τῆν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
chairô (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #5463

Translation: [He] arrived and saw the grace of God [there] and he rejoiced.

It was common in that era for Jews to avoid close contact with gentiles; and, for the most part, the early Jewish Christians did not really see their faith as going out among the gentiles. Given what happened to Peter, recall from earlier in this chapter that needed to give a report to his church in Jerusalem to explain what he was doing among the gentiles in Caesarea.

Now, something is happening in Antioch, which is primarily a gentile city (but with many Jews there), it appears to be growing in size.

When Barnabas arrived, he clearly observed the grace of God (that is, he came upon a growing group of believers) and he rejoiced. This was amazing to him.

Acts 11:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
parakaleô (παρακαλέω) [pronounced pah-ahk-ahl-EH-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, imperfect active indicative	Strong's #3870
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956

Acts 11:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
prosthesis (πρόθεσις) [pronounced PROTH-es-is]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4286
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
Together, these words are rendered, <i>purpose of heart, a heartfelt purpose, a resolute (purpose of) heart, the heart's resolve, a sensibility of heart, a strength of heart, a firm (full) determination of (the) heart, solidly committed, with all the (their) heart, a passionate heart.</i>			
prosménō (προσμένω) [pronounced pros-MEHN-oh]	<i>to remain (in a place, with a person, with a thing), to stay further, to adhere to, persevere in; to abide still, to be with, to cleave unto, to continue in (with)</i>	present active infinitive	Strong's #4357
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kuriōs (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: He encouraged the clearly positive right lobes [of the believers there] to continue in the Lord.

You will notice two words together, prosthesis (πρόθεσις) [pronounced PROTH-es-is] and kardia (καρδία) [pronounced kahr-DEE-uh]. As you can see in the Greek exegesis, there is a lot of ways that translators have rendered these two words. I think we need to bear in mind that prosthesis is about something which is right out there in plain view. You do not have to look carefully to find it. The kardia refers to the **right lobe** of the soul, where the believer does his thinking (cycling Bible doctrine from the human spirit into the thinking of the believer). I think that whatever translation this is given, the idea that this is where Bible doctrine is and it is ready to be launched and that this is obvious to those who see these believers—that is what must be emphasized in the translation. For that reason, I went with, *a clearly positive right lobe*.

It was clearly seen by Barnabas that the believers there were on positive signals towards Bible doctrine. They wanted to know more; and they were very outspoken about that.

Barnabas encouraged their positive volition, and I assume that this including teaching from him. Bear in mind that, at this point in time, most of the teaching would have been Christology and Soteriology, both with a heavy emphasis upon the Old Testament Scriptures (known at that time as *the Scriptures*, because there was no New Testament yet). Bear in mind, we are only 10–12 years from Pentecost (that is, the Pentecost of Acts 2).

Acts 11:23 [He] arrived and saw the grace of God [there] and he rejoiced. He encouraged the clearly positive right lobes [of the believers there] to continue in the Lord. (Kukis mostly literal translation)

Acts 11:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; nominative case	Strong's #18

Translation: [Barnabas] was a good man,...

The word used here is agathos (ἀγαθός) [pronounced ag-ath-OSS], which means, *good, benefit, well; of good constitution or nature; useful, salutary; pleasant*. Strong's #18. It is often use to represent **divine good**.

This is a fascinating testimony to slip into here. We are told that Barnabas is a good man. This would suggest that he has Bible doctrine in his soul and that he is generally filled with the Holy Spirit; and therefore, he produces divine good.

Acts 11:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
plêrês (πλήρης) [pronounced PLAY-race]	<i>complete, full, covered over; fully permeated with</i>	masculine singular adjective; nominative case	Strong's #4134
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Acts 11:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pistis (πίστις) [pronounced PIHS-tihss]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...filled with the Holy Spirit and with Bible doctrine [lit., faith].

Barnabas is filled with the Holy Spirit and he is filled with Bible doctrine. The word pistis can also stand for *what is believed*.

Acts 11:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prostithēmi (προστίθημι) [pronounced pros-TITH-ay-meef]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 rd person singular, aorist passive indicative	Strong's #4369
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, nominative case	Strong's #3793
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine singular adjective; nominative case	Strong's #2425
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: A great number [of believers] were added in the Lord.

Although we are not told that Barnabas taught or evangelized, that would be the implication. I don't see him as going up to Antioch and sitting off on a stool taking notes about what he sees.

Acts 11:24 [Barnabas] was a good man, filled with the Holy Spirit and with Bible doctrine [lit., *faith*]. A great number [of believers] were added in the Lord. (Kukis mostly literal translation)

My reading of this is, many believers were added prior to Barnabas arriving; but many believers were also added as a result of him being there.

Acts 11:22–24 The church—the one being in Jerusalem— heard the news about them. Therefore, they sent Barnabas to Antioch. [He] arrived and saw the grace of God [there] and he rejoiced. He encouraged the clearly positive right lobes [of the believers there] to continue in the Lord. [Barnabas] was a good man, filled with the Holy Spirit and with Bible doctrine [lit., *faith*]. A great number [of believers] were added in the Lord. (Kukis mostly literal translation)

Acts 11:22–24 The church in Jerusalem heard the news about the growing movement in Antioch. Therefore, they sent Barnabas to Antioch to investigate and to teach. When he arrived, the grace of God was clearly evident, as was the positive volition of the believers who were there. He was teaching them and he encouraged them to continue with positive volition toward the Word of God. As Barnabas taught and evangelized, a large number of believers were added to the Lord in Antioch. (Kukis paraphrase)

Despite the teaching and evangelization that Barnabas was able to offer, he believed that he knew someone who might better teach these believers in Antioch.

We should bear in mind that many (or most) of these new believers are gentiles. Now, whereas they would not be opposed to learning the Scriptures which the Jews had, that they needed less reenforcement from those Scriptures.

Barnabas is apparently keeping tabs on Saul (Paul) and he realizes that he is very near where Paul is now staying. Given what is happening, let me suggest that Barnabas simply wanted to bring Paul into the picture. He is not necessarily calling Paul in for his depth of knowledge; as Paul was not yet known for his Bible teaching. So far, Paul did some evangelizing and then he seemed to fall off the grid for a time. Saul (Paul) was in Arabia and Damascus for perhaps three years (Galatians 1:17; A.D. 36–39) and most recently, he has been in Tarsus (A.D. 40–42). These dates are very approximate.

But he went out toward Tarsus to seek out Saul. And finding [him], he went to Antioch [with him]. But it became to them even a year, an entire (one), to assemble in the ekklêsia and to teach a crowd, a large (one). To call also first, in Antioch the disciples Christianoi.

Acts
11:25–26

[Barnabas] then went to Tarsus to seek out Saul. Having found [him], [Barnabas] brought [him] to Antioch. And it came to pass to them an entire year to assemble with the church and to teach a large crowd. Also, in Antioch, [some] first called the disciples *Christians*.

Barnabas, realizing how close he was to Tarsus, went there to find Saul. Once he found him, Barnabas went back to Antioch with Saul. The people in Antioch were so receptive to accurate teaching, that an entire year quickly passed, with Barnabas and Saul assembling with the church and teaching a large, receptive crowd of positive believers. Interestingly enough, it was in Antioch where the disciples were first referred to as Christians.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he went out toward Tarsus to seek out Saul. And finding [him], he went to Antioch [with him]. But it became to them even a year, an entire (one), to assemble in the ekklêsia and to teach a crowd, a large (one). To call also first, in Antioch the disciples Christianoi.
Complete Apostles Bible	And Barnabas went forth to Tarsus to seek out Saul, and having found him, he brought him to Antioch. And it came about that for a whole year they assembled with the church and instructed many people. And the disciples were first called Christians in Antioch.
Douay-Rheims 1899 (Amer.)	And Barnabas went to Tarsus to seek Saul: whom, when he had found, he brought to Antioch. And they conversed there in the church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named Christians.
Holy Aramaic Scriptures	And he left there for Tarsus, to seek for Shaul {Saul}, and when he had found him, he brought him with him unto Antiakia {Antioch}. And a whole year they were gathering together with The Edtha {The Assembly}, and they taught many People. From thence, in Antiakia {Antioch}, The Talmiyde {The Disciples} were first called Kristyane {Christians}.
James Murdock's Syriac NT	And he went away to Tarsus, to seek for Saul. And when he had found him, he brought him with him to Antioch. And a whole year they met together in the church, and instructed many people. From that time forth, the disciples were first called CHRISTIANS, at Antioch.
Original Aramaic NT	And he was going to Tarsus to seek Shaul; And when he found him, he brought him with him to Antiakia, and they were assembling together for a full year with the church and they taught many people. From that time, the disciples were first called Christians by the Antiochenes.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then he went on to Tarsus, looking for Saul; And when he had come across him, he took him to Antioch. And they were with the church there for a year, teaching the people; and the disciples were first given the name of Christians in Antioch.
Bible in Worldwide English	Then Barnabas went to Tarsus to get Saul. When he found him, he took him to Antioch. For a whole year they met with all who believed in Jesus Christ. They taught many people. Antioch was the first place where the disciples were called Christians.
Easy English	Then Barnabas went to Tarsus to look for Saul. When Barnabas found him, he brought him back to Antioch. For one whole year, Barnabas and Saul met together with the group of believers there. They taught very many of them about Jesus. Antioch was the first place where the believers were called Christians.
Easy-to-Read Version–2008	Then Barnabas went to the city of Tarsus to look for Saul. When he found him, he brought him to Antioch. They stayed there a whole year. Every time the church came together, Barnabas and Saul met with them and taught many people. It was in Antioch that the followers of the Lord Jesus were called "Christ-followers" for the first time.
Good News Bible (TEV)	Then Barnabas went to Tarsus to look for Saul. When he found him, he took him to Antioch, and for a whole year the two met with the people of the church and taught a large group. It was at Antioch that the believers were first called Christians.
J. B. Phillips	Believers are called "Christians" for the first time

Then Barnabas went to Tarsus to find Saul. When he found him he brought him up to Antioch. Then for a whole year they met together with the Church and taught a large crowd. It was in Antioch that the disciples were first given the name of “Christians”.

The Message

Then Barnabas went on to Tarsus to look for Saul. He found him and brought him back to Antioch. They were there a whole year, meeting with the church and teaching a lot of people. It was in Antioch that the disciples were for the first time called Christians.

NIRV

Then Barnabas went to Tarsus to look for Saul. He found him there. Then he brought him to Antioch. For a whole year Barnabas and Saul met with the church. They taught large numbers of people. At Antioch the believers were called Christians for the first time.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Barnabas traveled to the city of Tarsus [10] to recruit Saul. When Barnabas found him, he convinced him to come and help in Antioch. They worked together for a whole year, meeting with the church and teaching lots of people. It was here, in Antioch, that people started calling the believers Christians. [11]

¹⁰11:25Tarsus, in what is now southern Turkey, was the hometown of Saul (Paul). It would have been about a 100-mile (160-km) trip by land and sea northwest of Antioch.

¹¹11:26The writer doesn’t explain why people called believers “Christians.” Earlier, folks called them followers of “the Way” (see the footnote for Acts 9:2). One popular guess is that “Christians” came partly from the Greek title of Jesus: Christ. That word is Messiah in Hebrew, the ancient language of the Jews. In English, it means “Anointed,” as in appointed by God himself. The second half of the word for Christians, “ians,” comes from the Roman Empire’s native language of Latin: ianus. It means “group.” Christians were the “Christ group.”

Contemporary English V.

Barnabas went to Tarsus to look for Saul. He found Saul and brought him to Antioch, where they met with the church for a whole year and taught many of its people. There in Antioch the Lord’s followers were first called Christians.

New Berkeley Version
New Living Translation

Then Barnabas went on to Tarsus to look for Saul. When he found him, he brought him back to Antioch. Both of them stayed there with the church for a full year, teaching large crowds of people. (It was at Antioch that the believers [Greek *disciples*; also in 11:29.] were first called Christians.)

The Passion Translation

Barnabas left for Tarsus to find Saul and bring him back to Antioch. Together Saul and Barnabas ministered there for a full year, equipping the growing church and teaching the vast number of new converts. It was in Antioch that the followers of Jesus were first revealed as “anointed ones.”

Plain English Version

After that, Barnabas left Antioch, and he went to the town called Tarsus to look for Saul. He found Saul there, and he took him back to Antioch. They both stayed there for a year, and they met with the Christians in the church there, and they kept on teaching them. A lot of people in Antioch followed Jesus, and that was the place where people first used the name Christians for the people that followed Jesus Christ.

UnfoldingWord Simplified T.

Then Barnabas went to Tarsus city in Cilicia to look for Saul. After he found him, Barnabas brought him back to Antioch to help teach the believers. So during a whole year Barnabas and Saul met regularly with the church there and taught large numbers of people about Jesus. It was at Antioch that the disciples were first called Christians.

William's New Testament

Then Barnabas went over to Tarsus to search out Saul, and after he had found him, he brought him to Antioch. Now for a whole year their meeting with the church

lasted, and they taught large numbers of people. It was at Antioch too that the disciples first came to be known as "Christians."

Partially literal and partially paraphrased translations:

American English Bible	Well from there, [BarNabas] went on to Tarsus to find Saul. And when he found him, he brought him back to AntiOch , where they stayed with that congregation for a year and taught many people (it was in AntiOch that the disciples were by Divine providence, first called Christians). See Addendum for note on <i>Christians</i> .
Beck's American Translation . Breakthrough Version	He went out to Tarsus to look all over for Saul. And when he found <i>him</i> , he brought <i>him</i> to Antioch. It even happened to them a whole year: to gather together in the assembly, to teach an adequate crowd, and for the students to first be noticed in Antioch as Christians.
Common English Bible	Barnabas went to Tarsus in search of Saul. When he found him, he brought him to Antioch. They were there for a whole year, meeting with the church and teaching large numbers of people. It was in Antioch where the disciples were first labeled "Christians."
A. Campbell's Living Oracles	Then Barnabas went to Tarsus, to seek Saul; and finding him, he brought him to Antioch. And it came to pass, that they assembled with the congregation, for a whole year, and taught considerable numbers; and the disciples were first named Christians at Antioch.
New Advent (Knox) Bible	He went on to Tarsus, to look for Saul, and when he found him, brought him back to Antioch. For a whole year after this they were made welcome in the Church there, teaching a great multitude. And Antioch was the first place in which the disciples were called Christians.
NT for Everyone	Then Barnabas went to Tarsus to look for Saul and, when he had found him, he brought him to Antioch. They were there a whole year, and were received hospitably in the church, and taught a substantial crowd. And it was in Antioch that the disciples were first called "Christians."
20 th Century New Testament	Afterwards Barnabas left for Tarsus to look for Saul; And, when he had found him, he brought him to Antioch. And so it came about that, for a whole year, they attended the meetings of the Church there, and taught a large number of people; and it was in Antioch that the disciples were first called 'Christians.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then Barnabas left for Tarsus, looking for Paul. When he had found him, he brought him to Antioch. It came about that they assembled themselves with the church for an entire year, and taught many people. The students of Jesus were first called Christians in Antioch.
Revised Ferrar-Fenton Bible	He then proceeded to Tarsus, to search for Saul; and having found him, he took him to Antioch. So it came about that they were working together in that assembly for a whole year, and instructed a large number of people; the disciples, too, at Antioch first called themselves Christians.
Free Bible Version	Then Barnabas went on to Tarsus to look for Saul, and when he found him, he took Saul back with him to Antioch. Over the course of the next year they worked together with the church, teaching the message to crowds of people. It was in Antioch that the believers were first called "Christians."
God's Truth (Tyndale)	Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioche. And it chanced that a whole year they had their conversation with the congregation there, and taught much people: in so much that the disciples of Antioche were the first that were called Christian.

