

Acts 9

written and compiled by Gary Kukis

Acts 9:1–43

Saul Believes in Jesus/Peter’s Amazing Healings

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).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Acts 9:1–2](#)

[Acts 9:3–4](#)

[Acts 9:5–6](#)

[Acts 9:7](#)

[Acts 9:8–9](#)

[Acts 9:10](#)

[Acts 9:11–12](#)

[Acts 9:13–14](#)

[Acts 9:15–16](#)

[Acts 9:17](#)

[Acts 9:18–19](#)

[Acts 9:20](#)

[Acts 9:21](#)

[Acts 9:22](#)

[Acts 9:23–25](#)

[Acts 9:26–27](#)

[Acts 9:28–30](#)

[Acts 9:31](#)

[Acts 9:32–33](#)

[Acts 9:34–35](#)

[Acts 9:36–37](#)

[Acts 9:38](#)

[Acts 9:39–41](#)

[Acts 9:42–43](#)

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 9 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 9: Conversion of Saul

- Jesus appeared to Saul
- Saul is baptized and preaches
- Peter goes to Lydda and Joppa



Preface: Most of Acts 9 is about the conversion of Saul to faith in Christ. The last portion centers on two healings done through Peter.

Bible Summary: Saul went to arrest the believers. Jesus said, "Why do you persecute me?" Saul was baptised and began preaching. Peter raised Dorcas.¹

The "Key" & Main Points of Chapter 9 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 9 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 Events	Roman Emperor
36 AD	Acts 9; 2Cor 11:32	Saul's conversion on road to Damascus		Tiberius (14-37 AD)
36-39 AD	Gal 1:17	Saul in Damascus & Arabia for 3 years		
39 AD	Acts 9:20-30	Saul's first visit to Jerusalem for 15 days, then to Tarsus	Herod Agrippa appointed by Tiberius as king of Judea	Gaius (37-41 AD); also called Caligula

Time and Place as per Modern Literal Version 2020:

Summer AD 37. Damascus. Saul is around 35 years old. Herod Antipas deposed. Herod Agrippa 1st king, 5th ruler of Galilee & Perea.

37-39 AD. Arabia. Saul's retirement. Gal 1:17-18. AD dates vary due to many not putting this in the chronology.

Sept., 39 AD. Jerusalem. Paul's first visit there

40-43 AD Paul in Tarsus & Cilicia.

40 AD. Lydda & Joppa. Herod Antipas banished.

¹ From <https://biblesummary.info/acts> accessed April 23, 2022.

You will note the two references to Galatians 1 above, which has some of Saul (Paul's) history not found in Acts. This will be **covered** as a doctrine in this chapter at the end of v. 25.

Quotations:

Outline of Chapter 9:

Preface Introduction

vv. 1–31	Saul
vv. 1–9	Jesus appears to Saul and Saul is blinded
vv. 10–16	God sends Ananias to Saul
vv. 17–19	Saul is given back his sight
vv. 20–22	Saul proclaims Jesus in the synagogues of Damascus
vv. 23–25	Saul, his life having been threatened, escapes Damascus
vv. 26–30	Saul debating the Jews in Jerusalem; Saul is moved to Caesarea
vv. 31	An interlude of peace for the church
vv. 32–43	Peter
vv. 32–35	Aeneas is healed through Peter
vv. 36–43	Dorcas (Tabitha) is raised from the dead through Peter

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface	Preface
Preface	Brief Overview
Preface	The “Key” & Main Points of Chapter 9 (a chart)
Preface	Quotations
Introduction	Damascus (from Hastings NT)
Introduction	Titles and/or Brief Descriptions of Acts 9 (by Various Commentators)
Introduction	Brief, but insightful observations of Acts 9 (various commentators)
Introduction	Fundamental Questions About Acts 9
Introduction	The Prequel to Acts 9
Introduction	The Principals of Acts 9
Introduction	The Places of Acts 9
Introduction	By the Numbers
Introduction	A Synopsis of Acts 9
Introduction	Outlines and Summaries of Acts 9 (Various Commentators)
Introduction	A Synopsis of Acts 9 from the Summarized Bible
Introduction	
Introduction	The Big Picture (Acts 6–10)
Introduction	
Introduction	Changes—additions and subtractions

- v.
- v.
- v.
- v.
- v.
- v. 43 **Simon the Tanner’s Home** (a photograph)

- Summary **A Set of Summary Doctrines and Commentary**
- Summary **Why Acts 9 is in the Word of God**
- Summary **What We Learn from Acts 9**
- Summary **Jesus Christ in Acts 9**
- Summary
- Summary

- Addendum **Kretzmann’s Commentary on Acts 9:1–2**
- Addendum **Commentary on Acts 9:1** (The Christian Community Bible)
- Addendum **Positional Truth = “(being) in Christ”** (R. B. Thieme, Jr.)
- Addendum **Kretzmann’s Commentary on Acts 9:3–6**
- Addendum **Kretzmann’s Commentary on Acts 9:7–9**
- Addendum **The Early History of Paul’s Life** (from Kretzmann’s Commentary)
- Addendum **Kretzmann’s Commentary on Acts 9:10–12**
- Addendum **Kretzmann’s Commentary on Acts 9:13–16**
- Addendum **Kretzmann’s Commentary on Acts 9:17–19**
- Addendum **Types of Baptisms** (by R. B. Thieme, Jr.)
- Addendum **Commentary on Acts 9:19** (The Christian Community Bible)
- Addendum **Kretzmann’s Commentary on Acts 9:20–22**
- Addendum **Kretzmann’s Commentary on Acts 9:23–25**
- Addendum **Kretzmann’s Commentary on Acts 9:26–31**
- Addendum **Commentary on Acts 9:32** (The Christian Community Bible)
- Addendum **Kretzmann’s Commentary on Acts 9:32–35**
- Addendum **Kretzmann’s Commentary on Acts 9:36–43**
- Addendum
- Addendum
- Addendum **A Complete Translation of Acts 9**
- Addendum
- Addendum **Doctrinal Teachers Who Have Taught Acts 9**
- Addendum **Word Cloud from the Kukis Paraphrase of Acts 9**
- Addendum **Word Cloud from Exegesis of Acts 9**

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To			
			The Way of God

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

	Acts 10	Galatians 1	
--	-------------------------	-----------------------------	--

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

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).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
Chief Priests	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to chief priests in the New Testament is to priests understood to be in a higher class, perhaps technically in line to become the High Priest. The Mosaic Law does not necessarily cull out such a group.
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).
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).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God’s point of view). Dispensations give us the Divine outline of human history (or, God’s different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word “Evil” has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word “Evil” refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ² This definition is probably right out of R. B. Thieme, Jr.’s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).
The Exodus Generation	The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i> . They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it. Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i> .
Fast, Fasting	A fast is when one sets aside normal and legitimate activities (like eating a meal) in order to attend to spiritual activities (like going to Bible class). Fasting, in the sense of simply going without food, has no spiritual benefit.

² From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
Gospel, Gospel Message, Gospels	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.
The Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)
Hapax Legomenon, hapax legomena	An hapax legomenon [pronounced, <i>HAP-aks li-GOM-uh-non</i> , also, <i>hey-PAKS</i>] (plural: hapax legomena [pronounced: <i>HAP-aks li-GOM-uh-nuh</i> , and <i>hey-PAKS</i>]), is a <i>word or phrase that appears only once in a manuscript, document, or particular area of literature.</i> ³
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD) .
Jew, Jews, Jewish	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.
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.

³ From <http://dictionary.reference.com/browse/hapax+legomenon> accessed April 24, 2012.

Definition of Terms	
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>
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>
Occupation with the Person of Jesus Christ	<p>Occupation with Christ is a mental attitude by which a Christian believer views all things in life with the Lord Jesus Christ in mind. Occupation with Christ is love for the Son, the 2nd Person of the Trinity, therefore it is the expression of love for God. The Bible commands us to love God, with all our heart, soul and mind. Being occupied with Christ is a great part of our love for God. Therefore, this concept is one of the most important spiritual functions in the Christian life. See (Bible Doctrine Resource 1) (Bible Doctrine Resources 2) (Grace notes) (Grace Bible Church).</p>
Omniscience (of God); omniscient	<p>Omniscience means that God knows everything—whether past present or future, whether actual or possible. Jesus would have had access to this mark of Deity, but He may never have used it during His life on earth. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).</p>
Pastor, Pastor-teacher	<p>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).</p>
Pharisee, Pharisees	<p>The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).</p>

Definition of Terms	
Positional Truth	Positional truth refers to the things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but His righteousness is imputed to us as a part of positional truth. This is similar to being made an heir of a fortune which you have not yet inherited. L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).
Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era	The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
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>
Sadducees	The sadducees were a Jewish sect or party of the time of Jesus Christ that denied the resurrection of the dead, the existence of spirits, and the obligation of oral tradition, emphasizing acceptance of the written Law alone. Angel Studios: <i>In general, the Sadducees were motivated by wealth and power and only depended on written laws to make decisions and discipline their fellow Jews. The Pharisees were more in-tune with the spiritual elements of Judaism and believed that our actions on Earth affected life after death.</i> ⁴
Scribe, scribes	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Septuagint, LXX	The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.
Signs and Wonders; Signs and Miracles	These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of Signs, Miracles and Healings (HTML) (PDF) (WPD).

⁴ From [Angel Studios](#) accessed September 9, 2023.

Definition of Terms	
the Son of God, Jesus	<i>Son of God</i> is a title for Jesus which emphasizes His Deity. He is equal to God the Father and God the Holy Spirit, inasmuch as He has all off their attributes (omniscience, omnipresence, omnipotence, truth, love, eternal life, justice and righteousness). Jesus is different from God the Father in that Jesus is fully man.
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).
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ⁵ It is reasonable to suppose that there were formal and informal gatherings prior to this.
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).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
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](#)

[Charts, Graphics and Short Doctrines](#)

⁵ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

An Introduction to Acts 9

Introduction: Overall, Acts 9 is divided into two sections: Saul and Peter. Saul is persecuting Christians until he is suddenly stopped by the Lord Himself on the road to Damascus. The rest of this section is Paul as a new convert and he does a terrific amount of traveling (although not all of his early traveling is revealed in Acts 9). The second section, which is much shorter, is about Peter. God, through Peter, cures one person who has been lame for 8 years; and then raises a woman from the dead.

Much of Acts 9 takes place in Damascus, one of the oldest cities in the world. It is about 130 miles north of Jerusalem and has a large population of **Jews** living there. Saul is traveling to Damascus with permission from the **religious** hierarchy in Jerusalem to go after adherents to this new sect. However, along the way, Saul was stopped by Jesus, Who blinds Saul with light. Saul has to be led into Damascus.

Saul was pretty much leading a party of destruction to Damascus, but blinded by Jesus, he has relinquished his position as their leader. We do not know what his companions did, but Saul was dropped off at the house of Joshua. We would assume that Joshua is a devout **Jew**, but his status of faith is not actually revealed to us.

God then calls upon Ananias, just a regular believer who lives in Damascus. Jesus speaks directly to Ananias and tells him to go locate Saul. Ananias will ask, "Now are you talking about Saul who has destroyed the lives of many Christians in Jerusalem?" Jesus tells Ananias, "He will become My chosen instrument."

Ananias locates Saul and calls him, *brother*, which suggests that Saul has already believed in Jesus (although this is not specifically stated in this chapter). Ananias gives Saul's sight back to him along with the gift of the Holy Spirit.

Saul begins to proclaim Jesus in the **synagogues**, but he finds himself persecuted, so that he must sneak out of Damascus. Saul then goes to Jerusalem and tries to hook up with the believing community there, but they are understandably wary of him, given that Saul was known for his aggressive persecutions of Christians. However, Barnabas gives Saul an introduction, and he interacts with more of the saints there.

Saul also witnesses to and argues with the Hellenist Jews in this chapter.

Regarding Saul, there is also a period of time which is not alluded to at all in this narrative. At some point, Saul goes off to Arabia. Some suppose that this occurs before he is persecuted in Damascus (which means that he would have left Damascus and then, a few years later, returned). Or perhaps after sneaking out of Damascus, Saul ends up in Arabia next. At some point, he would go to Jerusalem from Arabia. This is all speculative as to exactly when it takes place, and this will be discussed in greater detail in the chapter study which follows.

Saul does go to Jerusalem, but a plot is afoot to kill him there, so he is also smuggled out of Jerusalem, going first to Caesarea and then to Tarsus. It appears that Saul spends a considerable amount of time in Tarsus before reemerging in the book of Acts. Saul will reappear in Acts 11:25, which is about 6 years after his conversion.

If it were me dividing up these chapters (they were divided up after the fact), this would have been the end of Acts 9 for me and Acts 10 would have begun at Acts 9:31. However, no one thought to consult me on this.

Beginning with Acts 9:32, we find ourselves back shadowing Peter. He is traveling first to Lydda and then to Joppa, where he a part of a miraculous healing and then he raises one from the dead. What God does through Peter at the end of this chapter is quite amazing.

The city of Damascus plays a prominent part in this chapter's narrative.

Damascus (from Hastings NT)

Damascus (Δαμασκός) [is one of the oldest cities in the world]...While Tadmor and Palmyra, Baalbek and Jerash, have only a 'glory hovering round decay,' Damascus is still 'the head of Syria,' the queen of Oriental cities. The creations of architectural genius have their day and cease to be, but Damascus is the perennial gift of Nature. The green oasis between Mount Hermon and the desert must always be a theatre of human activity. Wheresoever the river comes, there is life. Damascus has no means of self-defence, has never done anything memorable in warfare, has been captured and plundered many times, and more than once almost annihilated, but it has always quickly recovered itself, and to-day the white smokeless city, embowered in its gardens and orchards and surrounded by its hundred villages, is to every Arab what it was to young Muhammad gazing down upon it from the brow of Salahiyeh-the symbol of Paradise.

During the centuries of Greek and of Roman sway in Syria, Damascus had to yield precedence to Antioch. The Hellenic city in the Levant became the first metropolis of Gentile Christianity, and organized the earliest missions to the Western nations. Yet in a sense the religion of Europe came by the way of Damascus, which was the scene of the conversion of the greatest of all missionaries. It is in connexion with this event alone that the city is ever mentioned in the NT. The story is told three times in Acts (Acts 9:1-23; Acts 22:3-16; Acts 26:1-20).

In the 1st cent. of our era the **Jewish** colony in Damascus was large and influential. During a tumult in the reign of Nero 10,000 Jews were massacred. Josephus indicates the extent of Jewish proselytism in the city when he states that the Damascenes 'distrusted their own wives, who were almost all addicted to the Jewish religion' (Bellum Judaicum (Josephus) II. xx. 2). It is not known when or how Christianity first came to Damascus. There were doubtless Syrian Jews in Jerusalem at every feast of Pentecost, though none are mentioned in Acts 2. Damascus was the first of the 'foreign cities' (Acts 26:11) from which the Jewish authorities resolved to root out the Nazarene heresy. St. Paul came to it as a voluntary inquisitor, to call the Christian Jews to account for their apostasy. He was armed with 'the authority and commission of the chief priests' (Acts 26:12).

'In a certain sense the Sanhedrin exercised jurisdiction over every Jewish community in the world.... Its orders were regarded as binding throughout the entire domain of orthodox Judaism. It had power, for example, to issue warrants to the congregations (synagogues) in Damascus for the apprehension of the Christians that quarter' (Schürer, History of the Jewish People (Eng. tr. of GJV).] II. i. [1885] 185).

St. Paul had instructions to deal summarily 'with any that were of the way' (Acts 9:2), but the letters which he carried 'for the synagogues' (Acts 9:2) were never delivered, and his 'commission' (Acts 26:12) was never executed. One of the Christians whom he intended to 'bring bound to Jerusalem' (Acts 9:2) baptized him (Acts 9:18), and 'with the disciples who were at Damascus' (Acts 9:19) he enjoyed his first Christian fellowship. None of them were among the confessors who afterwards haunted him 'with their remembered faces, dear men and women whom' he 'sought and slew.' In Damascus he 'preached Jesus' (Acts 9:20), the substance of his gospel being 'that he is the Son of God,' 'that this is the Christ' (Acts 9:20; Acts 9:22). The incident of St. Paul's escape from conspirators by his being let down over the city wall in a basket (q.v. [Note: quod vide, which see.]) is recorded by the writer of Acts (Acts 9:23-25), and confirmed in one of St. Paul's own letters (2Cor. 11:32). While St. Luke ascribes the plot against him to the Jews. St. Paul relates that it was the ethnarch under Aretas the king who guarded the city of the Damascenes to take him. The two versions of the story can be reconciled by supposing that the governor turned out the garrison and set a watch at the instigation of influential Jews, who represented St. Paul as a disturber of the peace of the city. The alleged ascendancy of the Nabataean king in Damascus at that time raises a difficult historical problem, which has an important bearing upon the chronology of the primitive Church. This point is discussed under Arabia, Aretas, Ethnarch.

James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Damascus.

James Strahan. His bibliographic is: Literature.-G. A. Smith, *Historical Geography of the Holy Land* (G. A. Smith) , 1897, p. 641ff.; Baedeker, *Handbook to Syria and Palestine*, 1912, p. 298ff.; W. Smith, *Dict. of Gr. and Rom. Geog. i.* [1856] 748; R. W. Pounder, *St. Paul and his Cities*, 1913, p. 58; H. Macmillan, *Gleaning in Holy Fields*, 1899, pp. 101, 114; E. B. Redlich, *St. Paul and his Companions*, 1913.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A title or one or two sentences which describe Acts 9.

Titles and/or Brief Descriptions of Acts 9 (by Various Commentators)

New Matthew Bible: *Paul is converted & confounds the Jews. Peter raises Tabitha.*⁶

Kretzmann's Commentary: *Saul, on his way to Damascus to persecute the disciples, is converted by an appearance of the Lord, and begins his work of testifying for Jesus, while Peter, in the course of his missionary journeys, heals a paralytic at Lydda and brings a dead woman back to life at Joppa.*⁷

[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 9 (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 9

Some of these questions may not make sense unless you have read Acts 9. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Acts 9

⁶ From <https://www.biblegateway.com/passage/?search=Acts%209&version=NMB> accessed September 14, 2023.

⁷ From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 14, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Acts 9

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 9

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Synopsis of Acts 9

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 9 (Various Commentators)

Kretzmann's Commentary:⁸

Verses 1-2

The Conversion and Early Labors of Paul.

Paul's continued enmity against the Church:

Verses 3-6

The miraculous vision:

Verses 7-9

The end of the vision:

Verses 10-12

The Lord commissions Ananias:

Verses 13-16

The objection of Ananias answered:

Verses 17-19

The baptism of Saul:

Verses 20-22

Saul preaches Christ:

Verses 23-25

Saul in danger of his life:

Verses 26-31

Saul at Jerusalem:

Verses 32-35

Two Miracles Performed by Peter.

Peter at Lydda:

Verses 36-43

The miracle at Joppa:

⁸ From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 14, 2023.

Chapter Outline

Charts, Maps and Short Doctrines

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

A Synopsis of Acts 9 from the Summarized Bible

Contents:	Conversion of Saul of Tarsus. Paul preaches and visits Jerusalem and returns to Tarsus. Peter heals Aeneas. Tabitha raised from the dead.
Characters:	Jesus, Holy Spirit, Saul, disciples, high priest, Ananias, Judas, Barnabas, Peter, Aeneas, Dorcas, Simon.
Conclusion:	There is no need to despair of the conversion of those who commit the worst outrages against Christianity, for the power of the Lord Jesus is able to break down the stubborn will of one who is at the same time chief of legalists and chief of sinners. God chooses the instruments He would employ in His service, and is able to fit them for His designs by the power of His Spirit.
Key Word:	Saul, Acts 9:1.
Strong Verses:	Acts 9:5.
Striking Facts:	Acts 9:20. One who has been filled with the Holy Ghost is sure to preach Christ, that He is the Son of God.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 9 (edited).

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Big Picture (Acts 6–10)

Scripture	Text/Commentary
6	The disciples choose deacons to handle incidental work; Stephen, a standout of those chosen, is filled with the Holy Spirit, he does signs and wonders, and the council brings him in and parades in a number of false witnesses against him.
7	The council hearing is continued and Stephen gives a very long answer/sermon (which includes a history of Abraham, Isaac, and Jacob and Joseph; then Moses and the Egyptians; then Joshua, David and Solomon; and concluding with Jesus as well as an indictment against the stiff-necked Jewish people). Stephen is stoned to death and received into heaven.
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.

The Big Picture (Acts 6–10)

Scripture	Text/Commentary
10	God sends Peter to the gentiles in Caesarea. Peter evangelizes many gentiles in the house of Cornelius and they receive the Holy Spirit.
Chapter Outline	Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

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.

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 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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Saul

Jesus appears to Saul and Saul is blinded

Compare to Acts 22:4–11 26:12–18 Galatians 1:11–24

Compare to Acts 22:4–11 26:12–18, where Saul (Paul) recounts this event.

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:

But the Saul yet kept on breathing menace and murder to the disciples of the Lord. Having come to the High Priest, he asked of him letters for Damascus face to face with the synagogues, that if certain ones of the way, being men as well as women, having been bound, he has brought to Jerusalem.

Acts
9:1–2

Kukis moderately literal:

Nevertheless, Saul kept on breathing menace and murder regarding the disciples of the Lord, having come to the High Priest. He asked from him letters for Damascus [to bring] to the synagogues [there], so that certain ones of the way, being men as well as women, [might] be bound and brought to Jerusalem [for judgment].

Kukis paraphrase

Saul was filled with menace and murder in his soul. He went to the High Priest to speak to him about the disciples of the Lord. Saul wanted letters which he could take to all of the synagogues in Damascus, so that if there were men or women there of the way, that they might be bound and brought to Jerusalem for a hearing.

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 translation⁹ 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).

⁹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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)	But the Saul yet kept on breathing menace and murder to the disciples of the Lord. Having come to the High Priest, he asked of him letters for Damascus face to face with the synagogues, that if certain ones of the way, being men as well as women, having been bound, he has brought to Jerusalem.
Complete Apostles' Bible	Then Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest and requested from him letters of authority to the synagogues of Damascus, that if he should find any who were of the Way, both men or women, he might bring them, having been bound, to Jerusalem.
Douay-Rheims 1899 (Amer.)	And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.
Holy Aramaic Scriptures ¹⁰	Yet, Shaul {Saul} was still full of threat and murderous anger against The Disciples of Maran {Our Lord}, and he asked for letters from The Rab Kahne {The Priest's Chief}, so that they might be given unto him for Darmsuq {Damascus}; for The Kenushatha {The Synagogues}, so that if he might find men, or women, who were proceeding in this Way, he should bind them, to bring them unto Urishlem {Jerusalem}.
James Murdock's Syriac NT	And Saul was still full of threats and deadly hatred against the disciples of our Lord. And he requested that a letter from the high priest might be given him unto Damascus to the synagogues; that if he should find persons pursuing this course, men or women, he might bind and bring them to Jerusalem.
Original Aramaic NT ¹¹	But Shaul was full of menace and the fury of murder against the disciples of Our Lord. And he requested a letter for himself from The High Priest and to give it for Darmsuq for the synagogues, that if he were to find those following in this way, men or women, he may bind and bring them to Jerusalem.

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	But Saul, still burning with desire to put to death the disciples of the Lord, went to the high priest, And made a request for letters from him to the Synagogues of Damascus, so that if there were any of the Way there, men or women, he might take them as prisoners to Jerusalem.
------------------------	--

¹⁰ From <https://theholycaramaicriptures.weebly.com/>

¹¹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Bible in Worldwide English	<p>Saul was still very angry with the Lords disciples. He said he would kill them. He went to the high priest.</p> <p>He asked him for letters to take to the meeting places at Damascus. In this way he was given the power to catch any men or women disciples. He could tie them and bring them back to Jerusalem.</p>
Easy English	<p>Jesus meets with Saul</p> <p>All this time, Saul was still speaking strongly against the disciples of the Lord Jesus. He wanted to kill all the believers. So he went to see the most important priest in Jerusalem. Saul asked him, 'Please will you write some letters for me? Then I can give one of these letters to the leader of each Jewish group in Damascus. That will give me authority to take hold of any believers that I find there.'</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Saul needed letters from the most important priest. Then he would have authority. He could catch any believers that he found.</p> <p>Damascus was an important city and it was about 240 kilometres from Jerusalem. It was in Syria and many Jews lived there. Damascus was one of the ten towns that the Romans did not rule. These ten towns had their own rulers.</p> </div>
Easy-to-Read Version–2008	<p>In Jerusalem Saul was still trying to scare the followers of the Lord, even saying he would kill them. He went to the high priest and asked him to write letters to the synagogues in the city of Damascus. Saul wanted the high priest to give him the authority to find people in Damascus who were followers of the Way. If he found any believers there, men or women, he would arrest them and bring them back to Jerusalem.</p>
Good News Bible (TEV)	<p>In the meantime Saul kept up his violent threats of murder against the followers of the Lord. He went to the High Priest and asked for letters of introduction to the synagogues in Damascus, so that if he should find there any followers of the Way of the Lord, he would be able to arrest them, both men and women, and bring them back to Jerusalem.</p>
J. B. Phillips	<p>The crisis for Saul</p> <p>But Saul, still breathing murderous threats against the disciples of the Lord, went to the High Priest and begged him for letters to the synagogues in Damascus, so that if he should find there any followers of the Way, whether men or women, he could bring them back to Jerusalem as prisoners.</p>
<i>The Message</i>	<p>The Blinding of Saul</p> <p>All this time Saul was breathing down the necks of the Master's disciples, out for the kill. He went to the Chief Priest and got arrest warrants to take to the meeting places in Damascus so that if he found anyone there belonging to the Way, whether men or women, he could arrest them and bring them to Jerusalem.</p>
NIRV	<p>Saul Becomes a Believer</p> <p>Meanwhile, Saul continued to oppose the Lord's followers. He said they would be put to death. He went to the high priest. He asked the priest for letters to the synagogues in Damascus. He wanted to find men and women who belonged to the Way of Jesus. The letters would allow him to take them as prisoners to Jerusalem.</p>
New Life Version	<p>Saul Becomes a Christian on the Way to Damascus</p> <p>Saul was still talking much about how he would like to kill the followers of the Lord. He went to the head religious leader. He asked for letters to be written to the Jewish places of worship in the city of Damascus. The letters were to say that if he found any men or women following the Way of Christ he might bring them to Jerusalem in chains.</p>

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

Casual English Bible¹²**ACTS 9****SAUL HUNTS CHRISTIANS, FINDS CHRIST****SAUL SEES THE LIGHT; IT'S BRIGHT**

Saul started belching out threats against Jews who followed Jesus. Murder is what they deserved, he said. So he marched off to see the high priest. He asked for an affidavit giving him written permission to go to synagogues in Damascus and arrest followers of the Way [1]—men as well as women. He wanted to tie them up and bring them back to Jerusalem.

¹9:2 Before people started calling the followers of Jesus “Christians” (see Acts 11:26), they called them followers of the Way. Some wrote of it as “the way of the Lord.” Didache (Teaching), a Christian manual written in either the first or second century, spoke of “Two Ways.” There was the way that led to life and the way that led to death. When Jesus’s disciple, Thomas, asked how to get to where Jesus was going, so he could go too, Jesus said, “I am the way. I am the truth. I am the life. If you want to get to the Father, I’m the one who’ll take you there” (John 14:6).

Contemporary English V.

Saul kept on threatening to kill the Lord's followers. He even went to the high priest and asked for letters to the Jewish leaders in Damascus. He did this because he wanted to arrest and take to Jerusalem any man or woman who had accepted the Lord's Way.

The Living Bible
New Berkeley Version
New Living Translation

.
.

Saul's Conversion

Meanwhile, Saul was uttering threats with every breath and was eager to kill the Lord's followers. [Greek *disciples*.] So he went to the high priest. He requested letters addressed to the synagogues in Damascus, asking for their cooperation in the arrest of any followers of the Way he found there. He wanted to bring them—both men and women—back to Jerusalem in chains.

The Passion Translation

During those days, Saul, full of angry threats and rage, wanted to murder the disciples of the Lord Jesus. So he went to ask the high priest and requested a letter of authorization he could take to the Jewish leaders in Damascus, requesting their cooperation in finding and arresting any who were followers of the Way. Saul wanted to capture all of the believers he found, both men and women, and drag them as prisoners back to Jerusalem.

Plain English Version¹³**Saul kept on making trouble for Christians**

At that time, Saul was still making trouble for Jesus's followers. He was telling them, “I’m going to hurt you and kill you.” He went to the big boss of the Jewish ceremonies and said, “I want to go to the city called Damascus and grab the followers of Jesus there. Will you write letters for me to take to the people in the Jewish meeting houses there? Tell them that you want me to grab anyone that belongs to that mob called the Jesus Way mob. I will grab those men and women, and tie them up, and I will bring them back to Jerusalem for you to punish them.” So that big boss wrote letters like that, and he gave them to Saul to take to Damascus.

UnfoldingWord Simplified T.

Meanwhile, Saul angrily continued to threaten to kill those who followed the Lord. He went to the high priest in Jerusalem and requested him to write letters introducing him to the leaders of the Jewish synagogues in Damascus. The letters asked them to give Saul power to seize any man or woman who followed the way that Jesus had taught, and to take them as prisoners to Jerusalem so that the Jewish leaders could judge and punish them.

Williams' New Testament¹⁴

Now Saul, as he was still breathing threats of murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in

¹² From <https://www.casualenglishbible.com/>

¹³ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁴ William's New Testament - 1937 by Charles B. Williams.

