

## Friday Men in Christ – Gary Allen Henecke DD

Acts 6:1 *In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.*

Acts 8:3 *But Saul was making havoc of the church. Going from house to house, he dragged off both men and women and put them in prison.*

Luke 22:8 Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

Acts 4:13 When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.

Acts 6:1 Now in those days, when the disciples were growing in number, a complaint arose on the part of the Greek-speaking Jews against the native Hebraic Jews, because their widows were being overlooked in the daily distribution of food. (Act 6:1 NET)

Acts 8:14-16 *When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, because the Holy Spirit had not yet come on any of them; they had simply been baptized into the name of the Lord Jesus.*

<sup>1</sup>tn *Grk* "these." The translation uses "those" for stylistic reasons.

<sup>2</sup>tn *Grk* "were multiplying."

<sup>3</sup>tn *Grk* "the Hellenists," but this descriptive term is largely unknown to the modern English reader. The translation "Greek-speaking Jews" attempts to convey something of who these were, but it was more than a matter of language spoken; it involved a degree of adoption of Greek culture as well.

sn *The Greek-speaking Jews* were the Hellenists, Jews who to a greater or lesser extent had adopted Greek thought, customs, and lifestyle, as well as the Greek language. The city of Alexandria in Egypt was a focal point for them, but they were scattered throughout the Roman Empire.

(Philippians 3:1 *Finally, my friends, rejoice in the Lord. Writing these same things to you is not irksome to me and it is a safeguard for you. Beware of those dogs, look out for those who do evil. Beware of those who mutilate the flesh. For we are the true circumcision, who worship God in spirit, and have our glory in Christ Jesus. We put no trust in the flesh, though I might have reason for assurance in the flesh also. If any other man thinks he has reason for confidence in the flesh, I have more: on the eighth day I was circumcised, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; and as to the law a Pharisee, as to zeal a persecutor of the church, as to righteousness under the law blameless.*)

<sup>4</sup>tn *Grk* "against the Hebrews," but as with "Hellenists" this needs further explanation for the modern reader.

<sup>5</sup>sn The care of *widows* is a major biblical theme: Deut 10:18; 16:11, 14; 24:17, 19-21; 26:12-13; 27:19; Isa 1:17-23; Jer 7:6; Mal 3:5.

<sup>6</sup>tn Or "neglected."

<sup>7</sup>tn *Grk* "in the daily serving."

sn *The daily distribution of food*. The early church saw it as a responsibility to meet the basic needs of people in their group.

Acts 8:3 But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison. <sup>4</sup> Now those who were scattered went about preaching the word.

<sup>a</sup>Act 9:1, Act 9:13, 21; Act 22:4, Act 22:19; Act 26:10f; 1Co 15:9; Gal 1:13; Phi 3:6; 1Ti 1:13

<sup>b</sup>Jam 2:6

<sup>10</sup>tn Or "began to harm [the church] severely." If the nuance of this verb is "destroy," then the imperfect verb ἐλυμαίνετο (*elumaineto*) is best translated as a conative imperfect as in the translation above. If instead the verb is taken to mean "injure severely" (as L&N 20.24), it should be translated in context as an ingressive imperfect ("began to harm the church severely"). Either option does not significantly alter the overall meaning, since it is clear from the stated actions of Saul in the second half of the verse that he intended to destroy or ravage the church.

<sup>11</sup>tn The participle σύρων (*suroōn*) has been translated as an finite verb due to requirements of contemporary English style.

<sup>12</sup>tn BDAG 762 s.v. παραδίδωμι 1.b has "εἰς φυλακὴν *put in prison* Ac 8:3."