International Standard V	Then Barnabas left for Tarsus to look for Saul. When he found him, he brought him to Antioch, and for a whole year they were guests of the church and taught many people. It was in Antioch that the disciples were first called Christians.
Montgomery NT	Then Barnabas visited Tarsus, to try to find Saul, and when he had found him he brought him to Antioch, where for a whole year they were guests of the church, and taught many people. And it was in Antioch that the disciples first received the name of "Christians."
Riverside New Testament	Barnabas went away to Tarsus to look up Saul, and upon finding him he brought him to Antioch. For a whole year they met with the church and taught a large company, and it was in Antioch that the disciples were first called "Christians."
Urim-Thummim Version	Then Barnabas left to Tarsus to seek for Saul: And when he had found him he brought him to Antioch. And it came to pass that a whole year they assembled themselves with the ekklesia, and taught many people. And the disciples were called Christians first in Antioch.
Weymouth New Testament	Then Barnabas paid a visit to Tarsus to try to find Saul. He succeeded, and brought him to Antioch; and for a whole year they attended the meetings of the Church, and taught a large number of people. And it was in Antioch that the disciples first received the name of 'Christians.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Barnabas departed to Tarsus to seek Saul, And finding him, he led him to Antioch. And it was, a whole year they were assembled in the church and taught an appropriate crowd. Also by a divine oracle the disciples were called Christians first in Antioch.
New American Bible (2011)	Then he went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians.* * [11:26] Christians: "Christians" is first applied to the members of the community at Antioch because the Gentile members of the community enable it to stand out clearly from Judaism.
New Catholic Bible	Barnabas then went to Tarsus ^[c] to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a large number of people. It was in Antioch that the disciples were first called Christians. <i>Tarsus</i> : see note on Acts 9:30. Acts 9:30 Tarsus, the capital of Cilicia (in Asia Minor), was Paul's native place (Acts 22:3); it is there that Barnabas will go looking for him (Acts 11:25).
Revised English Bible—1989	He then went off to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year the two of them lived in fellowship with the church there, and gave instruction to large numbers. It was in Antioch that the disciples first got the name of Christians.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Bar-Nabba went off to Tarsus to look for Sha'ul; and when he found him, he brought him to Antioch. They met with the congregation there for a whole year and taught a sizeable crowd. Also it was in Antioch that the <i>talmidim</i> for the first time were called "Messianic."
Hebraic Roots Bible	And Barnabas went out to Tarsus to seek Shaul.

	And finding him, he brought him to Antioch. And it happened that many of them were gathered to them in the assembly a whole year. And they taught a considerable crowd. And the disciples were first called Kristyane at Antioch.
Holy New Covenant Trans.	Then Barnabas left for the city of Tarsus. He was looking for Saul. When he found Saul, Barnabas brought him to Antioch. Saul and Barnabas taught a large crowd. For a whole year they met with the called out people. In Antioch, the students were called "Christ-like people" for the first time.
The Scriptures 2009	Then Barnaba went to Tarsos to seek Sha'ul, and having found him, he brought him to Antioch. And it came to be that for an entire year they came together in the assembly and taught large numbers. And the taught ones were called 'messianists' first in Antioch.
Tree of Life Version	Then Barnabas left for Tarsus to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met together with Messiah's community and taught a large number. Now it was in Antioch that the disciples were first called "Christianoi."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] proceeds but to tarsus to seek saul and Finding {him} [He] leads {him} to antioch becomes but [to] them and year all to be gathered in the congregation and to teach crowd considerable to reveal also firstly in antioch the students christians...
Alpha & Omega Bible	AND HE LEFT FOR TARSUS TO LOOK FOR SAULOS; AND WHEN HE HAD FOUND HIM, HE BROUGHT HIM TO ANTIOCH. AND FOR AN ENTIRE YEAR THEY MET WITH THE CONGREGATION OF CALLED OUT ONES AND TAUGHT CONSIDERABLE NUMBERS; AND THE DISCIPLES WERE FIRST CALLED CHRISTIANS IN ANTIOCH.
Awful Scroll Bible	And went-out Barnabas to Tarsus, to seek-out Saul, and finding him, brought him to Antioch. And it comes to be for a whole year, they were to gather-together from-among they called-out, and to teach a considerable number of people, so as the disciples are to take on the name, "Of the Anointed One", first from-within Antioch.
Concordant Literal Version	Now he came away to Tarsus to hunt Saul, and finding him, he led him to Antioch. Now it came that they are gathered a whole year, also, in the ecclesia, and teach a considerable throng. Besides, in Antioch first, the disciples are styled "Christians."
exeGesés companion Bible	And Bar Nabi departs to Tarsus to seek Shaul: and he finds him, and brings him to Antioch. And so be it, that for a whole year, they assemble themselves in the ecclesia and doctriate a vast multitude: and they oracle the disciples as Messianists first in Antioch.
Orthodox Jewish Bible	And Bar-Nabba left for Tarsus to look for Sha'ul, And, having found him, he brought him to Antioch. And it came about that for an entire year, they met with Moshiach's Kehillah there, and taught a large multitude. And it was in Antioch that the talmidim were first called Ma'aminim HaMeshichiyim (Messianic Believers).
Rotherham's Emphasized B.	He went away, however, unto Tarsus, to seek up Saul; and, finding him, he brought him unto Antioch. And so it was with them, that [for a whole year] they were brought together in the assembly, and taught a considerable multitude; also that the disciples [first in Antioch] were called Christians .

Expanded/Embellished Bibles:

	<p>And Barnabas left for Tarsus to search for Saul; and when he found him, he brought him back to Antioch. For an entire year they met [with others] in the church and instructed large numbers; and it was in Antioch that the disciples were first called Christians.</p>
An Understandable Version	<p>Then he went on to Tarsus to look for Saul [Note: Tarsus was the home town of Saul, who was later called Paul], and when he found him, he brought him [back] to Antioch. So, for an entire year Saul and Barnabas gathered the church together and taught many people. [It was] here in Antioch that the disciples were first [divinely] called Christians.</p>
The Expanded Bible	<p>Then Barnabas went to the city of Tarsus [^cPaul's hometown in Cilicia; 9:11] to look for Saul, and when he found Saul, he brought him to Antioch. For a whole year Saul and Barnabas met with the church and taught many people there. In Antioch the followers [disciples] were called Christians for the first time [^chighlighting that they were followers of Christ, and perhaps that they were no longer viewed as merely a sect within Judaism].</p>
Jonathan Mitchell NT	<p>So he went forth into Tarsus to hunt up (to seek up and down as well as back and forth for; = to make a thorough search for) Saul, then, upon finding [him], he brought (or: led) [him] into Antioch. Now it also came to be (or: happened) for them to be gathered together among (or: within the midst of) the called-out community [there for] a whole year, and to teach a considerable crowd [of people]. Furthermore, [it happened] in Antioch for the first time to employ the useful appellation "Christians (little anointed ones; = Messianics; = associates or followers of the Christ)" [to; for] the disciples (or: students).</p>
P. Kretzmann Commentary	<p>Then departed Barnabas to Tarsus for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.</p>
Syndein/Thieme	<p>Kretzmann's commentary for Acts 11:22–26 has been placed in the Addendum. Then {when the Church was large} departed with a purpose Barnabas to Tarsus, to search up and down for Saul. And when he had found him, he brought him unto Antioch. And it came to pass that for a whole year {44AD} they assembled themselves with the church, and taught many people. And the disciples were first called Christians in Antioch. {Note: They were called 'Christians' in Antioch because it was a Gentile word of derision. But it actually is interesting in that it is a Hebrew concept, A Greek word (Christos - the anointed) with a Roman suffix (ian) meaning 'belonging to'. The unbelieving Jews would not have called them this because they have great respect for the Greek word. The Jews called Christians . . . Galileens or Nazarenes. The Church called themselves disciples, brethren, saints, 'Walking in the Way', etc. Interesting that 'Christian' is the main word that survives to today.} {Note: In 44 AD, the Church at Jerusalem starts to go down hill. It is also the year Herod Agrippa, the great persecutor of the Church, dies. His son takes the throne and causes the trouble with Rome where Jerusalem will go down in 70AD under the Fifth cycle of discipline.}</p>
Translation for Translators	<p>Barnabas and Saul taught many believers at Antioch. <i>Acts 11:25-26</i></p>
	<p>Then Barnabas went to Tarsus <i>in Cilicia province</i> to try to find Saul. After he found him, Barnabas brought him <i>back to Antioch to help teach the believers</i>. So during a whole year <i>Barnabas and Saul met regularly with the congregation there and taught many of them about Jesus</i>. It was at Antioch that the believers were first called Christians {that people first called the believers Christians}.</p> <p>Barnabas soon was off again—now to Tarsus to look for Saul. He found Saul and brought him back to Antioch. The two of them spent an entire year there, meeting</p>
The Voice	

with the church and teaching huge numbers of people. It was there, in Antioch, where the term “Christian” was first used to identify disciples of Jesus.

Bible Translations with Many Footnotes:

Lexham Bible

So he departed for Tarsus to look for Saul. And when he [*Here “when ” is supplied as a component of the participle (“found”) which is understood as temporal] found him , [*Here the direct object is supplied from context in the English translation] he brought him [*Here the direct object is supplied from context in the English translation] to Antioch. And it happened to them also that they met together for a whole year with the church and taught a large number of people . [*The words “of people ” are not in the Greek text but are implied] And in Antioch the disciples were first called Christians.

NET Bible®

Then Barnabas departed for Tarsus to look for Saul, and when he found him, he brought him to Antioch.⁶³ So⁶⁴ for a whole year Barnabas and Saul⁶⁵ met with the church and taught a significant number of people.⁶⁶ Now it was in Antioch⁶⁷ that the disciples were first called Christians.⁶⁸

^{63sn} Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

^{64tn} Grk “So it happened that” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

^{65tn} Grk “year they”; the referents (Barnabas and Saul) have been specified in the translation for clarity.

^{66tn} Grk “a significant crowd.”

^{67sn} Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

^{68sn} The term Christians appears only here, in Acts 26:28, and 1 Pet 4:16 in the NT.

The Spoken English NT

Then Barnabas went off to Tarsus to look for Saul. And when he found him, he brought him to Antioch. And so it worked out^w that they stayed in^x that community for a whole year, and taught a good sized crowd. And it was in Antioch that the followers of Jesus first got to be known as “Christians.”

^{w.} Lit. “And it came about for them.”

^{x.} Or “joined with.”

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Then he departed for Tarsus to find Saul. And when he found him, he brought him to Antioch. And it came to pass that for an entire year they even came together with them [believing Jews] in an assembly and taught many people and the disciples [Jewish followers of Jesus Christ] in Antioch for the first time were nicknamed Christians [a derogatory label at that time].

Context Group Version

And he went out to Tarsus to seek for Saul; and when he had found him, he brought him to Antioch. Even for a entire year they were gathered together with the assembly, and taught many people, and that the apprentices were called Christians {residents of “the Anointed”} first in Antioch.

Far Above All Translation

Then Barnabas went out to Tarsus to seek out Saul, and he found him and brought him to Antioch. And it came to pass that they assembled together with the church for a whole year and taught a considerable company, and that the disciples were first called Christians in Antioch.

Modern Literal Version 2020 {43-44 AD. Claudius goes to Britain.}

Now Barnabas went forth to Tarsus to seek Saul; and having found him, he led him to Antioch. Now it happened a whole year for them to be gathered together-with him in the congregation* and to teach a considerable crowd. And the disciples were first divinely-called Christians in Antioch.

New American Standard

And he left for Tarsus to look for Saul; and when he had found him, he brought him to Antioch. And for an entire year they met [Or *were gathered together*] with the

church and taught considerable numbers of people [Lit a considerable crowd]; and the disciples were first called Christians in Antioch.

The gist of this passage: Barnabas found Saul and brought him back to Antioch where they met with the churches there teaching for a year.

25-26

Acts 11:25

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR- khoh-mai]	to go out, to come out, to go away; to retire; to proceed from, to be descended from	3 rd person singular, aorist active indicative	Strong's #1831
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
Tarsus (Ταρσός) [pronounced tar- SOSS]	a flat basket; transliterated, Tarsus	proper noun location	Strong's #5019
From Thayer: Tarsus [was]...a major city in Cilicia and the birthplace and early home of Paul. Acts 9:11; Acts 21:39; Acts 22:3. Even in the flourishing period of Greek history it was an important city. In the Roman civil wars, it sided with Caesar and on the occasion of a visit from him its name changed to Juliopolis. Augustus made it a free city. Its was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain.			
anazêteô (ἀναζητέω) [pronounced an-ad- zay-THE-oh]	to seek out, to search [through, out], to make diligent search	aorist active infinitive	Strong's #327
This verb is only found twice in the New Testament, both times used by Luke (in Luke 2:44 Acts 11:25).			
Saûlos (Σαῦλος) [pronounced SOW- loss]	desires; transliterated, Saul, Saulos, Saulus, Shaul	masculine singular proper noun, genitive/ablative case	Strong's #4569

Translation: [Barnabas] then went to Tarsus to seek out Saul.

We last saw Saul at the end of Acts 9, when he was being helped to escape persecution. He went to Tarsus and seemed to disappear (that was about A.D. 40). At this point in the book of Acts, it is about 3 years later.

I am going to read into this text some things which I believe to have taken place. Barnabas allowed for questions and there were times when he felt that he was not giving them the complete and accurate answer. Or, Barnabas recognized that his own understanding was limited that that these believers in Antioch wanted more than he could provide.

There was something missing or there was something necessary, and that apparently was Saul. Now, bear in mind that Saul has given his own testimony and he has evangelized, but to this point, no one really knows what

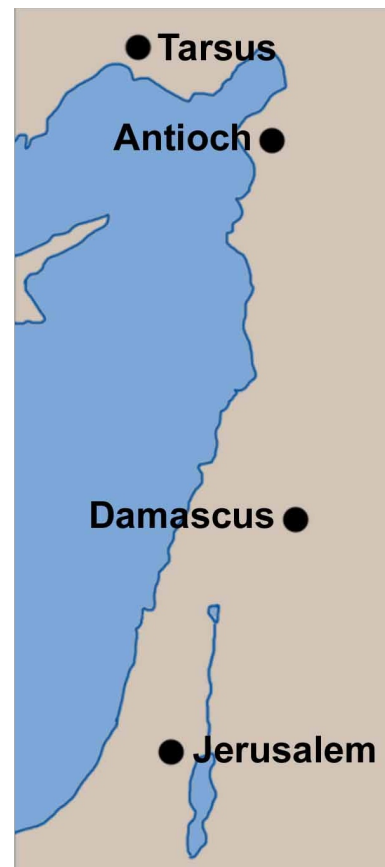
Saul is capable of (except God, of course). Yet Barnabas knew that the key to sorting out the believers in Antioch was getting Saul there (and Saul has been off the radar for about 3 years now).