Damascus, that if he found any men or women belonging to The Way he might bring them in chains to Jerusalem.

Partially literal and partially paraphrased translations:

American English Bible	Well at the time, Saul was still breathing threats and murder against the Lord's disciples. So he went to the High Priest and asked him to write letters that he could carry to the synagogues in Damascus that would empower him to arrest anyone he found who belonged to The Way (both men and women) and to bring them back to JeruSalem in chains.
Beck's American Translation Breakthrough Version	Saul still breathing in <i>the smell</i> of threat and murder for the Master's students, after going forward to the head priest, asked from the side of him letters to Damascus to the synagogues in order that if he found any <i>people</i> of the Way (being both men and women), he would bring <i>them</i> tied up to Jerusalem.
Common English Bible	Saul encounters the risen Jesus Meanwhile, Saul was still spewing out murderous threats against the Lord's disciples. He went to the high priest, seeking letters to the synagogues in Damascus. If he found persons who belonged to the Way, whether men or women, these letters would authorize him to take them as prisoners to Jerusalem.
Len Gane Paraphrase ¹⁵	Then Saul, still breathing out threats and slaughter against the disciples of the Lord, went to the high priest, and wanted letters from him to the Damascus' synagogues, so that if he found any of this way, whether men or women, he might bring them tied up to Jerusalem.
A. Campbell's Living Oracles	But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest, and petitioned for letters from him to the synagogues at Damascus; that, if he found any of that way, whether they were men or women, he might bring them bound to Jerusalem.
New Advent (Knox) Bible	Saul, with every breath he drew, still threatened the disciples of the Lord with massacre; and now he went to the high priest and asked him for letters of commendation to the synagogues at Damascus, so that he could arrest all those he found there, men and women, who belonged to the way, and bring them back to Jerusalem.[1]
20 th Century New Testament	[1] 'The way'; that is, the Christian profession. Meanwhile Saul, still breathing murderous threats against the disciples of the Lord, went to the High Priest, And asked him to give him letters to the Jewish congregations at Damascus, authorizing him, if he found there any supporters of the Cause, whether men or women, to have them put in chains and brought to Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Saul was still issuing threats and murdering Jesus' disciples, and he went to his high priest. He wanted letters to the synagogues in Damascus, so that they might capture any men or women who followed this new Way and bring them to Jerusalem under arrest.
Revised Ferrar-Fenton ¹⁶	The Conversion of Saul. Meanwhile, Saul, still breathing threatenings and murder against the disciples of the Lord, applying to the High Priest, demanded from him letters addressed to the synagogues of Damascus, ordering that if any should be found of the Way, ² whether men or women, he should bring them under arrest to Jerusalem.

¹⁵ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹⁶ From <https://bazinta.com/index.php?t=RF>

Free Bible Version¹⁷

But meanwhile Saul was making violent threats against the disciples of the Lord, wanting to kill them. He went to the high priest and asked for letters of authorization to take with him to the synagogues in Damascus, giving him permission to arrest any believers in the Way* that he found, men or women, and bring them back to Jerusalem as prisoners.

God's Truth (Tyndale)

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues: that if he found any of this way whether they were men or women, he might bring them bound unto Jerusalem.

International Standard V

Saul Becomes a Believer

Meanwhile, still spewing death threats against the Lord's disciples, Saul went to the high priest. He asked him for letters to take with him [The Gk. lacks to take with him] to the synagogues in Damascus, so that if he found any men or women belonging to the Way, he might bring them in chains to Jerusalem.

Montgomery NT

Meanwhile Saul, still breathing out threats of murder against the disciples of the Lord, went to the high priest and begged of him letters addressed to the synagogues in Damascus, so that if he found any that were of the Way, either men or women, he could bind them and bring them to Jerusalem.

Weymouth New Testament

Now Saul, whose every breath was a threat of destruction for the disciples of the Lord, went to the High Priest and begged from him letters addressed to the synagogues in Damascus, in order that if he found any believers there, either men or women, he might bring them in chains to Jerusalem.

Catholic Bibles (those having the imprimatur):Christian Community (1988)¹⁸**Saul meets Jesus**

• Meanwhile Saul considered nothing but violence and death for the disciples of the Lord. He went to the High Priest and asked him for letters to the synagogues of Damascus that would authorize him to arrest and bring to Jerusalem anyone he might find, man or woman, belonging to the Way.

22:5-16; 26:10-18; Gal 1: 12-17

22:5; 28:21

An extensive **note** on this verse is in the **Addendum**.

The Heritage Bible

And Saul, still breathing out threats and murder upon the disciples of the Lord, having come near the head priest,

Asked from him letters to Damascus to the synagogues, that if he found any being of this way, binding both men and women, he may lead them to Jerusalem.

New American Bible (2011)

Saul's Conversion.

* Now Saul, still breathing murderous threats against the disciples of the Lord,^a went to the high priest^b and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way,* he might bring them back to Jerusalem in chains.

* [9:1–19] This is the first of three accounts of Paul's conversion (with Acts 22:3–16 and Acts 26:2–18) with some differences of detail owing to Luke's use of different sources. Paul's experience was not visionary but was precipitated by the appearance of Jesus, as he insists in 1 Cor 15:8. The words of Jesus, "Saul, Saul, why are you persecuting me?" related by Luke with no variation in all three accounts, exerted a profound and lasting influence on the thought of Paul. Under the influence of this experience he gradually developed his understanding of justification by faith (see the letters to the Galatians and Romans) and of the identification of the Christian community with Jesus Christ (see 1 Cor 12:27). That

¹⁷ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹⁸ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Luke would narrate this conversion three times is testimony to the importance he attaches to it. This first account occurs when the word is first spread to the Gentiles. At this point, the conversion of the hero of the Gentile mission is recounted. The emphasis in the account is on Paul as a divinely chosen instrument (Acts 9:15).

* [9:2] The Way: a name used by the early Christian community for itself (Acts 18:26; 19:9, 23; 22:4; 24:14, 22). The Essene community at Qumran used the same designation to describe its mode of life.

a. [9:1] 8:3; 9:13; 22:4; 1 Cor 15:9; Gal 1:13–14.

b. [9:1–2] 9:14; 26:10.

New Catholic Bible

Conversion of Saul on the Road to Damascus.^[a] Now, Saul,^[b] still breathing threats and violence against the Lord's disciples, went to the high priest and asked him for letters to the synagogues at Damascus,^[c] authorizing him to arrest any men or women there who were followers of the Way and bring them back to Jerusalem.

[a] Acts 9:1 The story of Paul's conversion is repeated twice more in this Book, with some variations in details (Acts 22:4-21; 26:9-18).

The heart of the story is the identification of Jesus with the persecuted community of believers: The Lord can no longer be separated from his Church. Saul is given the mission of carrying the name of Jesus to Israel and the rulers of the nations.

[b] Acts 9:1 Saul: present at the stoning of Stephen (Acts 7:58), he was born in Tarsus and had studied under Gamaliel (Acts 22:3).

[c] Acts 9:2 Damascus: an important city of the Roman province of Syria with a large Jewish population; it was some 150 miles from Jerusalem and a four-to-six-day journey. Way: behavior, a concept of life, the teaching of the Lord, teaching about salvation; in short, Christianity (see Acts 16:17; 18:25-26). The Romans granted the high priest authority in religious matters, even over Jews outside of Palestine.

New Jerusalem Bible

Meanwhile Saul was still breathing threats to slaughter the Lord's disciples. He went to the high priest and asked for letters addressed to the synagogues in Damascus, that would authorise him to arrest and take to Jerusalem any followers of the Way, men or women, that he might find.

Revised English Bible—1989

SAUL, still breathing murderous threats against the Lord's disciples, went to the high priest and applied for letters to the synagogues at Damascus authorizing him to arrest any followers of the new way whom he found, men or women, and bring them to Jerusalem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Meanwhile, Sha'ul, still breathing murderous threats against the Lord's *talmidim*, went to the *cohen hagadol* and asked him for letters to the synagogues in Dammesek, authorizing him to arrest any people he might find, whether men or women, who belonged to "the Way," and bring them back to Yerushalayim.

Holy New Covenant Trans.

In Jerusalem, Saul was still trying to scare the students of the Lord Jesus, threatening to kill them. So he went to the high priest. Saul asked him to write letters to the Jews of the houses of worship in the city of Damascus. Saul wanted the authority to find people in Damascus who were students of the Way. If he found any there, men or women, he would tie them up and bring them back to Jerusalem. But Sha'ul, still breathing threats and murder against the taught ones of the Master, having come to the high priest, asked from him letters to the congregations of Dammesek, so that if he found any who were of the Way, whether men or women, to bring them bound to Yerushalayim.

The Scriptures 2009

Tree of Life Version

Now Saul, still breathing out threats and murder against the Lord's disciples, went to the *kohen gadol*.

He requested letters of introduction from him to the synagogues in Damascus, so that if he found any men or women belonging to the Way, he might bring them as prisoners to Jerusalem.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁹	...The but Saul yet Breathing threat and murder to the students [of] the lord Approaching the priest (chief) asks from him letters to damascus to the assemblies so if (some) ones [He] may find [of] the way being men also and women having been bound [He] may lead to jerusalem...
Alpha & Omega Bible	NOW SAULOS, STILL BREATHING THREATS AND MURDER AGAINST THE DISCIPLES OF THE LORD, WENT TO THE HIGH PRIEST, AND ASKED FOR LETTERS FROM HIM TO THE SYNAGOGUES AT DAMASCUS (Syria), SO THAT IF HE FOUND ANY BELONGING TO THE WAY, BOTH MEN AND WOMEN, HE MIGHT BRING THEM BOUND TO JERUSALEM.
Awful Scroll Bible	Moreover, Saul still breathing-from-within threats and murder, against the disciples of the Lord, he is coming-to the chief-priest, requests for himself from him, letters to Damascus, with regards to the drawings-together there, that-which if- he -shall find some being of the Way, there were being both men and women that might he bring, having been bound, to Jerusalem.
exeGeses companion Bible	<u>YAH SHUA CONFRONTS SHAUL</u> And Shaul, still breathing out threatenings and murder to the disciples of Adonay, goes to the archpriest, and asks him for epistles to Dammeseq - to the synagogues; that whenever he finds any being of this way, whether men or women, to bring them bound to Yeru Shalem.
Orthodox Jewish Bible	Now Sha'ul, still breathing a threat even of retzach (murder) keneged (against) the talmidim of Rebbe, Melech HaMoshiach Adoneinu, having approached the Kohen Gadol, Requested from him iggrot of reshus (authorization) to the shuls of Damascus, that if someone he should find being mishtatef (involved) in HaDerech [Hashem], both anashim and nashim, he may lead them bound to Yerushalayim. [Isa 17:1; Jer 49:23]
Rotherham's Emphasized B.	§ 17. The Conversion of Saul. Chap. xxii. 6, ff.; xxvi. 12, ff. But Saul <yet breathing a threatening and slaughter against the disciples of the Lord> [going unto the High-priest] asked from him letters for Damascus, unto the synagogues; to the end that <if he should find [any] who were of The Way, whether men or women> he might bring them bound unto Jerusalem.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Conversion of Saul Now Saul [Later known as Paul the Apostle.], still breathing threats and murder against the disciples of the Lord [and relentless in his search for believers], went to the high priest [Probably Caiaphas, the son-in-law of Annas. See note 4:6.], and he asked for letters [of authority] from him to the synagogues at Damascus, so that if he found any men or women there belonging to the Way [believers, followers of Jesus the Messiah] [This term for Christianity may have originated from Jesus' own
----------------------------	---

¹⁹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

words, "I am the Way..." John 14:6.], men and women alike, he could arrest them and bring them bound [with chains] to Jerusalem.

An Understandable Version From Acts 4:6: Caiaphas (Annas' son-in-law) served as high priest A.D. 18-36. With every breath [it seemed], Saul [expressed his desire to] threaten and murder the Lord's disciples and [even] went to the head priest to ask for letters [authorizing him to go] to Damascus and to enter [Jewish] synagogues looking for people of "the Way" [Note: This was a designation for Christians at that time]. And if he found any, whether men or women, he would tie them up and take them to Jerusalem.

The Expanded Bible

Saul Is Converted

·In Jerusalem [^l But; Meanwhile] Saul was still ·threatening [^l breathing threats against] the ·followers [disciples] of the Lord by saying he would kill them. So he went to the high priest [^c probably Caiaphas; 4:6] 2 and asked him to write letters to the synagogues in the city of Damascus [^c in Syria, 135 miles north of Jerusalem]. Then if Saul found any ·followers of Christ's Way [or who belonged to the Way; ^c a name for the Christian movement], men or women, he would ·arrest [take them prisoner; ^l bind] them and bring them back to Jerusalem.

Jonathan Mitchell NT

Now Saul, still continuously inhaling and breathing (or: in-spiriting and blowing [out]; animated with the spirit of) threatening and murder (or: slaughter) into the midst of the Lord's [= Yahweh's or Christ's] disciples (or: students; learners), after going to the head (chief; ranking) priest, requested from him letters [to take] into Damascus – to the synagogues – so that if he should be finding anyone being [a part] of (or: belonging to) the Way (or: the Path; the Road), he could lead [them] – both men and women – bound, into Jerusalem.

P. Kretzmann Commentary

Verses 1-2

The Conversion and Early Labors of Paul.

Paul's continued enmity against the Church:

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Kretzmann's **commentary** for Acts 9:1–2 has been placed in the **Addendum**.

Syndein/Thieme

And Saul, yet inhaling threatenings and slaughter against the disciples of the Lord, went unto the high priest, and requested of him letters to Damascus to the synagogues, that if he found any of this Way {Christ is the way, the truth, the Light}, whether they were men or women, he might bring them bound unto Jerusalem.

{Note: Saul was totally occupied at this time with wiping out Christianity. He lead the persecution against the Church.}

Translation for Translators

Saul asked the high priest to authorize him to arrest believers.

Acts 9:1-2

Meanwhile, Saul angrily continued to say, "I will kill those who believe that *Jesus is the Lord!*" He went to the supreme priest *in Jerusalem* and requested him *to write letters introducing him to the leaders of [MTY] the Jewish meeting places in Damascus city. The letters asked them to authorize Saul to seize any men or women who followed the way that Jesus had taught, and to take them as prisoners to Jerusalem so that the Jewish leaders could judge and punish them.*

The Voice

Back to Saul—this fuming, raging, hateful man who wanted to kill every last one of the Lord's disciples: he went to the high priest *in Jerusalem* for authorization to purge all the synagogues in Damascus of followers of the way of Jesus. [The Christian movement] His plan was to arrest and chain any of Jesus' followers—women as well as men—and transport them back to Jerusalem. He traveled north toward Damascus *with a group of companions*. A portion of v. 3 is included for context.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Saul's Conversion on the Damascus Road

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and [*Here “and” is supplied because the participle in the previous verse (“went to”) has been translated as a finite verb] asked for letters from him to the synagogues in Damascus, so that if he found any who were of the Way, both men and women, he could bring them [*Here the direct object is supplied from context in the English translation] tied up [Or figuratively “bring them under arrest”] to Jerusalem.

NET Bible®

The Conversion of Saul

Meanwhile Saul, still breathing out threats¹ to murder² the Lord's disciples, went to the high priest and requested letters from him to the synagogues³ in Damascus, so that if he found any who belonged to the Way,⁴ either men or women, he could bring them as prisoners⁵ to Jerusalem.⁶

¹tn Or “Saul, making dire threats.”

²tn The expression “breathing out threats and murder” is an idiomatic expression for “making threats to murder” (see L&N 33.293). Although the two terms “threats” and “murder” are syntactically coordinate, the second is semantically subordinate to the first. In other words, the content of the threats is to murder the disciples.

³sn See the note on synagogue in 6:9.

⁴sn The expression “the way” in ancient religious literature refers at times to “the whole way of life fr. a moral and spiritual viewpoint” (BDAG 692 s.v. ὁδός 3.c), and it has been so used of Christianity and its teachings in the book of Acts (see also 19:9, 23; 22:4; 24:14, 22). It is a variation of Judaism's idea of two ways, the true and the false, where “the Way” is the true one (1 En. 91:18; 2 En. 30:15).

⁵tn Grk “bring them bound”; the translation “bring someone as prisoner” for δεδεμένον ἄγειν τινά (dedemenon agein tina) is given by BDAG 221 s.v. δέω 1.b.

⁶sn From Damascus to Jerusalem was a six-day journey. Christianity had now expanded into Syria.

The Spoken English NT²⁰***Jesus Stops Saul in his Tracks-And he Becomes a Believer***

But Saul was still fuming with murderous threats^a against the Lord's followers. He went to the high priest and asked him for authorization letters to the synagogues^b in Damascus.^c That way, if he found people from the Way^d.-men or women-he could bring them to Jerusalem in chains.

a. Lit. “But Saul, still breathing threats and murder.”

b. Prn. sinn-a-goggz.

c. Prn. dam-mass-kas.

d. This is what the earliest Jewish followers of Jesus called their movement.

Wilbur Pickering's New T.

Saul of Tarsus

Meanwhile Saul, still exhaling murderous threats against the disciples of the Lord, went to the high priest and asked for letters from him to the synagogues of Damascus, so that if he should find any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Now Saul, still breathing [inspired by] a threat of injury [harm] and murder [slaughter] against disciples of the Lord, having approached the high priest, Asked for letters from him to the synagogues in Damascus in order that if he found any who belonged to the Way [true Israel, believers in Jesus the Messiah], both men and women, he might bring them back to Jerusalem bound and arrested .

²⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Context Group Version	But Saul, yet breathing threats and slaughter against the apprentices of the Lord, went to the high priest, and asked of him letters to Damascus to the community centers, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.
Far Above All Translation ²¹	But Saul was still breathing threats and murder towards the Lord's disciples, and he went to the high priest, and asked him for letters to take to Damascus, <i>addressed to the synagogues, authorizing</i> that if he should find anyone of “the way”, both men and women, he should bring them bound to Jerusalem.
Modern Literal Version 2020	{Summer AD 37. Damascus. Saul is around 35 years old. Herod Antipas deposed. Herod Agrippa 1st king, 5th ruler of Galilee & Perea.} But Saul, still breathing his words of threatening and of murder toward the disciples of the Lord, came near to the high-priest, asked from him letters *for Damascus to the synagogues, *that if he should find some who are of the Way, both men and women, having been bound, he might lead them to Jerusalem.
New American Standard B.	The Conversion of Saul Now Saul [Later called Paul], still breathing [b]threats [Lit <i>threat</i>] and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues in Damascus, so that if he found any belonging to the Way [See John 14:6], whether men or women, he might bring them in shackles to Jerusalem.
New King James Version	The Damascus Road: Saul Converted Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

The gist of this passage: Saul is described as persecuting Christians throughout Judæa and Samaria.

Acts 9:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Saûlos (Σαῦλος) [pronounced <i>SOW-loss</i>]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, nominative case	Strong's #4569
éti (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
empnéō (ἐμπνέω) [pronounced <i>emp-NEH-oh</i>]	<i>breathing, inhaling, (figuratively) being animated by (bent upon)</i>	masculine singular, present active participle, nominative case	Strong's #1709

Thayer: [*breathing*] *threatenings and slaughter were so to speak the element from which he drew his breath.*

²¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

Acts 9:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apeilê (ἀπειλή) [pronounced ap-Ī-LAY]	<i>threat, threatening, menace, menacing</i>	feminine singular noun, genitive/ablative case	Strong's #545
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
phónos (φόνος) [pronounced FOHN-os]	<i>murder, slaughter, being slain</i>	masculine singular noun, genitive/ablative case	Strong's #5408
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
tous (τοὺς) [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
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101
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
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: Nevertheless, Saul kept on breathing menace and murder regarding the disciples of the Lord,...

Saul was mentioned in the previous chapter, at the beginning. He came to Jerusalem and began to persecute Christians with great enthusiasm. I think the key lynchpin was the killing of Stephen. Apparently, there were no repercussions from Rome. Perhaps the idea was, "Let them fight it out among themselves, and we will stay out of it." (that is pure conjecture on my part). Whatever the reason or set of events; the religious Jews seem to have a freer hand when it comes to persecuting Christians.

We are told that Saul is breathing menace and murder. This means that he takes in information about the Christians, whether true or false, and he breathes out hatred, revenge, menace and murder. Saul seems to have no trouble murdering people for their beliefs (or advocating murder—I don't know that there is a clear cut case of Saul committing any murders).

Acts 9:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ah-ee</i>]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine singular, aorist active participle; nominative case	Strong's #4334
tō (τῷ) [pronounced <i>toh</i>]	<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
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; dative, locative or instrumental case	Strong's #749

Translation: ...having come to the High Priest.

After enjoying some success persecuting Christians in Jerusalem, it became clear that such people were beginning to pop up everywhere. Saul's evangelization was not going out and telling people how great it was to be a follower of **Judaism**; he made certain that those who followed Jesus were imprisoned and killed.

Saul goes to the **High Priest** for a particular reason. He needs official authorization.

Acts 9:1 **Nevertheless, Saul kept on breathing menace and murder regarding the disciples of the Lord, having come to the High Priest.** (Kukis mostly literal translation)

Acts 9:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiteō (αἰτέω) [pronounced <i>ah-ee-THE-oh</i>]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 rd person singular, aorist middle indicative	Strong's #154
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
epistolai (ἐπιστολαί) [pronounced <i>ep-is-tol-ī</i>]	<i>letters, (written) messages, epistles</i>	feminine plural noun, accusative case	Strong's #1992
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
Damaskos (Δαμασκός) [pronounced <i>dam-as-KOSS</i>]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	proper noun location	Strong's #1154

Acts 9:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (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
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
sunagôgai (συναγωγαί) [pronounced <i>soon-ag-oh-GUY</i>]	<i>synagogues, assemblies, congregations; assemblage of persons; specifically Jewish synagogues (plces for meetings)</i>	feminine plural noun, accusative case	Strong's #4864

Translation: He asked from him letters for Damascus [to bring] to the synagogues [there],...

Saul plans to travel to Damascus, where, apparently, there is another outbreak of Christianity.

Saul wants a letter from the High Priest to take to the synagogues of Damascus. *Letters* is in the plural because he will take a separate letter to each synagogue to put on file there. They will know that he has the official standing of being able to go around and seize those who follow Jesus.

Acts 9:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced <i>HOP-oce</i>]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
eán (ἐάν) [pronounced <i>eh-AHM</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active indicative	Strong's #2147
tês (τῆς) [pronounced <i>tayç</i>]	<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

Acts 9:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, genitive/ablative case	Strong's #3598

This word was used many times in the previous vignette.

Translation: ...so that certain ones of the way,...

At that point in time, Christians were not called *Christians*; or *people of Jesus*; they were called *people of the way*, *those of the way*. Interestingly enough, this originally was an Old Testament phrase. See the **Way of God** ([HTML](#)) ([PDF](#)) ([WPD](#)). It is possible that simply calling it *the way* was playing off of *the way of God*. This was likely used based upon what Jesus had said to the **disciples**: “I am the way, the truth and the life; no man comes to the Father but through Me.” (John 14:6)

Acts 9:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
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 καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gunaikes (γυναῖκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; accusative case	Strong's #1135

Back in Acts 8:3, Saul would go into houses where believers were meeting and drag out *both men and women*. Do you think he may have had a problem with women?

Philip baptized both men and women in that same chapter (v. 12).

Translation: ...being men as well as women,...

At the beginning of Acts 8, Paul is said to persecute men and women; and here, again, he proposes persecuting men and women. I believe for the most part, when it came to religious controversies, women, in this time period, were pretty much left out of the picture. However, if they followed Jesus, that changed things. There is also the possibility that Paul is an angry, frustrated man, and that is part of the reason that he persecutes women as well.

In any case, the book of Luke and Acts both establish women as being important segments of the Christian movement.

Acts 9:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deō (δέω) [pronounced DEH-oh]	<i>tied up, fastened; being bound, fastened with chains, throw into chains</i>	masculine plural, perfect passive participle, accusative case	Strong's #1210
ἀγῶ (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person singular, aorist active subjunctive	Strong's #71
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
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

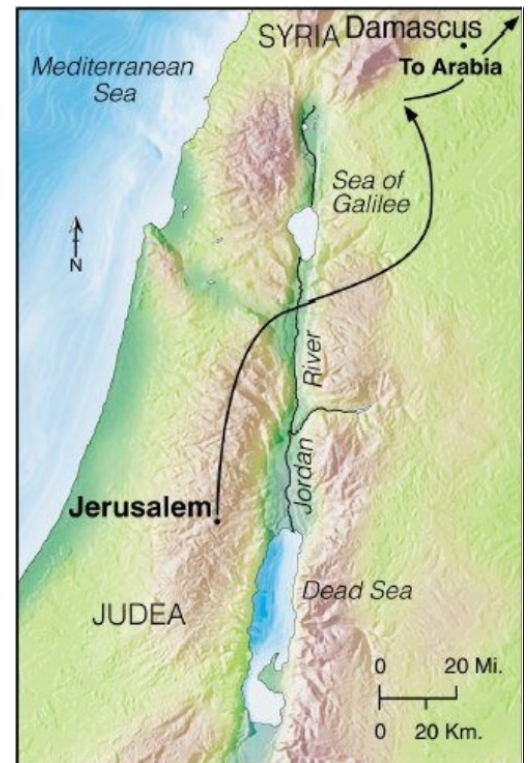
Translation: ...[might] be bound and brought to Jerusalem [for judgment].

Saul wanted the authorization to grab up Christians, men or women, put them in bindings, and carry them off to Jerusalem for a trial. It is clear that Christians could be tried and executed for being Christians. Rome did not appear to be involved.

Acts 9:2 He asked from him letters for Damascus [to bring] to the synagogues [there], so that certain ones of the way, being men as well as women, [might] be bound and brought to Jerusalem [for judgment]. (Kukis mostly literal translation)

Acts 9:1–2 Nevertheless, Saul kept on breathing menace and murder regarding the disciples of the Lord, having come to the High Priest. He asked from him letters for Damascus [to bring] to the synagogues [there], so that certain ones of the way, being men as well as women, [might] be bound and brought to Jerusalem [for judgment]. (Kukis mostly literal translation)

Acts 9:1–2 Saul was filled with menace and murder in his soul. He went to the High Priest to speak to him about the disciples of the Lord. Saul wanted letters which he could take to all of the synagogues in Damascus, so that if there were men or women there of the way, that they might be bound and brought to Jerusalem for a hearing. (Kukis paraphrase)



Jerusalem to Damascus (a map); from [Pinterest](#); accessed September 14, 2023.

There are better maps of this on Stephen Miller's Causal Bible page, both [here](#) and [here](#). Miller provides a unique paraphrase of the NT and portions of the Old. Further, his maps are par excellence.

It cannot be overstated just how bold this move is. Even though Syria is a part of the **Roman Empire**, this is a great deal of work done to round up a half dozen to perhaps two dozen people. We are not given exact details as to how many people Paul had with him or how many he intended to capture and bring to Jerusalem, but such a move was designed to strike terror in the hearts of believers all over the Roman Empire. If Paul would go this far to persecute those of the Way, what lengths would he not go to?

But in the traveling, it happened to him a coming near of the Damascus and suddenly, to him flashed all around a light from the sky. And falling down to the earth, he heard a voice saying to him, "Saul, Saul, why Me do you keep on persecuting?"

Acts
9:3–4

But during the journey, [this thing] happened to him when drawing near to Damascus. Suddenly, a light from the sky flashed around him. Having fallen to the ground, he heard a voice saying to him, "Saul, Saul, why do you keep on persecuting Me?"

As Saul continued on his journey, this happened to him when he came close to Damascus: suddenly, a light from heaven flashed all around him. He fell to the ground, and then he heard a voice speaking to him, saying, "Saul, Saul, why do you continue to persecute Me?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But in the traveling, it happened to him a coming near of the Damascus and suddenly, to him flashed all around a light from the sky. And falling down to the earth, he heard a voice saying to him, "Saul, Saul, why Me do you keep on persecuting?"
Complete Apostles Bible	And as he was going, it came about that he drew near to Damascus, and suddenly a light shone around him from heaven. And falling on the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"
Douay-Rheims 1899 (Amer.)	And as he went on his journey, it came to pass that he drew nigh to Damascus. And suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?
Holy Aramaic Scriptures	And while he went and began arriving unto Darmsuq {Damascus}; from under the quiet {or suddenly}, Light shone from Heaven upon him, and he fell upon the ground, and heard a voice which was speaking unto him, "Shaul {Saul}. Shaul {Saul}. Why do you persecute Me? For, it is hard for you to kick the goads."
James Murdock's Syriac NT	And as he was going, and began to approach Damascus, suddenly there was poured upon him a light from heaven. And he fell to the ground; and he heard a voice which said to him: Saul! Saul! why persecutest thou me? It will be hard for thee to kick against the goads.
Original Aramaic NT	And as he was going, he began to approach Darmsuq; suddenly there was light from the Heavens shining upon him, And he fell upon the ground and he heard a voice which said to him: "Shaul, Shaul, why do you persecute me? It is hard for you to kick against the goads."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And while he was journeying, he came near Damascus; and suddenly he saw a light from heaven shining round him; And he went down on the earth, and a voice said to him, Saul, Saul, why are you attacking me so cruelly?	
Bible in Worldwide English	He went on his way. All at once, near the city of Damascus, a light from the sky shone around him. He fell to the ground and heard someone say, Saul, Saul, why are you troubling me?	
Easy English	Saul wanted to find anyone who agreed with the Way of the Lord Jesus. Then he would tie them and bring them back to Jerusalem, whether they were men or they were women. He travelled towards Damascus. He was very near the city when a bright light suddenly appeared. The light came from the sky, and it shone all around him. Saul fell down onto the ground. He heard a voice which said to him, 'Saul, Saul, why do you fight against me?' A portion of v. 2 is included for context.	
	<table border="0"> <tr> <td style="border-left: 1px solid black; padding-left: 5px;">People called the early Christians 'Those who followed the Way of the Lord'.</td> </tr> </table>	People called the early Christians 'Those who followed the Way of the Lord'.
People called the early Christians 'Those who followed the Way of the Lord'.		
Easy-to-Read Version–2008	So Saul went to Damascus. When he came near the city, a very bright light from heaven suddenly shined around him. He fell to the ground and heard a voice saying to him, "Saul, Saul! Why are you persecuting me?"	
Good News Bible (TEV)	As Saul was coming near the city of Damascus, suddenly a light from the sky flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul! Why do you persecute me?"	
J. B. Phillips	But on his journey, as he neared Damascus, a light from Heaven suddenly blazed around him, and he fell to the ground. Then he heard a voice speaking to him, "Saul, Saul, why are you persecuting me?"	
<i>The Message</i>	He set off. When he got to the outskirts of Damascus, he was suddenly dazed by a blinding flash of light. As he fell to the ground, he heard a voice: "Saul, Saul, why are you out to get me?"	
NIRV	On his journey, Saul approached Damascus. Suddenly a light from heaven flashed around him. He fell to the ground. He heard a voice speak to him, "Saul! Saul! Why are you opposing me?"	
New Life Version	He went on his way until he came near Damascus. All at once he saw a light from heaven shining around him. He fell to the ground. Then he heard a voice say, "Saul, Saul, why are you working so hard against Me?"	

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

Casual English Bible	He was getting close to Damascus when, all of a sudden, a light beam hit him. It came from out of the sky and lit up the area all around him. He dropped to the ground. He heard a voice talking to him. It said, "Saul. Saul. Why are you hunting me down and persecuting me?"
Contemporary English V.	When Saul had almost reached Damascus, a bright light from heaven suddenly flashed around him. He fell to the ground and heard a voice that said, "Saul! Saul! Why are you so cruel to me?"
The Living Bible	As he was nearing Damascus on this mission, suddenly a brilliant light from heaven spotted down upon him! 4 He fell to the ground and heard a voice saying to him, "Paul! Paul! Why are you persecuting me?"
New Berkeley Version	.
New Living Translation	As he was approaching Damascus on this mission, a light from heaven suddenly shone down around him. 4 He fell to the ground and heard a voice saying to him, "Saul! Saul! Why are you persecuting me?"
The Passion Translation	<i>So he obtained the authorization</i> and left for Damascus. Just outside the city, a brilliant light flashing from heaven suddenly exploded all around him. Falling to the ground, he heard a booming voice say to him, "Saul, Saul, why are you persecuting me?"

Plain English Version	Saul met Jesus Then Saul got some men, and they went along the road to Damascus. As they got close to that city, suddenly a bright light from heaven shined down on Saul, and it shined all around him. He fell down on to the ground, and he heard a voice saying to him, "Saul. Saul. Why are you making trouble for me and hurting me?"
UnfoldingWord Simplified T.	While Saul and those with him were traveling, they were approaching Damascus. Suddenly a brilliant light from heaven shone around Saul. Immediately he fell down to the ground. Then he heard the voice of someone say to him, "Saul, Saul, why are you trying to hurt me?"
William's New Testament	As he traveled on he finally approached Damascus, and suddenly a light from heaven flashed around him. He dropped to the ground; then he heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

Partially literal and partially paraphrased translations:

American English Bible	But as he was getting close to Damascus , a light from the sky suddenly flashed all around him and he fell to the ground! Then he heard a voice say: 'Saul, Saul... Why are you persecuting me?'
Beck's American Translation . Breakthrough Version	During the time to be traveling, it happened for him to be coming near Damascus. And unexpectedly, a light out of the sky shined all around him. And after he fell on the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"
Common English Bible	During the journey, as he approached Damascus, suddenly a light from heaven encircled him. He fell to the ground and heard a voice asking him, "Saul, Saul, why are you harassing me?"
Len Gane Paraphrase	As he was on his journey, he came near Damascus. Suddenly a light from heaven flashed around him. He fell down on the earth and a voice saying to him, "Saul, Saul, why are you persecuting me?"
A. Campbell's Living Oracles	And as he was proceedings on his journey, and was come near to Damascus, on a sudden, a light from heaven shone around him; and he fell to the ground, and heard a voice saying to him, Saul, Saul, why do you persecute me?
20 th Century New Testament	While on his journey, as he was nearing Damascus, suddenly a light from the heavens flashed around him. He fell to the ground and heard a voice saying to him- -"Saul, Saul, why are you persecuting me?"

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	But while he travelled, arriving near to Damascus, a light from heaven suddenly flashed around him; and falling upon the ground, he heard a voice asking him, "Saul! Saul! why do you persecute Me?"
Free Bible Version	As Saul approached Damascus, suddenly he was surrounded by a light that blazed down from heaven. He fell to the ground, and heard a voice saying, "Saul, Saul, why are you persecuting me?"
Urim-Thummim Version	And as he journeyed, he came near Damascus: and suddenly there shined around him a light from the cosmos. And he fell to the earth and heard a Voice saying to him, Saul, Saul, why do you persecute me?
Weymouth New Testament	But on the journey, as he was getting near Damascus, suddenly there flashed round him a light from Heaven; and falling to the ground he heard a voice which said to him, "Saul, Saul, why are you persecuting Me?"

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) As he traveled along and was approaching Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul! Why do you persecute me?"
16:17; 18:25
- The Heritage Bible And in traveling, he was coming near to Damascus, and suddenly there flashed around him a light out of heaven;
And falling upon the earth, he heard a voice saying to him, Saul, Saul, why do you pursue me?
- New American Bible (2011) On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him.^c He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?"^d
c. [9:3] 1 Cor 9:1; 15:8; Gal 1:16.
d. [9:4] 22:6; 26:14.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible He was on the road and nearing Dammesek, when suddenly a light from heaven flashed all around him. Falling to the ground, he heard a voice saying to him, "Sha'ul! Sha'ul! Why do you keep persecuting me?"
- Hebraic Roots Bible But in the going it happened! He drew near to Damascus, and suddenly a light from the heaven shone around him.
And falling on the ground he heard a voice saying to him, Saul, Saul! Why do you persecute Me?
- Holy New Covenant Trans. So Saul went to Damascus. When he came near the city, a bright light from the sky suddenly shined all around him.
Saul fell to the ground. He heard a voice saying to him: "Saul! Saul! Why are you persecuting me?"
- The Scriptures 2009 And it came to be, that as he journeyed, he came near Dammeseq, and suddenly a light flashed around him from the heaven.
And he fell to the ground, and heard a voice saying to him, "Sha'ul, Sha'ul, why do you persecute Me?"

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...in but the+ {him} to go becomes him to approach the damascus suddenly also him illuminates Light from the heaven and Falling to the earth [He] hears sound saying [to] him saul saul why? me [You] pursue...
- Alpha & Omega Bible AS HE WAS TRAVELING, IT HAPPENED THAT HE WAS APPROACHING DAMASCUS, AND SUDDENLY A LIGHT FROM HEAVEN FLASHED AROUND HIM;
AND HE FELL TO THE GROUND AND HEARD A VOICE SAYING TO HIM, "SAULOS, SAULOS, WHY ARE YOU PERSECUTING ME?"
- Awful Scroll Bible Furthermore, he is to proceed from-among, he comes about to near Damascus, and out-of-the-inconspicuous, there flashes-around him a light from the expanse.
And falling to the ground, he hears a voice, speaking out to him, "Saul, Saul, why persecute you Me?"
- exeGeses companion Bible And as he goes, so be it, he approaches Dammeseq:
and suddenly he is enveloped
in a light from the heavens
and he falls to the earth:
and he hears a voice wording to him,
Shaul, Shaul, why persecute you me?
- Orthodox Jewish Bible Now as he goes, it came about that he comes near Damascus, and suddenly shone around him an Ohr (Light) from Shomayim;

And he fell on the ground, and heard a kol (voice), saying to him, "Sha'ul, Sha'ul, why are you persecuting me?" [YESHAYAH 6:8]

Rotherham's Emphasized B. But ||as he was journeying|| it came to pass that he was drawing near unto Damascus, and |suddenly| there flashed around him a light out of heaven; and |falling unto the earth| he heard a voice saying unto him—
Saul! Saul! why |me| art thou persecuting?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	As he traveled he approached Damascus, and suddenly a light from heaven flashed around him [displaying the glory and majesty of Christ]; and he fell to the ground and heard a voice [from heaven] saying to him, "Saul, Saul, why are you persecuting <i>and</i> oppressing Me?"
An Understandable Version	And when he got close to Damascus, suddenly a [<i>bright, See 22:6</i>] light from the sky shone all around him. He fell to the ground and heard a voice saying, "Saul, Saul, why are you persecuting me?"
The Expanded Bible	So Saul headed toward Damascus. As he came near the city, a bright light from heaven suddenly flashed around him [^c in the OT lightning sometimes signaled the appearance of God; Ex. 19:16]. Saul fell to the ground and heard a voice saying to him, "Saul, Saul! Why are you persecuting me?"
Jonathan Mitchell NT	Now it happened, during [the occasion for] him to be progressively traveling [and] to be nearing Damascus, that with unexpected suddenness a light from out of the midst of the atmosphere (or: sky; heaven) flashed around him as lightning, and having fallen upon the ground, he heard a Voice (or: sound) repeatedly saying to him, "Saul... Saul... Why do you continue pursuing and persecuting Me?"
Translation for Translators	While Saul was traveling to Damascus, Jesus appeared to him and blinded him. <i>Acts 9:3-8</i> Saul took those letters, and while he <i>and those with him</i> traveled toward Damascus, as they were approaching the city, suddenly a <i>brilliant</i> light from heaven shone around Saul. <i>Immediately</i> he fell down to the ground. Then he heard the voice of <i>the Lord</i> say to him, "Saul, Saul, «stop causing me to suffer!/why are you causing me to suffer?» [RHQ]"
The Voice	He traveled north toward Damascus <i>with a group of companions</i> . <i>Imagine this: Suddenly a light flashes from the sky around Saul, and he falls to the ground at the sound of a voice.</i> The Lord: Saul, Saul, why are you attacking Me?

Bible Translations with Many Footnotes:

NET Bible®	As he was going along, approaching ⁷ Damascus, suddenly a light from heaven flashed ⁸ around him. He ⁹ fell to the ground and heard a voice saying to him, "Saul, Saul, ¹⁰ why are you persecuting me?" ¹¹ ^{7th} Grk "As he was going along, it happened that when he was approaching." The 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. ^{8th} Or "shone" (BDAG 799 s.v. περισσπράπτω). The light was more brilliant than the sun according to Acts 26:13. ^{9th} Grk "and he." Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun. ^{10th} The double vocative suggests emotion. ^{11th} Persecuting me. To persecute the church is to persecute Jesus.
Wilbur Pickering's New T.	Jesus chooses Saul So it happened, as he was going, that he got close to Damascus, and suddenly a

light from heaven shone around him; and falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting me?”

Literal, almost word-for-word, renderings:

- Benjamin Brodie’s trans. Now while he was proceeding on it [his journey] and was approaching Damascus, suddenly a light flashed around him [shone brightly] from heaven, and He Himself [Jesus] appeared.
And after falling upon the ground, he heard a Voice which said: “Saul, Saul, why are you persecuting Me?”
- Context Group Version And as he journeyed, he drew near to Damascus: and suddenly there shone round about him a light out of the sky: and he fell on the land, and heard a voice saying to him, Saul, Saul, why do you persecute me?
- Green’s Literal Translation But in the going it happened! He drew near to Damascus, and suddenly a light from the heaven shone around him. And falling on the earth he heard a voice saying to him, Saul, Saul! Why do you persecute Me?
- Modern Literal Version 2020 But while* he was traveling; it happened for him to draw near to Damascus, and suddenly a light from heaven flashed around him, and having fallen upon the earth, he heard a voice saying to him, Saul, Saul, why are you persecuting me?

The gist of this passage: Paul has amassed the paperwork that he needs, and he is close to Damascus when, suddenly, there is a bright light and he finds himself prostrate.

3-4

Acts 9:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</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
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one’s way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	present deponent middle or passive infinitive	Strong’s #4198
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, *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.*

Acts 9:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	present active infinitive	Strong's #1448
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
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location; dative, locative or instrumental case	Strong's #1154

Translation: But during the journey, [this thing] happened to him when drawing near to Damascus.

Saul is heading to Damascus. This is new fertile ground for him to find Christians and to go after them with a great vengeance. However, something very unusual happened to Paul as he came close to Damascus.

Bear in mind, throughout this entire trip, he does not stop and rethink what he is doing. He does not stop and ask himself, "Is this really right?"

Acts 9:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exaiuhnês (ἐξαίφνης) [pronounced ex-AHeef-nace]	<i>of a sudden, suddenly, unexpectedly</i>	adverb	Strong's #1810
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
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
periastráptō (περιαστράπτω) [pronounced per-ee-as-TRAP-toe]	<i>to flash (all) around, to shine all about, to envelop in light</i>	3 rd person singular, aorist active indicative	Strong's #4015

Acts 9:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phôs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, nominative case	Strong's #5457
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: Suddenly, a light from the sky flashed around him.

Suddenly, there is a flash of light, and that light is all around him.

Acts 9:3 But during the journey, [this thing] happened to him when drawing near to Damascus. Suddenly, a light from the sky flashed around him. (Kukis mostly literal translation)

Acts 9:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
piptô (πίπτω) [pronounced <i>PIHP-toh</i>]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	masculine singular, aorist active participle; nominative case	Strong's #4098
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 (τὴν) [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)
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Translation: *Having fallen to the ground,...*

Saul may be on a horse, he may be riding in a chariot; his mode of transport is unknown to us.

Suddenly, after a bright flash of light from the heavens, Saul falls to the ground.

In this narrative, *ground* here is contrasted with *heaven* in the previous phrase.

Falling *upon the ground* is contrasted with a light *in the sky*.

There is another parallel as well: Saul is pursuing believers; and God is pursuing Saul.

Acts 9:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (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 singular, aorist active indicative	Strong's #191
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
légô (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>	feminine singular, present active participle, accusative case	Strong's #3004
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: *...he heard a voice saying to him,...*

While laying on the ground, shocked by what has just happened, Saul hears a voice calling out to him.

We have another parallelism here. Saul sees the light from the heavens; and then he hears a voice from the heavens as well.

Acts 9:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Saoul (Σαούλ) [pronounced sah-OOL]	<i>desired and is transliterated Saul</i>	indeclinable masculine proper noun	Strong's #4549

Acts 9:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Saoul (Σαούλ) [pronounced <i>sah-OOL</i>]	<i>desired</i> and is transliterated <i>Saul</i>	indeclinable masculine proper noun	Strong's #4549
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
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
diôkô (διώκω) [pronounced <i>Dee-OH- koh</i>]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	2 nd person singular, present active indicative	Strong's #1377

In the Aramaic text, there is the additional phrase: *For, it is hard for you to kick the goads.* Oddly enough, this phrase shows up at the end of v. 5 in the Latin text; and in the Scrivener Textus Receptus as well.

Translation: ...“Saul, Saul, why do you keep on persecuting Me?”

In the Greek, the key word is *Me*. It comes before the verb. Literally, this is, *Why Me do you keep on persecuting?*

Acts 9:4 **Having fallen to the ground, he heard a voice saying to him, “Saul, Saul, why do you keep on persecuting Me?”** (Kukis mostly literal translation)

From the very beginning, Jesus teaches Saul one of the fundamental truths of the **Church Age: positional truth**. We are in Christ and He is in us. An attack on an individual believer is an attack on Jesus Christ. The Doctrine of **Positional Truth** (by R. B. Thieme, Jr.) has been placed in the **Addendum** for reference.

Acts 9:3–4 **But during the journey, [this thing] happened to him when drawing near to Damascus. Suddenly, a light from the sky flashed around him. Having fallen to the ground, he heard a voice saying to him, “Saul, Saul, why do you keep on persecuting Me?”** (Kukis mostly literal translation)

Acts 9:3–4 **As Saul continued on his journey, this happened to him when he came close to Damascus: suddenly, a light from heaven flashed all around him. He fell to the ground, and then he heard a voice speaking to him, saying, “Saul, Saul, why do you continue to persecute Me?”** (Kukis paraphrase)

There is a great deal of additional material in this passage, depending upon which ancient translation you look at. This additional material is not found in the Westcott Hort text (the primary text which I use) or in the Byzantine Greek text or even in Tischendorf's Greek text; but it is found in the Scrivener Textus Receptus. According to Pickering, this additional text finds its origins in the Latin text of Jerome. Despite this additional text being found in the KJV, the majority of translations leave it out.²²

²² It will seem like an even larger majority in the translations which I have chosen, as there are about 10 or more of the very literal texts which are so similar as to be unnecessary to repeat.

To you, the reader, the Greek tables that follow which are a darker color can be ignored. If you stick with just the lighter shade tables, you will be fine. The extra three tables are there for the person who says, "I want to see all the additional text for myself and make my own evaluation of it." I understand that point of view, as that was my thinking when I first believed in Jesus.

But he said, "Who are you, lord?" But the [Lord] said, "I am Jesus, Whom you keep on persecuting. In fact, rise up and go to the city and it will be told to you what thing to you is necessary to do."

Acts
9:5–6

[Saul] said, "Who are You, Sir?" And the [Lord] answered, "I am Jesus, Whom you keep on persecuting. Nevertheless, get up and go into the city and [there] you will be told what is necessary for you to do."

Saul, blinded, looked up to the Lord and asked, "Who are You, Lord?" And Jesus answered, saying, "I am Jesus, the One you continue persecuting. That being said, get up and go into the city of Damascus. There you will be told what you must do."

Here is how others have translated this verse:

One of the conventions of some translations is, they sometimes put a single set of brackets on a passage they believe should stay, but double brackets on passages which do not belong. However, most translations, when using brackets, simply have inserted words, not in the Greek, but added to smooth out the text.

The translation will vary from having just the most basic, agreed upon text (which is about two sentences); to translations with some of the extra material; to translations with every extra word and phrase. Some of the translations below will point this out; some will not.

Ancient texts:

Westcott-Hort Text (Greek)	But he said, "Who are you, lord?" But the [Lord] said, "I am Jesus, Whom you keep on persecuting. In fact, rise up and go to the city and it will be told to you what thing to you is necessary to do."
Complete Apostles Bible	And he said, "Who are You, Lord?" And the Lord said, "I am Jesus, whom you are persecuting. "But stand up and enter into the city, and it will be spoken to you what you must do."
Douay-Rheims 1899 (Amer.)	Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad. And he, trembling and astonished, said: Lord, what wilt thou have me to do? He responded and said, "Who are you Mari {My Lord}?" And Maran {Our Lord} said, "I AM, Eshu Natsraya {Yeshua, The Nazarene}, the One whom you persecute. Now, rise, enter the city, and there it will be spoken with you concerning what is fitting for you to do."
Holy Aramaic Scriptures	He replied, and said: Who art thou, my Lord? And our Lord said: I am Jesus the Nazarean, whom thou persecutest. But arise and go into the city, and there it will be told thee what thou oughtest to do. He answered and said, "Who are you my lord?" And Our Lord said, "I AM THE LIVING GOD, Yeshua the Nazarene, He whom you are persecuting." "But arise and enter the city, and there it will be told you what you must do."
James Murdock's Syriac NT	He replied, and said: Who art thou, my Lord? And our Lord said: I am Jesus the Nazarean, whom thou persecutest. But arise and go into the city, and there it will be told thee what thou oughtest to do. He answered and said, "Who are you my lord?" And Our Lord said, "I AM THE LIVING GOD, Yeshua the Nazarene, He whom you are persecuting." "But arise and enter the city, and there it will be told you what you must do."
Original Aramaic NT	He replied, and said: Who art thou, my Lord? And our Lord said: I am Jesus the Nazarean, whom thou persecutest. But arise and go into the city, and there it will be told thee what thou oughtest to do. He answered and said, "Who are you my lord?" And Our Lord said, "I AM THE LIVING GOD, Yeshua the Nazarene, He whom you are persecuting." "But arise and enter the city, and there it will be told you what you must do."

Significant differences: The Latin has the additional text.

Limited Vocabulary Translations:

Bible in Basic English **And he said, Who are you, Lord? And he said, I am Jesus, whom you are attacking:**

	But get up, and go into the town, and it will be made clear to you what you have to do.
Bible in Worldwide English	Saul said, Who are you, Lord? The Lord said, I am Jesus. You are troubling me. But get up and go to the city. There you will be told what you must do.
Easy English	Saul asked, 'Lord, who are you?' He said, 'I am Jesus. And you are fighting against me. Now you must get up and go into the city. Someone there will tell you what you must do.'
Easy-to-Read Version–2008	Saul said, "Who are you, Lord?" The voice answered, "I am Jesus, the one you are persecuting. Get up now and go into the city. Someone there will tell you what you must do."
Good News Bible (TEV)	"Who are you, Lord?" he asked. "I am Jesus, whom you persecute," the voice said. "But get up and go into the city, where you will be told what you must do."
J. B. Phillips	"Who are you, Lord?" he asked. "I am Jesus whom you are persecuting," was the reply. "But now stand up and go into the city and there you will be told what you must do."
<i>The Message</i>	He said, "Who are you, Master?" "I am Jesus, the One you're hunting down. I want you to get up and enter the city. In the city you'll be told what to do next."
NIRV	"Who are you, Lord?" Saul asked. "I am Jesus," he replied. "I am the one you are opposing. Now get up and go into the city. There you will be told what you must do."
New Life Version	Saul answered, "Who are You, Lord?" He said, "I am Jesus, the One Whom you are working against. You hurt yourself by trying to hurt Me." Saul was shaken and surprised. Then he said, "What do You want me to do, Lord?" The Lord said to him, "Get up! Go into the city and you will be told what to do." The NLV contains most or all of the alternate text.

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

Casual English Bible	Saul said, "Who are you, sir?" The voice replied, "I'm Jesus, the one you're persecuting. I want you to get up out of there. Go on into the city. You'll be told what to do."
Contemporary English V.	"Who are you?" Saul asked. "I am Jesus," the Lord answered. "I am the one you are so cruel to. Now get up and go into the city, where you will be told what to do."
The Living Bible	"Who is speaking, sir?" Paul asked. And the voice replied, "I am Jesus, the one you are persecuting! 6 Now get up and go into the city and await my further instructions."
New Berkeley Version The Passion Translation	. The men accompanying Saul were stunned and speechless, for they heard a heavenly voice but could see no one. Saul replied, "Who are you, Lord?" "I am Jesus, the Victorious, the one you are persecuting. Now, get up and go into the city, where you will be told what you are to do." (Vv. 5–7 in the TPT)
Plain English Version	Saul asked, "Who are you, boss?" And that voice said, "I am Jesus. You are making trouble for me and hurting me. 6But get up and go into the city. Somebody there will tell you what to do."
Radiant New Testament	"Who are you, Lord?" Saul asked. "I'm Jesus," he replied, "the one you've been attacking. 6Now get up and go into the city. You'll be told there what you must do."
UnfoldingWord Simplified T.	Saul asked him, "Lord, who are you?" He replied, "I am Jesus, whom you are hurting. Now stand up and go into the city! Someone there will tell you what I want you to do."
William's New Testament	He asked, "Who are you, sir?" And He said, "I am Jesus whom you are persecuting. But get up and go into the city, and there it will be told you what you ought to do."

Partially literal and partially paraphrased translations:

American English Bible	<p>And he asked: 'Who are you Lord?' Then he heard: 'I'm Jesus, the one you're persecuting.' 'It's hard for you to kick against the cattle prods.' And he, trembling and astonished, said, 'Lord, what would you have me do?' And the Lord said to him: [spurious, copied from Acts 22:10 and Acts 26:14] 'Now, get up and enter the city, and there you'll be told what to do.'</p>
Beck's American Translation Breakthrough Version	<p>He said, "Who are You, Master?" The Master said, "I am Jesus, whom you persecute. [[[Is it harsh to you to be kicking toward cattle prods?]]]" But get up, go into the city, and it will be spoken to you what it is necessary for you to be doing."</p>
Common English Bible	<p>Saul asked, "Who are you, Lord?" "I am Jesus, whom you are harassing," came the reply. 6 "Now get up and enter the city. You will be told what you must do."</p>
Len Gane Paraphrase	<p>He replied, "Who are you Lord?" The Lord said, "I am Jesus whom you persecute. Is it hard for you to be obstinately disobedient against the goad?" He trembling and stunned said, "Lord, What do you want me to do?" The Lord [said] to him, "Stand up and go into the city, and you will be told what you must do."</p>
A. Campbell's Living Oracles	<p>And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom you persecute: but arise, and go into the city, and you shall be told what you must do.</p>
New Advent (Knox) Bible	<p>Who art thou, Lord? he asked. And he said, I am Jesus, whom Saul persecutes. This is a thankless task of thine, kicking against the goad. And he, dazed and trembling, asked, Lord, what wilt thou have me do? Then the Lord said to him, Rise up, and go into the city, and there thou shalt be told what thy work is. In the Knox Bible, this is vv. 5–7a.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>He replied, "Who are you, Lord?" The Lord replied, "I am the Jesus you persecute." The "it is hard for you to kick against the goads" is absent in almost all manuscripts. Trembling and amazed, he said, "Lord, what do you want me to do?" The Lord replied, "Get up and go to the city, and you'll be told what to do."</p>
Revised Ferrar-Fenton Bible	<p>And he replied: "Who are you, Sir?" "I am Jesus, Whom you persecute," was the response; "but rise up, and go into the town, and it shall be told you what you must do."</p>
Free Bible Version	<p>"Who are you, Lord?" Saul asked. "I am Jesus, the one you're persecuting," he replied. "Get up, go on into the city, and you'll be told what to do."</p>
International Standard V	<p>He asked, "Who are you, Lord?" [Or Sir] The voice [Lit. He] said, "I am Jesus, whom you are persecuting. Now get up, go into the city, and you will be told what you are to do."</p>
Urim-Thummim Version	<p>And he replied, who are you, Lord? And the LORD replied, I am Jesus who you persecute. And he trembling and astonished replied, LORD, what would you have me to do? And the LORD replied to him, Get up and go into the city, and it will be told you what you must do.</p>
Weymouth New Testament	<p>"Who art thou, Lord?" he asked. "I am Jesus, whom you are persecuting," was the reply. "But rise and go to the city, and you will be told what you are to do."</p>

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) And he asked, Who are you, Lord? The voice replied, I am Jesus whom you persecute. Now get up and go into the city; there you will be told what you are to do."
1Cor 9:1; 15:8
Lk 10:16
- The Heritage Bible And he said, Who are you, Lord? And the Lord said, I am Jesus whom you pursue; it is hard for you to kick against the sting.
And both trembling and astonished he said, Lord, what do you will me to do?
And the Lord said to him, Stand up, and go into the city, and it will be told you what you must do.
- New American Bible (2011) He said, "Who are you, sir?" The reply came, "I am Jesus, whom you are persecuting.^e Now get up and go into the city and you will be told what you must do."^f
e. [9:5] 22:8; 26:15; Mt 25:40.
f. [9:6] 22:10; 26:16.

Jewish/Hebrew Names Bibles:

- Hebraic Roots Bible And he said, Sir, who are You? And the Master said, I am Yahshua, whom you persecute; it is hard for you to kick the stakes.
Both trembling and being astonished he said, Master, what do You desire me to do?
And the Master said to him, Rise up and go into the city, and it will be told you what you must do.
- Holy New Covenant Trans. Saul asked, "Who are you, Sir?" The voice answered, "I am Jesus. I am the one you are persecuting. Get up now and go into the city. Someone there will tell you what you must do."
- The Scriptures 2009 And he said, "Who are You, Master?" And the Master said, "I am עשויה, whom you persecute. It is hard for you to kick against the prods."
Both trembling, and being astonished, he said, "Master, what do You wish me to do?" And the Master said to him, "Arise and go into the city, and you shall be told what you have to do."
- Tree of Life Version "Who are You, Lord?" Saul said. "I am Yeshua—whom you are persecuting. But get up and go into the city, and you will be told what you must do."

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...[He] says but Who? [You] are Lord The [Man] but {says} I am Jesus whom You pursue but stand! (up) and enter! to the city and will be spoken [to] you which Something you is (necessary) to make...
- Awful Scroll Bible And he said, "Who is You, Lord?" And the Lord said, "I am Jesus whom you persecute! It is hard for you to kick at the iron goads."
Both trembling and consternating, he said, "Lord, what You desire me to do?" And the Lord, with respects to him, "Be rising-up and be coming-towards into the city, and it will be told to you what necessitates for you to do."
- Concordant Literal Version Yet he said, "Who art Thou, Lord? Yet He said, "I am Jesus Whom you are persecuting."
Nevertheless, rise and enter the city, and it will be spoken to you what you must be doing."
- exeGeses companion Bible And he says, Who are you, Adonay?
And Adonay says,
I AM Yah Shua whom you persecute:
it is hard for you to heel against the stings.