Whereas, I think that one might logically speculate what caused Barnabas to seek out reinforcements; it is more difficult to determine, *why did he think to go find Saul?* I can offer two excellent answers for this. (1) Geographically speaking, Saul was right there. It would have been much easier for Barnabas to get Saul than it would be for him to go all the way back to Jerusalem to find a **disciple** who might come back with him. (2) Let me also suggest that the nature of Saul's conversion was such as to suggest Jesus was going to use him mightily over the next few decades. Saul's ministry down in Jerusalem was relatively short. Does it make sense for Jesus to literally reveal Himself to a man, with the result of that being a few months worth of an evangelistic ministry?

So, rather than suggest that an angel comes to Barnabas and speaks to him in the night, saying, "Go get Saul;" or rather than him having a mystical experience of Saul standing on a blanket being lowered down from heaven, I think the practical constraints combined with a little logic cause Barnabas to go north to find Saul and bring him into service.

Tarsus, Antioch, Damascus and Jerusalem (a map); from **Quote Master**; accessed January 16, 2022.

Acts 11:25 **[Barnabas] then went to Tarsus to seek out Saul.** (Kukis mostly literal translation)



Acts 11:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>finding (literally or figuratively); discovering; getting, the one obtaining; perceiving, seeing</i>	masculine singular, aorist active participle; nominative case	Strong's #2147
ἀγῶ (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person singular, aorist active indicative	Strong's #71
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Antiócheia (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; accusative case	Strong's #490

Translation: Having found [him], [Barnabas] brought [him] to Antioch.

Barnabas was able to find Saul and bring him back with him to Antioch.

I call this Paul's *Seminary* training not because he attended a seminary, but based on the assumption that Paul did receive actual training post salvation, whether or not this involved some specific academic work.

At this point in the Acts narrative, the famous Apostle Paul is still known by his given name, Saul (I will probably go back and forth when it comes to addressing him by name). The ESV (capitalized) will be used below.

Saul's (Paul's) Seminary Training

1. Because of the information about Saul's early training is so threadbare, we need to first concern ourselves with the time frame and where Saul has been.
 - 1) According to the time frame offered up by the Modern Literal Version, about 4 years have passed since Paul went off grid (at the end of Acts 9) and now. Other methods of dating may have Saul out of action for as much as 5 or 6 years.
 - 2) According to Galatians 1:17–18, Paul was in Arabia and then Damascus for about 3 years. **[I did not go] up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days.** (Gal. 1:17–18)
 - 3) There is certainly the problem of when exactly was Paul in Jerusalem as a believer—did he go there twice early on or just once? There are several possibilities:
 - (1) Paul went to Jerusalem immediately after being converted, but was helped to escape there when he faced deadly persecution.
 - (2) Maybe Paul returned to Jerusalem, maybe he went at a later date.
 - (3) Maybe Paul went to Arabia and then came up to Jerusalem.
 - 4) Even though one might argue just exactly when Jerusalem figured into Saul's movements, he was clearly off-grid for 3–4 years.
2. So, what about Paul's training?
 - 1) We do not know what happened to Saul in Arabia or how exactly he got there or why he went there; but, what seems to be the case is, he was in an uninhabited region. Did he have his scrolls of Scriptures there? Was he taught by a teaching angel? We don't know, but I would assume that some of his preparation took place there. Given Paul's understanding and details found in his epistles, we would have to assume that he was not simply involved in devotional prayers in the desert somewhere. There had to be some training. R. B. Thieme, Jr. has, on occasion, spoken of a teaching angel for Paul, but I do not recall any passage which teaches us that.
 - 2) Paul also spends time in Damascus, where there is an excellent college and where Paul probably had received an earlier education. Did he study further there, using the library at Damascus? Again, this is speculation; but in Damascus, he certainly would have had resources (the primary resource would have been access to the ancient Scriptures—that is, the Old Testament).
 - 3) I would suggest that some sort of intense training took place which involved knowledge of God's divine plan.
3. Despite the fact that the book of Acts reveals the evolution of the church, by this time, Saul appears to be fully in line with God's plan and fully knowledgeable of same. This does not mean that he lacks a sin nature and this does not mean that Paul will not, on occasion, deviate from the plan of God.
4. However, Paul's epistles are fully inspired by God the Holy Spirit; the writings of Paul contain no errors nor can we look to them to identify some sort of knowledge progression. Paul may advance over the years in his spiritual understanding; but there is nothing false or only partly true in his earliest epistles.

Besides being an Apostle, Paul probably has the gift of knowledge and the gift of prophecy. None of these three gifts exist today. As life progressed and Paul dealt more and more with the issues of a local church, it became necessary for Paul to know information which was not available anywhere else but by divine revelation or applying logic and doctrine to any situation.

Acts 11:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eniautos (ἐνιαυτός) [pronounced en-ee-ow-TOSS]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, accusative case	Strong's #1763
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; accusative case	Strong's #3650
sunagō (συνάγω) [pronounced soon-AG-oh]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	aorist passive infinitive	Strong's #4863
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577

Translation: And it came to pass to them an entire year to assemble with the church...

There was a local church in Antioch. This was made up of mostly Hellenists, which could be Jewish and gentiles who had adopted, more or less, Greek culture (which would have been, at a bare minimum, the Koine Greek language along with some cultural norms).

I understand this phrase to suggest that the entire year just whizzed by. One day Barnabas brings Saul into Antioch and Saul begins teaching—and suddenly, an entire year has gone by.

According to the Modern Literal Version of the Bible, this all takes place A.D. 43–44. According to the Narrated Bible, Acts 3 takes place A.D. 30–31 and that Acts 15 takes place in A.D. 48–50. Elsewhere, they place Saul's conversion (Acts 9) between 32–37 A.D. They place the conversion of the gentiles 34–38 A.D. (Acts 10)¹⁷ Both sources place us roughly in the same ballpark, all of which is consistent with Paul's own testimony of spending at least 3 years *off the grid*.

Acts 11:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	aoist active infinitive	Strong's #1321
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, accusative case	Strong's #3793
hikanos (ἰκανός) [pronounced <i>hik-an-OSS</i>]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine singular adjective; accusative case	Strong's #2425

These words were used together in v. 24c.

Translation: ...and to teach a large crowd.

There are other much more common words which could have been used to modify *crowd* to indicate its size as being large. The word used here is *hikanos* (ἰκανός) [pronounced *hik-an-OSS*], and it means, *able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy*. Strong's #2425. I believe that we should understand this to mean an eager, very positive crowd. There were large numbers of them, but they wanted to know more than simply the gospel of Jesus.

Why don't we have, somewhere in the New Testament, the epistle to the Antioch church? Paul and Barnabas spent enough time there, and there was enough positive volition that, for the next 40 years, the churches in Antioch were growing and progressing and doing what they were supposed to do. They did not need to run to Paul every few months and say, "Listen, we have all of these problems now. What can we do?" In fact, amazingly enough, Jesus does not even need to address them specifically in Revelation 2–3.

¹⁷ *The Narrated Bible In Chronological Order*; narrated by F. LaGard Smith; ©1984 by Harvest House Publishers; Eugene, Oregon; (NIV ©1984 by the International Bible Society); pp. 1488, 1511, 1694.

Antioch appears to have been a favorite stop for Paul, as he appears to have gone there on his first 3 missionary journeys.

Acts 11:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chrêmatizô (χρηματίζω) [pronounced <i>khray-mat-IHD-zo</i>]	<i>to reveal (divine information); to speak, to utter an oracle; to be divinely intimate; to constitute a firm for business; to bear as a title; to be called, to be admonished (warned) of God</i>	aorist active infinitive	Strong's #5537
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
prôtôs (πρώτως) [pronounced <i>PROT-ohss</i>]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	adverbial form of the adjective prôtos (πρώτος)	Strong's #4413
The Byzantine Greek text and the Scrivener Textus Receptus has this very similar word instead:			
proton (πρώτον) [pronounced <i>PRO-ton</i>]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Antiócheia (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; accusative case	Strong's #490
tous (τούς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101
Christianoi (Χριστιανοί) [pronounced <i>khris-tee-an-OY</i>]	<i>followers of Christ; transliterated, Christians</i>	masculine plural proper noun; grouping; accusative case	Strong's #5546

Translation: Also, in Antioch, [some] first called the disciples *Christians*.

It is in Antioch where the disciples of Jesus were called *Christians*. Although I have heard that this means *little Christ* and was a derogatory term, there is nothing in the name itself which suggests that. I am not saying that this is not true; I am simply saying that this is not found in the Greek word itself.

Acts 11:26 Having found [him], [Barnabas] brought [him] to Antioch. And it came to pass to them an entire year to assemble with the church and to teach a large crowd. Also, in Antioch, [some] first called the disciples *Christians*. (Kukis mostly literal translation)

Acts 11:25–26 [Barnabas] then went to Tarsus to seek out Saul. Having found [him], [Barnabas] brought [him] to Antioch. And it came to pass to them an entire year to assemble with the church and to teach a large crowd. Also, in Antioch, [some] first called the disciples *Christians*. (Kukis mostly literal translation)

Acts 11:25–26 Barnabas, realizing how close he was to Tarsus, went there to find Saul. Once he found him, Barnabas went back to Antioch with Saul. The people in Antioch were so receptive to accurate teaching, that an entire year quickly passed, with Barnabas and Saul assembling with the church and teaching a large, receptive crowd of positive believers. Interestingly enough, it was in Antioch where the disciples were first referred to as Christians. (Kukis paraphrase)

But in these the days, came down from Jerusalem prophets to Antioch. But rising up, one from them, by name Agabus, signified by a Spirit, famine—a great (one)—is about to be upon all the land (which came to pass during Claudius [Cæsar]).

Acts
11:27–28

[A number of] prophets came down from Jerusalem to Antioch. One from among them rose up—[his] name [was] Agabus—[and] he made known through the Spirit [that] a great famine was about to be in all the land (which [famine did] come to pass during Claudius [Cæsar]).

Several prophets made their way from Jerusalem to Antioch. One of them, Agabus, made it known by the Spirit that a great famine was about to come upon the land. (As a matter of fact, such a famine did take place under Claudius, the Cæsar at that time.)

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But in these the days, came down from Jerusalem prophets to Antioch. But rising up, one from them, by name Agabus, signified by a Spirit, famine—a great (one)—is about to be upon all the land (which came to pass during Claudius [Cæsar]).
Complete Apostles Bible	Now in these days prophets went down from Jerusalem to Antioch. And rising up, one of them named Agabus, foretold by the Spirit of a great famine about to happen in all the world, which also came to pass in the time of Claudius Caesar.
Douay-Rheims 1899 (Amer.)	And in these days there came prophets from Jerusalem to Antioch. And one of them named Agabus, rising up, signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius.
Holy Aramaic Scriptures	And in those days Nabiye {Prophets} came there from Urishlem {Jerusalem}. And one stood up from them whose name was Agabas, and made known unto them by The Rukh {The Spirit}, that a great famine was to be in all the land, and this famine happened in the days of Qludius Qasar {Claudius Caesar}.
James Murdock's Syriac NT	In those days came prophets thither from Jerusalem. And one of them whose name was Agabus, stood up and informed them, by the Spirit, that there would be a great famine in all the country. And that famine occurred in the days of Claudius Caesar.

Original Aramaic NT And in those days Prophets came there from Jerusalem.
And one of them stood up whose name was Agabus and instructed them by The Spirit that a great famine would occur in the whole land and that this famine would be in the days of Claudius Caesar.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Now in those days prophets came from Jerusalem to Antioch.
And one of them, named Agabus, said publicly through the Spirit that there would be serious need of food all over the earth: which came about in the time of Claudius.

Bible in Worldwide English At that time, prophets came from Jerusalem to Antioch. One of them named Agabus stood up. He told them the Spirit had shown him that much trouble would come to all the world. There would not be much food for the people. (This trouble came when Claudius Caesar was ruler.)

Easy English During this time, some prophets travelled from Jerusalem to Antioch. One of these men was called Agabus. The Holy Spirit gave him a message from God. He stood up and he said to the people there, 'Soon people will be very hungry all over the world because there will be no food.' (That happened when Claudius ruled the Roman world.)

Claudius ruled the Roman world from AD 41 to 54. There was a famine in many parts of the Roman world at that time. In Judea, this happened in AD 46.

Easy-to-Read Version–2008 About that same time some prophets went from Jerusalem to Antioch. One of them, named Agabus, stood up and spoke with the help of the Spirit. He said, "A very bad time is coming to the whole world. There will be no food for people to eat." (This time of famine happened when Claudius was emperor.)

Good News Bible (TEV) About that time some prophets went from Jerusalem to Antioch. One of them, named Agabus, stood up and by the power of the Spirit predicted that a severe famine was about to come over all the earth. (It came when Claudius was emperor.)

J. B. Phillips **The young Church and famine relief**

During this period some prophets came down from Jerusalem to Antioch. One of them by the name of Agabus stood up and foretold by the Spirit that there was to be a great famine throughout the world. (This actually happened in the days of Claudius).

The Message It was about this same time that some prophets came to Antioch from Jerusalem. One of them named Agabus stood up one day and, prompted by the Spirit, warned that a severe famine was about to devastate the country. (The famine eventually came during the rule of Claudius.)

NIRV In those days some prophets came down from Jerusalem to Antioch. One of them was named Agabus. He stood up and spoke through the Spirit. He said there would not be nearly enough food anywhere in the Roman world. This happened while Claudius was the emperor.

New Life Version **The Antioch Church Helps the Jerusalem Church**

At that time some men who preached God's Word came to Antioch and told what was going to happen. They were from Jerusalem. One of them was Agabus. The Holy Spirit told him to stand up and speak. He told them there would be very little food to eat over all the world. This happened when Claudius was leader of the country.

New Simplified Bible Prophets came from Jerusalem to Antioch at that time. One of them was named Agabus. He indicated through the Spirit that a great famine was about to come on the entire earth. He said it would come to pass in the days of Claudius Caesar.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>During that time, prophets came down from the Jerusalem hilltop and traveled to Antioch. One of them, a prophet name Agabus, told everyone that the Spirit had warned him that there would be a huge drought all over the world. This drought came when Claudius was emperor of Rome. [12]</p> <p>¹²11:28 Claudius reigned for 13 years, from AD 41 to AD 54. Scholars estimate that Saul and Barnabas ministered in Antioch during the early or middle AD 40s. Roman historians report that droughts struck in years 1, 2, 4, 9, and 11 of Claudius's reign. One inscription from what is now Turkey says a famine gripped the whole world, perhaps a reference to many regions inside the Roman Empire and perhaps beyond. The Jewish historian Josephus said a famine struck what is now Israel and Palestinian Territories from AD 44 to AD 48.</p>
Contemporary English V.	<p>During this time some prophets from Jerusalem came to Antioch. One of them was Agabus. Then with the help of the Spirit, he told that there would be a terrible famine everywhere in the world. And it happened when Claudius was Emperor.</p>
Goodspeed New Testament	<p>About that time some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and under the influence of the Spirit revealed the fact that there was going to be a great famine all over the world. This was the famine that occurred in the reign of Claudius.</p>
The Living Bible	<p>During this time some prophets came down from Jerusalem to Antioch, and one of them, named Agabus, stood up in one of the meetings to predict by the Spirit that a great famine was coming upon the land of Israel. [literally, "upon the earth."] (This was fulfilled during the reign of Claudius.)</p>
New Berkeley Version New Living Translation	<p>. During this time some prophets traveled from Jerusalem to Antioch. One of them named Agabus stood up in one of the meetings and predicted by the Spirit that a great famine was coming upon the entire Roman world. (This was fulfilled during the reign of Claudius.)</p>
The Passion Translation	<p>At that time there were prophets in the church of Jerusalem, and some of them came to Antioch. One of them, named Agabus, stood up in one of the meetings and prophesied by the Holy Spirit that a severe famine was about to come over Israel. (This prophecy was fulfilled during the reign of Claudius Caesar.)</p>
Plain English Version	<p>The Antioch Christians helped the Judea Christians that time, some Christian men left Jerusalem and went to Antioch. They had the power to tell God's messages. One of those men was Agabus. He stood up in a meeting, and the Holy Spirit told him a message to tell everybody. He said, "There is going to be a very hard time for all the people everywhere. There will be no food to eat anywhere." (And that really happened later, when Claudius was the biggest Roman boss.)</p>
UnfoldingWord Simplified T.	<p>During the time that Barnabas and Saul were at Antioch, some believers who were prophets arrived there from Jerusalem. One of them, whose name was Agabus, stood up in order to speak. God's Spirit enabled him to prophesy that there would soon be a famine in many countries. (This famine happened when Claudius was the Roman emperor.)</p>
William's New Testament	<p>At that time some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and, through the Holy Spirit, foretold that there was going to be a great famine all over the world, which occurred in the reign of Claudius.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>At the time, [brothers with the gift of] prophesying had traveled to AntiOch from JeruSalem. And one of them named Agabus stood up and told them (through the Breath [of God]) that a great famine was about to come upon the whole habitation</p>
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[of mankind] – which did in fact happen during the time of [the Roman Emperor] **Claudius** [c. 45 CE].

Beck's American Translation . Breakthrough Version	In these days, preachers went down out of Jerusalem into Antioch. When one from them with <i>the</i> name Agabus stood up, he indicated through the Spirit that there would be a huge famine over the whole civilized world, something that happened over Caesar Claudius.
Common English Bible	About that time, some prophets came down from Jerusalem to Antioch. One of them, Agabus, stood up and, inspired by the Spirit, predicted that a severe famine would overtake the entire Roman world. (This occurred during Claudius' rule.)
Len Gane Paraphrase	In those days prophets came from Jerusalem to Antioch, and one of them named Agabus stood up and indicated by the Spirit that there would be a great famine through out the whole world, which happened in the days of Claudius Caesar.
A. Campbell's Living Oracles	And in these days prophets came from Jerusalem to Antioch. And one of them, whose name was Agabus, stood up, and signified by the Spirit, that there should be a great famine over all the land: which came to pass in the days of Claudius.
NT for Everyone	Around that time, prophets came from Jerusalem to Antioch. One of them, Agabus by name, stood up and gave an indication through the spirit that there would be a great famine over the whole world. (This took place in the reign of Claudius.)
20 th Century New Testament	During this time, some Prophets came to Antioch from Jerusalem. One of them, named Agabus, came forward and, under the influence of the Spirit, foretold a great famine that was to spread over all the world--a famine which occurred in the reign of Claudius.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	In those days some prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and predicted through the Spirit that a great famine would sweep across the entire Roman world. (This happened under Claudius.)
Conservapedia Translation	In these days, prophets came from Jerusalem to Antioch. A man named Agabus stood up, and signified through the Spirit that a great famine would occur throughout all the Roman world. This came to pass during the Principate of Claudius I .
Revised Ferrar-Fenton Bible	At this time, some preachers came down from Jerusalem to Antioch; and one of them, named Agabus, standing up, announced, through the influence of the Spirit, that a severe famine would come over all the empire; which, indeed, did occur under Claudius.
Free Bible Version	It was during this time that some prophets went from Jerusalem to Antioch. One of them called Agabus stood up and gave a prophetic warning by the Spirit that there would be a terrible famine that would affect the known world*. (This came true in the reign of Emperor Claudius).
God's Truth (Tyndale)	In those days came Prophets from Jerusalem unto Antioche. And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world, which came to pass in the Emperor Claudius days.
UnfoldingWord Literal Text	Now in these days some prophets came down from Jerusalem to Antioch. One of them, Agabus by name, stood up and indicated by the Spirit that a great famine was about to occur over all the world. This happened in the days of Claudius.
Weymouth New Testament	At that time certain Prophets came down from Jerusalem to Antioch, one of whom, named Agabus, being instructed by the Spirit, publicly predicted the speedy coming of a great famine throughout the world. (It came in the reign of Claudius.)

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) • At that time some prophets went down from Jerusalem to Antioch and one of them, named Agabus, inspired by the Holy Spirit, foretold that a great famine would spread over the whole world. This actually happened in the days of the Emperor Claudius.
- 27. There is mention of prophets. Among the gifts that the Holy Spirit granted to converts, the gift of “prophecy” was one of the most outstanding. On various occasions the “prophet” would receive from God an insight into future events of the community, or something concerning one of its members.
21:10
- The Heritage Bible And in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus standing up, signified through the Spirit that a great famine was about to be upon all the inhabited earth, which also was upon the time of Claudius Caesar.
- New American Bible (2011) **The Prediction of Agabus.***
At that time some prophets came down from Jerusalem to Antioch, and one of them named Agabus stood up and predicted by the Spirit that there would be a severe famine all over the world, and it happened under Claudius.⁹
* [11:27–30] It is not clear whether the prophets from Jerusalem came to Antioch to request help in view of the coming famine or whether they received this insight during their visit there. The former supposition seems more likely. Suetonius and Tacitus speak of famines during the reign of Claudius (A.D. 41–54), while the Jewish historian Josephus mentions a famine in Judea in A.D. 46–48. Luke is interested, rather, in showing the charity of the Antiochene community toward the Jewish Christians of Jerusalem despite their differences on mixed communities.
g. [11:28] 21:10.
- New Catholic Bible **Threats against the Churches^[d]**
A Famine in the World.^[e] During these days, some prophets^[f] came down from Jerusalem to Antioch. One of them, named Agabus, stood up and predicted through the Spirit that a severe famine would afflict the entire world. This in fact occurred during the reign of Claudius.
[d] Acts 11:27 Calamities strike the Church—famine, persecution, political conflicts. This corresponds to the description of the signs of the last times in Luke (21:9-13). As the Gospel says, it is not the time of the end but the time of perseverance. When the signs of crisis are manifested in the world, believers testify to the hope and the effort for a change. The Church emerges from these threats with tranquil joy and humility. This account brings to a close the first twelve chapters of Acts.
[e] Acts 11:27 A collection is organized in the Church. The action is an application of one of the essential elements of the community: the sharing of goods, which gives a new meaning to economic property. Paul will regard this kind of mutual help as very important (see Rom 15:31; 1 Cor 16:15; 2 Cor 8:4; 9:1, 12-13; Gal 2:10).
[f] Acts 11:28 *Prophets*: the first mention of the gift of prophecy in this Book. Prophets are to preach, exhort, explain, or predict (see Acts 13:1; 15:32; 19:6; 21:9f; Rom 12:6; 1 Cor 12:10; 13:2-8).
- New Jerusalem Bible While they were there some prophets came down to Antioch from Jerusalem, 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.
- Revised English Bible–1989 During this period some prophets came down from Jerusalem to Antioch, and one of them, Agabus by name, was inspired to stand up and predict a severe and world-wide famine, which in fact occurred in the reign of Claudius.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	During this time, some prophets came down from Yerushalayim to Antioch; and one of them named Agav stood up and through the Spirit predicted that there was going to be a severe famine throughout the Roman Empire. (It took place while Claudius was Emperor.)
Hebraic Roots Bible	And in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus rising up, he signified through the Spirit that a great famine was about to be over all the habitable earth, which also happened on Claudius Caesar's time.
Holy New Covenant Trans.	About that same time, some prophets went down from Jerusalem to Antioch. Agabus stood up and spoke. With the help of the Holy Spirit, he said, "A very bad time is coming to the whole world. There will be very little food for people to eat." (This famine occurred during the time when Claudius was Caesar.)
The Scriptures 2009	And in those days prophets came from Yerushalayim to Antioch. And one of them, named Ḥaḡab, stood up and indicated by the Spirit that there was going to be a great scarcity of food over all the world – which also took place under Claudius Caesar.
Tree of Life Version	Now in these days prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and predicted through the Ruach that there was going to be a great famine over all the world. (This took place during the reign of Claudius.)

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in these but the days descend from jerusalem* Forecasters to antioch Standing (Up) but One [Man] from them [by] name Agabus indicates through the spirit famine great to intend to be to all the land Who becomes on claudius...
Awful Scroll Bible	Moreover, from-within those days, comes-down exposers-to-light-beforehand from Jerusalem to Antioch. And rising-up, one of them named Agabus, indicates through the Breath, there is about to be a great famine over all the inhabited land. (Which-certain thing, even comes to be upon Claudius Cæsar.)
Concordant Literal Version	Now in these days prophets came down from Jerusalem to Antioch. Now one of them, named Agabus, rising, signifies through the spirit, the great famine which is about to be on the whole inhabited earth, which occurred under Claudius."
exeGesés companion Bible	And in these days prophets come from Yeru Shalem to Antioch: and one of them named Hagab rises and signifies through the Spirit that there is about to be a mega famine on all the world - which becomes under Kaisar Claudius.
Orthodox Jewish Bible	Now in these yamim, nevi'im came down from Yerushalayim to Antioch. One of them, by name of Agav, having got up, indicated through the Ruach Hakodesh a great famine was about to come all over the world. And this famine actually occurred during the time of Claudius.
Rotherham's Emphasized B.	Now in these' days there came down from Jerusalem, prophets, unto Antioch. And one from among them, by name Agabus [rising up] gave a sign, through means of the Spirit, that a great famine was coming over all' the inhabited earth; which, indeed, came to pass under Claudius.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now at this time some prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and prophesied through the [Holy] Spirit that a
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severe famine would come on the ^[a]entire world. And this did happen during the reign of ^[b]Claudius.

[a] Acts 11:28 I.e. beyond the region.

[b] Acts 11:28 Claudius Caesar was the fourth Roman Emperor (A.D. 41-54). He came to the throne after the assassination of his nephew, Caligula. He was succeeded by his adopted son, Nero.

An Understandable Version During those days some prophets came down from Jerusalem to Antioch. One of them, a man named Agabus, stood up and indicated by *[the direction of]* the Holy Spirit that there was going to be a severe worldwide famine, which *[actually]* took place during the time that Claudius ruled.

The Expanded Bible ·About that time [^LIn those days] some prophets came [^Ldown] from Jerusalem to Antioch. One of them, named Agabus [21:10], stood up and spoke ·with the help of [by the power of; through] the Holy Spirit. He said, “A severe famine is coming to the whole ·world [or inhabited world; ^Cprobably meaning the Roman empire].” (This happened when Claudius [^CRoman emperor from AD 41–54] ruled.)

Jonathan Mitchell NT Now during these days prophets (folks having light ahead of time who spoke this light before folks) came (or: went) down from Jerusalem unto Antioch.

And now one from among them, named Agabus, upon rising and taking a stand, through means of the Breath-effect (or: Spirit) began indicating by signs and symbols [that] a great famine is to be progressively impending, [which] is going to birth itself into existence upon the whole inhabited land (= the whole Roman empire) – something which occurred upon [the reign] of Claudius.

Syndein/Thieme And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit {means prophesy about the future} that there should be great famine throughout all the {Roman} world . . . which came to pass in the days of Claudius Caesar. {Two years later}

{Note: Agabus was a grace man who warned Paul it was NOT God's will for Paul to return to Jerusalem. Paul violated this and spent 4 years in prison.}

Translation for Translators **Believers in Antioch helped needy believers in Judea.**

Acts 11:27-30

During the time *that Barnabas and Saul were at Antioch*, some *believers who were prophets* arrived there from Jerusalem. One of them, whose name was Agabus, stood up *in order to speak*. God's Spirit enabled him to prophesy ◀that there would soon be a famine in many countries/that *people* in many countries [HYP] would soon *suffer because they would not have enough food to eat*▶. (That famine happened when Claudius was the *Roman Emperor*.)

The Voice During that year, some prophets came north from Jerusalem to Antioch. A prophet named Agabus stood in a meeting and made a prediction by the Holy Spirit: there would be an expansive, terrible famine in the whole region during the reign of Claudius.

Bible Translations with Many Footnotes:

Lexham Bible Now in those days prophets came down from Jerusalem to Antioch. And one of them named [Literally “by name”] Agabus stood up and [*Here “and” is supplied because the previous participle (“stood up”) has been translated as a finite verb] indicated by the Spirit that a great famine was about to come over the whole inhabited earth (which took place in the time of Claudius).

NET Bible® *Famine Relief for Judea*

At that time⁶⁹ some⁷⁰ prophets⁷¹ came down⁷² from Jerusalem⁷³ to Antioch.⁷⁴ One of them, named Agabus, got up⁷⁵ and predicted⁷⁶ by the Spirit that a severe⁷⁷ famine⁷⁸ was about to come over the whole inhabited world.⁷⁹ (This⁸⁰ took place during the reign of Claudius.)⁸¹

^{69tn} Grk “In these days,” but the dative generally indicates a specific time.

^{70tn} The word “some” is not in the Greek text, but is usually used in English when an unspecified number is mentioned.

^{71sn} Prophets are mentioned only here and in 13:1 and 21:10 in Acts.

^{72sn} Came down from Jerusalem. Antioch in Syria lies due north of Jerusalem. In Western languages it is common to speak of north as “up” and south as “down,” but the NT maintains the Hebrew idiom which speaks of any direction away from Jerusalem as down (since Mount Zion was thought of in terms of altitude).

^{73map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{74sn} Antioch was a city in Syria (not Antioch in Pisidia). See the note in 11:19.

^{map} For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2

^{75tn} Grk “getting up, predicted.” The participle ἀναστάς (anasta) has been translated as a finite verb due to requirements of contemporary English style.

^{76tn} Or “made clear”; Grk “indicated beforehand” (BDAG 920 s.v. σημαίνω 2).

^{77tn} Grk “great.”

^{78sn} This famine is one of the firmly fixed dates in Acts. It took place from a.d. 45-48. The events described in chap. 11 of Acts occurred during the early part of that period.