	And trembling and astonished, he says, Adonay, what will you that I do? And Adonay says to him, Rise and enter the city, to be spoken to as to what to do.
Orthodox Jewish Bible	And he said, "Who are you, Adoni?" And he said, "I am Yehoshua/Yeshua upon whom you bring redifah. "But get up and enter into the city, and it shall be told to you what it is necessary for you to do." [Ezek 3:22]
Rotherham's Emphasized B.	And he said— Who art thou, Lord? And [he] [said]— [I] am Jesus, whom [thou] art persecuting! But rise up, and enter into the city, and it shall be told thee what thou must do

Expanded/Embellished Bibles:

An Understandable Version	Saul replied, "Who are you, sir?" And the voice said, "It is I, Jesus, whom you are persecuting, but get up, and enter the city [of Damascus] and [there] you will be told what you must do."
The Expanded Bible	Saul said, "Who are you, ·Lord [or sir]?" The voice answered, "I am Jesus, whom you are persecuting. 6 Get up now and go into the city. ·Someone there will tell you [·You will be told] what you must do."
Jonathan Mitchell NT	So he said, "Who are You, Lord (or: Sir; Master)?" Now He replied, "I, Myself, am Jesus... Whom you continue pursuing and persecuting! "Nevertheless, at once stand up and then enter into the city. Then it will proceed being spoken to you that which it continues binding and necessary for you to continue doing."
P. Kretzmann Commentary	And he said, Who art Thou, Lord? And the Lord said, I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
Syndein/Thieme	Kretzmann's commentary for Acts 9:3–6 has been placed in the Addendum . And he said, "Who are You, Lord? {He recognized he was speaking to deity}" And the Lord said, " I keep on being Jesus Whom you persecute. " {Note: Jesus introduces Saul to Positional Truth. If you persecute the Church, you persecute the 'body of Christ', and through the doctrine of Positional Truth , you persecute Christ Himself.} And he, trembling and astonished, said, "Lord, what will You have me do?" And the Lord said unto him, "Get up and go into the city, and it shall be told you what you must do." {Note: The first thing you DO as a baby believer is . . . WAIT! You need to LEARN doctrine before you DO anything!}
Translation for Translators	Saul asked him, "Lord, who are you?" He replied, "I am Jesus, and you (sg) are causing me to suffer <i>by hurting my followers!</i> Now instead of continuing to do that, stand up and go into the city! <i>Someone there</i> will tell you (sg) what I want you to do."
The Voice	The Lord: Saul, Saul, why are you attacking Me? Saul: Lord, who are You? Then he hears these words: The Lord: I am Jesus. I am the One you are attacking. Get up. Enter the city. You will learn there what you are to do. A portion of v. 4 is included for context.. <u>These are shocking, unexpected words that will change his life forever.</u>

Bible Translations with Many Footnotes:

Lexham Bible	So he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting! But get up and enter into the city, and it will be told to you what you must do." [Literally "what thing it is necessary that you do"]
NET Bible®	So he said, "Who are you, Lord?" He replied, "I am Jesus whom you are persecuting! But stand up ¹² and enter the city and you will be told ¹³ what you must do." ¹² Or "But arise." ¹³ Literally a passive construction, "it will be told to you." This has been converted to another form of passive construction in the translation.
Wilbur Pickering's New T.	So he said, "Who are you, Lord?" So the Lord said, "I am Jesus, whom you are persecuting; ¹ but get up and go into the city, and you will be told what you must do." (1) At this point AV and NKJV, following the TR, add: "It is hard for you to kick against the goads." So he, trembling and astonished, said, "Lord, what do you want me to do?" Then the Lord said to him, "...". The addition comes from the Latin tradition; the Greek manuscripts don't have it. Some of the information may be found in the parallel accounts in Acts 22:1-30; Acts 26:1-32.

Literal, almost word-for-word, renderings:

A Faithful Version	And he said, "Who are You, Lord?" And the Lord said, "I am Jesus, Whom you are persecuting. It is hard for you to kick against the pricks." Then, trembling and astonished, he said, "Lord, what will You have me to do?" And the Lord said to him, "Get up and go into the city, and you shall be told what you must do."
Analytical-Literal Translation	Then he said, "Who are You, Lord?" And the Lord said, "I am Jesus whom <u>you</u> are persecuting! "But get up and enter into the city, and it will be told to you what it is necessary [for] you to be doing."
Benjamin Brodie's trans.	And he inquired: "Who are you, Lord?" And he replied: "I am Jesus, whom you are persecuting. Now, get up and enter the city and it will be communicated to you what you must do."
Bond Slave Version	"Who are You, Lord?" Saul asked. "I am Jesus, whom you are persecuting," He replied. "Now get up and go into the city, and you will be told what you must do."
Charles Thomson NT	And he said, Who art thou, Lord? And the Lord said, "I am Jesus, whom thou art persecuting. It is hurting thyself to kick against sharp pointed goads." Whereupon he trembling and in amaze, said, Lord, What wouldst thou have me do? And the Lord said to him, Arise and go to the city and it will be told thee what thou must do."
Context Group Version	"Who are you?" Saul asked. "I am Jesus," the Lord answered. "I am the one you are so cruel to. Now get up and go into the city, where you will be told what to do."
Literal Standard Version	And he said, "Who are You, Lord?" And the LORD said, "I am Jesus whom you persecute; [[hard for you to kick at the goads]; trembling also, and astonished, he said, "Lord, what do You wish me to do?" And the LORD [said] to him,]] "Arise, and enter into the city, and it will be told [to] you what you must do."
Modern English Version	He said, "Who are You, Lord?" The Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." Trembling and astonished, he said, "Lord, what will You have me do?" The Lord said to him, "Rise up and go into the city, and you will be told what you must do." [Kukis: Quite frankly, I am surprised that several of the mostly

literal translations have all of the extra text in them. The MEV and the NKJV do; and the NASB and the LSB do not (these versions rarely disagree on the base text).]

Modern Literal Version 2020	But he said, Who are you, Lord? But the Lord said, I am Jesus whom you are persecuting. {T} <i>It is harsh for you to kick toward cattle-prods.</i> {Act 26:14} <i>And trembling and being amazed, he said, What do you wish me to do*? And the Lord said to him, But stand up and enter into the city and it will be spoken to you what it is essential for you to do*.</i>
NT (Variant Readings)	And he said, Who art thou, Lord? And he [said], I am Jesus whom thou persecutest: [it is hard for thee to kick against the goads. And he trembling and amazed said, Lord, what wilt thou have me to do? And the Lord [said] unto him], Arise, and enter into the city, and it shall be told thee what thou must do.
New Matthew Bible	And he said, Who are you, Lord? And the Lord said, I am Jesus, whom you persecute. It is hard for you to kick against the prick. And he, both trembling and astonished, said, Lord, what will you have me to do? And the Lord said to him, Arise and go into the city, and it will be told you what you must do.
A Voice in the Wilderness	And he said, Who are You, Sir? And the Lord said, I am Jesus, whom you persecute. It is hard for you to kick against the goads. So he, trembling and astonished, said, Lord, what do You have in mind for me to do? Then the Lord said to him, Arise and go into the city, and you will be told what you must do.

The gist of this passage: Saul, while on the ground, says, “Who are you, Lord?” Jesus answers, “I am Jesus, Whom you persecute.” He tells Saul to go into the city and he will be told what to do next.

5-6

Acts 9:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [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>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τίς (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
εἶ (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
κύριος (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

In the vocative, this could be translated *sir*.

Translation: [Saul] said, “Who are You, Sir?”

One might argue, *do you capitalize here or not?* Saul is addressing the Lord, so everything should be capitalized; but Saul does not realize that he is speaking to the Lord, so in his mind, perhaps those words should not be capitalized.

Saul, by using the word *lord*, is not recognizing the Deity of Jesus; he is simply calling Him *Sir*. Given the circumstances, that seems like a pretty reasonable approach.

At this point, Saul does not realize what is taking place. He's been knocked on his butt.

We are going to find out in the next passage the Saul is blind. However, this is not what Saul notices first. Saul seems to sense another Presence (Who is Jesus); but he does not appear to see Jesus (however, this is somewhat difficult to determine from the narrative that follows).

Acts 9:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
eimi (εἰμί) [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 singular, present indicative	Strong's #1510
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: And the [Lord] answered, "I am Jesus,..."

Jesus responds by saying, "I am Jesus." The use of the words *I am* is also significant. This is how God has identified Himself on many occasions in the Old Testament. The sentence would say the same thing if Jesus left the egó (ἐγώ) [pronounced ehg-OH], or even the egó and the verb. However, by this, Jesus is asserting His Deity.

Acts 9:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771

Acts 9:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	2 nd person singular, present active indicative	Strong's #1377

Translation: ...Whom you keep on persecuting.

Jesus clarifies this for Saul— “I am the One that you keep on persecuting.”

This is actually Paul's first lesson in positional truth presented from Jesus Himself. The believer is in Christ and Jesus is in every believer. Therefore, an attack upon a believer in Jesus Christ is a direct attack upon the Lord Himself.

Acts 9:5 [Saul] said, “Who are You, Sir?” And the [Lord] answered, “I am Jesus, Whom you keep on persecuting. (Kukis mostly literal translation)

If you are super concerned about the alternate readings, everything found in the next three Greek text tables is an alternate reading. If you skip over it, you will miss nothing important. If you study it carefully, at some point you will move on, and probably decide, *this was not very important*.

At the end of each Greek text table, there will be a translation and a short discussion; but that text will not be placed into the final translation.

(Acts 9:5d which is not found in most manuscripts)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sklêros (σκληρός) [pronounced sklay-ROSS]	<i>dry, hard, tough, harsh, severe</i>	neuter singular adjective, nominative case	Strong's #4642
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
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
kéntron (κέντρον) [pronounced KEHN-tron]	<i>sting, a point ("centre"), a sting (figuratively, poison) or goad (figuratively, divine impulse)</i>	neuter plural noun, accusative case	Strong's #2759

Thayer definitions: 1) a sting, as that of bees, scorpions, locusts. Since animals wound by their sting and even cause death, Paul attributes death, personified as a sting, i.e. a deadly weapon; 2) an iron goad, for urging on oxen, horses and other beasts of burden; 2a) hence the proverb, “to kick against the goad”, i.e. to offer vain and perilous or ruinous resistance.

(Acts 9:5d which is not found in most manuscripts)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laktízō (λακτίζω) [pronounced lak-TIHD-zo]	<i>to kick, to strike with the heel</i>	present active infinitive	Strong's #2979

This is not found in the Westcott Hort text, the Byzantine Greek text, or Tischendorf's Greek text. It is found in Scrivener Textus Receptus. It is also found in the Latin text. These same words are found in the Aramaic text at the end of v. 4, but not here at the end of v. 5.

Translation: [It is] hard for you to kick at the goads [as a mule or horse would in frustration].

A portion of these additional words were actually spoken, but not recorded until Acts 26:14 (Paul is describing his salvation experience in Acts 26). It appears that the best manuscripts leave these words out here.

The general meaning is, the plan of God is going to continue forth. There is nothing that Paul can do to stop it. A mule or a horse may kick at the goads used to move them along, but they will continue to be used—the goads will continue to poke at the animal—until the horse or mule cooperates and moves forward.

(Acts 9:6a which is not found in most manuscripts)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tremô (τρέμω) [pronounced TREHM-oh]	<i>trembling; fearing, being afraid</i>	masculine singular, present active participle, nominative case	Strong's #5141
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 καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
thaubeô (θαυβέω) [pronounced thow-BEH-oh]	<i>being astonished; astonishing, being amazed; being terrified; being frightened</i>	masculine singular, present active participle, nominative case	Strong's #2284
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>	3 rd person singular, aorist active indicative	Strong's #2036
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
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101

(Acts 9:6a which is not found in most manuscripts)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person singular, present active indicative	Strong's #2309
poieô (ποιέω) [pronounced poi-EH-oh]	<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>	aoist active infinitive	Strong's #4160

This text is not found in the Westcott Hort text, Tischendorf's Greek text or the Byzantine Greek text but it is found in Scrivener Textus Receptus. This is v. 6 in the Latin text. It is not found in the Aramaic text.

Translation: Trembling and even being frightened, [Saul] said, "Lord do You wish me to do?"

I don't know if this portion of text is found elsewhere. However, it would make sense that Saul is laying on the ground, trembling and frightened. It would make sense that he might speak back to Jesus, asking, "What should I do?" All of this seems very logical. Furthermore, when Paul describes this experience later, these phrases will be found.

(Acts 9:6b which is not found in most manuscripts)

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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative 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; nominative case	Strong's #2962
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

(Acts 9:6b which is not found in most manuscripts)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

In most of the texts, Jesus is speaking to Saul (at the end of v. 5) and this is continued in v. 6 (what follows).

This is not found in the Westcott Hort text, the Byzantine Greek text or the Tischendorf's Greek text; but it is found in the Scrivener Textus Receptus. This is not found in the Latin or in the Aramaic.

In the book of Acts, this is probably the biggest mess. All of the text which is found in the darker tables I believe can legitimately be ignored.

Translation: And the Lord said directly to him, "Stand up and..."

The missing text does not perfectly integrate into the accepted text (in order to make it work, Scrivener Textus Receptus leaves out a few words which follow). Now and again, text appears to have dropped out, but if restored, fits in perfectly.

Nevertheless, Jesus does speak to Saul and He tells Saul to stand up.

What follows is what is found in all of the manuscripts (with the exception of the first three words).

Acts 9:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

These first three words are found in the Westcott Hort text, the Byzantine Greek text and Tischendorf's Greek text. They are missing from the Scrivener Textus Receptus, so that the additional text from Scrivener Textus Receptus fits.

eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>enter [in]; go in [through]; come in [through]; arise, come to be; bring to mind</i>	2 nd person singular, aorist active imperative	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

Acts 9:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: Nevertheless, get up and go into the city...

Jesus has knocked Saul off his horse/mule/chariot. But Jesus tells him, "Get up and go into the city."

What we are getting in vv. 4–6 is strictly Paul's point of view. There are men with Saul, and what they see (or don't see) is recorded.

We will find out in vv. 8–9 that Saul has been blinded by this event.

Acts 9:6b			
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
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 passive indicative	Strong's #2980
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
ho (ὁ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
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)
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163

Acts 9:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (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>	aoist active infinitive	Strong's #4160

Translation: ...and [there] you will be told what is necessary for you to do.”

Jesus continues with His instructions for Saul. “Go into the city and there you will be told what is necessary for you to do.”

Throughout Scripture, I have noticed this. Many times when a believer is being told about his immediately future, not every detail is given. Jesus does not tell Saul, “You are going to go into the city and meet up with Charley Brown, and he is going to take you to his house, where you will be given a bed and some food. Next day, Charley is going to wake you up and tell you to do these things...” and then Jesus names those things. However, that is not how God operates when giving instructions. Basic guidance is given and no more.

Acts 9:6 **Nevertheless, get up and go into the city and [there] you will be told what is necessary for you to do.”** (Kukis mostly literal translation)

Acts 9:5–6 [Saul] said, “Who are You, Sir?” And the [Lord] answered, “I am Jesus, Whom you keep on persecuting. **Nevertheless, get up and go into the city and [there] you will be told what is necessary for you to do.”** (Kukis mostly literal translation)

Acts 9:5–6 **Saul, blinded, looked up to the Lord and asked, “Who are You, Lord?” And Jesus answered, saying, “I am Jesus, the One you continue persecuting. That being said, get up and go into the city of Damascus. There you will be told what you must do.”** (Kukis paraphrase)

But the men, the ones traveling with him, stood up speechless. They were hearing indeed the voice, but nothing did they keep on seeing.

Acts 9:7

The men traveling with [Saul] stopped [in] silence. They were indeed hearing the voice, but they kept on seeing nothing.

The men who were traveling along with Saul stopped right there. They stood in utter silence, listening carefully and looking around. They certainly heard the voice, but they did not see anything or anyone who might be speaking.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **But the men, the ones traveling with him, stood up speechless. They were hearing indeed the voice, but nothing did they keep on seeing.**
- Complete Apostles Bible **And the men who were traveling with him stood speechless, hearing the voice but seeing no one.**

Douay-Rheims 1899 (Amer.)	And the Lord said to him: Arise and go into the city; and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice but seeing no man.
Holy Aramaic Scriptures	And the men who were going with him on the road, were standing while amazed, on account that they were only hearing the voice, yet, no man was visible to them.
James Murdock's Syriac NT	And the men who travelled with him in the way, stood amazed; for they heard merely the voice, and no one was visible to them.
Original Aramaic NT	And the men who were traveling with him on the road were standing amazed because they were hearing the sound only, but The Man was not visible to them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the men who were with him were not able to say anything; hearing the voice, but seeing no one.
Bible in Worldwide English	The men who had come with Saul stood there. They did not say a word. They heard a voice but did not see anyone.
Easy English	The men who were travelling with Saul stood still. They could not say anything. They could hear that someone was speaking. But they could not see anyone.
Easy-to-Read Version–2008	The men traveling with Saul just stood there, unable to speak. They heard the voice, but they saw no one.
God's Word™	Meanwhile, the men traveling with him were speechless. They heard the voice but didn't see anyone.
Good News Bible (TEV)	The men who were traveling with Saul had stopped, not saying a word; they heard the voice but could not see anyone.
J. B. Phillips	His companions on the journey stood there speechless, for they had heard the voice but could see no one.
NIRV	The men traveling with Saul stood there. They weren't able to speak. They had heard the sound. But they didn't see anyone.
New Simplified Bible	The men who traveled with him stood speechless, hearing a voice, but seeing no man.

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

Casual English Bible	The men traveling with him just stood there. They didn't say a word. They could hear the voice, but they didn't see anyone.
Contemporary English V.	The men with Saul stood there speechless. They had heard the voice, but they had not seen anyone.
The Living Bible	The men with Paul stood speechless with surprise, for they heard the sound of someone's voice but saw no one!
New Berkeley Version	.
The Passion Translation	The men accompanying Saul were stunned and speechless, for they heard a heavenly voice but could see no one.
Plain English Version	The men that were with Saul were shocked. They heard that voice, but they couldn't see anyone. They just stood there, they were so shocked that they couldn't say anything.
UnfoldingWord Simplified T.	The men who were traveling with Saul were so astonished that they could not say anything. They just stood there. They heard the Lord speak, but they did not see anyone.
William's New Testament	His fellow-travelers stood speechless, for they heard the voice but could not see anyone.

Partially literal and partially paraphrased translations:

American English Bible	Well, as this was happening, the men who were traveling with him were speechless, because they heard the sound of a voice, but they couldn't see anyone!
Beck's American Translation Breakthrough Version	The men who were on the trip together with him had stood without speaking, certainly listening to the voice, but seeing no one.
A. Campbell's Living Oracles	And the men who traveled with him, stood astonished; hearing, indeed, the voice, but seeing no one.
New Advent (Knox) Bible	Then the Lord said to him, Rise up, and go into the city, and there thou shalt be told what thy work is. His companions stood in bewilderment, hearing the voice speak, but not seeing anyone.[2]. [Kukis note: this contains some of the questionable text; if memory serves, the Knox Bible is taken from the Latin text.] [2] vv. 5-7: The words from 'This is a thankless task ...' to '... the Lord said to him' are omitted by all the Greek and some Latin manuscripts. v. 7: 'Hearing the voice speak', but not hearing what was said. This is made clear in 22.9 below, where 'to hear' is used in the sense of 'to understand', as in I Cor. 14.2.
20 th Century New Testament	The men traveling with Saul were meanwhile standing speechless; they heard the sound of the voice, but saw no one.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	And the men who were traveling with Saul were speechless, having heard the sound, but not seeing anyone.
Revised Ferrar-Fenton Bible	The men accompanying him, however, were stunned, hearing the voice indeed, but seeing no one.
Free Bible Version	The men who were traveling with Saul stood there speechless. They heard the voice speaking, but they didn't see anyone.
God's Truth (Tyndale)	The men which journeyed with him, stood amazed, for they heard a voice, but saw no man.
Montgomery NT	Meanwhile the men who were his fellow travelers stood speechless, hearing indeed the voice, but beholding no one.
Riverside New Testament	The men who were on the road with him stood struck dumb, hearing the voice, but seeing no one.
Urim-Thummim Version	And the men that journeyed with him stood speechless, hearing a Voice, but seeing no man.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the men who traveled with him stood speechless, hearing indeed a voice, and seeing no one.
New American Bible (2011)	The men who were traveling with him stood speechless, for they heard the voice but could see no one. ⁹ g. [9:7] 22:9; 26:13–14.
New Jerusalem Bible	The men travelling with Saul stood there speechless, for though they heard the voice they could see no one.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	The men traveling with Saul stood there. They said nothing. The men heard the voice but they saw no one.
--------------------------	--

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Men The [Men] Traveling (Together) [with] him had stood Silent Hearing certainly the sound no [one] but Seeing...
------------------------	--

Awful Scroll Bible	But the men proceeding-together-with him had stood dumb struck, hearing surely the voice, but beholding-the-experience of no-one.
Concordant Literal Version	Now the men who are journeying with him stood dumbfounded, hearing, indeed, the sound, yet beholding no one."
exeGesés companion Bible	...- and the men journeying with him stand nodding - indeed hearing a voice but observing no one.
Orthodox Jewish Bible	And the anashim traveling with Rav Sha'ul had stood speechless, hearing the sound but seeing no one. [DANIEL 10:7].
Rotherham's Emphasized B.	But the men who were accompanying him stood speechless,—hearing, indeed, the voice, ^b but beholding [no] one. ^b Or: "sound."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The men who were traveling with him [were terrified and] stood speechless, hearing the voice but seeing no one.
The Expanded Bible	The ·people [men] traveling with Saul stood there ·but said nothing [speechless; or unable to speak]. They heard the voice, but they saw no one.
Jonathan Mitchell NT	Now the adult men who were presently accompanying him on the journey had stood speechless and continued standing dumbfounded while hearing the Voice (or: sound), and yet still, as spectators, gazing at not even one person (or: yet not viewing anyone)!
Translation for Translators	The men who were traveling with Saul <i>became so frightened that they could not say anything. They just stood there. They only heard the sound when the Lord spoke, but they did not see anyone.</i>
The Voice	His other traveling companions just stand there, <i>paralyzed</i> , speechless because they, too, heard the voice; but there is nobody in sight.

Bible Translations with Many Footnotes:

Lexham Bible	(Now the men who were traveling together with him stood speechless, because they [Here "because" is supplied as a component of the participle ("heard") which is understood as causal] heard the voice but saw no one.)
NET Bible®	(Now the men ¹⁴ who were traveling with him stood there speechless, ¹⁵ because they heard the voice but saw no one.) ¹⁶ ¹⁴ tn The Greek term here is ἀνῆρ (anhr), which is used only rarely in a generic sense of both men and women. In the historical setting here, Paul's traveling companions were almost certainly all males. ¹⁵ tn That is, unable to speak because of fear or amazement. See BDAG 335 s.v. ἐνεός. ¹⁶ sn This is a parenthetical note by the author. Acts 22:9 appears to indicate that they saw the light but did not hear a voice. They were "witnesses" that something happened.
The Spoken English NT	Meanwhile, the men traveling with Saul had been standing there speechless. They'd heard the voice, ^e but they couldn't see anyone. ^e Or "they heard the sound." The Greek does not imply that they understood what was said.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But the men, the ones traveling with him, had stood speechless, indeed hearing the voice but seeing no one.
Benjamin Brodie's trans.	And the men who were traveling with him stood speechless, hearing on the one hand, a Voice, but on the other hand, seeing nobody .

Charles Thomson NT	Now the men who accompanied him were amazed, hearing indeed the sound, but seeing no one.
Green's Literal Translation	But the men traveling with him had been standing speechless, indeed hearing the voice, but seeing no one.
Modern Literal Version 2020	But the men traveling together-with him stood speechless, indeed hearing the voice, but viewing no one.
New Matthew Bible	The men who journeyed with him stood amazed, for they heard a voice, but saw no one.
A Voice in the Wilderness	And the men who journeyed with him stood speechless, hearing a sound but seeing no one.

The gist of this passage: The men traveling with Saul heard a voice, but they could not see anyone.

Acts 9:7a			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sunodeúō (συνοδεύω) [pronounced soon-od-YOO-oh]	<i>traveling together with, journeying with, those who accompany (someone), traveling in the company of</i>	masculine plural, present active participle, nominative case	Strong's #4922
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
histēmi (ἵστημι) [pronounced HHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person plural, pluperfect active indicative	Strong's #2476
enneós (ἐννεός) [pronounced en-neh-OSS]	<i>speechless, silent, in silence, dumb, mute, destitute of power of speech; unable to speak for terror, struck dumb, astounded</i>	masculine plural adjective, nominative case	Strong's #1769

This word and sunodeúō are only found in this passage in the New Testament.

Translation: The men traveling with [Saul] stopped [in] silence.

We do not know how large this party was. Saul appears to be the one leading them; the man in charge. Was he there with 2 or 3 companions; or 10?

As is often true in the Bible, the focus in a narrative is often 2 or 3 different people, even though there might be a dozen or more present at the time or the recorded incident.

We do not know if Saul brought the *muscle* with him or whether some of the men there were from the **Temple** guard (I suspect a little bit of both).

In any case, all of the men stopped, they shushed, and they listened and looked around.

Their leader, Saul, has been knocked to the ground; but the men did not see why. The light that appeared was shone all around Saul. It is unclear whether Paul's party saw this light; but, as we will find out, it blinded Saul. Therefore, if they saw anything, it was not as intense as what Saul saw.

Acts 9:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
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
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
phônē (φωνή) [pronounced foH-NAY]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456

Translation: They were indeed hearing the voice,...

They all heard the voice. They know that Saul, their leader,²³ was not hearing things. But they looked around and found no source for the voice.

Whether or not they saw the light, they see Saul on the ground and they hear a voice (they may or may not hear what the voice says).

²³ I am assuming that Saul was leading them.

Acts 9:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεις/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]
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theôreō (θεωρέω) [pronounced theh-oh- REH-oh]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine plural, present active participle, nominative case	Strong's #2334

Translation: ...but they kept on seeing nothing.

While looking around carefully, the men saw nothing.

Jesus is there, in some form or another; but apparently not visible to the men. This recollection does not indicate that Saul saw Jesus (but it is uncertain what he saw apart from the blinding light).

Acts 9:7 The men traveling with [Saul] stopped [in] silence. They were indeed hearing the voice, but they kept on seeing nothing. (Kukis mostly literal translation)

Acts 9:7 The men who were traveling along with Saul stopped right there. They stood in utter silence, listening carefully and looking around. They certainly heard the voice, but they did not see anything or anyone who might be speaking. (Kukis paraphrase)

But was lifted up Saulos from the earth; but being opened the eyes of his, nothing was he seeing. But being led by the hand him, they brought [him] to Damascus. And he kept on being days three not seeing; and he had not eaten nor drunk [anything].

Acts
9:8–9

Saul was lifted up off the ground, however when his eyes were opened, he saw nothing. Leading him by the hand, the [men who traveled with him] brought [him] to Damascus. He continued [in the same house] for three days without seeing. Also he did not eat or drink.

Saul's traveling companions helped lift him off the ground, but when Saul opened up his eyes, he was still unable to see. His associates led him carefully by the hand the rest of the way to Damascus. He could not see for three days. During that time, he did not eat or drink either.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But was lifted up Saulos from the earth; but being opened the eyes of his, nothing was he seeing. But being led by the hand him, they brought [him] to Damascus. And he kept on being days three not seeing; and he had not eaten nor drunk [anything].
Complete Apostles Bible	And Saul arose from the ground, and although his eyes were open, he saw no one; and leading him by the hand, they brought him into Damascus. And he was three days not seeing, and neither ate nor drank.
Douay-Rheims 1899 (Amer.)	And Saul arose from the ground: and when his eyes were opened, he saw nothing. But they, leading him by the hands, brought him to Damascus. And he was there three days without sight: and he did neither eat nor drink.
Holy Aramaic Scriptures	And Shaul {Saul} rose from the ground, and there wasn't a thing visible to him, while his eyes were opened. And after they took him by his hands, they entered unto Darmsuq {Damascus}, and there was no sight for him, three days, and he didn't eat, and neither did he drink.
James Murdock's Syriac NT	And Saul arose from the ground; and nothing was visible to him, with his eyes opened. And they took him by the hand, and led him into Damascus. And he had no sight for three days; and he neither ate nor drank.
Original Aramaic NT	And Shaul got up off the ground and could not see anything, while his eyes were open. And while they held his hands they brought him to Darmsuq. And he could see nothing for three days, and he did not eat or drink.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Saul got up from the earth, and when his eyes were open, he saw nothing; and he was guided by the hand into Damascus. And for three days he was not able to see, and he took no food or drink.
Bible in Worldwide English	Saul got up off the ground. When he opened his eyes, he was blind. They took his hand and led him to Damascus. For three days he could not see, and he did not eat or drink.
Easy English	Saul stood up. He opened his eyes, but he could not see anything. So the men who were with Saul held his hand. They led him into Damascus. For three days, Saul could not see anything. During that time, he did not eat any food or drink anything.
Easy-to-Read Version—2008	Saul got up from the ground and opened his eyes, but he could not see. So the men with him held his hand and led him into Damascus. For three days, Saul could not see; he did not eat or drink.
<i>God's Word</i> TM	Saul was helped up from the ground. When he opened his eyes, he was blind. So his companions led him into Damascus. For three days he couldn't see and didn't eat or drink.
Good News Bible (TEV)	Saul got up from the ground and opened his eyes, but could not see a thing. So they took him by the hand and led him into Damascus. For three days he was not able to see, and during that time he did not eat or drink anything.
J. B. Phillips	Saul got up from the ground, but when he opened his eyes he could see nothing. So they took him by the hand and led him into Damascus. There he remained sightless for three days, and during that time he had nothing either to eat or drink.
<i>The Message</i>	His companions stood there dumbstruck—they could hear the sound, but couldn't see anyone—while Saul, picking himself up off the ground, found himself stone-blind. They had to take him by the hand and lead him into Damascus. He continued blind for three days. He ate nothing, drank nothing. V. 7 is included for context.