^{79tn} Or “whole Roman Empire.” While the word οἰκουμένη (oikoumenh) does occasionally refer specifically to the Roman Empire, BDAG 699 s.v. οἰκουμένη 2 does not list this passage (only Acts 24:5 and 17:6).

^{80tn} Grk “world, which.” The relative pronoun (“which”) was replaced by the demonstrative pronoun “this” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

^{81sn} This is best taken as a parenthetical note by the author. Claudius was the Roman emperor Tiberius Claudius Nero Germanicus, known as Claudius, who ruled from A.D. 41-54.

The Spoken English NT

Now, during that time,^y some prophets came down from Jerusalem to Antioch. And one of them, named Agabus,^z got up and predicted, through the inspiration of the Holy Spirit, that a huge famine was about to take place throughout the whole world. (That famine happened during the reign of Claudius Caesar.^{aa.})

^{y.} Lit. “And in these days.”

^{z.} Prn. a-ga-bus.

^{aa.} Prn. see-zer.

Wilbur Pickering’s New T.

Enter Agabus

Now in these days, prophets came from Jerusalem to Antioch.

One of them, named Agabus, stood up and indicated by the Spirit that a great famine was about to come upon the whole world (this indeed happened while Claudius was Caesar).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now in those days prophets came from Jerusalem to Antioch. Then one of them, by name Agabus, having stood up, signified [or, foretold] by the Spirit [of] a great famine being to happen over all the inhabited earth—which also [or, then] occurred during [the reign of] Claudius Caesar.

Benjamin Brodie’s trans. Furthermore, in these days, prophets [men who brought a divine message to the people from the Twelve Apostles] came down to Antioch from Jerusalem, one of them, named Agabus, indicated through the Spirit that a great famine was about to come over the entire empire, which would begin during the time of Claudius.

Bond Slave Version And in these days came prophets from Jerusalem to Antioch.

And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Charles Thomson NT

And in those days there came down prophets from Jerusalem to Antioch. And one of them named Agabus rising up signified by the spirit that there would very soon be a great famine throughout the whole inhabited land, which accordingly came to pass in the days of Claudius Caesar.

Context Group Version

Now in these days there came down prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and clearly shown by the Spirit that there was about to be a great famine over all the Empire: which happened in the days of Claudius.

Far Above All Translation

And in those days prophets came down from Jerusalem to Antioch. And one of them by *the* name of Agabus arose and indicated through the spirit that there was about to be a great famine over all the world, which indeed came to pass in *the time of* Claudius Caesar.

Literal Standard Version

And in those days there came from Jerusalem prophets to Antioch, and one of them, by name Agabus, having stood up, signified through the Spirit a great scarcity is about to be throughout all the world—which also came to pass in the time of Claudius Cæsar—and the disciples, according as anyone was prospering, determined each of them to send for ministry to the brothers dwelling in Judea, which also they did, having sent to the elders by the hand of Barnabas and Saul. Vv. 29–30 are included for context.

Modern Literal Version 2020

Now in these days prophets came down from Jerusalem to Antioch. Now one out-of them, Agabus by name, stood up and he signified through the Spirit that a great famine is about to be upon the whole inhabited-earth; which also happened in the days of Claudius Caesar. {47 A.D.}

New American Standard

Now at this time [Lit *in these days*] some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and indicated [I.e., a prophetic communication of some kind] by [Or *through*] the Spirit that there would definitely be a severe famine all over the world [Lit *inhabited earth*]. And this took place [Lit *which took place*] in the reign of Claudius.

New King James Version

Relief to Judea
And in these days prophets came from Jerusalem to Antioch. Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

The gist of this passage:
27-28

Some believers had the gift of prophecy. They came up to Antioch and one predicted a great famine throughout the Roman world.

Acts 11:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tautais (ταύταις) [pronounced TAOW-face]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778

Acts 11:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rah]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
<p>This phrase is variously translated (in Acts 11:27) as, <i>in these days, in those days, at that time, during this (that) time, about that (this) time</i>. Many translations add the words <i>now</i> or <i>and</i> in front for the post-positive connective dé (δέ) [pronounce deh].</p>			
<p>With the post-positive connective dé (δέ) [pronounce deh], it is rendered, <i>now in these (those) days, now at this time, about that same time, during the time that</i>.</p>			
katerchomai (κατέρχομαι) [pronounced kat-ER-khom-ah-ee]	<i>to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship</i>	3 rd person plural, aorist active indicative	Strong's #2718
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; genitive/ablative case	Strong's #2414
prophêteis (προφήταις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Antiócheia (Ἀντιόχεια) [pronounced an-tee-OKH-i-ah]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; accusative case	Strong's #490

Translation: A number of] prophets came down from Jerusalem to Antioch.

The word *come down* simply indicates that Jerusalem is on a mountain, so anyone who left Jerusalem *came down*.

A prophet is anyone who has knowledge directly from God to give to the people. At the beginning of the Church Age, such a spiritual gift was legitimate. However, once the **canon of Scripture** was closed, there were no more prophets in the Church Age. All believers received their information from Scripture.

Application: People who claim to be prophets, priests or Apostles are apostate. These gifts no longer exist, as there is no more need for them in the Church Age (after the completion of the canon of Scripture). Such prophets are often wrong; and the few things that they say which are right can be found in the Bible already.

Acts 11:27 **A number of]** prophets came down from Jerusalem to Antioch. (Kukis mostly literal translation)

Acts 11:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out	masculine singular, aorist active participle, nominative case	Strong's #450
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same	masculine singular numeral adjective, nominative case	Strong's #1520
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same; the (these) things	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: One from among them rose up...

We do not know if there were dozens or men or three or four of them who were prophets at this time who came from Jerusalem to Antioch.

At this point, we know very little of the whole story (from the narrative that we are studying); but in less than 30 years, Jerusalem would be destroyed by Roman soldiers. Believers moved out for a variety of reasons from Jerusalem. This was often caused by God in order to save such men.

Acts 11:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	name, title, character, reputation; person	neuter singular noun; dative, locative or instrumental case	Strong's #3686

Acts 11:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ágabos (Άγαβος) [pronounced AG-ab-oss]	<i>locust</i> ; transliterated, <i>Agabus</i>	masculine singular proper noun, a person; nominative case	Strong's #13

Translation: ...—[his] name [was] Agabus—...

Agabus provides a prophecy here which came to pass. He will also prophesy about Paul (Saul) in Acts 21. Saul should have listened to him.

Acts 11:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sēmaínō (σημαίνω) [pronounced say-MAH-ee-no]	<i>to signify, to give a sign, to indicate; to make known, to mark</i>	3 rd person singular, imperfect active indicative	Strong's #4591
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
limos (λιμός) [pronounced lee-MOSS]	<i>famine, hunger, scarcity of harvest</i>	masculine singular noun, accusative case	Strong's #3042
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173

I would have expected a masculine singular adjective here. In the Byzantine Greek text and the Scrivener Textus Receptus, this is a masculine singular adjective. This is an odd thing, and any scribe transcribing this would have noticed. I am not sure how I come up with an explanation here, except that someone was thinking about a different noun, and there used the feminine singular for the adjective. Once this was a mistake, scribes would continue to copy it, even recognizing that it was wrong.

I also mention this in the Greek exegesis (rather than correct it and not tell you what I did), so that you can see, for the umpteenth time the level of textual incongruities. Most of you reading this are thinking, *who really gives a flip about this mistake?* And the is the level of nearly all of the textual problems in the NT.

mellō (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	present active infinitive	Strong's #3195
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Acts 11:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
οἰκουμένῃ (οἰκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; accusative case	Strong's #3625

Translation: ...[and] he made known through the Spirit [that] a great famine was about to be in all the land...

Agabus warns that there is a great famine come to pass in the region in which they all lived.

Acts 11:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἧτις (ἧτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
Klaúdios (Κλαύδιος) [pronounced KLOW-dee-oss]	<i>lame; transliterated, Claudius</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #2804

Acts 11:28d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This final word is found in the Byzantine Greek text and in Scrivener Textus Receptus; but not in the Westcott Hort text. As I have said before, it is more likely that text is dropped out than added in (although it does not seem impossible that someone may have added this word for clarification).			
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	severed; transliterated Cæsar	masculine singular noun; originally a proper noun which became a title	Strong's #2541

Translation: ...(which [famine did] come to pass during Claudius [Cæsar]).

This famine did come to pass during the time of Claudius. The way that this is stated suggests to me that, when the prophecy was given, Claudius was not the Cæsar; but, a few months or years later he was, and then the famine hit.

Acts 11:28 One from among them rose up—[his] name [was] Agabus—[and] he made known through the Spirit [that] a great famine was about to be in all the land (which [famine did] come to pass during Claudius [Cæsar]). (Kukis mostly literal translation)

Agabus was a man who warned the people of a famine to come, which did come to this land.

Acts 11:27–28 [A number of] prophets came down from Jerusalem to Antioch. One from among them rose up—[his] name [was] Agabus—[and] he made known through the Spirit [that] a great famine was about to be in all the land (which [famine did] come to pass during Claudius [Cæsar]). (Kukis mostly literal translation)

Acts 11:27–28 Several prophets made their way from Jerusalem to Antioch. One of them, Agabus, made it known by the Spirit that a great famine was about to come upon the land. (As a matter of fact, such a famine did take place under Claudius, the Cæsar at that time.) (Kukis paraphrase)

But the disciples, according as they were prospering, one determined each of them for service to send to those living in the Judæa [their] brothers. Which [thing] even they did sending [it] face to face with the elders by hands of Barnabas and Saul.

Acts
11:29–30

The disciples, according as they were prospering, each one of them determined for aid [what] to send to [their] brothers, those living in Judæa. And they sent [this gift] directly to the elders [in Judæa] by the hands of Barnabas and Saul.

The mostly gentile disciples in the north, as they were prospered by God, determined for themselves what aid they ought to send to their brothers in Judæa. This offering was gathered together and sent directly to the elders in Jerusalem by Saul and Barnabas.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the disciples, according as they were prospering, one determined each of them for service to send to those living in the Judæa [their] brothers. Which [thing] even they did sending [it] face to face with the elders by hands of Barnabas and Saul.
Complete Apostles Bible	Then the disciples, each according to his ability, determined as a ministry to send relief to the brothers dwelling in Judea; which they also did, sending it to the elders by the hand of Barnabas and Saul.
Douay-Rheims 1899 (Amer.)	And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea. Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.
Holy Aramaic Scriptures	But, nevertheless, The Talmiyde {The Disciples}; according to what there was unto each nash {man} from them, determined that they should send for the relief of The Brothers who dwelt in Yehud {Judea}, and they sent it by means of Bar-Naba {Barnabas} and Shaul {Saul}, unto The Qashishe {The Elders} who were there.
James Murdock's Syriac NT	And moreover the disciples, each of them according to his several ability, determined to send to the relief of the brethren who dwelt in Judæa. And they sent, by the hand of Barnabas and Saul, unto the Elders there.
Original Aramaic NT	But the disciples set aside, according to what each one of them had, to send for the service of the brethren who dwelt in Judea; They sent by the hand of BarNaba and Shaul to the Elders who were there.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the disciples, everyone as he was able, made a decision to send help to the brothers living in Judæa: Which they did, sending it to the rulers of the church by the hand of Barnabas and Saul.
Bible in Worldwide English	Then the disciples decided to help the Christian brothers who lived in Judea. They would each one send what he could. They did so. They sent Barnabas and Saul to carry it to the church leaders in Jerusalem.
Easy English	The believers in Antioch wanted to help the other believers who lived in Judea. Each of them decided how much of their own money they could give. Then they gave the money to Barnabas and Saul. Barnabas and Saul took this gift to the leaders of the believers in Jerusalem.
Easy-to-Read Version–2008	The Lord's followers decided that they would each send as much as they could to help their brothers and sisters who lived in Judea. They gathered the money and gave it to Barnabas and Saul, who took it to the elders in Judea.
<i>God's Word</i> ™	All the disciples in Antioch decided to contribute whatever they could afford to help the believers living in Judea. The disciples did this and sent their contribution with Barnabas and Saul to the leaders in Jerusalem. The markings must mean that this word may or may not be in the original text.
Good News Bible (TEV)	The disciples decided that they each would send as much as they could to help their fellow believers who lived in Judea. They did this, then, and sent the money to the church elders by Barnabas and Saul.
J. B. Phillips	The disciples determined to send relief to the brothers in Judea, each contributing as he was able. This they did, sending their contribution to the elders there personally through Barnabas and Saul.
<i>The Message</i>	So the disciples decided that each of them would send whatever they could to their fellow Christians in Judea to help out. They sent Barnabas and Saul to deliver the collection to the leaders in Jerusalem.

NIRV	The believers decided to provide help for the brothers and sisters living in Judea. All of them helped as much as they could. They sent their gift to the elders through Barnabas and Saul.
New Life Version	The Christians agreed that each one should give what money he could to help the Christians living in Judea. They did this and sent it to the church leaders with Barnabas and Saul.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Believers there decided to collect a drought-relief offering for their fellow believers in Judea. Everyone sent whatever they could. Barnabas and Saul delivered this offering to the leaders of the Jerusalem church.
Contemporary English V.	The followers in Antioch decided to send whatever help they could to the followers in Judea. So they had Barnabas and Saul take their gifts to the church leaders in Jerusalem.
Goodspeed New Testament	The disciples determined to make up a contribution, each according to his ability, and send it to the brothers who lived in Judea, and this they did, sending it to the elders by Barnabas and Saul.
The Living Bible	So the believers decided to send relief to the Christians in Judea, each giving as much as he could. This they did, consigning their gifts to Barnabas and Paul to take to the elders of the church in Jerusalem.
New Berkeley Version New Living Translation	. So the believers in Antioch decided to send relief to the brothers and sisters [Greek <i>the brothers</i> .] in Judea, everyone giving as much as they could. This they did, entrusting their gifts to Barnabas and Saul to take to the elders of the church in Jerusalem.
The Passion Translation	So they determined that each believer, according to his or her ability, would give an offering to send as relief to the brothers living in Judea. They set aside the gifts and entrusted the funds to Barnabas and Saul to take to the elders of the church in Jerusalem.
Plain English Version	The Christians in Antioch heard Agabus tell that message, and they remembered the Christians in Judea. They knew that the Judea Christians were poor, so they would have a very hard time if there is not much food. The Antioch Christians wanted to help them, so they all put money into a bag. Each of them gave as much money as they could. Then they gave it to Barnabas and Saul, and those 2 men, took it to the Christian leaders in Jerusalem, in Judea country.
UnfoldingWord Simplified T.	When the believers there heard what Agabus said, they decided that they would send money to help the believers who lived in Judea. Each of them decided to give as much money as he was able to give. They sent the money with Barnabas and Saul to the leaders of the believers in Jerusalem.
William's New Testament	So the disciples decided to send a contribution, each in proportion to his prosperity, to help the brothers who lived in Judea. And this they did and sent it to the elders by Barnabas and Saul.