NIRV	Saul got up from the ground. He opened his eyes, but he couldn't see. So they led him by the hand into Damascus. 9 For three days he was blind. He didn't eat or drink anything.
New Simplified Bible	Saul got up from the ground. Even though he opened his eyes, he saw nothing. They led him by the hand into Damascus. He went for three days without sight. He did not eat or drink.

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

Casual English Bible	Saul got up, but he was blind. He had his eyes open, but he couldn't see a thing. So the men with him took him by the hand and led him on into Damascus. He stayed blind for three days. He didn't eat or drink anything during that time.
Contemporary English V.	Saul got up from the ground, and when he opened his eyes, he could not see a thing. Someone then led him by the hand to Damascus, and for three days he was blind and did not eat or drink..
The Living Bible	As Paul picked himself up off the ground, he found that he was blind. He had to be led into Damascus and was there three days, blind, going without food and water all that time.
New Berkeley Version The Passion Translation	.
Plain English Version	Saul stood to his feet, and even though his eyes were open he could see nothing—he was blind. So the men had to take him by the hand and lead him into Damascus. For three days he didn't eat or drink and couldn't see a thing.
UnfoldingWord Simplified T.	Saul got up from the ground and opened his eyes, but he couldn't see anything. He was blind. So the other men held his hand and took him into Damascus. He was blind for 3 days, and he didn't eat anything or drink anything in those 3 days.
William's New Testament	Saul got up from the ground, but when he opened his eyes he could not see anything. So the men with him took him by the hand and led him into Damascus. For the next three days Saul could not see anything, and he did not eat or drink anything.
	Then Saul got up off the ground, but he could not see anything, although his eyes were wide open. So they took him by the hand and led him into Damascus, and for three days he could not see, and he did not eat or drink anything.

Partially literal and partially paraphrased translations:

American English Bible	And when Saul got up off the ground, although his eyes were open, he couldn't see. So they took him by the hand and led him into Damascus, where he remained blind for the next three days... And he wouldn't eat or drink anything at all.
Beck's American Translation Breakthrough Version	.
A. Campbell's Living Oracles New Advent (Knox) Bible	Saul got up off the ground, but when he had opened his eyes, he was seeing nothing. Leading <i>him</i> by the hand, they brought him into Damascus. And for three days, not seeing, he also did not eat, nor drink.
20 th Century New Testament	When he rose from the ground he could see nothing, although his eyes were open, and they had to lead him by the hand, to take him into Damascus. Here for three days he remained without sight, and neither ate nor drank.
	When Saul got up from the ground, though his eyes were open, he could see nothing. So his men led him by the hand, and brought him into Damascus; And for three days he was unable to see, and took nothing either to eat or to drink.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	Saul got up from the ground and opened his eyes but could not see anything, so had to be led by the hand into Damascus. For three days he was blind and neither ate nor drank anything.
Conservapedia Translation	Saul got up from the ground. When he opened his eyes, he saw no man. They led him along to Damascus. He was blind for three days and fasted.
Revised Ferrar-Fenton Bible	Saul then arose from the ground; but on opening his eyes, he could see nothing. They accordingly, leading him, entered into Damascus. And for three days he was without sight, and did neither eat nor drink.
Free Bible Version	Saul got to his feet, and when he opened his eyes, he couldn't see anything. His companions took him by the hand and led him into Damascus. For three days he couldn't see, and he didn't eat or drink anything.
God's Truth (Tyndale)	And Saul arose from the earth, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damasco. And he was three days without sight and neither ate nor drank.
International Standard V	When Saul got up off the ground, he couldn't see anything, even though his eyes were open. So his companions [Lit. So they] took him by the hand and led him into Damascus. For three days he couldn't see, and he didn't eat or drink anything.
Montgomery NT	And Saul got up from the ground, but although his eyes were open, he continued to perceive nothing; so they took him by the hand and led him into Damascus. And he remained there three days, seeing nothing, and without eating or drinking.
Urim-Thummim Version	And Saul got up from the ground; and when his eyes were opened he saw no man: but they led him by the hand and brought him to Damascus. And he was 3 days without sight, and neither did eat nor drink.
Weymouth New Testament	Then he rose from the ground, but when he had opened his eyes, he could not see, and they led him by the arm and brought him to Damascus. And for two days he remained without sight, and did not eat or drink anything.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Saul was raised up from the earth; his eyes having been opened, he saw absolutely no one, and leading him by the hand, they brought him into Damascus. And he was three days not seeing, and ate and drank absolutely nothing.
New American Bible (2011)	Saul got up from the ground, but when he opened his eyes he could see nothing;* so they led him by the hand and brought him to Damascus. ^h For three days he was unable to see, and he neither ate nor drank. * [9:8] He could see nothing: a temporary blindness (Acts 9:18) symbolizing the religious blindness of Saul as persecutor (cf. Acts 26:18). h. [9:8] 22:11.
New Jerusalem Bible	Saul got up from the ground, but when he opened his eyes he could see nothing at all, and they had to lead him into Damascus by the hand. For three days he was without his sight and took neither food nor drink.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	Saul got up from the ground. He opened his eyes but he could not see anything. So the men with Saul held his hand and led him into Damascus. For three days Saul could not see; he did not eat or drink.
The Scriptures 2009	And Sha'ul arose from the ground, but when his eyes were opened he saw no one. And leading him by the hand they brought him into Dammeseq. And he was three days without sight, and did not eat nor drink.
Tree of Life Version	Saul got up from the ground—but opening his eyes, he could see nothing. They led him by the hand and brought him into Damascus. For three days he could not see, and he did not eat or drink.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...is raised but Saul from the earth having been opened but the eyes [of] him no [thing] [He] saw Leading (Manually) but him [Men] bring (in) {him} to damascus and [He] was days three not Seeing and not [He] eats not [He] drinks...
Alpha & Omega Bible	SAULOS GOT UP FROM THE GROUND, AND THOUGH HIS EYES WERE OPEN, HE COULD SEE NOTHING; AND LEADING HIM BY THE HAND, THEY BROUGHT HIM INTO DAMASCUS. AND HE WAS THREE DAYS WITHOUT SIGHT, AND NEITHER ATE NOR DRANK.
Awful Scroll Bible	And Saul is being arose from the ground, even his eyes having been opened-up, he was discerning not-even-one thing. And leading him by the hand, they brought-him -into Damascus.
Concordant Literal Version	Indeed he was three days not discerning, and he ate not and- drank -not. Now Saul was raised from the earth, yet, his eyes being open, he observed nothing. Now, leading him by the hand, they led him into Damascus, and he was three days not observing aught, and he neither ate nor drank."
exeGeses companion Bible	And Shaul rises from the earth; - his eyes are open but he sees no one: but they hand lead him and bring him to Dammeseq; and he is three days not seeing, and neither eats nor drinks.
Orthodox Jewish Bible	And Rav Sha'ul got up from the ground, and, though his eyes were open, he was seeing nothing. And leading him by the hand, they brought him into Damascus. And he was shloshah yamim not seeing and neither did he eat nor drink.
Rotherham's Emphasized B.	And Saul arose from the earth, and [his eyes being opened] he could see [nothing]; and [taking him by the hand] they led him into Damascus,—and he was three days without seeing, and did neither eat nor drink.

Expanded/Embellished Bibles:

Jonathan Mitchell NT	But then Saul got up from the ground, and yet with his eyes having been opened up, and continuing open, he was seeing nothing! So they led him on into Damascus, and he was three days still not seeing. He also neither ate nor drank.
P. Kretzmann Commentary	And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. Kretzmann's commentary for Acts 9:7–9 has been placed in the Addendum . Also in this section, there is The Early History of Paul's Life (from Kretzmann's Commentary).
Syndein/Thieme	And Saul arose from the earth and when his eyes were opened, he saw no man {temporary blindness from the light}, but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.
Translation for Translators	Saul got up from the ground, but when he opened his eyes he could not see anything. So the men <i>with him</i> took him by the hand and led him into Damascus. For the next three days Saul could not see <i>anything</i> , and he did not eat or drink anything.
The Voice	Saul rises to his feet, his eyes wide open, but he can't see a thing. So his companions lead their blind friend by the hand and take him into Damascus. He waits for three days—completely blind—and does not eat a bite or drink a drop of anything.

Bible Translations with Many Footnotes:

Lexham Bible	So Saul got up from the ground, but although [*Here “although” is supplied as a component of the genitive absolute participle (“were open”) which is understood as concessive] his eyes were open he could see nothing. And leading him by the hand, they brought him into Damascus. And he was unable to see [Literally “not seeing”] for three days, and he did not eat or drink.
NET Bible®	So Saul got up from the ground, but although his eyes were open, ¹⁷ he could see nothing. ¹⁸ Leading him by the hand, his companions ¹⁹ brought him into Damascus. For ²⁰ three days he could not see, and he neither ate nor drank anything. ²¹ ¹⁷ tn Grk “his eyes being open,” a genitive absolute construction that has been translated as a concessive adverbial participle. ¹⁸ sn He could see nothing. This sign of blindness, which was temporary until v. 18, is like the sign of deafness experienced by Zechariah in Luke 1. It allowed some time for Saul (Paul) to reflect on what had happened without distractions. ¹⁹ tn Grk “they”; the referents (Saul’s companions) have been specified in the translation for clarity. ²⁰ tn Grk “And for.” 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. ²¹ tn The word “anything” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader. The fasting might indicate an initial realization of Luke 5:33-39. Fasting was usually accompanied by reflective thought.
Wilbur Pickering’s New T.	Then Saul got up from the ground, and upon opening his eyes he saw no one; so leading him by the hand they brought him into Damascus. He was without sight for three days, and neither ate nor drank. ² (2) Saul was in total shock; his world was being turned upside down.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	Then Saul rose up from the ground, but when he opened his eyes, he saw nothing. So, leading him by the hand, they brought <i>him</i> into Damascus. And he was without the ability to see for three days. Furthermore, he did not eat nor did he drink. .
Context Group Version	And Saul arose from the land; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither ate nor drank.
Literal Standard Version	And the men who are journeying with him stood speechless, indeed hearing the voice but seeing no one, and Saul arose from the earth, and his eyes having been opened, he beheld no one, and leading him by the hand they brought him to Damascus, and he was three days without seeing, and he neither ate nor drink. V. 7 is included for context.
Modern Literal Version 2020	Now Saul was raised from the earth, and after his eyes had been opened, he was seeing nothing. But leading him by the hand, they led him into Damascus. And he was there three days not seeing and did not eat nor drink.
A Voice in the Wilderness	Then Saul was lifted up from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. And he was three days without sight, and neither ate nor drank.
The gist of this passage:	Saul is guided into Damascus. He goes for three days without being able to see. During that time he does not eat or drink.

Acts 9:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirō (ἐγείρω) [pronounced ehg-Ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 rd person singular, aorist passive indicative	Strong's #1453
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Saûlos (Σαῦλος) [pronounced SOW-loss]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, nominative case	Strong's #4569
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
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: Saul was lifted up off the ground,...

Given what we have read so far, I see Saul as the leader of this group. He is not just a follower. The men with him do not continue on their mission while Saul is in this condition.

Saul is laying on the ground, so the men help him up.

At this point, little is known about what has taken place.

Acts 9:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigō (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	masculine plural, perfect passive participle; genitive/ablative case	Strong's #455
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 9:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<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
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; genitive/ablative case	Strong's #3788
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ουδείς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
blepô (βλέπω) [pronounced BLEHP-oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	3 rd person singular, imperfect active indicative	Strong's #991

Translation: ...however when his eyes were opened, he saw nothing.

Saul is physically able to open his eyes. However, when he opens them, he sees nothing. This could be interpreted as *he sees no one*, but I believe that his ability to see was totally gone.

Acts 9:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheiragōgēō (χειραγωγέω) [pronounced khi-rag-ogue-EH-oh]	<i>leading by the hand, guiding (a blind person)</i>	masculine plural, present active participle, nominative case	Strong's #5496
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
eisagô (εἰσάγω) [pronounced ice-AG-oh]	<i>to lead in, to bring in; to introduce</i>	3 rd person plural, aorist active indicative	Strong's #1521

Acts 9:8c			
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
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	proper noun location, accusative case	Strong's #1154

Translation: Leading him by the hand, the [men who traveled with him] brought [him] to Damascus.

Even though they are close to Damascus, Saul must be led by the land to complete this trip. The people he is with bring him to Damascus.

Although the people with Saul heard the voice, it is not clear if they heard what the voice said. There would have been a lot of things going on all at once. No one says anything about the voice in Luke's record of events. No one appears to have said that or suggested that.

We have no idea what the men with Saul actually heard; we have no idea what Saul might have said to them about what he understood concerning what happened.

Acts 9:8 Saul was lifted up off the ground, however when his eyes were opened, he saw nothing. Leading him by the hand, the [men who traveled with him] brought [him] to Damascus. (Kukis mostly literal translation)

Acts 9:9a			
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
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)
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
blepô (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine singular, present active participle; nominative case	Strong's #991

Translation: He continued [in the same house] for three days without seeing.

For three days, Saul is unable to see. Jesus told him, “Go into the city and you will be told what to do.” I do not believe that his companions understood this to be Jesus speaking to Saul; and I don’t think they knew what the instructions were.

Saul had been, at one time, a fire breathing activist who was out to kill and imprison male and female Christians alike. A newly blind person is going to have a much different demeanor. Saul has no idea how to walk about; he is in a totally unfamiliar environment. In fact, even we have no idea where he is at this point (apart from being in the city of Damascus).

Acts 9:9b			
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
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong’s #3756
phagō (φάγω) [pronounced <i>FAG-oh</i>]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person singular, aorist active indicative	Strong’s #5315
οὐδέ (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong’s #3761
πινῶ/πιῶ/πόω (πίνω/πίω/πόω) [pronounced <i>PEE-noh/PEE-oh/POH-oh</i>]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	3 rd person singular, aorist active indicative	Strong’s #4095

Translation: Also he did not eat or drink.

We are told that Saul was not eating or drinking. This is another mystery to us. Is he unable to? Is he **fasting**? Is he suspicious of those around him? I would suggest that he simply lacks an appetite, but after three days, everyone has some kind of appetite.

In the culture of the Jews, fasting was closely associated with spiritual activity. Whether what they did while fasting actually counts as spiritual is another thing.

What follows suggests that Saul just prayed during this time (v. 11), being very confused by all that had happened.

He appears to be in the house of a man named Judas (v. 11), and Judas is likely to be a Jew by **religion**. Logically, Saul would have been taken to the home of someone sympathetic to his cause.

Acts 9:9 He continued [in the same house] for three days without seeing. Also he did not eat or drink. (Kukis mostly literal translation)

Acts 9:8–9 Saul was lifted up off the ground, however when his eyes were opened, he saw nothing. Leading him by the hand, the [men who traveled with him] brought [him] to Damascus. He continued [in the same house] for three days without seeing. Also he did not eat or drink. (Kukis mostly literal translation)

The true purpose of a **fast** is to involve oneself in spiritual activity while setting normal functions aside (in this case, it is eating and drinking; but elsewhere in the New Testament, Paul mentioned temporarily abstaining from sex with your wife). Our lives are filled with legitimate activities; but these activities are sometimes set aside for a period of time while we engage in spiritual activity.

R. B. Thieme, Jr. used to hold Bible class nearly every night, and I know some people went straight from work to Bible class and they were hungry. Nevertheless, they still went. That is fasting and it is legitimate. They fasted for however long they were hungry (say a half hour drive followed by an hour and fifteen minutes of class); and then, at some point after class they broke the fast and ate. I don't know how many people fasted, as this was not some show-offy thing,²⁴ but I would estimate between ten and a hundred people, on any given night. It is completely legitimate for them to be hungry and to grab a meal; but they set that aside for a time in order to learn the Word of God. Now, for your information, I probably never fasted back then, even though I went to class almost every night. My job was over at a time that gave me enough time to eat and even nap before going to class. I know about this Berachah fasting simply by the law of averages. Some people had to get off work with barely enough time to get to class. This was not something that anyone talked about or bragged about.

Acts 9:8–9 **Saul's traveling companions helped lift him off the ground, but when Saul opened up his eyes, he was still unable to see. His associates led him carefully by the hand the rest of the way to Damascus. He could not see for three days. During that time, he did not eat or drink either.** (Kukis paraphrase)

Saul has a lot to unpack. Did he see Jesus? He heard Jesus' voice and Jesus identified Himself and spoke directly to Saul. So Paul has to consider this along with what he has been doing all of his life up to that point. He spends three days—and I am making an assumption here, but I believe it is valid—thinking about all of this.

God sends Ananias to Saul

But was a certain disciple in Damascus, by name Ananias. And said face to face with him in a vision the Lord, "Ananias." But the [Ananias] said, "Behold me, Lord."

Acts
9:10

[There] was a certain disciple in Damascus named Ananias. The Lord spoke to him face to face in a vision, [saying], "Ananias." [Ananias] answered, "I am here [lit., *Behold me*], Lord."

God knew about a certain disciple named Ananias, who lived in Damascus. The Lord spoke to him in a vision, saying, "Ananias." Ananias responded, saying, "I am here, Lord."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But was a certain disciple in Damascus, by name Ananias. And said face to face with him in a vision the Lord, "Ananias." But the [Ananias] said, "Behold me, Lord."
Complete Apostles Bible	Now there was a certain disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Behold I am here, Lord."
Douay-Rheims 1899 (Amer.)	Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias, And he said: Behold I am here, Lord.
Holy Aramaic Scriptures	Yet, there was in Darmsuq {Damascus} a certain Talmiyda {Disciple} whose name was KhananYa {Ananias}. And MarYa {The Lord-YHWH} said unto him in a vision, "KhananYa {Ananias}!" And he said, "Here am I, Mari {My Lord}!"

²⁴ No one wore a *fasting hat* or a button that said, *I am fasting*. I suspect that most of them did not even realize that they were fasting. They knew that they were hungry, but they knew that learning Bible doctrine was even more important. So they made a choice to put food aside for a time.

James Murdock's Syriac NT	And there was in Damascus a certain disciple, whose name was Ananias. And the Lord said to him, in a vision: Ananias! And he said: Lo, I [am here], my Lord.
Original Aramaic NT	But there was a disciple in Darmsuq and his name was Khanan-Yah and THE LORD JEHOVAH had said to him in a vision, "Khanan-Yah", and he said, "Behold, it is I, my Lord."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, Ananias! and he said, Here I am, Lord.
Bible in Worldwide English	A disciple named Ananias lived in Damascus. The Lord came to him in a vision and said. Ananias. He replied, Here I am, Lord.
Easy English	There was a believer who lived in Damascus. His name was Ananias. God gave him a message in a vision. The Lord Jesus said to him, 'Ananias!' Ananias answered, 'Lord, I am here.'
Easy-to-Read Version—2008	There was a follower of Jesus in Damascus named Ananias. In a vision the Lord said to him, "Ananias!" Ananias answered, "Here I am, Lord."
Good News Bible (TEV)	There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, "Ananias!" "Here I am, Lord," he answered.
J. B. Phillips	God's preparation for the converted Saul Now in Damascus there was a disciple by the name of Ananias. The Lord spoke to this man in a dream. calling him by his name. "I am here, Lord," he replied.
<i>The Message</i>	There was a disciple in Damascus by the name of Ananias. The Master spoke to him in a vision: "Ananias." "Yes, Master?" he answered.
New Life Version	In Damascus there was a follower by the name of Ananias. The Lord showed him in a dream what He wanted him to see. He said, "Ananias!" And Ananias answered, "Yes, Lord, I am here."

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

Casual English Bible	ANANIAS HEALS PAUL OF BLINDNESS Ananias was a follower of Jesus who lived in Damascus. The Lord called out to him in a vision, "Ananias." And Ananias said, "I'm here, Lord."
Contemporary English V.	A follower named Ananias lived in Damascus, and the Lord spoke to him in a vision. Ananias answered, "Lord, here I am."
New Berkeley Version	.
The Passion Translation	Living in Damascus was a believer named Ananias. The Lord spoke to him in a vision, calling his name. "Ananias." "Yes, Lord," Ananias answered.
Plain English Version	There was a man called Ananias that lived in Damascus. He believed in Jesus. Ananias had something like a dream, but he was still awake. He heard Jesus say to him, "Ananias." And Ananias said, "Yes, sir, I'm here."
UnfoldingWord Simplified T.	In Damascus there was a follower of Jesus named Ananias. The Lord Jesus made him see a vision and said to him, "Ananias!" He replied, "Lord, I am listening."
William's New Testament	Now there was in Damascus a disciple named Ananias, and the Lord said to him in a vision, "Ananias!" And he answered, "Yes, Lord, I am here."

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, there was a disciple named AnaNias in Damascus; and in a vision, the Lord called out to him saying: 'AnaNias!' And he replied: 'Here I am Lord!'
Beck's American Translation . Breakthrough Version	There was a certain student in Damascus with the name Ananias. And the Master said to him in a sighting, "Ananias." The student said, "Look, it is me, Master."
NT for Everyone	Ananias and Saul In Damascus there was a disciple named Ananias. The Lord spoke to him in a vision. 'Ananias!' he said. 'Here I am, Lord,' he replied.
20 th Century New Testament	Now there was at Damascus a disciple named Ananias, to whom, in a vision, the Lord said: "Ananias." "Yes, Lord," he answered.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	In Damascus there was a disciple named Ananias. The Lord spoke to him in a vision, "Ananias!" "Here I am, Lord," he answered.
Conservapedia Translation	Ananias, a Christian disciple in Damascus, had a vision from God: "Ananias!" He replied, "Yes, Lord?"
Revised Ferrar-Fenton Bible	The Vision of Ananias. There was a disciple at Damascus, named Ananias; and the Lord said to him in a vision, "Ananias!" "I am here, Lord," was his reply.
Free Bible Version	A follower of Jesus called Ananias lived in Damascus, and the Lord spoke to him in a vision. "Ananias!" he called. "I'm here, Lord," Ananias responded.
God's Truth (Tyndale)	And there was a certain disciple at Damasco named Ananias and to him said the Lord in a vision: Ananias? And he said: behold I am here Lord.
Montgomery NT	Now there was in Damascus a disciple named Ananias, and the Lord spoke to him in a vision, saying, "Ananias!" And he answered, "Lo, I am here, Lord."
UnfoldingWord Literal Text	Now there was a certain disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!" So he said, "See, I am here, Lord."
Urim-Thummim Version	And there was a certain disciple at Damascus named Ananias; and to him declared the LORD in a vision, Ananias. And he replied, see, I am here LORD.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	Saul's Baptism. ⁱ There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord."
New Catholic Bible	Saul's Baptism. There was a disciple in Damascus named Ananias. In a vision, the Lord said to him, "Ananias." He answered, "Here I am, Lord."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There was a <i>talmid</i> in Dammesek, Hananyah by name; and in a vision the Lord said to him, "Hananyah!" He said, "Here I am, Lord."
Hebraic Roots Bible	And there was a certain disciple in Damascus named Khanan-Yah (Grace of Yah). And YAHWEH said to him in a vision, Khanan-Yah! And he said, Behold, Master, I am here.

Holy New Covenant Trans.	There was a student of Jesus in Damascus. His name was Ananias. The Lord Jesus spoke to Ananias in a vision, saying: "Ananias!" Ananias answered, "Here I am, Lord."
The Scriptures 2009	And there was at Dammeseq a certain taught one, by name Ḥananyah. ^a And the Master said unto him in a vision, "Ḥananyah!" And he said, "Here I am, Master." ^a See Acts 22:12.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...was but Someone Student in damascus [by] name Ananias and says to him in vision The Lord Ananias The [Man] but says look! I you Lord...
Awful Scroll Bible	Moreover, there was a certain disciple from-within Damascus, named Ananias, and with respects to him, said the Lord from-within a vision, "Ananias!" And he said, "Be Yourself looking, It is I Lord!"
Concordant Literal Version	Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias! Now he said, "Lo! it is I, Lord!"
exeGeses companion Bible	And there is a disciple at Dammeseq named Hanan Yah; and Adonay says to him in a vision, Hanan Yah! And he says, Behold, I - Adonay.
Orthodox Jewish Bible	Now there was a certain talmid in Damascus, by the name Chananyah, and Moshiach Adoneinu spoke to him in a chazon (vision), saying, "Chananyah." And he said, "Hinei, I am here, Adoni."
Rotherham's Emphasized B.	Now there was a certain disciple in Damascus, by name Ananias; and [the Lord] said unto him in a vision— Ananias! and [he] said— Lo! [am here], Lord!

Expanded/Embellished Bibles:

An Understandable Version	Now <i>[in the meantime]</i> the Lord spoke in a vision to a certain disciple named Ananias <i>[who lived]</i> in Damascus. He called to him by name, "Yes, Lord, here I am" Ananias replied.
The Expanded Bible	There was a follower of Jesus [^L disciple] in Damascus named Ananias [22:12]. The Lord spoke to Ananias in a vision, "Ananias!" Ananias answered, "Here I am, Lord."
Jonathan Mitchell NT	Now there was a certain disciple (student; apprentice) in Damascus named Ananias, and within a vision the Lord [= Christ] said to him, "Ananias!" So he said, "Look, I [am here], O Lord!"
Syndein/Thieme	And there was a certain disciple at Damascus, named Ananias. And to him said the Lord in a vision, "Ananias." And he said, "Who me, Lord?" {Note: Certain here means a common believer. But a faithful, mature believer and God had a plan for his life. But being just a 'believer in the pew' he could not believe God was speaking to him!}
Translation for Translators	Saul could see again after Ananias had put his hands on him. <i>Acts 9:9-19</i>
The Voice	In Damascus there was a Jew named Ananias who believed in Jesus. While Ananias was seeing a vision, the Lord Jesus said to him, "Ananias!" He replied, "Lord, I am listening." Meanwhile, in Damascus a disciple named Ananias had a vision in which the Lord Jesus spoke to him. The Lord: Ananias.

Ananias: Here I am, Lord.

Bible Translations with Many Footnotes:

Lexham Bible

Ananias Sent to Saul

Now there was a certain disciple in Damascus named [Literally “by name”] Ananias, and the Lord said to him in a vision, “Ananias!” And he said, “Behold, here I am, Lord!”. Now there was a disciple in Damascus named Ananias. The²² Lord²³ said to him in a vision, “Ananias,” and he replied, “Here I am,²⁴ Lord.”

NET Bible®

^{22tn} 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.

^{23sn} The Lord is directing all the events leading to the expansion of the gospel as he works on both sides of the meeting between Paul and Ananias. “The Lord” here refers to Jesus (see v. 17).

^{24tn} Grk “behold, I,” but this construction often means “here is/there is” (cf. BDAG 468 s.v. ἰδοὺ 2).

The Spoken English NT

Now, there was a certain follower of Jesus in Damascus named Ananias,^f and the Lord said to him in a vision, And he said, “Here I am, Lord.”

^{f.} Prn. ann-a-nye-us.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now [there] was a certain disciple in Damascus, by name Ananias, and the Lord said to him in a vision, "Ananias!" So he said, "Here I [am], Lord!"

Berean Literal Bible

Now there was a certain disciple in Damascus named Ananias. And the Lord said to him in a vision, “Ananias!” And he said, “Behold me, Lord.”

Benjamin Brodie’s trans.

Now there was a certain disciple [student] in Damascus named Ananias and the Lord said to him face-to-face in a vision: “Ananias.” And he replied: “Lord, here I am.”

Context Group Version

Now there was a certain apprentice at Damascus, named Ananias; and the Lord said to him in a vision, Ananias. And he said, Look, I [am here], Lord.

English Standard Version

Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."

Modern Literal Version 2020

Now there was a certain disciple in Damascus, Ananias by name, and the Lord said to him in a vision, Ananias. And he said, Behold, I am here, Lord.

New King James Version

Ananias Baptizes Saul

Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, “Ananias.”

And he said, “Here I am, Lord.”

World English Bible

Now there was a certain disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias!” He said, “Behold, it’s me, Lord.”

The gist of this passage: Jesus engages another disciples to go see Saul.

Acts 9:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ἐν (ἐν) [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)

Acts 9:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine singular noun; nominative case	Strong's #3101
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	proper noun location, accusative case	Strong's #1154
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Ananías (Ἀνανίας) [pronounced an-an-EE-as]	<i>Jah has favored; Hebrew name (Hananiah) transliterated, Ananias</i>	masculine singular proper noun; nominative case	Strong's #367

Translation: [There] was a certain disciple in Damascus named Ananias.

God knew of just the right person to make initial contact with Saul (who is blind and sort of wandering).

R. B. Thieme, Jr. called Ananias, *Mr. Ordinary Believer*. The idea is, all believers are in full-time Christian service. Ananias does not have to be a **pastor-teacher** or an evangelist or a missionary to play an important role in the plan of God.

I would not disagree on Ananias being an ordinary believer; but it is interesting that God calls him and he quickly responds. Let me suggest that believers, even in this era, were not sitting around waiting for God to make a personal call.

Acts 9:10b			
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
epō (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>	3 rd person singular, aorist active indicative	Strong's #2036

Acts 9:10b			
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
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
εν (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hórama (ὄραμα) [pronounced HOHR-am-ah]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, dative, locative or instrumental case	Strong's #3705
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
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; nominative case	Strong's #2962
Ananías (Ἀνανίας) [pronounced an-an-EE-as]	<i>Jah has favored; Hebrew name (Hananiah) transliterated, Ananias</i>	masculine singular proper noun; vocative	Strong's #367

Translation: The Lord spoke to him face to face in a vision, [saying], “Ananias.”