Partially literal and partially paraphrased translations:

American English Bible	So the disciples there decided that each of them would collect relief supplies for the brothers who lived in Judea (as each one could afford to) and send them back to the elders there through BarNabas and Saul.
Beck's American Translation Breakthrough Version	. Of the students, just as some had means, they (each of them) designated <i>money</i> for <i>the task of serving</i> to send to the brothers residing in Judea, that they also did when they sent <i>it</i> out to the older <i>men</i> through <i>the</i> hand of Barnabas and Saul.

Common English Bible	The disciples decided they would send support to the brothers and sisters in Judea, with everyone contributing to this ministry according to each person's abundance. They sent Barnabas and Saul to take this gift to the elders.
Len Gane Paraphrase	Then the disciples, every person, according to his financial state determined to send relief to the brethren who lived in Judea. They sent this to the elders by the hands of Barnabas and Saul.
A. Campbell's Living Oracles	And the disciples determined, that, according to the respective abilities of each, they should send to the assistance of the brethren who dwelt in Judea. And this they did, sending it to the elders, by the hands of Barnabas and Saul.
New Advent (Knox) Bible	Thereupon it was decided that each of the disciples should contribute according to his means, to send relief to the brethren who lived in Judaea. And so they did; and in sending it to the presbyters they entrusted it to the hands of Barnabas and Saul.[3]
NT for Everyone	[3] vv. 28-30: See p. 239, note 4. Claudius was emperor a.d. 41-54. Each of the disciples determined, according to their ability, to send what they could to help the brothers and sisters living in Judaea. They carried out this plan, sending their gift to the elders by the hand of Barnabas and Saul.
20 th Century New Testament	So the disciples, without exception, determined, in proportion to their means, to send something to help the Brethren living in Judea. And this they did, sending it to the Officers of the Church by the hands of Barnabas and Saul.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then the students, each according to his ability, decided to send help to the brethren who lived in Judea. They did this, and sent it to the elders by the hands of Barnabas and Saul.
Free Bible Version	The believers decided to send funds to help the brothers that lived in Judea, with everyone giving according to what they had. So they did this and sent the money with Barnabas and Saul to the church leaders there.
God's Truth (Tyndale)	Then the disciples every man according to his ability, purposed to send succour (security) unto the brethren which dwelt in Jewry. Which thing they also did, and sent it to the elders, by the hands of Barnabas and Saul.
International Standard V	So all of the disciples decided they would send a contribution to the brothers living in Judea, as they were able, by sending it through [Lit. sending by the hand of] Barnabas and Saul to the elders.
Montgomery NT	So the disciples decided to send relief, every man according to his means, to the brothers in Judea. This they did, forwarding their contributions to the elders by the hand of Barnabas and Saul.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So the disciples decided, within their means, to set something aside and to send relief to the brothers and sisters who were living in Judea. They did this and sent their donations to the elders by Barnabas and Saul. Gal 2:10; Romans 15:26; 2Cor 8:9 30 12:25
The Heritage Bible	And the disciples, just as any was prospered, each of them marked out to send a service to those brothers residing in Judæa, Which also they did, setting it apart and sending it to the elders through the hands of Barnabas and Saul.
New American Bible (2011)	So the disciples determined that, according to ability, ^h each should send relief to the brothers who lived in Judea. * This they did, sending it to the presbyters in care of Barnabas and Saul.

* [11:30] Presbyters: this is the same Greek word that elsewhere is translated "elders," primarily in reference to the Jewish community.

h. [11:29–30] 12:25.

New Catholic Bible

The disciples decided to send relief to the brethren living in Judea, each according to his means. This they did, delivering it to the elders[g] through Barnabas and Saul.

Revised English Bible–1989

[g] Elders: collaborators of the apostles, or substitutes for them (see Acts 20:17f). So the disciples agreed to make a contribution, each according to his means, for the relief of their fellow-Christians in Judæa. This they did, and sent it off to the elders, entrusting it to Barnabas and Saul.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

So the *talmidim* decided to provide relief to the brothers living in Y'hudah, each according to his means; and they did it, sending their contribution to the elders in the care of Bar-Nabba and Sha'ul.

Hebraic Roots Bible

And according as any was prospered, the disciples, each of them, determined to send for ministry to those brothers living in Judea, And they sent by way of Barnabas and Shaul to the Elders who were there.

Holy New Covenant Trans.

The students of Jesus decided that they would all try to help their brothers and sisters who lived in Judea. Each of them planned to send as much as they could. They gathered the money and gave it to Barnabas and Saul. Then Barnabas and Saul brought it to the elders.

The Scriptures 2009

So the taught ones, each according to his ability, decided to send relief to the brothers dwelling in Yehudah.

This they also did, and sent it to the elders by the hands of Barnaba and Sha'ul.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[of] the but students as prospered Someone [They] determine Each [Man] [of] them {determines} to service to send {something} [to] the dwelling in the judea brothers which and [Men] make Sending {it} to the [men] older through hand [of] barnabas and [of] saul...

Alpha & Omega Bible

AND IN THE PROPORTION THAT ANY OF THE DISCIPLES HAD MEANS, EACH OF THEM DETERMINED TO SEND money FOR THE RELIEF OF THE BRETHREN LIVING IN JUDEA.

AND THIS THEY DID, SENDING IT IN CHARGE OF BARNABAS AND SAULOS TO THE ELDERS.

Awful Scroll Bible

And the disciples, each certain one of them accordingly-as-to was proceeding-ready, determines to direct for relief, to the brothers dwelling-along from-within Judæa,

which they even prepare, segregating-out with regards to the elders, through the hands of Barnabas and Saul.

Concordant Literal Version

Now according as any of the disciples thrived, each of them designate something to send to the brethren dwelling in Judea, for dispensing;"

which they do also, dispatching to the elders through the hand of Barnabas and Saul."

exeGesés companion Bible

And the disciples,
each one exactly as each prospers,
decrees for ministry
to send to the brothers settled in Yah Hudah:
which they also do,
and apostolize to the elders
through the hands of Bar Nabi and Shaul.

- Orthodox Jewish Bible Now the talmidim decided that according to their means, each of them would send support to the Achim b'Moshiach dwelling in Yehudah;
Which also they did, having sent to the Ziknei HaKehillot by the hand of Bar-Nabba and Sha'ul.
- Rotherham's Emphasized B. And <according as any one [of the disciples] was being prospered> they each one of them set apart [something] for ministering, to send unto the brethren [who dwelt in Jerusalem];— which thing they also did, sending it unto the Elders, through the hand of Barnabas and Saul.

Expanded/Embellished Bibles:

- The Amplified Bible* So the disciples decided to send a *contribution*, each according to his individual ability, to the believers who lived in Judea. And this they did, sending the contribution to the elders by Barnabas and Saul.
- An Understandable Version [*In response to this prediction*], the disciples decided to send as much relief as they could to help the brothers living in Judea. So, they sent [*what was donated*] to the elders [*of the Judean churches*] by Barnabas and Saul.
- The Expanded Bible The ·followers [disciples] all decided to ·help [send relief to; ^Lsend (something) as a ministry for] the ·believers [brothers] who lived in Judea, as much as each one could. They ·gathered the money [^Ldid this] and ·gave it to Barnabas and Saul, who brought it to the elders in Judea [^Lsent it to the elders through the hand of Barnabas and Saul].
- Jonathan Mitchell NT So they determined a plan (marked off the horizon) [that] each of them, according as any of the disciples prospered and thrived (= could afford), is to send [something] unto a relief service (or: to a dispensing of aid) for the brothers (= fellow members of the called-out community) presently settled permanently (or: dwelling) in Judea, which, also, they did, sending [it] off to the older men (or: elders) through [the] hand (= by the means or personal agency) of Barnabas and Saul.
- P. Kretzmann Commentary Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea;
which also they did, and sent it to the elders by the hands of Barnabas and Saul.
Kretzmann's **commentary** for Acts 11:27–30 has been placed in the **Addendum**.
- Syndein/Thieme Then the disciples, every man . . . as every man kept on having the ability, determined {set aside} to send relief unto the brethren which dwelt in Judæa.
{Note: This is not socialism. This is a different believer giving based on how the Lord has blessed him with prosperity. Antioch was a prosperous church and much money was raised for the relief of the believers in Jerusalem.}
Which also they did, and sent it to the elders by the hands of Barnabas and Saul.
- Translation for Translators When the believers *there heard what Agabus said*, they decided that they would send *money* to help the believers who lived in Judea. *Each of them decided to give as much money as he was able to give*. They sent *the money* with Barnabas and Saul to the leaders of the congregation *in Jerusalem*.
- The Voice *In anticipation of the famine*, the disciples determined to give an amount proportionate to their financial ability and create a relief fund for all the believers in Judea. They sent Barnabas and Saul to carry this fund to the elders *in Jerusalem*. [Kukis: with the first few words, the Voice makes it sound as if these events are taking place so close together in time, that the famine is prophesied, and then, the next week, the believers in Antioch decide to send a money gift to Jerusalem. I think it is best to view these final twelve verses as a description of what takes place at the church of Antioch over a period of four or five years. Both the Voice and the Translation for Translators offer a number of additional words. Sometimes they can be very helpful and sometimes they are not.]

Bible Translations with Many Footnotes:

Lexham Bible	So from the disciples, according to their ability to give, [Literally “to the degree that anyone was prospering”] each one of them determined to send financial aid [*Here the direct object is supplied from context in the English translation] for support to the brothers who lived in Judea, which they also did, sending the aid [*Here the direct object is supplied from context in the English translation] to the elders by the hand of Barnabas and Saul.
NET Bible®	So the disciples, each in accordance with his financial ability, ⁸² decided ⁸³ to send relief ⁸⁴ to the brothers living in Judea. They did so, ⁸⁵ sending their financial aid ⁸⁶ to the elders by Barnabas and Saul. ⁸² tn So BDAG 410 s.v. εὐπορέω. ⁸³ tn Or “determined,” “resolved.” ⁸⁴ tn Grk “to send [something] for a ministry,” but today it is common to speak of sending relief for victims of natural disasters. ⁸⁵ tn The financial relief reflects the oneness of the church, meeting the needs of another (even racially distinct) community. Jerusalem, having ministered to them, now received ministry back. A later collection from Greece is noted in Rom 15:25-27, but it reflects the same spirit as this gift. ⁸⁶ tn Grk “Judea, which they did.” The relative pronoun was omitted and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek. ⁸⁶ tn The words “their financial aid” are not in the Greek text, but are implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.
The Spoken English NT	So the followers made a decision. In line with their financial condition, each of them would send something to help the brothers and sisters in Judea. ^{bb} And they did that. They sent the money to the elders with ^{cc} Barnabas and Saul. ^{bb.} Prn. joo-dee-a. ^{cc.} Lit. “through the hand of.”
Wilbur Pickering’s New T.	Then the disciples, to the extent that any had plenty, each of them determined to send relief to the brothers who lived in Judea; which they also did, sending it to the elders by Barnabas and Saul.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then the disciples, just as anyone was prospering, each of them determined to send [a contribution] for ministry [fig., relief] to the brothers [and sisters] dwelling in Judea, which they also did, having sent to the elders by [the] hand of Barnabas and Saul.
Benjamin Brodie’s trans.	Subsequently, each one of the disciples [Jewish believers], according to his financial ability, determined (each one of them) to send support to those brethren [Jewish believers, i.e., those who were also part of new Israel] who were residing in Judea, Which [determination to send financial support] they in fact did by sending it face-to-face to the elders [probably heads of house-assemblies in Judea] by the hand [personal delivery by carriers] of Barnabas and Saul .
Context Group Version	And the apprentices, every man according to his ability, determined to send help to the brothers that dwelt in Judea: which also they did, sending it to the elders by the hand of Barnabas and Saul.
Far Above All Translation	Then according to how any of the disciples prospered, each of them assigned <i>money</i> to send for relief to those brothers living in Judæa, which they did, sending it to the elders through the agency of Barnabas and Saul.
Modern Literal Version 2020	Now the disciples, just-as was anyone’s prosperity, each of them determined to send a service of relief to the brethren dwelling in Judea; which they also did*, having sent it to the elders through the hands of Barnabas and Saul.

New American Standard

And to the extent that any of the disciples had means, each of them determined to send a contribution for the relief [Lit *service*] of the brothers and sisters living in Judea. And they did this, sending it with [Lit *by the hand of*] Barnabas and Saul to the elders.

The gist of this passage: The people of Antioch take up a collection for the saints in Judæa. 29-30

Acts 11:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
euporéō (εὐπορέω) [pronounced <i>yoō-por-EH-oh</i>]	<i>to prosper, to be well off, have means, to have ability</i>	3 rd person singular, imperfect middle indicative	Strong's #2141
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
horizō (ὀρίζω) [pronounced <i>hohr-IHD-zoh</i>]	<i>1) to define; 1a) to mark out the boundaries or limits (of any place or thing); 1b1) that which has been determined, to appointment, decree; 1b2) to ordain, determine, appoint</i>	3 rd person plural, aorist active indicative	Strong's #3724
In the English, we would have expected a singular verb here.			
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; nominative case	Strong's #1538
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Acts 11:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong's #1248

Translation: The disciples, according as they were prospering, each one of them determined for aid...

Paul and Barnabas are up north in Antioch teaching the mostly gentile church up there.

The persecution which was occurring in Judæa, and particularly in Jerusalem, was horrendous, and Jewish Christians were facing great financial hardships as a result.

Now, Agabus, a prophet apparently from Jerusalem, spoke of an empire-wide famine which was going to take place (vv. 27–28). There is described in secular history some bad years for farming (which I would assume is a result of a many year drought). The believers in Antioch took this warning seriously and made provision for the drought. Therefore, when it came, they were in pretty good shape. Perhaps many of them put a lot of grain aside, and sold it at a premium price during the famine.

If you know in advance what is going to happen to the economy, then you can make investments with that in mind, so that, even though everyone else might be doing poorly, you might end up doing really well. There have been periods of time when the housing market in various places in the United States crashed. A little trick to learn is, when everyone is selling, you should be buying; and vice versa. Obviously, if you know in advance when a particular market will be up or down, you plan your financial strategy accordingly. The believers in Antioch knew that a famine was coming, and they planned accordingly for it.

If you have a great crop of grain one year, and expect to have one the following year, you do not tend to set grain aside just in case. Year old grain is not going to be as good as new grain. However, if you have a good crop one year and expect a lousy crop the next, then you want to set grain aside to make up the poor crop.

You may recall that the Pharaoh of Egypt, near the end of the book of Genesis, had a dream, and no one could explain it. Suddenly, Joseph's name came up as a man able to explain dreams, and he was brought before the Pharaoh. Joseph told him to expect seven years of plenty followed by seven years of famine. Pharaoh knew that explanation was accurate, and he told Joseph, "I think you are the man who needs to be in charge of these events as they take place." If you recall the narrative at the end of Genesis, in a matter of a few hours, Joseph goes from languishing in an Egyptian prison to the #2 man in Egypt. Talk about a change of fortune!

By Joseph's excellent management of the subsequent grain crops, Egypt prospered during the famine. Egypt also prospered because they were open to the sons of Jacob coming to live there.

Acts 11:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aoist active infinitive	Strong's #3992
τοῖς (τοῖς) [pronounced toïç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
κατοικέω (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>those living, ones residing, dwelling; this is a word which usually refers to one's semi-permanent dwelling</i>	masculine plural, present active participle, dative, locative or instrumental case	Strong's #2730
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῇ (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Ιουδαία (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; dative, locative or instrumental case	Strong's #2449
ἀδελφοί (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

This is kind of a nice beginning and end. The words *brothers* and *Judæa* are both also found in v. 1.

Translation: ...[what] to send to [their] brothers, those living in Judæa.

Each person determined his own monetary circumstances and determined on his own what he should collect and send to Jerusalem and to the Jewish areas of Judæa.

Let me point something out here: God sometimes brings difficulties and trials to an area with a grand purpose in mind. Given what is going to take place in Jerusalem, less than 30 years from now (the Romans will crush the Jews in Jerusalem), God wants believers to move out of there and continue going to gentile cities (as we read in vv. 19–20).

So, I am not saying that no aid should be sent to those in Jerusalem; simply to be aware that, when pressures come to a specific geographic region, there is a reason for that. Sometimes the reason is for believers to leave that region and go elsewhere; sometimes it is done to straighten out the people who are there; and sometimes, it is all about bringing grace to people in that region.

Mature believers need to consider what is going on in their own lives, what is taking place in the region, and considering whether God may want them elsewhere.

Illustration: I have used myself as an example on many occasions in this regard. I used to live in California and I moved to Houston, Texas. Making a move like that was quite a thing for me, and, for seven years, I really expected that I would move back to California at some point. Here it is, 45 years later; I know that the move from California to Texas was God's will; and I do not expect to move back to California.

Application: A part of your decision to consider moving from point A to point B is, is there a **doctrinal church** where you are moving to? If there is no doctrinal church in A but there is one in B, that by itself should be great encouragement to move. Or, let's say you might end up moving to A, B or C from wherever you are. If one of those cities has a doctrinal church, then move that city to the top of your list.

Application: It should be crystal clear that there is a lot happening in the United States—and that much of it is pretty unnerving. Do you think you are going to be better off in a city where the number of mature believers is probably less than 5 is a good idea? That is one very serious reason for you to move to a city with a doctrinal church. No matter what happens in the United States, you are going to find yourself being better off living near to a number of mature believers.

Acts 11:29 **The disciples, according as they were prospering, each one of them determined for aid [what] to send to [their] brothers, those living in Judæa.** (Kukis mostly literal translation)

The believers in the north decided that they were doing well, and, as a result, believed it necessary for them to send a gift to the believers in and around Jerusalem.

My point is, there could be a famine taking place (as was prophesied), but that believers who took that into consideration end up prospering as a result of having that knowledge.

I spent considerable time discussing the passing of time in this chapter. Right now, we are covering perhaps four or five years period of time in twelve verses. Therefore, don't think that last week, Agabus came and prophesied about the famine; and now, this week, the church at Antioch decided to send money to Jerusalem. This is probably what took place over a few years.

Acts 11:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, aorist active indicative	Strong's #4160
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine plural, perfect active participle, nominative case	Strong's #649

Acts 11:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τούς (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πρεσβύτερος (πρεσβύτερος) [pronounced <i>pres-BOO-tehr-oss</i>]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; accusative case	Strong's #4245

Translation: *And they sent [this gift] directly to the elders [in Judæa]...*

V. 30 actually is a continuation of v. 29 (as v. 30 begins with a relative pronoun). However, I have chosen to break these verses up into two sentences.

It was determined for this gift to be sent to the elders in Jerusalem and the Judæan region. They would be entrusted with the distribution of the funds sent from Antioch.

Paul will bring down at least one more gift to Jerusalem (although it is possible that there were several such gifts over the years).

Acts 11:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
χειρες (χειρες) [pronounced <i>khīr-ehs</i>]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive or ablative case	Strong's #5495
Βαρνάβας (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, genitive/ablative case	Strong's #921
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Σαῦλος (Σαῦλος) [pronounced <i>SOW-loss</i>]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, genitive/ablative case	Strong's #4569

Acts 11:30b

Greek/Pronunciation

Common English Meanings

Notes/Morphology

Strong's Number

Although several translations have *in Jerusalem* at the end, the four manuscripts which I consult do not.

Translation: ...by the hands of Barnabas and Saul.

Saul and Barnabas were determined to be men who could be trusted. The gift was given to them and they would take it down south to Jerusalem.

Acts 11:30 **And they sent [this gift] directly to the elders [in Judæa] by the hands of Barnabas and Saul.** (Kukis mostly literal translation)

So the church in Jerusalem heard about the church in Antioch and they send Barnabas up there to find out what was happening. Barnabas goes up there, spends some time there, and then goes up the Tarsus to fetch Saul (later named Paul).

Together, they teach for about a year in Antioch. Based upon the events which are taking place; along with some persecution which occurs on and off; but primarily in Jerusalem, the believers in Antioch decide to send a gift of money down to Jerusalem. Barnabas and Saul will be tasked with the responsibility of taking it to them.

Acts 11:29–30 **The disciples, according as they were prospering, each one of them determined for aid [what] to send to [their] brothers, those living in Judæa. And they sent [this gift] directly to the elders [in Judæa] by the hands of Barnabas and Saul.** (Kukis mostly literal translation)

Acts 11:29–30 **The mostly gentile disciples in the north, as they were prospered by God, determined for themselves what aid they ought to send to their brothers in Judæa. This offering was gathered together and sent directly to the elders in Jerusalem by Saul and Barnabas.** (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 11 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 11

1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 11

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Addendum

This footnote comes from [Acts 11:1](#).

Footnote for Acts 11:1 (The Christian Community Bible)

• 11.1 That Peter went to baptize a non- Jew seems to us the most normal thing. Let us not forget that the Christians of Jerusalem remained Jews, with their education, their prejudices and their sensibility. They did not see how a person could be part of Jesus' family without first belonging to the people of God who, for them, identified itself with the Jewish nation. Could someone become their brother without first being circumcised? The warning they gave Peter is the first witness of the constant pressure that Christians have always brought to bear on their priests and bishops through out history. Everytime that someone would like to open our Church to people of another culture, a powerful group will only be willing to accept those who consent to lose their own identity and be Christians in the way we ourselves are. These believers in Jerusalem are not acting in bad faith and they accept Peter's explanations. Like him, what courage the leaders of the Church will need to respond to the calls of the Holy Spirit when faced with the prejudices of a group!

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This note is linked from [Acts 11:2–3](#).

Kretzmann's Commentary on Acts 11:1–3

From the entire account of Luke in the Acts it is evident that the inspiration of the apostles pertained to their office of teaching only, and that they had no unusual powers of penetration and enlightenment otherwise. Thus the apostles, together with the other members of the congregation in Jerusalem, knew nothing of Saul's change of heart and therefore mistrusted him, chap. 9:26. And here the apostles as well as the brethren in Judea labored under the handicap of a foolish and uncharitable prejudice. The report came to them that the Gentiles, by the ministry of Peter, had received the Word of the Lord. It was a matter, not of joyful astonishment, but of

Kretzmann's Commentary on Acts 11:1–3

serious apprehension to them. When Peter, therefore, came up to Jerusalem, returning from the lowlands of Caesarea and the Plain of Sharon, those of the circumcision, not the Jews as distinguished from the Gentiles, but the strict Judaizing Christians of Jerusalem, probably such as had been priests or had belonged to the Pharisees, contended or disputed with him, they reproached him with the fact that he had entered, on terms of equal footing and intimacy, into the home of uncircumcised men, of heathen people, and had even eaten with them, the implication being that he might easily have partaken of food which was unclean to Jews and thus have defiled himself. That the Gospel should be preached to the Gentiles also, that such as did not belong to the race of the Jews should be accepted in the kingdom of the Messiah, was against all usage and feeling of the Jewish Christians. The fact that the prophets, not once, but often, had prophesied of the entry of the Gentiles into the kingdom of Christ, Isaiah 60:3; Isaiah 49:6, seems to have escaped their minds; they had not understood these passages properly, they had to learn gradually. Note: There are many verses, passages, and sections in Scriptures which even believing Christians cannot grasp and understand at once. Even after Christ has been accepted, the enlightenment proceeds very slowly. If the Christians, however, will but continue to search, God will, step by step, lead them more deeply into the knowledge of the truth. And thus even such passages as are offensive at first reading will gradually receive their proper setting in relation to the Bible as a whole. Only we must make all parts of the revelation of God serve that one great fact, the justification of all sinners through faith in Christ Jesus, then the arrangement and the relative importance of the various parts of Scripture will follow as a matter of course.

From <https://www.studylight.org/commentaries/eng/kpc/acts-11.html> accessed October 1, 2023.

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This note is linked from [Acts 11:15–16](#).

Kretzmann's Commentary on Acts 11:4–15

Instead of launching forth in cleverly worded arguments to defend his action, Peter believes it best to let the facts speak for themselves, for which reason he gives them in the form of a simple recital, presenting them to the critics in order, just as they occurred, and as they have been narrated in Chapter 10. Peter first told them about the peculiar vision which he had had in Joppa, when he had been in a state of ecstasy, when the container in the form of a large sheet, tied together at the four corners, was lowered out of heaven. He emphasizes that he looked very closely, and that there was no question of an illusion. He had surely seen in the container various quadrupeds and animals and reptiles of the earth and birds of heaven. He had plainly heard the voice telling him to arise, to slaughter, and to eat. He had objected very emphatically on the ground of his always having strictly observed the injunction governing unclean foods. But the voice had sounded the second time, bidding him not to regard as common what God Himself had cleansed. Three times the same thing had happened before the container had been drawn up into heaven again. And, behold, at that very moment three men had stood below, having been sent from Caesarea to fetch him, and the Holy Ghost had told him to accompany them without doubt or hesitation. They had then gone with him, and also brethren from Joppa, whose number Peter here states to have been six; these six, having returned with him to Jerusalem, could substantiate his words. They had entered into the house of the man who had sent the messengers, who had given them an account of his having seen an angel standing in his house and speaking to him. The command of this angel he had followed in sending to Joppa and fetching Simon with the surname Peter, who would speak words to him whereby he would be saved and his house. These last words, not found in the other accounts, anticipate a summary of Peter's discourse in showing to the assembly the fulfillment of the Old Testament prophecies and of New Testament preaching in Christ, the Savior of all men. Peter finally tells of the effect which his words had had upon his hearers. Before he had finished his discourse and brought out all that he might have said on that topic, which is inexhaustible, the Holy Ghost had fallen on the Gentiles in the same manner as He had been imparted to themselves in the beginning. The argument of Peter therefore was, that after seeing the vision, hearing the voice, and receiving the order of the Spirit to go with the men, he could not have done otherwise than obey and enter into the house of the Gentile at Caesarea. And the fact that the Holy

Kretzmann's Commentary on Acts 11:4–15

Ghost had been poured out on these Gentiles was a further proof for the Lord's acceptance of the Gentiles.

From <https://www.studylight.org/commentaries/eng/kpc/acts-11.html> accessed October 3, 2023.

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This note is linked from [Acts 11:17–18](#).

Kretzmann's Commentary on Acts 11:16–18

Peter himself, as he here reminds his critics, had had serious scruples about the entire matter; but the succession of events could not have been the result of chance happening. And his last doubts were removed as he, at the great climax, beheld the working of the Holy Ghost in just the same way as he himself had experienced it on the great Pentecost. He had remembered the word of the Lord, the saying in which He had given the promise: John indeed baptized with water, but ye shall be baptized with the Holy Ghost, chap. 1:5. Peter does not selfishly limit this promise to the inner circle of the disciples, nor to the Jews alone, but wants it applied now wherever the evidence shows it as finding its application. Since God now gave the very same gift to them as He had given to the apostles, not on the basis of circumcision or uncircumcision, but on the basis of faith in the Lord Jesus Christ, who was Peter and how could he have summoned power to hinder God? How would he have been able to withstand God, even if he had persisted in his scruples and doubts? It is the living God that directs and governs His Christian Church, showing the way in which His servants should walk. He Himself makes a pathway for His Word, that it may grow and bear fruit in abundance. And this fact the Christians at Jerusalem were now obliged to acknowledge. They held their peace, they were quiet and satisfied; they had no more objections to offer. They were rather constrained to give continuous glory and praise to God in confessing: So, then, also to the Gentiles God has granted repentance unto life. So the critics not only tacitly withdrew all that they had said in reproach of Peter, but also proclaimed the praises of God with enthusiasm. They were satisfied at once, and they continued their thanks and praises to God. Repentance, followed by faith in Christ, is the way to eternal life, God's free gift. And all Christians will properly rejoice if God grants many sinners repentance unto life. It is unfortunate that this happy state of affairs did not continue, Acts 15:5.

From <https://www.studylight.org/commentaries/eng/kpc/acts-11.html> accessed October 3, 2023.

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This note is linked from [Acts 11:19–21](#).

Kretzmann's Commentary on Acts 11:19–21

Luke here once more refers to the scattering of the disciples which followed the execution of Stephen, chap. 8:1. They were dispersed on account of the tribulation of the persecution which happened about Stephen, and in which the members of the congregation in general were involved. Some of the disciples at that time journeyed through the country to Phoenicia, the country north of Galilee, along the Mediterranean Sea, whose ancient capitals had been Tyre and Sidon. Others crossed over to the island of Cyprus, which is located in the eastern part of the Mediterranean. And still others traveled up to Antioch, a city in Northern Syria, on the Orontes. It was a beautiful city and an important trade center through its harbor Seleucia, famous for its art and literature, but infamous for its luxury and the attendant vices. "The warmth of the climate disposed the natives to the most intemperate enjoyment of tranquility and opulence; and the lively licentiousness of the Greeks was blended with the hereditary softness of the Syrians. Fashion was the only law, pleasure the only pursuit, and the splendor of dress and furniture was the only distinction of the citizens of Antioch. The arts of luxury were honored; the serious and manly virtues were the subject of ridicule; and the contempt for female modesty and Revelation rend age announced the universal corruption of the capital of the East." In visiting these various countries and their cities, the disciples at first confined their preaching to the Jews. They were all laboring under the handicap

Kretzmann's Commentary on Acts 11:19–21

of the same prejudice as the believers at Jerusalem. But some of these men hailed from the island of Cyprus and from the province of Cyrenaica, in Northern Africa. As Hellenistic Jews they were, from the start, more liberal in their views and in their practice than the Jews of Judea. These men therefore made it a point and habit to speak the Word also to the Greeks, to the Gentiles of Antioch, preaching the glorious Gospel of Jesus Christ. This was acting according to the correct conception of the universality of the Christian religion. Peter's work in Caesarea had opened the way, but the work in Antioch was the first vigorous invasion of the Gentile world by the forces of the Lord's army. The Lord immediately gave evidence of His complete sanction and satisfaction, for His hand was with these men, His power accompanied their efforts, and a great number of the Greeks by faith turned to the Lord. Note: The Gospel of Jesus Christ is the means of kindling faith in the hearts of men. Through the Gospel faith is engendered; every one that believes, by that token is converted. But it is the hand, the power of the Lord, which works repentance and faith by the preaching of the Word, even when this is done through the mouth of ordinary disciples, men and women that confess the conviction of their heart.