In that era, Jesus was still appearing to men. Here, He speaks to Ananias in a vision.

This is not a normal occurrence. There were not 50 or 500 people to whom Jesus spoke personally, saying, “Listen, I’ve got a job for you.” I hesitate to make a guess, but there are perhaps fewer than ten men to whom Jesus appeared after His ascension into heaven. If memory serves, so far Jesus has appeared to Stephen, to Saul and to Ananias.

In the Old Testament, *Lord* could refer to any Member of the Trinity. Here, I would believe that it is safe to say that this is Jesus who is appearing to Ananias.

Acts 9:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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>	3 rd person singular, aorist active indicative	Strong's #2036
idou (ἰδοῦ) [pronounced ih-DOO]	<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)
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
Literally, this means, <i>behold me</i> . We may understand this to mean, <i>I am right here, I am here, I am ready to do Your bidding, yes, Sir</i> . It is variously translated, <i>I am here, here am I, it's me, it is I, I'm here, yes; behold, I am here; look, it is me; Lo, it is I; Hinei, I am here</i> . The idea is, <i>I am here, available for service; I am here to do Your bidding</i> .			
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: [Ananias] answered, "I am here [lit., Behold me], Lord."

As you can see, the words *behold me* are given a variety of meanings. The general idea of this response is, *I am here, available for service; I am here to do Your bidding*.

It is interesting that Ananias does not respond with, *what the hell?* So, although I don't believe that he is simply standing around, ready for God to call upon him. But, his response suggests that he is ready and has a foul filled with doctrine (which, at that time, would have been primarily the **gospel** along with a connection between Jesus and the Old Testament. He is not shocked or traumatized by this sudden intrusion on his life.

Acts 9:10 [There] was a certain disciple in Damascus named Ananias. The Lord spoke to him face to face in a vision, [saying], "Ananias." [Ananias] answered, "I am here [lit., Behold me], Lord." (Kukis mostly literal translation)

Jesus has already *broken the ice* (as it were) with Saul. He has made verbal contact. But Jesus leaves it right there. Jesus is not going to start communicating with Saul, face to face, and say, "Here's what I want you to do; and here's what you need to stop doing."

Jesus is going to go to a believer in Damascus and He will send this man to Saul.

God generally does not work directly with the public. You may recall that He gave the Ten Commandments aloud to the **Exodus generation**. They later begged Moses to listen to what God has to say and convey it to them.

Acts 9:10 God knew about a certain disciple named Ananias, who lived in Damascus. The Lord spoke to him in a vision, saying, "Ananias." Ananias responded, saying, "I am here, Lord." (Kukis paraphrase)

Because we are in the **post-canon period** of the Church Age, Jesus is no longer appearing to anyone for any reason. His Word is that good as to preclude this necessity.

But the Lord, face to face with him [said], "Get up [and] go to the street, the [one] called Straight, and look for in a house of Judah Saul with a name Tarsus. For behold, he keeps on praying. And he has seen a man in a vision, Ananias by name, entering and laying on the hands to that he might recover [his] sight."

Acts
9:11–12

The Lord [said] directly to him, "Get up [and] go to the street, the [one] called Straight, and look for the house of Judah [for] Saul [with the] name [of] Tarsus. [You will] see he keeps on praying. He has seen a man in a vision, Ananias by name, entering [into this house] and laying on [his] hands so that he might recover [his] sight."

The Lord then communicated with him directly, saying, "Get ready and go to the street named Straight Street, and locate Judah's house, for Saul of Tarsus will be inside praying. Saul has seen a man named Ananias in a vision, who will come into the house and lay hands on him, with the result that he will recover his sight."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the Lord, face to face with him [said], "Get up [and] go to the street, the [one] called Straight, and look for in a house of Judah Saul with a name Tarsus. For behold, he keeps on praying. And he has seen a man in a vision, Ananias by name, entering and laying on the hands to that he might recover [his] sight."
Complete Apostles Bible	And the Lord said to him, "Arise and go to the street called Straight, and seek out in the house of Judas, a man named Saul, of Tarsus; for behold, he is praying. And he has seen in a vision a man named Ananias coming in and putting his hand on him, in order that he might see again."
Douay-Rheims 1899 (Amer.)	And the Lord said to him: Arise and go into the street that is called Strait and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. (And he saw a man named Ananias coming in and putting his hands upon him, that he might receive his sight.)
Holy Aramaic Scriptures	And Maran {Our Lord} said unto him, "Arise, go unto the street which is called 'Trisa {Straight}, and inquire at the house of Yehuda {Judah}, for Shaul {Saul} who is from Tarsus, for, look! While he prays, he sees in a vision a man whose name is KhananYa {Ananias}, who entered and placed his hand upon him, accordingly, so that his eyes might be opened."
James Murdock's Syriac NT	And our Lord said to him: Arise, go to the street which is called Straight; and inquire in the house of Judas, for Saul who is from the city of Tarsus: for, lo, while he prayed, he saw in vision a man named Ananias, who came and laid his hand upon him, that his eyes might be opened.
Original Aramaic NT	And Our Lord said to him, "Arise, go to the street which is called Straight and inquire at the house of Yehuda for Shaul, who is from the city Tarsus, for behold, he is praying."

"He sees in a vision a man whose name is Khanan-Yah entering and laying a hand upon him so that his eyes will be opened."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to him, Get up, and go to the street which is named Straight, and make search at the house of Judas for one named Saul of Tarsus: for he is at prayer; And he has seen a man named Ananias coming in and putting his hands on him, so that he may be able to see.
Bible in Worldwide English	The Lord said, Go into the street which is called Straight. At the house of Judas, ask for a man named Saul, from the city of Tarsus. He is there, talking with God. In a vision he has seen a man named Ananias coming to him. He has seen him put his hands on him so that he may see again.
Easy English	Jesus said to Ananias, 'Prepare yourself and go to Straight Street. A man called Judas lives on that street. Go to his house. When you get there, ask for a man from Tarsus who is called Saul. He is praying to God. He has had a message from God in a vision. In his vision, he saw a man who is called Ananias come to him. He saw you put your hands on him so that he could see again.'
Easy-to-Read Version–2008	The Lord said to him, "Get up and go to the street called Straight Street. Find the house of Judas and ask for a man named Saul from the city of Tarsus. He is there now, praying. He has seen a vision in which a man named Ananias came and laid his hands on him so that he could see again."
Good News Bible (TEV)	The Lord said to him, "Get ready and go to Straight Street, and at the house of Judas ask for a man from Tarsus named Saul. He is praying, and in a vision he has seen a man named Ananias come in and place his hands on him so that he might see again."
J. B. Phillips	Then the Lord said to him, "Get up and go down to the street called Straight, and enquire at the house of Judas for a man named Saul from Tarsus. At this moment he is praying and he sees in his mind's eye a man by the name of Ananias coming into the house, and placing his hands upon him to restore his sight."
<i>The Message</i>	"Get up and go over to Straight Avenue. Ask at the house of Judas for a man from Tarsus. His name is Saul. He's there praying. He has just had a dream in which he saw a man named Ananias enter the house and lay hands on him so he could see again."
NIRV	The Lord told him, "Go to the house of Judas on Straight Street. Ask for a man from Tarsus named Saul. He is praying. In a vision Saul has seen a man come and place his hands on him. That man's name is Ananias. In the vision, Ananias placed his hands on Saul so he could see again."
New Life Version	The Lord said, "Get up! Go over to Straight Street to Judas' house and ask for a man from the city of Tarsus. His name is Saul. You will find him praying there. 12 Saul has seen a man called Ananias in a dream. He is to come and put his hands on Saul so he might see again."

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

Casual English Bible	The Lord said, "I want you to get up now. Go to Judas's house on Straight Street and ask for a man named Saul from the city of Tarsus. At this very moment he's praying. He's having a vision of a man named Ananias. He sees you putting healing hands on him and giving him back his eyesight."
Contemporary English V.	The Lord said to him, "Get up and go to the house of Judas on Straight Street. When you get there, you will find a man named Saul from the city of Tarsus. Saul

is praying, and he has seen a vision. He saw a man named Ananias coming to him and putting his hands on him, so that he could see again."

New Berkeley Version
New Living Translation

The Lord said, "Go over to Straight Street, to the house of Judas. When you get there, ask for a man from Tarsus named Saul. He is praying to me right now. I have shown him a vision of a man named Ananias coming in and laying hands on him so he can see again."

The Passion Translation

The Lord said, "Go at once to the street called Abundance and look for a man from Tarsus named Saul. You will find him at Judah's house. While he was praying, he saw in a supernatural vision a man named Ananias coming to lay hands upon him to restore his sight."

Plain English Version

And Jesus said to him, "I want you to get up and go to Straight Street. Go to the house that Judas lives in, and find a man there from the town called Tarsus. His name is Saul, and he is praying to me right now. He had something like a dream, and he saw you, Ananias. And he saw you come and put your hands on him, to make him see again."

UnfoldingWord Simplified T.

The Lord Jesus told him, "Go to Straight Street to the house that belongs to Judas. Ask someone there if you can talk to a man named Saul of Tarsus, because he is praying to me at this moment. Saul has seen a vision in which a man named Ananias entered the house where he was staying and put his hands on him in order that he might see again."

Partially literal and partially paraphrased translations:

American English Bible

Then the Lord said:

'Get up and go to the house of Judas on Straight Street, and ask for a man called Saul of Tarsus. Look... He's praying [right now]!

For in a vision he's seen a man named AnaNias who will come and lay his hands on him so he can start seeing again.'

Beck's American Translation
Breakthrough Version

The Master *said* to him, "When you get up, travel on the street called Straight, and look in Jude's house for Saul by name, a Tarsean. You see, look, he is praying, and he saw a man in a sighting, Ananias by name, who went in and placed hands on him in order that he might see again."

Common English Bible

The Lord instructed him, "Go to Judas' house on Straight Street and ask for a man from Tarsus named Saul. He is praying. In a vision he has seen a man named Ananias enter and put his hands on him to restore his sight."

Len Gane Paraphrase

The Lord said to him, "Get up and go to the street named 'Straight' to the house of Judas and ask for one named Saul of Tarsus, for look he is praying, and he has seen in vision a man named Ananias coming in and putting his hand on him so that he might receive his sight."

A. Campbell's Living Oracles

And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for a man of Tarsus, whose name is Saul; for, behold, he is praying to me; and he has seen in a vision, a man whose name is Ananias, coming in and laying his hand upon him, that he might recover his sight.

New Advent (Knox) Bible

And the Lord said to him, Rise up and go to the road called Straight Street; and enquire at the house of Judas for a man of Tarsus, named Saul. Even now he is at his prayers: and he has had a vision of a man called Ananias coming in and laying hands on him, to cure him of blindness.

20th Century New Testament

"Go at once," said the Lord, "to the 'Straight Street', and ask at Judas's house for a man named Saul, from Tarsus. He is at this moment praying, And he has seen, in a vision, a man named Ananias coming in and placing his hands on him, so that he may recover his sight."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Lord God told him, "Get up and go into the Straight road, and ask at the house of Judas for Saul of Tarsus. He is praying," "and he has had a vision of a man named Ananias entering, laying his hands, and restoring his sight."
Revised Ferrar-Fenton Bible	The Lord then said to him, "Rise up, and go into the street called Straight, and inquire at the house of Judah for a man named Saul, a Tarsian; for he is now praying. And in a vision he has seen a man named Ananias entering and laying hands upon him, in order that he may recover his eyesight."
Free Bible Version	"Get up, and go to Straight Street," the Lord told him. "Ask at Judas' house for someone called Saul, from Tarsus. He's praying. He's seen in vision a man called Ananias come and place his hands on him so he can regain his sight."
International Standard V	The Lord told him, "Get up, go to the street called Straight, and in the home of Judas look for a man from Tarsus named Saul. At this very moment he is praying. He has seen in a vision [Other mss. lack in a vision] a man named Ananias come in and lay his hands on him so he would see again."
Montgomery NT	And the Lord said to him. "Arise, go into the street named 'Straight,' and make inquiries in the house of Judas for a man of Tarsus, one Saul. He is now praying, and has seen a man named Ananias enter and lay his hands on him to restore his sight."
Weymouth New Testament	"Rise," said the Lord, "and go to Straight Street, and inquire at the house of Judas for a man called Saul, from Tarsus, for he is actually praying. He has seen a man called Ananias come and lay his hands upon him so that he may recover his sight."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the Lord said to him, Standing up, go on to the street, the one called Straight, and seek in the house of Judas for Saul by name, a Tarsian, because, behold, he is praying, And has seen a man in a vision named Ananias, coming in and laying a hand on him so he may look up.
New American Bible (2011)	The Lord said to him, "Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying, ^j and [in a vision] he has seen a man named Ananias come in and lay [his] hands on him, that he may regain his sight." j. [9:11] 21:39.
New Catholic Bible	The Lord said to him, "Get up and go to the Street called Straight, ^[d] to the house of Judas, and ask for a man from Tarsus named Saul. He is praying, and in a vision he has seen a man named Ananias come in and lay his hands on him so that he may regain his sight." [d] <i>Street called Straight</i> : one of the oldest streets in the world. In Paul's time, Damascus was laid out in the form of a rectangle intersected by "straight" streets. The longest of them all was the "Street called Straight."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The Lord said to him, "Get up and go to Straight Street, to Y'hudah's house; and ask for a man from Tarsus named Sha'ul; for he is praying, and in a vision he has seen a man named Hananyah coming in and placing his hands on him to restore his sight."
-----------------------	--

Hebraic Roots Bible	And the Master said to him, Rising up pass along on the street being called Straight and seek a Tarsian, Saul by name, in the house of Judas. For, behold, he is praying. And he has seen in a vision a man named Khanan-Yah, coming in and putting a hand on him, so that he may see again.
Holy New Covenant Trans.	The Lord said to Ananias, "Get up and go to Straight Street. Find the house of Judas. Ask for a man named Saul from the city of Tarsus. He is there now, praying. In a vision a man named Ananias came to him and put his hands on him so that he could see again."
The Scriptures 2009	And the Master said to him, "Arise and go to the street called Straight, and seek in the house of Yehuhah for one called Sha'ul of Tarsos, for look, he is praying, and has seen in a vision a man named Hananyah coming in and laying his hand on him, so as to see again."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Lord {says} to him Standing (Up) go! to the street the [one] being called [her] immediate and seek! {someone} in house [of] judas saul [by] name tarsean look! for [He] prays and [He] sees man in vision ananias [by] name entering and laying [on] him the hands so [He] may see...
Awful Scroll Bible	And the Lord, with respects to him, "Rising-up, be proceeding to the street, the one being called Well-placed-forth, and be searching from-within the house of Judas, he named Saul of Tarsus. For be yourself looking, he wishes-with-regards-to. (")And he perceived from-within a vision, a man named Ananias coming-in and laying- his hand -upon him, how-that he should discern-among."
exeGesés companion Bible	And Adonay says to him, Rise, and go to the street called Straight, and in the house of Yah Hudah seek for one named Shaul - a Tarsiy: for, behold, he prays: and in a vision he sees a man named Hanan Yah entering, and putting his hand on him, to see.
Orthodox Jewish Bible	And Moshiach Adoneinu said to him, "Get up and go to the rekhov (street) being called "Yashar" ("Straight") and seek in the bais of Yehudah an ish by name Sha'ul from Tarsus. For, hinei, he is davening, "And Sha'ul has seen in a chazon (vision) an ish by the name Chananyah come in and place his hands upon him that he may see again."
Rotherham's Emphasized B.	And the Lord [said] unto him— Rise! go into the street which is called Straight, and seek [in the house of Judas] one Saul, by name, of Tarsus. For lo! he is praying,—and hath seen a man {in a vision}, Ananias by name, coming in and laying on him his hands, to the intent he should see.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the Lord said to him, "Get up and go to the street called ^[d] Straight, and ask at the house of Judas for a man from Tarsus named Saul; for he is praying [there], and in a vision he has seen a man named Ananias come in and place his hands on him, so that he may regain his sight." [d] Latin <i>Via Recta</i> , a long, straight street built by the Romans that ran through the city from east to west.
An Understandable Version	The Lord said to him, "Get up and go to Straight Street and ask for a person named Saul, from Tarsus, at the home of Judas; you will find him [there] praying." (Now

	Saul had seen <i>[in a vision]</i> a man named Ananias coming in and placing his hands on him, restoring his sight).
The Expanded Bible	The Lord said to him, "Get up and go to Straight Street [^C the main east-west street of the city]. Find the house of Judas [^C not either of Jesus' disciples by that name; Judas was a common name], and ask for a man named Saul from the city of Tarsus [^C a town in Cilicia, a Roman province in southeastern Asia Minor (present-day Turkey)]. He is there now, praying. Saul has seen a vision in which a man named Ananias comes to him and ·lays [places] his hands on him. Then he is able to see again."
Jonathan Mitchell NT	So then the Lord [said] to him, "At once get up and go on your way upon the alley (or: narrow street) being normally called 'Straight,' and look for (seek; try to find) within [the] house of Judah (or: Judas) a person from Tarsus named Saul, for you see, look and consider! – he is presently thinking with a view toward having goodness, ease and well-being (or: continuously praying), "and within a vision (the effect of something seen) he saw an adult man named Ananias coming in and putting [his] hands upon him so that he can look up, and see again!"
P. Kretzmann Commentary	And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him that he might receive his sight.
Syndein/Thieme	Kretzmann's commentary for Acts 9:10–12 has been placed in the Addendum . And the Lord said unto him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold, he keeps on praying." "And has seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." {Note: His sight here is a double meaning . . . Paul's physical sight, but Ananias is also going to teach him doctrine and therefore 'spiritual sight'.}
Translation for Translators	The Lord Jesus told him, "Go to Straight Street to the house that belongs to Judas. Ask <i>someone there if you(sg) can talk to</i> a man named Saul from Tarsus city, because, surprisingly, at this moment he is praying <i>to me</i> . <i>Saul has seen</i> a vision in which a man named Ananias entered <i>the house where he was staying</i> and put his hands on him in order that he might see again."
The Voice	The Lord: Get up and go to Straight Boulevard. Go to the house of Judas, and inquire about a man from Tarsus, Saul by name. He is praying <i>to Me at this very instant</i> . He has had a vision—a vision of a man by your name who will come, lay hands on him, and heal his eyesight.

Bible Translations with Many Footnotes:

Lexham Bible	And the Lord said to him, "Get up, go to the street called 'Straight' and in the house of Judas look for a man named Saul from Tarsus. [Literally "Saul by name of Tarsus"] For behold, he is praying, and he has seen in a vision a man named [Literally "by name"] Ananias coming in and placing hands [Some manuscripts have "placing his hands"] on him so that he may regain his sight."
NET Bible®	Then the Lord told him, "Get up and go to the street called 'Straight,' ²⁵ and at Judas' house look for a man from Tarsus named Saul. For he is praying, and he has seen in a vision ²⁶ a man named Ananias come in and place his hands on him so that he may see again." ^{25sn} The noting of the detail of the locale, ironically called 'Straight' Street, shows how directive and specific the Lord was.

^{26tc} † The words ἐν ὁράματι (en oramati, “in a vision”) are not found in some of the earliest and best mss (Ī⁷⁴ κ A 81 pc lat sa bo), but are implied from the context. The phrase is included, although sometimes in a different order with ἄνδρα (andra, “man”) or omitting ἄνδρα altogether, by B C E Ψ 33 1175 1739 Ī. The order of words in NA²⁷, ἄνδρα ἐν ὁράματι, is supported only by B C 1175. Generally speaking, when there are three or more variants, with one an omission and the others involving rearrangements, the longer readings are later scribal additions. Further, the reading looks like a clarifying note, for an earlier vision is explicitly mentioned in v. 10. On the other hand, it is possible that some scribes deleted the words because of perceived repetition, though this is unlikely since it is a different vision two verses back. It is also possible that some scribes could have confused ὁράματι with ὀνόματι (onomati, “name”); TCGNT 319 notes that several mss place ὀνόματι before Ἀνανίαν (Ananian, “Ananias”) while a few others drop ὀνόματι altogether. The Sahidic mss are among those that drop the word, however, and they also lack ἐν ὁράματι; all that is left is one version and father that drops ὀνόματι. Perhaps the best argument for the authenticity of the phrase is that B C 1175 preserve a rare, distinctively Lukan word order, but this is not nearly as harsh or unusual as what Luke does elsewhere. A decision is difficult in this case, but on balance the omission of the phrase seems to be authentic. The words are nevertheless added in the translation because of contextual considerations. NA²⁷ places the words in brackets, indicating doubts as to their authenticity.

^{sn} Apparently while in Damascus Paul had a subsequent vision in the midst of his blindness, fulfilling the prediction in 9:6.

The Spoken English NT

And the Lord said to him, “Go^g over to Straight Street, to Judas’s house. Go in and ask for a man named Saul, from Tarsus. Because he’s praying, and he’s seen a man named Ananias come and lay hands on him so that he’ll see again.”

^g Lit. “Get up and go.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then the Lord [said] to him, "Having risen, go to the street, the one being called Straight, and look in [the] house of Judas for [a man] by name of Saul of Tarsus. For listen! He is praying.

"And he saw in a vision a man by name Ananias coming in and laying a hand on him, in order that he should regain [his] sight."

Benjamin Brodie’s trans.

And the Lord said face-to-face to him: “After you get up, proceed on the street called Straight and inquire in the house of Judas for the name Saul from Tarsus, for you see, he will be engaged in prayer.

Furthermore, he has seen a man in a vision named Ananias, who came and laid hands upon him in order that he might regain sight.”

Green’s Literal Translation

And the Lord said to him, Rising up pass along on the street being called Straight and seek a Tarsian, Saul by name, in the house of Judas. For, behold, he is praying. And he has seen in a vision a man named Ananias coming in and putting a hand on him, so that he may see again.

Modern Literal Version 2020

Now the Lord said to him, After having stood up, travel to the lane which is called Straight, and seek one from Tarsus, Saul by name, in the house of Judas. For* behold, he is praying; and he saw in a vision a man, Ananias by name, after he entered and laid his hand upon him, *that he might recover his sight.

New American Standard

And the Lord said to him, “Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, and he has seen in a vision [A few early mss do not contain *in a vision*] a man named Ananias come in and lay his hands on him, so that he might regain his sight.”

The gist of this passage:

God gives explicit instructions to Ananias to go to Saul and restore his vision to him.

11-12

Acts 9:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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; nominative case	Strong's #2962
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

Translation: The Lord [said] directly to him,...

The verb *to say, to speak* is not found here. When words are left out that would normally be found in a sentence, what is being said is emphasized.

I am assuming that Jesus appears in a physical form, in His resurrection body, looking the same to everyone to whom He appears.

We do not have enough information to tell us whether Ananias can see the Lord or not. Sometimes we like the idea of having a person that we can see speak to us; however, in a vision, it is hard to tell who would prefer what.

Acts 9:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative; apocopated	Strong's #450
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, aorist (deponent) passive imperative	Strong's #4198

Acts 9:11b			
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
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)
hrumē (ρύμη) [pronounced <i>HROO-may</i>]	<i>street, alley, avenue (crowded), lane</i>	feminine singular noun, accusative case	Strong's #4505
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)
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	feminine singular, present passive participle, accusative case	Strong's #2564
euthus (εὐθύς) [pronounced <i>yoo-THOOS</i>]	<i>straight, level; straight forward; upright, true, sincere</i>	feminine singular adjective; accusative case (this is also an adverb)	Strong's #2117

Translation: ...“Get up [and] go to the street, the [one] called Straight,...

It is very common the place two imperatives together in the Greek without an intervening conjunction (as we would place in the English). Often in the Greek and Hebrew, the first of these commands is *get up, rise up, stand up*. The idea is to prepare oneself quickly to accomplish a particular task.

Ananias is to find a street called *Straight*, simply suggesting that the street is relatively straight for a fairly long section (perhaps the entirety of the street is straight).

The Amplified Bible suggests that this is not simply a well-known street, but a street known even today: *Latin Via Recta, a long, straight street built by the Romans that ran through the city from east to west.*²⁵ That certainly would make perfect sense.

²⁵ From <https://www.biblegateway.com/passage/?search=Acts%209&version=AMP> accessed September 15, 2023.

Acts 9:11c			
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
zêteō (ζητέω) [pronounced <i>zay-TEH-oh</i>]	<i>seek after [to find], look for; seek by thinking [reasoning, inquiring]; seek for, aim (at, for), strive after; require [demand]; crave, desire from someone</i>	2 nd person singular, aorist active imperative	Strong's #2212
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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; dative, locative or instrumental case	Strong's #3614
Ἰουδας (Ἰουδάς) [pronounced <i>ee-oo-DAHS</i>]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun; genitive/ablative case	Strong's #2455
Saûlos (Σαῦλος) [pronounced <i>SOW-loss</i>]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, accusative case	Strong's #4569
ονομα (ὄνομα, ἄτος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Tarseús (Ταρσεύς) [pronounced <i>tar-SHOOS</i>]	<i>a flat basket; transliterated, of Tarsus, a Tarsian, belong to Tarsus, a native of Tarsus</i>	masculine singular proper noun grouping, accusative case	Strong's #5018

Translation: ...and look for the house of Judah [for] Saul [with the] name [of] Tarsus.

The house that Ananias is to look for belongs to Judah, and Saul of Tarsus is in that house. The way that we know Ananias is to look for Saul, but the house belongs to Judah, is the cases of the two proper nouns. *Judah* is in the genitive case and *Saul* is in the accusative case.

Ananias knows immediately who this is (as we will see). Perhaps this is why God chose him for this job.

Acts 9:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ιδού (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)

Acts 9:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #4336

Translation: [You will] see he keeps on praying.

Saul will be at this house and he will be continually praying.

Since the incident, Saul has been fasting and praying.

Bear in mind, it is not easy for a person to change his mind.

Acts 9:11 The Lord [said] directly to him, "Get up [and] go to the street, the [one] called Straight, and look for the house of Judah [for] Saul [with the] name [of] Tarsus. [You will] see he keeps on praying. (Kukis mostly literal translation)

Acts 9:12a			
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>	3 rd person singular, aorist active indicative	Strong's #1492
anêr (ἄνθρωπος) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong's #435
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hórama (ὄραμα) [pronounced HOHR-am-ah]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, dative, locative or instrumental case	Strong's #3705

The words *in a vision* are not found in Tischendorf's Greek text. It is found in the Westcott Hort text (but in brackets), Byzantine Greek text and Scrivener Textus Receptus. Two or three translations mention this in a footnote.

Acts 9:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i>]	<i>Jah has favored</i> ; Hebrew name (Hananiah) transliterated, <i>Ananias</i>	masculine singular proper noun; accusative case	Strong's #367
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; accusative case	Strong's #1525

Translation: He has seen a man in a vision, Ananias by name, entering [into this house]...

Saul has, at some point, seen a man named Ananias entering into the house where he is. It sounds more like Saul has a name than he has a face, simply because God does not say, "He has seen you in a vision."

In the Greek text table above, there is a question about the phrase *in a vision*; does it belong or not? Most translations appear to have it; the NET Bible appears to lean toward it not being there. In any case, in one way or another, Saul had the name of this guy and he was expecting him. How this came to Saul, we do not know for certain.

Acts 9:12b

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
epitithēmi (ἐπιτίθημι) [pronounced <i>ep-ee-TITH-ay-mee</i>]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine singular, aorist active participle; accusative case	Strong's #2007
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χεῖρες) [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; accusative case	Strong's #5495

²⁶ From <https://bible.org/netbible/index.htm?act9.htm> accessed September 15, 2023.

Acts 9:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced HOP-ocē]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
anablepô (ἀναβλέπω) [pronounced an-ab- LEP-oh]	<i>to look up; to recover (lost) sight, to receive sight; to look again</i>	3 rd person singular, aorist active subjunctive	Strong's #308

Translation: ...and laying on [his] hands so that he might recover [his] sight.”

What Saul sees (or perceives) is this man laying his hands on him, so that he might recover his sight.

The idea is, what Saul knows directly from God will synch up with what takes place in real life. This is going to give Ananias some time and authority to speak to Saul and straighten him out.

Acts 9:12 He has seen a man in a vision, Ananias by name, entering [into this house] and laying on [his] hands so that he might recover [his] sight.” (Kukis mostly literal translation)

Throughout the Bible, God uses men to accomplish His ends. Jesus could have appeared to Saul again and said, “Here is your sight back; now here is the game plan. You up for it?” God’s direct interaction with men is extremely rare. The people who saw apparitions of God more than any other was the Exodus generation. When in Egypt, God brought ten judgments upon Egypt, and all Israel and all Egypt saw these judgments. When it was time and Pharaoh gave the orders, Israel departed from Egypt and God led them as a pillar of fire at night and a pillar of cloud in the day. God even spoke aloud to that generation, giving them the Ten Commandments. After this, they begged Moses to act as an intermediary.

For the Lord’s public ministry, Jesus directly interacted with the people of Israel, but as a man. But, for the most part, God acts through men. Certain men with specific gifts in the Church Age act, ideally, in accordance with God’s will and we move the ball further down the court, as it were. For instance, an evangelist speaks and people believe in Jesus Christ. Those people must be fed, and God provides pastor-teachers to perform that function. Direct contact with God occurs only rarely, and generally at a point in time when God is changing His program here on earth. For instance, what is the next great event of God? The rapture of the church where we meet the Lord in the air. And then, after a shortened seven years, Jesus returns again to judge those who have rejected Him.