From <https://www.studylight.org/commentaries/eng/kpc/acts-11.html> accessed October 3, 2023.

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This footnote comes from [Acts 11:19–21](#).

Footnote for Acts 11:19 (The Christian Community Bible)

- 19. Antioch, 500 kilometers north of Jerusalem, was the principal town of the Roman province of Syria, a pagan country, where Greek was spoken but where there was an important Jewish community. Luke does not tell us who presented the Christian faith to the pagans for the first time, nor how that happened. The Christians of Jewish origin that did it would de serve a statue, or better still a feast in our liturgy. So there is at Antioch for the first time a community where Jews and non- Jews are assembled: the future of the Church was there. The Jerusalem community is the Rome of the primitive Church. It is conscious of its authority and immediately asks to examine more closely this extraordinary new happening: a Church where Jews accept to rub shoulders with the uncircumcised.

The Jerusalem community behaved as having authority over the new churches; the case of Antioch would touch everyone since, for the Palestinian Jews, accepting pagans was something of a scandal. Did not the Law of Moses forbid living with “uncircumcised” people?

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This note is linked from [Acts 11:25–26](#).

Kretzmann's Commentary on Acts 11:22–26

Jerusalem, being the headquarters of the apostles, was still considered the capital city of Christendom. But proclamation of the unity of faith, so far as the believers of Samaria were concerned, had already been made, chap. 8:14-17. When therefore the news reached Jerusalem and was brought to the attention of the congregation, the brethren formally delegated Barnabas to go down to Antioch. If the report was based upon facts, he was to establish fraternal relations with the disciples in this great metropolis also. Barnabas made the trip, came to the end of his journey. and was more than repaid. He saw the grace of God; he was fully convinced by the many evidences of the working of God's grace on every hand; he could not but acknowledge this fact with great joy and thanksgiving. And as a true son of comfort and exhortation he encouraged and admonished all the brethren to abide unwaveringly with the Lord, to cling to Him with full devotion of heart. The benefits and blessings of faith will come only to him that remains steadfast in his faith. And that is one of the purposes of the

Kretzmann's Commentary on Acts 11:22–26

Gospel, to keep the believers in their faith. This preaching and admonishing of Barnabas made all the more impression, since he himself was a good man, and full of the Holy Ghost and of faith. His preaching and exhorting was not like saying a lesson by rote, but it flowed out of the depth of his conviction of faith and the power of the Holy Ghost, who lived in him. It is not absolutely essential for the proclamation of the Word, but it is not without influence upon the force and vividness of presentation, that the preacher have the full conviction of the truth of Scriptures and the great Gospel-facts. In Antioch the effect was immediate and wonderful: a great multitude was turned to the Lord. With the establishment of the congregation now assured and the work growing in scope every day, Barnabas thought of his friend Saul, who was only a short distance from Antioch, at Tarsus, and who, as Barnabas knew, was destined for work among the Gentiles. So Barnabas made the trip across the sea to Tarsus to look up Saul, and finding him, he led him to Antioch. For a whole year these two men now worked together in the church at Antioch, with its hundreds and thousands of souls in need of salvation. "The united labors of two such men for a whole year, in a community to which the Gospel had already been favorably introduced, could not fail of great results; and the ultimate results were far beyond any hope which they could then have entertained; for they were now erecting, as it were, the second capital of the Christian world, whence were sent forth, not long afterward, the most fruitful missions of the apostolic age." Here in Antioch also a great honor came to the disciples, for here, for the first time, they were called Christians. The heathen applied this name to the believers because they professed faith in Christ. Ever since, it has been the name which the believers have deemed the greatest honor to bear. Compare Acts 26:28; 1 Peter 4:16.

From <https://www.studylight.org/commentaries/eng/kpc/acts-11.html> accessed October 7, 2023.

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From [Acts 11:25–26](#).

Why use the term 'Christian?' (from the 2001 Bible)

Our Bible translates the Greek word *Christon* (Christ) as Anointed One. However, we leave the words Christian and Antichrist unchanged. Why is this?

In the translator note for Anointed, we pointed out that *Christon* means Anointed or Chosen One, and using the Anglicized corruption of the Greek word *Christon* doesn't really convey the proper meaning to most Bible readers today. This is why, rather than speaking of Jesus as the Christ, we have chosen to speak of him as the Anointed One, which is what the word 'Christ' really meant to 1st-century Christians.

However, this isn't the case with the word Christian (which literally means Follower of the Anointed One), because there is no common misunderstanding over that term.

If we put it as 'Anointed One-ians,' or anything similar, it would only be confusing. The word Christian has been the name applied to Jesus' followers for 2,000 years, and causes no misunderstanding (unlike the word Christ). This is also why we've left the word Antichrist unchanged.

The purpose of using new, neutral terms, is not to have consistency, but rather, it's to help readers understand the true meanings of the Bible's words.

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This note is linked from [Acts 11:29–30](#).

Kretzmann's Commentary on Acts 11:27–30

"In these days," the days of the first love, when the fires of zeal for the Lord and of love for the brethren were still burning high, there were also extraordinary gifts of the Spirit to be found in the congregations. Fraternal relations with the congregation at Jerusalem having been established, there came down from that city to Antioch some prophets, men that had received the special gift of being able to foretell the future. One of these prophets, a man by the name of Agabus, by the power of the Spirit indicated that a great famine was destined to come over the whole world. This prediction, as Luke notes, was fulfilled in the reign of the Emperor Claudius. As all the secular historians of note, Suetonius, Dion Cassius, Tacitus, and also Eusebius, bear witness, a severe famine at that time struck the entire civilized world, notably the countries along the Mediterranean. But now the love of Christ which lived in the Christians by faith became manifest. Every one of the disciples, according to his individual ability, pledged himself to send, in proportion to his means, for the service of relief to those brethren in the faith that lived in Judea. Since Antioch was a prosperous city, the chances are that many of the Christians living there partook of this prosperity in one form or the other, and were therefore in a position to give material aid to the brethren that were less fortunately situated. When therefore the need arose, the congregation at Antioch sent aid, very likely in the form of money, to the elders at Jerusalem by the hand of Barnabas and Saul. The elders, or presbyters, included all the officers of the congregation, both those that labored in the Word and doctrine, and those that did the work of deacons. The apostles were teachers extraordinary, not only of the congregation at Jerusalem, but of the entire Church. The example of the Christians of Antioch may well serve for emulation at all times. Individual Christians and entire congregations should have not only their own needs in mind, but have regard also to those of others, and remember especially such as have served them with spiritual gifts and blessings, in the preaching of the Gospel.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-11.html> accessed October 7, 2023.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 11

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Peter explains his interactions with the gentiles to the Jerusalem church

The Apostles and the brothers, the [ones] being throughout Judæa, heard that even the gentiles received the Word of God.

The Apostles and fellow believers who lived throughout Judæa began to hear that even gentiles were now hearing and receiving the Word of God.

[At that time,] Peter went up to Jerusalem. [Ones] from the circumcision contended directly with him, saying that he went [into the homes of] men who had a foreskin and [that] he ate with them.

After spending some time in Caesarea, Peter went back up to Jerusalem. There were believers in Jerusalem who thought that circumcision was an important issue. They confronted Peter directly, accusing him of wrongly going into the homes of uncircumcised men and eating with them.

A Complete Translation of Acts 11	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Peter began to explain, from the beginning in order, saying, “I was in the city of Joppa praying, and I saw [this] thing coming down—a vision. [It] was a certain manufactured thing, like a (very) large sheet descending [from above]. [It] was descending from the sky [held] by the four corners [when] it appeared to me. Concentrating towards this (thing), I observed it carefully. [On it] I saw the quadrupeds of the earth, wild animals, reptiles and birds of the sky [most of them unclean].</p>	<p>Peter believed that it would be best for him to explain his entire experience, in order, starting from the beginning. He said to them, “When I was in the city of Joppa praying, I saw this remarkable thing coming down from the sky—it was clearly a vision. It was some sort of manufactured thing, like a massive sheet, and held aloft by its four corners, descending down from the sky in front of me. I kept looking at this thing, observing it carefully. On it, I saw quadrupeds of the earth, wild animals, reptiles, and birds of the sky. Most of these animals were unclean. I have never seen anything like this before or since.</p>
<p>Then I heard a voice speaking to me, [saying], ‘Rise up, Peter, slaughter [one of these animals] and eat [it].’ But I said, ‘No way, Lord, for nothing defiled or unclean has entered into my mouth.’</p>	<p>While taking in this vision, a voice spoke to me, saying, ‘Rise up, Peter, slaughter any one of these animals and eat it.’ However, I replied, ‘No way would I do that, Lord. I have never eaten anything that was unclean or common.’</p>
<p>A voice answered a second time out from heaven, [saying], ‘What God has cleansed, you will not keep making [it] common.’ This thing happened three times and then everything was removed again to heaven.</p>	<p>Then I heard this voice again from heaven, saying, ‘What God has made clean, you must stop calling it common.’ This happened three times. Then everything I was seeing was drawn back into heaven.</p>
<p>Just then, three men stood at the [front of the] house where we were, having been sent from Caesarea directly to me. Then the Spirit told me to gather with them without hesitation.</p>	<p>Just moments after this vision, I heard three men standing at the front of the house. They have been sent from Caesarea to find me specifically. Also at that moment, the Spirit specifically directed me to go with them and to do so without reservation.</p>
<p>Also these six brothers went with me and we entered into the man’s house [a gentile’s home].</p>	<p>Understanding the gist of what was happening, six brothers there went along with me. We all traveled to Caesarea and entered into this man’s home.</p>
<p>Now [Cornelius] made known to us how [there] was an angel standing in his house, saying [to him], ‘Dispatch [messengers] to Joppa and send for Simon, the one called Peter. He will declare a message directly to you by which you will be saved—you and your entire house.’</p>	<p>Cornelius, the gentile from Caesarea who summoned me, explained how he had seen an angel standing in his own house. That angel said to him, ‘Send messengers to Joppa to locate Simon Peter, and have them bring him back to your home. The message which he will deliver directly to you will indicate how you will be saved—and not just you, but your entire house.’</p>
<p>But at first when I spoke, the Holy Spirit fell upon them just as [It fell upon] us in the beginning. Then I remembered the word of the Lord, when He said, ‘John indeed baptized with water, but [all of] you will be baptized by the Holy Spirit [in the near future].’</p>	<p>Interestingly enough, it turned out that while I was beginning to speak, the Holy Spirit fell upon them just as it originally fell upon us on the day of Pentecost. Then I suddenly remembered the word of the Lord, when He first said to us, ‘John certainly baptized many of you with water during his ministry. However, in the very near future, you all will be baptized by the Holy Spirit.’ ”</p>

A Complete Translation of Acts 11

The Kukis Reasonably Literal Translation	Kukis Paraphrase
If God then gave to them an equal gift as also to us because of the Lord Jesus Christ, [then] who am I to hinder the God?"	Peter concluded by saying, "If God gave them the same gift as He gave us—a gift based upon the Lord Jesus Christ—then who am I to question God?"
Now the ones hearing these things were silent, and [others among them] gave glory to God, saying, therefore, "God gave even the gentiles a change of thinking [leading to] life."	Some of those hearing these words were silent; and others gave glory to God, saying, "God has clearly given the gentiles a change of thinking which leads them to life."
Saul and Barnabas in Antioch	
Therefore, indeed, [men] scattered because of the trouble coming to Stephen, [so they] went to Phœnicia, Cyprus and Antioch, no one speaking the message [of Christ] except only to Jews.	Now let's talk about the church in Antioch. The persecution of Stephen caused many disciples to leave Jerusalem and to go in many directions. Many of them went to Phœnicia, Cyprus and Antioch. However, for the most part, they did not proclaim the message of Christ except to Jews.
But [there] were certain men from [among] them, Cypriots and Cyrenians, who went to Antioch, speaking directly to Hellenists, declaring [to them] the Lord Jesus. The hand of the Lord was with them, and a great number [of people] believed and turned towards the Lord.	But there were certain men, some Cypriots and Cyrenians, who went to Antioch, and they declared the Lord Jesus directly to the Hellenists. The power of the Lord was with them, and a large number of people in Antioch believed and turned to the Lord.
The church—the one being in Jerusalem—heard the news about them. Therefore, they sent Barnabas to Antioch.	The church in Jerusalem heard the news about the growing movement in Antioch. Therefore, they sent Barnabas to Antioch to investigate and to teach.
[He] arrived and saw the grace of God [there] and he rejoiced. He encouraged the clearly positive right lobes [of the believers there] to continue in the Lord. [Barnabas] was a good man, filled with the Holy Spirit and with Bible doctrine [lit., <i>faith</i>]. A great number [of believers] were added in the Lord.	When he arrived, the grace of God was clearly evident, as was the positive volition of the believers who were there. He was teaching them and he encouraged them to continue with positive volition toward the Word of God. As Barnabas taught and evangelized, a large number of believers were added to the Lord in Antioch.
[Barnabas] then went to Tarsus to seek out Saul. Having found [him], [Barnabas] brought [him] to Antioch.	Barnabas, realizing how close he was to Tarsus, went there to find Saul. Once he found him, Barnabas went back to Antioch with Saul.
And it came to pass to them an entire year to assemble with the church and to teach a large crowd. Also, in Antioch, [some] first called the disciples <i>Christians</i> .	The people in Antioch were so receptive to accurate teaching, that an entire year quickly passed, with Barnabas and Saul assembling with the church and teaching a large, receptive crowd of positive believers. Interestingly enough, it was in Antioch where the disciples were first referred to as Christians.
[A number of] prophets came down from Jerusalem to Antioch. One from among them rose up—[his] name [was] Agabus—[and] he made known through the Spirit [that] a great famine was about to be in all the land (which [famine did] come to pass during Claudius [Cæsar]).	Several prophets made their way from Jerusalem to Antioch. One of them, Agabus, made it known by the Spirit that a great famine was about to come upon the land. (As a matter of fact, such a famine did take place under Claudius, the Cæsar at that time.)

A Complete Translation of Acts 11	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
The disciples, according as they were prospering, each one of them determined for aid [what] to send to [their] brothers, those living in Judæa. And they sent [this gift] directly to the elders [in Judæa] by the hands of Barnabas and Saul.	The mostly gentile disciples in the north, as they were prospered by God, determined for themselves what aid they ought to send to their brothers in Judæa. This offering was gathered together and sent directly to the elders in Jerusalem by Saul and Barnabas.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Acts 11			
	Series	Lesson (s)	Passage
	1965 Acts (#402)	#46–48	Acts 11:1–30
R. B. Thieme, Jr.	1965 Teens (#776)	#133	Acts 11:5, 16
	1961 Basics (#101)	#15	Acts 11:5–16
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of Acts 11



These two sections of the chapter were so different, that I made two word clouds from this chapter. The first is for the first half of Acts 11; and the second is for the second half of Acts 11.

Word Cloud from Exegesis of Acts 11¹⁸

These two graphics should be very similar; this means that the exegesis of Acts 11 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.