However, in the Church Age, after the completion of the canon, God works exclusively through men to minister to other men. Even with the great and temporary sign gifts, like tongues and healings and miracles, God works through men to minister to other men.

Let me put this in another way: God is not going to speak to you in an audible voice ever—not in this life. He has given to us His complete and connected thought in the form of the Bible; and He has given us gifts for the edification of the church. That is God’s game plan for the Church Age.

Acts 9:11–12 The Lord [said] directly to him, “Get up [and] go to the street, the [one] called Straight, and look for the house of Judah [for] Saul [with the] name [of] Tarsus. [You will] see he keeps on praying. He has seen a man in a vision, Ananias by name, entering [into this house] and laying on [his] hands so that he might recover [his] sight.” (Kukis mostly literal translation)

Acts 9:11–12 The Lord then communicated with him directly, saying, “Get ready and go to the street named Straight Street, and locate Judah’s house, for Saul of Tarsus will be inside praying. Saul has seen a man named

Ananias in a vision, who will come into the house and lay hands on him, with the result that he will recover his sight.” (Kukis paraphrase)

But answered Ananias, “Lord, I heard from many about the man this, how much evil to saints of Yours he has done in Jerusalem. And here he keeps having authority from the chief priests to bind all the ones calling the name of You.”

Acts
9:13–14

Ananias answered, [saying,] “Lord, I have heard from many [others] about this man [and] how much evil [that] he has done to Your saints in Jerusalem. And here [in Damascus], he continues having the authority from the chief priests to bind all those who call upon Your name.”

Ananias knew who Saul was, and he said to the Lord, “Lord, I have heard from many people about this man Saul, and about all of the evil which he has done against Your saints in Jerusalem. Even here in Damascus, he has the authority from the chief priests to imprison anyone who calls upon Your name.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But answered Ananias, “Lord, I heard from many about the man this, how much evil to saints of Yours he has done in Jerusalem. And here he keeps having authority from the chief priests to bind all the ones calling the name of You.”
Complete Apostles Bible	But Ananias answered, "Lord, I have heard from many about this man, how many wicked things he has done to Your saints in Jerusalem; and here he has authority from the chief priests to bind all who are calling on Your name."
Douay-Rheims 1899 (Amer.)	But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem. And here he hath authority from the chief priests to bind all that invoke thy name.
Holy Aramaic Scriptures	And KhananYa {Ananias} said, “Mari {My Lord}, I have heard from many concerning this man, that he has inflicted much evil unto Qadishek {Your Holy Ones} in Urishlem {Jerusalem}. And behold, also here, there is for him authority from the Rabay Kahne {the Priest's Chiefs}, that all those who are calling on Your Name, should be bound!”
James Murdock’s Syriac NT	And Ananias said: My Lord, I have heard of this man, from many, how much evil he hath perpetrated towards thy saints at Jerusalem. And, lo, here also, he hath authority from the chief priests, to bind all them that call on thy name.
Original Aramaic NT	And Khanan-Yah said, "My Lord, I have heard from many about this man, how much evil he has inflicted on the Saints in Jerusalem." "And behold, he also has authority here from The Chief Priests to imprison all those who call upon your name."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Ananias said, Lord, I have had accounts of this man from a number of people, how much evil he has done to your saints at Jerusalem: And here he has authority from the chief priests to make prisoners all who give worship to your name.
------------------------	--

Bible in Worldwide English	Then Ananias replied, Lord, often I have heard of this man. He has brought much trouble to your people at Jerusalem. The chief priests have given him power in this city to put into prison all those who call on your name.
Easy English	Ananias replied, ‘Lord, many people have told me about this man. He has done very bad things to your own people, the believers in Jerusalem. Now he has come here to Damascus, and he has brought letters with him from the leaders of the priests. They have given him authority, so that he will take hold of everyone who believes in you. He will tie them and put them in prison.’
Easy-to-Read Version–2008	But Ananias answered, "Lord, many people have told me about this man. They told me about the many bad things he did to your holy people in Jerusalem. Now he has come here to Damascus. The leading priests have given him the power to arrest all people who trust in you."
Good News Bible (TEV)	Ananias answered, "Lord, many people have told me about this man and about all the terrible things he has done to your people in Jerusalem. And he has come to Damascus with authority from the chief priests to arrest all who worship you."
J. B. Phillips	But Ananias replied, "Lord, I have heard on all hands about this man and how much harm he has done to your holy people in Jerusalem! Why even now he holds powers from the chief priests to arrest all who call upon your name."
<i>The Message</i>	Ananias protested, "Master, you can't be serious. Everybody's talking about this man and the terrible things he's been doing, his reign of terror against your people in Jerusalem! And now he's shown up here with papers from the Chief Priest that give him license to do the same to us."
NIRV	"Lord," Ananias answered, "I've heard many reports about this man. They say he has done great harm to your holy people in Jerusalem. Now he has come here to arrest all those who worship you. The chief priests have given him authority to do this."
New Life Version	Ananias said, "But Lord, many people have told me about this man. He is the reason many of Your followers in Jerusalem have had to suffer much. He came here with the right and the power from the head religious leaders to put everyone in chains who call on Your name."

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

Casual English Bible	Ananias said, "Plenty of people have told me about this man, Lord. He has done nothing but hurt a lot of people in Jerusalem who are devoted to you. Now he's here. And he came with an affidavit from the top priests. They gave him the authority to jail anyone who follows you."
Contemporary English V.	Ananias replied, "Lord, a lot of people have told me about the terrible things this man has done to your followers in Jerusalem. Now the chief priests have given him the power to come here and arrest anyone who worships in your name."
The Living Bible	"But Lord," exclaimed Ananias, "I have heard about the terrible things this man has done to the believers in Jerusalem! And we hear that he has arrest warrants with him from the chief priests, authorizing him to arrest every believer in Damascus!"
New Berkeley Version	.
New Living Translation	"But Lord," exclaimed Ananias, "I've heard many people talk about the terrible things this man has done to the believers [Greek <i>God's holy people</i> ; also in 9:32, 41.] in Jerusalem! And he is authorized by the leading priests to arrest everyone who calls upon your name."
The Passion Translation	"But Lord," Ananias replied, "many have told me about his terrible persecution of those in Jerusalem who are devoted to you. In fact, the high priest has authorized him to seize and imprison all those in Damascus who call on your name."
Plain English Version	But Ananias said, "But sir, people have told me about that man Saul. He's a properly cheeky man. He hurt your people in Jerusalem, and he did a lot of bad things to them. And the bosses of the Jewish ceremonies told him that he can grab

UnfoldingWord Simplified T.	all the people here that say they follow you, Jesus, and he can take them to jail. He came here now to do just that." Ananias answered, "But Lord, many people have told me about this man! He has done many evil things to the people in Jerusalem who believe in you! The chief priests have given him power to come here to Damascus in order to arrest all those who believe in you!"
William's New Testament	But Ananias answered, "Lord, I have heard many people tell of this man, especially the great sufferings he has brought on your people in Jerusalem. Now he is here and has authority from the high priests to put in chains all who call upon your name."

Partially literal and partially paraphrased translations:

American English Bible	However, AnaNias [objected], saying: 'Lord, I've heard about this man from many people, and they've told me about all the bad things that he did to your Holy Ones in JeruSalem! 'He's even been empowered by the Chief Priests to lock up everyone who calls on your name!'
Beck's American Translation . Breakthrough Version	Ananias responded, "Master, I heard from many about this man, how many bad things he did to Your sacred <i>people</i> in Jerusalem. And here he has authority from the side of the head priests to lock up everyone who calls on Your Name."
Common English Bible	Ananias countered, "Lord, I have heard many reports about this man. People say he has done horrible things to your holy people in Jerusalem. He's here with authority from the chief priests to arrest everyone who calls on your name."
Len Gane Paraphrase	Ananias then answered, "Lord, I have heard from many about this man, how much evil he has done to your holy people at Jerusalem, and here he has been authorized by the chief priests to tie up all who call on your name."
New Advent (Knox) Bible	At this, Ananias answered, Lord, many have told me about this man, and all the hurt he has done to thy saints at Jerusalem; and he has come here with authority from the chief priests to imprison all those who call upon thy name.
NT for Everyone	'Well, Lord,' replied Ananias, 'I've heard about this man from several people . . . all about how he's done wicked things to your holy people in Jerusalem . . . and now he's come here with authority from the chief priests to tie up everybody who calls on your Name!'
20 th Century New Testament	"Lord," exclaimed Ananias, "I have heard from many people about this man--how much harm he has done at Jerusalem to your People there. And, here, too, he holds authority from the Chief Priests to put in chains all those who invoke your Name."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Ananias answered, "Lord, many people have told me about this man and all the harm he has done to Your saints in Jerusalem. And now he is here with authority from the chief priests to arrest all who call on Your name."
Conservapedia Translation	Ananias replied, "Lord, I've heard stories about him, about the evil things he's done to your saints in Jerusalem!" "The chief priests gave him the power here to arrest anyone who calls on your name."
Revised Ferrar-Fenton Bible	Ananias answered, "Lord, I have heard from many people about this man, how much injury he has done to Your holy ones at Jerusalem; and here he is commissioned by the chief priests to apprehend all calling upon Your Name."

Free Bible Version	"But Lord," Ananias replied, "I've heard a lot about this man—about all the evil things he did to the believers in Jerusalem. The chief priests have given him the power to arrest everyone here that worships and follows you."
Urim-Thummim Version	Then Ananias answered, LORD, I have heard from many of this man, how much bad he has done to your saints at Jerusalem: And here he has authority from the chief priests to bind all that call on your Name.
Weymouth New Testament	"Lord," answered Ananias, "I have heard about that man from many, and I have heard of the great mischief he has done to Thy people in Jerusalem; and here he is authorized by the High Priests to arrest all who call upon Thy name."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Ananias answered, "Lord, I have heard from many sources about this man and all the harm he has done to your saints in Jerusalem, and now he is here with authority from the High Priest to arrest all who call upon your name." Romans 10:12; 1Cor 1:2
New American Bible (2011)	But Ananias replied, "Lord, I have heard from many sources about this man, what evil things he has done to your holy ones* in Jerusalem. ^k And here he has authority from the chief priests to imprison all who call upon your name." ^l * [9:13] Your holy ones: literally, "your saints." k. [9:13] 8:3; 9:1. l. [9:14] 9:1–2; 26:10; 1 Cor 1:2; 2 Tm 2:22.
New Catholic Bible	Ananias answered, "Lord, I have heard from many people about this man and how much harm he has done to your saints ^[e] in Jerusalem. Now he has come here with authority from the chief priests to imprison all who invoke your name." [e] <i>Saints</i> : so named because Christians are consecrated to Christ, the Holy One (Acts 3:14). The word recurs in verses 32 and 41. See also note on Rom 1:7.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Hananyah answered, "Lord, many have told me about this man, how much harm he has done to your people in Yerushalayim; and here he has a warrant from the head <i>cohanim</i> to arrest everyone who calls on your name."
Hebraic Roots Bible	And Khanan-Yah answered, Master, I have heard from many about this man, how many bad things he did to Your saints in Jerusalem. And here he has authority from the chief priests to bind all the ones calling on Your name.
Holy New Covenant Trans.	But Ananias answered, "Lord, many people have told me about this man Saul. They told me about how many terrible things he did to your saints in Jerusalem. Now he has come to Damascus. The ruling priests have given him the authority to arrest all people who trust in your name."
The Scriptures 2009	And ?ananyah answered, "Master, I have heard from many about this man, how many evils he did to Your set-apart ones in Yerushalayim, and here he has authority from the chief priests to bind all those calling on Your Name."
Tree of Life Version	But Ananias answered, "Lord, I have heard from many about this man—how much harm he has done to your kedoshim in Jerusalem. And here he has authority from the ruling kohanim to tie up all who call on Your name."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...answers but Ananias Lord [I] hear from many [men] about the man this what* bad [to] the [men] pure [of] you [He] makes in jerusalem and here [He] has authority from the priests (chief) to bind all the [men] calling the name [of] you...
------------------------	--

Awful Scroll Bible	And Ananias resolves-out, "Lord, I have heard from many concerning this-same man, as many injurious things, he does to Your awful ones from-within Jerusalem. (")Even yet-in-this place, he holds existence-by from the chief-priests, to bind all, themselves calling-upon Your name."
exeGesés companion Bible	And Hanan Yah answers, Adonay, I hear from many concerning this man, as many evils as he does to your holy at Yeru Shalem: and here he has authority from the archpriests to bind all who call on your name.
Orthodox Jewish Bible	And Chananyah answered, "Adoni, I heard from many about this man, how many ra'ot (evil things) he did to your Kadoshim in Yerushalayim. "And here he has samchut (authority) from the Rashei Kohanim to bind all the ones davening b'Shem of you."
Rotherham's Emphasized B.	And Ananias [answered]— Lord! I have heard from many, concerning this man,—[how many evil things, unto thy saints] he hath done, in Jerusalem; And [here] he hath authority from the High priests, to bind all' them that call upon thy name.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Ananias answered, "Lord, I have heard from many people about this man, especially how much suffering and evil he has brought on Your saints (God's people) at Jerusalem; and here [in Damascus] he has authority from the high priests to put in chains all who call on Your name [confessing You as Savior]."
An Understandable Version	But Ananias answered, "Lord, I have heard from many people about how much harm this man has done to your holy people at Jerusalem. And [now] he is here with authority from the leading priests to tie up [and imprison] everyone who calls on your name."
The Expanded Bible	But Ananias answered, "Lord, many people have told me about this man and the ·terrible [evil; harmful] things he did to your ·holy people [saints] in Jerusalem. Now he has come here to Damascus, and the ·leading [^T chief] priests have given him the ·power [authority] to ·arrest [bind] everyone who ·worships you [^L calls on your name]."
Jonathan Mitchell NT	But Ananias discerningly answered, "O Lord! I hear (or: heard) from many people about this adult man... how many vile and bad (worthless and evil; ugly and malicious) things he did to Your set-apart folks (Your saints) in Jerusalem! "And here in this place he is presently having (or: holding) authority from the chief (head; ranking) priests to bind all those habitually calling upon Your Name!"
Translation for Translators	But Ananias <i>protested</i> , saying, "But Lord, many people have told me about this man! He has done many evil things to the people in Jerusalem who believe in you! And the chief priests have authorized him to come here <i>to Damascus</i> in order to seize all of us who believe in you (sg) [MTY] <i>and take us to Jerusalem!</i> "
The Voice	Ananias: Lord, <i>I know whom You're talking about.</i> I've heard rumors about this fellow. He's <i>an evil man</i> and has caused great harm for Your special people in Jerusalem. I've heard that he has been authorized by the religious authorities to come here and chain everyone who associates with Your name.

Bible Translations with Many Footnotes:

Lexham Bible	But Ananias replied, "Lord, I have heard from many people about this man, how much harm he has done to your saints in Jerusalem, and here he has authority from the chief priests to tie up [Or figuratively "to arrest" or "to imprison"] all who call upon your name!"
--------------	--

NET Bible®

But Ananias replied,²⁷ “Lord, I have heard from many people²⁸ about this man, how much harm he has done to your saints in Jerusalem, and here he has authority from the chief priests to imprison²⁹ all who call on your name!”³⁰

^{27sn} Ananias replied. Past events might have suggested to Ananias that this was not good counsel, but like Peter in Acts 10, Ananias’ intuitions were wrong.

^{28tn} The word “people” is not in the Greek text, but is implied.

^{29tn} Grk “to bind.”

^{30sn} The expression “those who call on your name” is a frequent description of believers (Acts 2:21; 1 Cor 1:2; Rom 10:13).

The Spoken English NT

But Ananias said back to him, “Lord, I’ve heard about this man from lots of people—what harmful things he’s done to your holy ones in Jerusalem. And here in Damascus he has authority from the chief priests to arrest everyone who prays to you.”^h

^h Lit. “to bind all who call on your name.”

Wilbur Pickering’s New T.

But Ananias answered: “Lord, I have heard from many about this man, how many evil things he has done to Your saints in Jerusalem. Moreover here he has authority from the chief priests³ to bind all who are calling on Your name.”

(3) I find it to be curious that the authority of the chief priests extended all the way to Damascus.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But Ananias answered, "Lord, I have heard from many about this man, how many wicked [things] he did to Your holy ones [or, saints, and throughout book] in Jerusalem.

"And here he has authority from the chief priests to bind all the ones calling on Your name."

Benjamin Brodie’s trans.

Then Ananias replied with discernment: “Lord, I’ve heard from many concerning this man, how he did evil things to Your saints in Jerusalem.

He also has in his possession in this place [present circumstances] delegated authority from the chief priests to arrest all those who call upon Your name.”

Context Group Version

But Ananias answered, Lord, I have heard from many of this man, how much evil he did to your special ones at Jerusalem: and here he has authority from the chief priests to bind all that call on your name.

Far Above All Translation

And Ananias answered, “Lord, I have heard about this man from many people, how many bad things he has done to your saints in Jerusalem. And here he has authority from the senior priests to bind all those who call on your name.”

Modern Literal Version 2020

But Ananias answered, Lord, I have heard from many concerning this man and how-much evil he did* to your holy-ones in Jerusalem, and he has authority from the high-priests here to bind all the ones calling upon your name.

The gist of this passage:
13-14

A helpful Ananias informs Jesus about the sort of man that Saul is.

Acts 9:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-ma</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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Acts 9:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i>]	<i>Jah has favored</i> ; Hebrew name (Hananiah) transliterated, <i>Ananias</i>	masculine singular proper noun; accusative case	Strong's #367

Translation: *Ananias answered, [saying,]...*

Rather than immediately say, “Yes, Lord, I am on my way,” Ananias has some concerns to raise with the Lord of Glory.

Acts 9:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; vocative	Strong's #2962
akoúō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person singular, aorist active indicative	Strong's #191
apó (ἀπό) [pronounced <i>aw-PO</i>]; 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
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, genitive/ablative case	Strong's #4183
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed</i>	masculine singular noun; genitive/ablative case	Strong's #435
toutou (τούτου) [pronounced <i>TOO-too</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: *...“Lord, I have heard from many [others] about this man...*

It is almost as if Ananias does not realize that Jesus is omniscient. “Let me tell you a few things about this Saul fellow that you want me to go minister to...” is essentially what Ananias begins to say. He has heard a lot about

this Saul of Tarsus, so, just in case the Lord is not up on the latest information, Ananias is going to tell Him all about it.

This is somewhat humorous.

Acts 9:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter plural adjective, accusative case	Strong's #2556
tois (τοῖς) [pronounced toiç]	<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
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40
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)
poieō (ποιέω) [pronounced poi-EH-oh]	<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 singular, aorist active indicative	Strong's #4160
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierusalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...[and] how much evil [that] he has done to Your saints in Jerusalem.

In Jerusalem, Saul of Tarsus has done great **evil** to the saints there. Twice Ananias will use the 2nd person singular personal pronoun sou (σου) [pronounced sow]. He is emphasizing, "Now, these are *Your* people that I am talking about."

Quite obviously, what Ananias is saying is true. Part of what we have studied so far in the book of Acts has been Saul's evil activities (see Acts 8:1–3).

Acts 9:13 **Ananias answered, [saying,] “Lord, I have heard from many [others] about this man [and] how much evil [that] he has done to Your saints in Jerusalem.** (Kukis mostly literal translation)

Acts 9:14a			
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
hōde (ὡδε) [pronounced <i>HO-deh</i>]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
echō (ἔχω) [pronounced <i>ECHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, present active indicative	Strong's #2192
exousia (ἐξουσία) [pronounced <i>ex-oo-SEE-ah</i>]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
tōn (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
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; genitive/ablative case	Strong's #749

Thayer:

1) He above all others was honoured with the title of priest, the chief of priests. It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter into the Holy of Holies (from which the other priests were excluded) and offer sacrifices for his own sins and the sins of the people, and to preside over the Sanhedrin, or Supreme Council, when convened for judicial deliberations. According to Mosaic law, no one could aspire to the high priesthood unless he were of the tribe of Aaron and descended from a high priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of Seleucideae and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high priests, the office neither remained vested in the pontifical family nor was conferred on any for life; but it became venal, and could be transferred from one to another according to the will of civic or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty eight persons held the pontifical dignity.

2) the high priests, these comprise in addition to one holding the high priestly office, both those who had previously discharged it and although disposed, continued to have great power in the State, as well as the members of the families from which high priest were created, provided that they had much influence in public affairs.

Acts 9:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
3) Used of Christ because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered into the heavenly sanctuary where he continually intercedes on our behalf.			

Translation: And here [in Damascus], he continues having the authority from the chief priests...

Ananias is well aware of Saul, because he was coming to Damascus, and many of the believers there knew about him. He was given authority by the **chief priests** in Jerusalem. This authority was to grab up any public followers of Jesus and bring them to Jerusalem for a trial and punishment.

Acts 9:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deō (δέω) [pronounced DEH-oh]	<i>to bind, to tie, to fasten; to bind, to fasten with chains, to throw into chains</i>	aorist active infinitive	Strong's #1210
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ah-ee]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc)</i>	masculine plural, present middle participle, accusative case	Strong's #1941
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
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: ...to bind all those who call upon Your name."

Saul could not imprison any believers in Damascus, but he could take them prisoner and haul them back to Jerusalem.

Acts 9:14 And here [in Damascus], he continues having the authority from the chief priests to bind all those who call upon Your name.” (Kukis mostly literal translation)

Acts 9:13–14 Ananias answered, [saying,] “Lord, I have heard from many [others] about this man [and] how much evil [that] he has done to Your saints in Jerusalem. And here [in Damascus], he continues having the authority from the chief priests to bind all those who call upon Your name.” (Kukis mostly literal translation)

Acts 9:13–14 Ananias knew who Saul was, and he said to the Lord, “Lord, I have heard from many people about this man Saul, and about all of the evil which he has done against Your saints in Jerusalem. Even here in Damascus, he has the authority from the chief priests to imprison anyone who calls upon Your name.” (Kukis paraphrase)

But said face to face with him the Lord, “Go, that a vessel of (divine) selection keeps on being for Me he, to bear the name of Me before the gentiles not only but also kings and sons of Israel. For I will forewarn him how many [things] it is necessary to him for the sake of the name of Me to suffer.”

Acts
9:15–16

The Lord said directly to him, “Go [right now]! He keeps on being a chosen instrument for Me, to carry My name before the gentiles and [their] kings and [to] the sons of Israel. No doubt I will show him the many things it will be necessary for him to suffer for My name.”

The Lord then spoke forcefully to him, “Go right now! This Saul, whom you have warned Me about, will become My chosen instrument. He will carry My name before the gentiles and before their kings, as well as to the children of Israel. I will certainly reveal to him just how many things he must suffer for My name’s sake.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said face to face with him the Lord, “Go, that a vessel of (divine) selection keeps on being for Me he, to bear the name of Me before the gentiles not only but also kings and sons of Israel. For I will forewarn him how many [things] it is necessary to him for the sake of the name of Me to suffer.”
Complete Apostles Bible	But the Lord said to him, "Go your way, for he is a chosen vessel to Me to bear My name before Gentiles and kings, and the sons of Israel. For I will show him all the things that he must suffer for My name's sake."
Douay-Rheims 1899 (Amer.)	And the Lord said to him: Go thy way: for this man is to me a vessel of election, to carry my name before the Gentiles and kings and the children of Israel. For I will shew him how great things he must suffer for my name's sake.
Holy Aramaic Scriptures	MarYa {The Lord-YHWH} said unto him, “Arise, go, because he is a vessel for Me, chosen, so that he should bear My Name among the Amme {the Peoples}, and among Kings, and the house of The Sons of Iysralyl {Israel}. For, I will show him how much is destined for him to suffer on account of My Name.”
James Murdock’s Syriac NT	The Lord said to him: Arise and go; for he is to me a chosen vessel, to carry my name to the Gentiles, and to kings, and among the sons of Israel. For I will show him, how much he is to suffer on account of my name.
Original Aramaic NT	And THE LORD JEHOVAH* said to him, "Arise, go, because he is a chosen vessel to me to take my name to the Gentiles and Kings and among the children of Israel." "For I shall show him how much he is going to suffer for my name."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the Lord said, Go without fear: for he is a special vessel for me, to give to the Gentiles and kings and to the children of Israel the knowledge of my name: For I will make clear to him what troubles he will have to undergo for me.
Bible in Worldwide English	The Lord said, Go, I have chosen him to take my name to the people who are not Jews, to kings, and to the people of Israel also. I will show him how much he must suffer for my names sake.
Easy English	But the Lord said to Ananias, 'Go now to Saul! I have chosen him to work for me. He will go to those who are not Jews and to their rulers. He will tell them about me. He will also tell the people of Israel about me. I myself will tell him about the many troubles that he will have. He will have much pain on my behalf.'
Easy-to-Read Version–2008	But the Lord Jesus said to Ananias, "Go! I have chosen Saul for an important work. I want him to tell other nations, their rulers, and the people of Israel about me. I will show him all that he must suffer for me."
Good News Bible (TEV)	The Lord said to him, "Go, because I have chosen him to serve me, to make my name known to Gentiles and kings and to the people of Israel. And I myself will show him all that he must suffer for my sake."
J. B. Phillips	ut the Lord said to him, "Go on your way, for this man is my chosen instrument to bear my name before the Gentiles and their kings, as well as to the sons of Israel. Indeed, I myself will show him what he must suffer for the sake of my name."
<i>The Message</i>	But the Master said, "Don't argue. Go! I have picked him as my personal representative to non-Jews and kings and Jews. And now I'm about to show him what he's in for—the hard suffering that goes with this job."
NIRV	But the Lord said to Ananias, "Go! I have chosen this man to work for me. He will announce my name to the Gentiles and to their kings. He will also announce my name to the people of Israel. 16 I will show him how much he must suffer for me."
New Simplified Bible	The Lord said to him: »Be on your way. This man is a chosen vessel to bear my name to the people of the nations, and kings and the children of Israel. »I will show him plainly how many things he must suffer for my name.«

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

Casual English Bible	The Lord said, "Get going. He's the man I've picked. I'm giving him the job of taking my teachings to non-Jews, kings, and Jews alike. He's going to suffer plenty because of what he does for me."
Contemporary English V.	The Lord said to Ananias, "Go! I have chosen him to tell foreigners, kings, and the people of Israel about me. I will show him how much he must suffer for worshiping in my name."
The Living Bible	But the Lord said, "Go and do what I say. For Paul is my chosen instrument to take my message to the nations and before kings, as well as to the people of Israel. And I will show him how much he must suffer for me."
New Berkeley Version	.
The Passion Translation	The Lord Yahweh answered him, "Arise and go! I have chosen this man to be my special messenger. He will be brought before kings, before many nations, and before the Jewish people to give them the revelation of who I am. And I will show him how much he is destined to suffer because of his passion for me."
Plain English Version	But Jesus said to Ananias, "Don't worry. Go to him anyway. You see, I picked that man to do my work. He will tell a lot of people about me. He will tell Jewish people about me. And he will tell people that are not Jews about me, even their biggest bosses too. I will show him that some people will not like him talking about me, so they will give him big trouble and hurt him."

Radiant New Testament	But the Lord said to Ananias, "Go! I've chosen this man to do a special work for me. He will announce my name to the Gentiles and their kings and to the people of Israel. I will show him how much he must suffer for me."
UnfoldingWord Simplified T.	ut the Lord Jesus told Ananias, "Go to Saul! Do what I say, because I have chosen him to serve me in order that he might speak about me both to non-Jewish people and their kings and to the Israelite people. I myself will tell him that he must often suffer in order to tell people about me."
William's New Testament	But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name to the heathen and their kings, and to the descendants of Israel. For I am going to show him how great are the sufferings he must endure for my name's sake."

Partially literal and partially paraphrased translations:

American English Bible	But the Lord said to him: 'Go on, because this man is the one I've chosen to carry my name before nations, kings, and the sons of IsraEl. I'll also make sure that he understands all the things that he'll have to suffer on account of my name.'
Beck's American Translation . Breakthrough Version	But the Master said to him, "Travel there because he is a select container for Me. This <i>man is</i> of the 'to haul My name in the sight of non-Jews, kings, and sons of Israel' <i>kind</i> . You see, I will put in front of his face how many <i>things</i> it is necessary for him to suffer on behalf of My Name."
A. Campbell's Living Oracles	But the Lord said to him, Go your way; for this man is to me a chosen vessel, to bear my name before nations, and kings, and the children of Israel: for I will show him how many things he must suffer for my name.
New Advent (Knox) Bible	But the Lord said to him, Go on thy errand; this is a man I have chosen to be the instrument for bringing my name before the heathen and their rulers, and before the people of Israel too. I have yet to tell him, how much suffering he will have to undergo for my name's sake.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The Lord replied, "Go do it. He's a chosen messenger for me, to take my name among the Gentiles, and their leaders, and the Israelites." "I will show him what great ordeals he will pass through for me."
Revised Ferrar-Fenton Bible	The Lord said to him, "Go, because this man is an instrument specially chosen by Myself, to bear My Name in the presence of both the heathen and kings, as well as the sons of Israel; for I will show him what he must endure for the sake of My Name."
Free Bible Version	But the Lord told him, "Get on your way, because he is the person I have chosen to take my name to foreigners and kings, as well as to Israel. I will show him what he'll have to suffer for my name's sake."
International Standard V	But the Lord told him, "Go, since he is my chosen instrument to carry my name to unbelievers, [Lit. gentiles ; i.e. unbelieving non-Jews] to their kings, and to the descendants of Israel. For I am going to show him how much he must suffer for my name's sake."
Urim-Thummim Version	But the LORD replied to him, <i>Go your way: for he is an Elected vessel to me, to bear my Name before the Gentiles, and kings, and the children of Israel: Because I will show him how many things are required of him for my Name to suffer.</i>
Weymouth New Testament	"Go," replied the Lord; "he is a chosen instrument of Mine to carry My name to the Gentiles and to kings and to the descendants of Israel. For I will let him know the great sufferings which he must pass through for My sake."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the Lord said to him, "Go! This man is my chosen instrument to bring my name to the pagan nations and their kings, and the people of Israel as well. I myself will show him how much he will have to suffer for my name." Jer 1:10
The Heritage Bible	And the Lord said to him, Go, because he is a chosen vessel to me, to lift my name before the face of the races, and kings, and the children of Israel, Because I will show him how great things he must suffer under my name.
New American Bible (2011)	But the Lord said to him, "Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites," ^m and I will show him what he will have to suffer for my name." m. [9:15] 22:15; 26:1; 27:24.
Revised English Bible–1989	But the Lord replied, "You must go, for this man is my chosen instrument to bring my name before the nations and their kings, and before the people of Israel. I myself will show him all that he must go through for my name's sake."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the Lord said to him, "Go, because this man is my chosen instrument to carry my name to the <i>Goyim</i> , even to their kings, and to the sons of Isra'el as well. For I myself will show him how much he will have to suffer on account of my name."
Hebraic Roots Bible	And the Master YAHWEH said to him, Go, for this one is a chosen vessel to Me, to bear My name before nations and kings and the sons of Israel. For I will show him how much he must suffer for the sake of My name.
Holy New Covenant Trans.	But the Lord Jesus said to Ananias, "Go! I have chosen Saul for an important work. He will carry my name to kings, to the Jewish people, and to other nations. I will show Saul the things he must suffer for my name."
The Scriptures 2009	But the Master said to him, "Go, for he is a chosen vessel of Mine to bear My Name before nations, sovereigns, and the children of Yisra'el. "For I shall show him how much he has to suffer for My Name."
Tree of Life Version	But the Lord said to him, "Go, for he is a choice instrument to carry My name before nations and kings and Bnei-Yisrael. For I will show him how much he must suffer for My name's sake."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but to him The Lord go! for Implement [of] choice is [for] me This the+ {him} to carry the name [of] me before nations also and kings sons also {of} Israel I for will show [to] him what* is (necessary) him for the name [of] me to suffer...
Awful Scroll Bible	But the Lord said, with respects to him, "Be proceeding, since he is a called-out vessel to Me to bear My name, beheld-from-among the nations and governing leaders and the sons of Israel. (")For I will show-under his eyes, as many things he needs to sadly be suffered for My name sake."
Concordant Literal Version	Yet the Lord said to him "Go, for he is a choice instrument of Mine, to bear My name before both the nations and kings, besides the sons of Israel, for I shall be intimating to him how much he must be suffering for My name's sake."
exeGesés companion Bible	And Adonay says to him, Go your way: for he is a selected vessel to me to bear my name in the sight of the goyim and sovereigns and the sons of Yisra El: for I exemplify to him as much as he must suffer for sake of my name.

Orthodox Jewish Bible	But Moshiach Adoneinu said to him, "Go, for this one is a keli nivchar (chosen vessel) of mine to carry Shmi before both Goyim and melachim (kings) and the Bnei Yisrael. "For I will show him how much it is necessary for him to undergo yissurim (sufferings) on behalf of Shmi (my Name)."
Rotherham's Emphasized B.	But the Lord said unto him— Be going thy way; for a choice vessel unto me is this man, to bear my name before both {the} nations and kings, and the sons of Israel; for I will let him understand how many things he must needs for my name suffer .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the Lord said to him, "Go, for this man is a [deliberately] chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will make clear to him how much he must suffer and endure for My name's sake."
An Understandable Version	But the Lord replied to him, "Go on your way, for Saul is someone I have especially chosen to carry my name to the [unconverted] Gentiles, kings and the Israelites. I will show him how many things he will have to suffer for my name's sake."
The Expanded Bible	But the Lord said to Ananias, "Go! ·I have chosen Saul for an important work [·For he is my chosen instrument/vessel]. ·He must tell about me [·...to take/carry my name] to the ·Gentiles [nations], to kings, and to the people of Israel. [·For] I will show him how much he must suffer for my name."
Jonathan Mitchell NT	Yet the Lord [= Christ] said to him, "Be presently going (or: Go, and continue on your way), because this one is (or: exists being) a vessel of choice to Me (or: a picked out and chosen instrument for Me) to lift up and carry My Name before (in the sight and presence of) the ethnic multitudes (or: nations; Gentiles; non-Israelites) – as well as [before] kings and [the] sons (= people) of Israel. "For you see, I Myself will proceed underlining and pointing out (or: plainly showing) to him how many things it continues being binding and necessary for him to experience and be suffering – over [the situation of] (or: for; on behalf of) My Name."
P. Kretzmann Commentary	But the Lord said unto him, Go thy way; for he is a chosen vessel unto Me to bear My name before the Gentiles and kings and the children of Israel; for I will show him how great things he must suffer for My name's sake. Kretzmann's commentary for Acts 9:13–16 has been placed in the Addendum .
Syndein/Thieme	But the Lord said unto him, "Go your way. For he is a chosen {elect} vessel unto Me, to bear My name before the Gentiles, and kings {the VIP's of the Roman Empire}, and the children of Israel. {Note: Paul is elected by God NOT the 'election of a 12th apostle earlier in Acts. See Galatians 1:1 for Paul's related comment.} For I will show him how many things he must suffer for My name's sake. {Note: Paul was such a tremendous man. He knew exactly all the sufferings he would have to go through, but of his free will, he decided to serve the Lord in spite of them.}
Translation for Translators	But the Lord <i>Jesus</i> told Ananias, "Go to <i>Saul!</i> <i>Do what I say</i> , because I have chosen him to serve me in order that he might speak about me [MTY] both to non-Jewish people and <i>their</i> kings and to the Israeli people. I myself will tell him that he must often suffer greatly because of <i>telling people about me</i> [MTY]."
The Voice	The Lord: Yes, <i>but</i> you must go! I have chosen him to be My instrument to bring My name far and wide—to outsiders, to kings, and to the people of Israel as well. I have much to show him, including how much he must suffer for My name.

Bible Translations with Many Footnotes:

Lexham Bible	But the Lord said to him, “Go, because this man is my chosen instrument to carry my name before Gentiles [The same Greek word can be translated “nations” or “Gentiles” depending on the context] and kings and the sons of Israel. For I will show him how much he must suffer for the sake of my name.”
NET Bible®	But the Lord said to him, “Go, because this man is my chosen instrument ³¹ to carry my name before Gentiles and kings and the people of Israel. ³² For I will show him how much he must suffer for the sake of my name.” ³³ ³¹ tn Or “tool.” ³² tn Grk “the sons of Israel.” In Acts, Paul is a minister to all nations, including Israel (Rom 1:16-17). ³³ tn Or “because of my name.” BDAG 1031 s.v. ὑπέρ 2 lists Acts 9:16 as an example of ὑπέρ (Juper) used to indicate “the moving cause or reason, because of, for the sake of, for.”
The Spoken English NT	But the Lord said to him, “Go, because he belongs to me. I’ve chosen him ⁱ to bring my name to nations and rulers, and to the people ^j of Israel. I’m going to show him how much he has to suffer for my sake.” ^k i. Lit. “because he’s a chosen instrument of mine.” j. Lit. “children.” k. Lit. “for the sake of my name.”
Wilbur Pickering’s New T.	But the Lord said to him: “Get moving, because this man is a chosen vessel to me, to carry my name before nations and kings, also the children of Israel; for I will show him how many things he must suffer for my name’s sake.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But the Lord said to him, "Be going, because this one is a chosen vessel to Me to bear My name before Gentiles and kings and the sons [and daughters] of Israel. "For I will show to him how many [things] it is necessary [for] him to suffer for the sake of My name."
Berean Literal Bible	But the Lord said to him, “Go, for this man is My vessel of choice to carry My name before the Gentiles, and also kings, and the sons of Israel. For I will show to him how much it behooves him to suffer for My name.”
Benjamin Brodie’s trans.	But the Lord said face-to-face to him: “Go, because this man is My chosen [elected] instrument [vessel] for the purpose of bearing My name before Gentiles [nations] and kings and even the sons of Israel, For I Myself will show him how many things he must suffer on behalf of My name
Context Group Version	But the Lord said to him, Go your way: for he is a chosen vessel to me, to carry my name before ethnic groups and kings, and [the] sons of Israel: for I will show him how many things he must suffer for my name's sake.
Far Above All Translation	But the Lord said to him, “Go, for this man is a chosen instrument of mine to bear my name in the presence of the Gentiles and kings and the sons of Israel. For I will show him what he must undergo for my name's sake.”
Literal Standard Version	AND SAID TO HIM THE LORD, GO, FOR A VESSEL OF ELECTION TO ME IS THIS [MAN], TO BEAR NAME MY BEFORE GENTILES AND KINGS, AND [THE] SONS OF ISRAEL : I FOR WILL SHOW TO HIM HOW MUCH IT BEHOOVES HIM FOR NAME MY TO SUFFER.
Modern Literal Version 2020	But the Lord said to him, Travel on, because this one is a chosen vessel for me to bear my name in the sight of the Gentiles and kings and the sons of Israel; for* I will be showing him how-much it is essential for him to suffer on behalf of my name.
New Matthew Bible	The Lord said to him, Go your way. For he is a chosen vessel of mine, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him what great things he must suffer for my name’s sake.

The gist of this passage: God affirms that he has chosen Saul to put His name before the Jews and Gentiles; and that he would also suffer for doing this.

15-16

Acts 9:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [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>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
πρός (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
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
κύριος (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; nominative case	Strong's #2962

Translation: The Lord said directly to him,...

God is amazingly longsuffering towards us. He does not bother to say, "Sure you realize I am **omniscient**. You think I don't know who Saul is?" However, God's **omniscience** will be implied in what He says.

Acts 9:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πορευομαι (πορεύομαι) [pronounced po-ROO-oh-my]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, present(deponent) passive imperative	Strong's #4198
This word was used as an imperative before, but in the aorist tense (v. 11).			
ὅτι (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 9:15b			
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
eklogê (ἐκλογή) [pronounced ek-log-AY]	<i>(divine) selection, chosen, election</i>	feminine singular noun, genitive/ablative case	Strong's #1589
Thayer definitions: 1) <i>the act of picking out, choosing; 1a) of the act of God's free will by which before the foundation of the world he decreed his blessings to certain persons; 1b) the decree made from choice by which he determined to bless certain persons through Christ by grace alone; 2) a thing or person chosen; 2a) of persons: God's elect.</i>			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

Translation: ...“Go [right now]! He keeps on being a chosen instrument for Me,...

God tells Ananias, “Go.” Before it was in the aorist tense; now in the present. I believe the idea is, “Go right now!”

Jesus points out then that Saul is a chosen instrument for Him. The present tense is used again, meaning, *Saul keeps on being My chosen instrument.*

Acts 9:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
A definite article may be used with an infinitive, very similar to the way that our infinitive is preceded by the preposition <i>to</i> .			

Acts 9:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bastazô (βαστάζω) [pronounced <i>bas-TAD-zoh</i>]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive</i>	aoist active infinitive	Strong's #941
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
mou (μοῦ) [pronounced <i>moou</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	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, genitive/ablative case	Strong's #1484
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 καί	Strong's #5037
kaí (καί) [pronounced <i>kai</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
basileus (βασιλεῖς) [pronounced <i>bahs-ee-LICE</i>]	<i>kings, leaders of the people, princes, commanders, lords of the land, rulers</i>	masculine plural noun, genitive/ablative case	Strong's #935
huiοι (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207

Acts 9:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> sometimes used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God;</i> transliterated <i>Israel</i>	proper singular noun; masculine, Indefinable	Strong's #2474

Translation: ...to carry My name before the gentiles and [their] kings and [to] the sons of Israel.

Saul is going to carry Jesus' name before the gentiles and before their kings. He will also evangelize the sons of Israel as well.

Acts 9:15 The Lord said directly to him, "Go [right now]! He keeps on being a chosen instrument for Me, to carry My name before the gentiles and [their] kings and [to] the sons of Israel. (Kukis mostly literal translation)

Acts 9:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hupodeiknumi (ὑποδείκνυμι) [pronounced <i>hoop-od-IKE-noo-meef</i>]	<i>to warn, forewarn, admonish; properly, to exhibit under the eyes, to show, (figuratively) to exemplify (instruct)</i>	1 st person singular, future active indicative	Strong's #5263
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
deí (δεῖ) [pronounced <i>digh</i>]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163

Perhaps this could be shortened by simply adding the word *must* to the next verb. This was the approach of the ESV, Green's literal translation, Webster and the WEB.

Acts 9:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
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
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun, genitive/ablative case	Strong's #3686
μου (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	aorist active infinitive	Strong's #3958

Translation: No doubt I will show him the many things it will be necessary for him to suffer for My name.”

God will also reveal (*warn, admonish, show*) Saul the many things that he must suffer for Jesus' name.

Much of the remainder of the book of Acts will be about these things which Saul will suffer. He will, from time to time, make mention of these things as well.

Acts 9:16 No doubt I will show him the many things it will be necessary for him to suffer for My name.” (Kukis mostly literal translation)

Acts 9:15–16 The Lord said directly to him, “Go [right now]! He keeps on being a chosen instrument for Me, to carry My name before the gentiles and [their] kings and [to] the sons of Israel. No doubt I will show him the many things it will be necessary for him to suffer for My name.” (Kukis mostly literal translation)

In the remainder of this chapter, about half will be given over to Saul and the other half to Peter. Although perhaps the first third of Acts was mostly given over to Peter, much of what remains will be given over to Saul.

Acts 9:15–16 The Lord then spoke forcefully to him, “Go right now! This Saul, whom you have warned Me about, will become My chosen instrument. He will carry My name before the gentiles and before their kings, as well as to the children of Israel. I will certainly reveal to him just how many things he must suffer for My name’s sake.” (Kukis paraphrase)

Like most conversations in the Bible, this particular one was probably longer than it appears to be here, and what Ananias will say to Saul indicates that there were certainly other topics broached besides what we read.

Saul is given back his sight

Based upon what we read in this verse, and comparing it to some very lengthy sentences which Luke has written, it appears very much as though Ananias has given this information to Luke and he recorded it verbatim. The reason that I suggest this is, this is a much different writing style than Luke’s. It is more choppy and can be cut into smaller pieces. There is no **hapax legomenon** in this verse. Carving up Luke’s narratives into bite-sized chunks is sometimes rather challenging. However, this verse was easily divided into 8 different sections.

As I view my translations below, I recognize one weakness of paraphrased translations (which includes mine below). You do not get a feel for the particular style of writing in a paraphrase, because the writer is, essentially, the translator. You get his style of writing, verse after verse. The other two translations give you a better feel for the original style of writing.

But departed Ananias and he entered into the house. And putting upon him the hands, he said, “Saul, brother—the Lord has sent me—Jesus, the One appearing to you on the road by which you were going—so that you might recover sight and be filled with the Spirit Holy.”

Acts
9:17

So Ananias departed and entered into the house [of Judas]. Placing upon him [his] hands, he said, “Saul, [my] brother—the Lord has sent me [to you]—Jesus, the One who appeared to you on the road on which you were going—so that you might recover [your] sight and be filled with the Holy Spirit.”

Ananias departed, found the house of Judas, and went inside. He placed his hands on Saul, and said, “Saul, my brother, the Lord sent me to you. I am speaking of Jesus Who appeared to you on the road you were on. He sent me so that you might receive back your sight and be filled with the Holy Spirit as well.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But departed Ananias and he entered into the house. And putting upon him the hands, he said, “Saul, brother—the Lord has sent me—Jesus, the One appearing to you on the road by which you were going—so that you might recover sight and be filled with the Spirit Holy.”
Complete Apostles Bible	And Ananias departed and entered the house; and putting his hands on him, he said, "Brother Saul, the Lord has sent me, the One who appeared to you in the way which you were coming, so that you may see again and be filled with the Holy Spirit."
Douay-Rheims 1899 (Amer.)	And Ananias went his way and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayest receive thy sight and be filled with the Holy Ghost.
Holy Aramaic Scriptures	Afterwards, KhananYa {Ananias} went unto the house, unto him, and placed upon him The Hand, and said unto him, “Shaul {Saul}, my brother, Maran Eshu {Our Lord

Yeshua} has sent me, that One who appeared unto you on the road when you were coming; thus, in this way, so that your eyes should be opened, and to be filled with The Rukha d'Qudsha {The Spirit of Holiness}.”

James Murdock's Syriac NT Then Ananias went to the house to him; and he laid his hand upon him, and said to him: Saul, my brother, our Lord Jesus, he who appeared to thee by the way as thou camest, hath sent me, that thy eyes might be opened, and thou be filled with the Holy Spirit.

Original Aramaic NT Then Khanan-Yah went to the house to him and laid a hand upon him and said to him, "Shaul, my brother, Our Lord Yeshua who appeared to you on the road, when you came, has sent me so that your eyes would be opened and you would be filled with The Spirit of Holiness."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And Ananias went out and came to the house, and putting his hands on him, said, Brother Saul, the Lord Jesus, whom you saw when you were on your journey, has sent me, so that you may be able to see, and be full of the Holy Spirit.

Bible in Worldwide English Then Ananias went. He went into the house and put his hands on Saul. He said, Brother Saul, the Lord Jesus came to you on the road while you were coming here. He has sent me to you so that you may see again, and that you may be filled with the Holy Spirit.

Easy English So Ananias went to Judas's house and he went inside. He put his hands on Saul and he said to him, 'Brother Saul, the Lord Jesus himself has sent me here to you. It was Jesus that you saw on the road when you were coming here to Damascus. He has sent me to you so that you will be able to see again. God will also fill you with his Holy Spirit.'

Brother is a name that a Christian may call another Christian.

Easy-to-Read Version—2008 So Ananias left and went to the house of Judas. He laid his hands on Saul and said, "Saul, my brother, the Lord Jesus sent me. He is the one you saw on the road when you came here. He sent me so that you can see again and also be filled with the Holy Spirit."

Good News Bible (TEV) So Ananias went, entered the house where Saul was, and placed his hands on him. "Brother Saul," he said, "the Lord has sent me---Jesus himself, who appeared to you on the road as you were coming here. He sent me so that you might see again and be filled with the Holy Spirit."

J. B. Phillips Then Ananias set out and went to the house, and there he laid his hands upon Saul, and said, "Saul, brother, the Lord has sent me—Jesus who appeared to you on your journey here—so that you may recover your sight and be filled with the Holy Spirit."

The Message So Ananias went and found the house, placed his hands on blind Saul, and said, "Brother Saul, the Master sent me, the same Jesus you saw on your way here. He sent me so you could see again and be filled with the Holy Spirit."

New Life Version **Saul Is Baptized**
So Ananias went to that house. He put his hands on Saul and said, "Brother Saul, the Lord Jesus has sent me to you. You saw the Lord along the road as you came here. The Lord has sent me so you might be able to see again and be filled with the Holy Spirit."

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

Casual English Bible So Ananias found the house where Saul was staying. He put his hands on him and said, "Brother Saul, the Lord Jesus who appeared to you on the road into town has

	sent me here. I'm here because he's going to give you back your eyesight and then fill you with the Holy Spirit."
Contemporary English V.	Ananias left and went into the house where Saul was staying. Ananias placed his hands on him and said, "Saul, the Lord Jesus has sent me. He is the same one who appeared to you along the road. He wants you to be able to see and to be filled with the Holy Spirit."
The Living Bible	So Ananias went over and found Paul and laid his hands on him and said, "Brother Paul, the Lord Jesus, who appeared to you on the road, has sent me so that you may be filled with the Holy Spirit and get your sight back."
New Berkeley Version The Passion Translation	. Ananias left and found the house where Saul was staying. He went inside and laid hands on him, saying, "Saul, my brother, the Lord Jesus, who appeared to you on the road, has sent me to pray for you so that you might see again and be filled to overflowing with the Holy Spirit."
Plain English Version	So Ananias got up and went to the house that Judas lived in. He went inside, and he put his hands on Saul, and he said, "Saul, my friend, you saw Jesus on the road as you were coming here. Well, he has sent me so that you can see again, and the Holy Spirit will come into you and fill you."
UnfoldingWord Simplified T.	So Ananias went, and after he found the house where Saul was, he entered it. Then, as soon as he met Saul, he put his hands on him, and he said, "Brother Saul, the Lord Jesus himself commanded me to come to you. He is the same one who appeared to you while you were traveling along the road to Damascus. He sent me to you in order that you might see again and that you might be completely controlled by the Holy Spirit."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Ananias went off and went into the house. And when he placed his hands on him, he said, "Saul, brother, the Master has sent me out, Jesus, the One who saw you in the road that you were coming on, in order that you might see again and be filled with the Sacred Spirit."
NT for Everyone	So Ananias set off, went into the house, and laid his hands on him. 'Brother Saul,' he said, 'the Lord has sent me – yes, Jesus, who appeared to you on the road as you were coming here – so that you may be able to see again, and receive the holy spirit.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Ananias entered the house and laid his hands on him, saying, "Brother Saul, Lord Jesus, who appeared to you along the road, has sent me to restore your sight and fill you with the Divine Guide."
Revised Ferrar-Fenton Bible	Ananias accordingly went; and entering the house, he placed his hands upon him, and said, "Brother Saul, the Lord Jesus, Who appeared to you during your journey, has sent me, so that you may recover your eyesight, and be endowed with Holy Spirit."
Free Bible Version	So Ananias left and went to the house. He placed his hands on Saul. Saul," he said, "The Lord Jesus, who appeared to you on the road as you were traveling here, has sent me so you can regain your sight and be filled with the Holy Spirit."
International Standard V	<i>Saul's Sight is Restored</i> So Ananias left and went to that house. He laid his hands on Saul [Lit. on him] and said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you were

traveling, has sent me so that you may see again and be filled with the Holy Spirit.”

Weymouth New Testament So Ananias went and entered the house; and, laying his two hands upon Saul, said, "Saul, brother, the Lord--even Jesus who appeared to you on your journey--has sent me, that you may recover your sight and be filled with the Holy Spirit."

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Ananias went out, and entered into the house, and laying his hands upon him said, Brother Saul, the Lord has set me apart and sent me - Jesus, the one who appeared to you in the way that you came - that you may look up, and be filled with the Holy Spirit.

New Catholic Bible And so Ananias went forth and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus who appeared to you on your way has sent me so that you may regain your sight and be filled with the Holy Spirit."^[f]
[f] It was the resurrected Christ who appeared to Paul. Paul insisted on this point and based his qualifications as an apostle on it (see 1 Cor 9:1; 15:8).

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So Hananyah left and went into the house. Placing his hands on him, he said, "Brother Sha'ul, the Lord — Yeshua, the one who appeared to you on the road as you were coming here — has sent me so that you may see again and be filled with the *Ruach HaKodesh*."

Hebraic Roots Bible And Khanan-Yah went away and entered into the house. And putting hands on him he said, Brother Saul, the Master has sent me, Yahshua, the One who appeared to you in the highway on which you came, that you may see and be filled of the Holy Spirit.

Holy New Covenant Trans. So Ananias left and went to the house of Judas. He put his hands on Saul and said, "Saul, my brother, the Lord Jesus sent me. He is the one you saw on the road when you came here. He sent me so that you may see again and so that you may be filled with the Holy Spirit."

The Scriptures 2009 And Hananyah went away and went into the house. And laying his hands on him he said, "Brother Sha'ul, the Master עשויה, who appeared to you on the way as you came, has sent me, so that you might see again and be filled with the Set-apart Spirit."

Tree of Life Version So Ananias left and entered into the house. Laying hands on Saul, he said, "Brother Saul, the Lord—Yeshua, the One who appeared to you on the road by which you were coming—has sent me, so that you might regain your sight and be filled with the Ruach ha-Kodesh."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...goes but Ananias and [He] enters to the house and Laying to him the hands [He] says saul Brother The Lord has sent me Jesus The [Man] Being Seen [by] you in the way whom [You] came so [You] may see and [You] may be filled [of] spirit pure...

Alpha & Omega Bible SO ANANIAS DEPARTED AND ENTERED THE HOUSE, AND AFTER LAYING HIS HANDS ON HIM SAID, BROTHER SAULOS, THE LORD JESUS, WHO APPEARED TO YOU ON THE ROAD BY WHICH YOU WERE COMING, HAS SENT ME SO THAT YOU MAY REGAIN YOUR SIGHT AND BE FILLED WITH THE HOLY GHOST.

Awful Scroll Bible And Ananias went-away, and comes-towards into the house, and laying- his hands -upon him, said, "Brother Saul, the Lord Jesus being appeared to you, from-within

	the road in which you were coming, has segregated- me -out that-which you may discern-among, and may be filling of the Awful Breath."
Concordant Literal Version	Now Ananias came away and entered the house, and placing his hands on him, he said, "Saul! Brother! The Lord has commissioned me (Jesus, Who was seen by you on the road by which you came), so that you should be receiving sight and be filled with holy spirit."
exeGesés companion Bible	<u>SHAUL FILLS/SHALAMS WITH THE HOLY SPIRIT</u> And Hanan Yah goes and enters the house; and putting his hands on him, says, Brother Shaul, Adonay, even Yah Shua, who appeared to you in the way as you came, apostolized me so that you see and fill/shalam with the Holy Spirit.
Orthodox Jewish Bible	And Chananyah departed and entered into the bais, and having placed his hands upon Rav Sha'ul, he said, "Ach b'Moshiach Sha'ul, [Moshiach, Malachi 3:1] HaAdon has sent me. I'm referring to Yehoshua, the one who appeared to you on the derech by which you were coming. He sent me that you may see again and may be filled with the Ruach Hakodesh."
Rotherham's Emphasized B.	And Ananias departed, and entered into the house; and [laying upon him his hands] said— Saul, brother! [The Lord] hath sent me,— Jesus, who appeared unto thee in the way by which thou wast coming,— That thou mayest recover sight, and be filled with Holy Spirit.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Ananias left and entered the house, and he laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came [to Damascus], has sent me so that you may regain your sight and be filled with the Holy Spirit [in order to proclaim Christ to both Jews and Gentiles]."
An Understandable Version	So, Ananias left and went to Judashouse and placed his hands on Saul saying, "Brother Saul, the Lord Jesus, who appeared to you as you were traveling on the road [to Damascus] sent me so you could receive your sight [back] and be filled with the Holy Spirit.
The Expanded Bible	So Ananias went to the house of Judas. He ·laid [placed] his hands on Saul and said, "Brother Saul, the Lord Jesus sent me. He is the one ·you saw [who appeared to you] on the road on your way here. He sent me so that you can see again and be filled with the Holy Spirit."
Jonathan Mitchell NT	So Ananias went off and entered into the house, and after placing [his] hands upon him, he said, "O Brother Saul! The Lord Jesus, the One being seen by you on the road in which you were coming has sent me with a mission so that you can look up and see again, and then you can be filled with [the] set-apart Breath-effect (or: [the] Holy Spirit; a consecrated attitude)!"
Syndein/Thieme	And Ananias went his way, and entered into the house, and putting his hands on him said, "Brother Saul, the Lord, even Jesus, that appeared unto you in the way as you came, has sent me, that you might LOOK UP, and be filled with the Holy Spirit." {Note: In this unique 'pre-canon' period of time, the filling of the Holy Spirit was usually from an apostle to a believer. Here we have an apostle receiving the filling of the Holy Spirit from an honorable layman.}
Translation for Translators	So Ananias went, and <i>after he found</i> the house <i>where Saul was</i> , he entered it. Then, <i>as soon as he met Saul</i> , he put his hands on him, and he said, "Brother Saul, the Lord Jesus <i>himself</i> commanded me to come <i>to you</i> . He is the <i>same</i> one who

appeared to you (sg) while you were traveling along the road. *He sent me to you in order that you might see again and that you might be completely controlled by the Holy Spirit {that the Holy Spirit might completely control you}.*"

The Voice

So Ananias went and entered the house *where Saul was staying*. He laid his hands on Saul and called to him.

Ananias: Brother Saul, the Lord Jesus, who appeared to you on your way here, sent me so you can regain your sight and be filled with the Holy Spirit.

Bible Translations with Many Footnotes:

Lexham Bible

So Ananias departed and entered into the house, and placing his [*Literally "the"; the Greek article is used here as a possessive pronoun] hands on him, he said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me so that you may regain your sight and be filled with the Holy Spirit."

NET Bible®

So Ananias departed and entered the house, placed³⁴ his hands on Saul³⁵ and said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came here,³⁶ has sent me so that you may see again and be filled with the Holy Spirit."³⁷

^{34tn} Grk "and placing his hands on Saul, he said." The participle ἐπιθεῖς (epitheis) has been translated as a finite verb due to requirements of contemporary English style. For the same reason καί (kai) has not been translated before the participle.

^{35tn} Grk "on him"; the referent (Saul) has been specified in the translation for clarity.

^{36tn} Grk "on the road in which you came," but the relative clause makes for awkward English style, so it was translated as a temporal clause ("as you came here").

^{37sn} Be filled with the Holy Spirit. Here someone who is not an apostle (Ananias) commissions another person with the Spirit.

The Spoken English NT

So Ananias went off to Judas house, and laid his hands on Saul. He said, Saul, the Lord sent me-the Lord Jesus, who appeared to you on the road as¹ you were coming here. He sent me so that you be able to see again, and be filled with the Holy Spirit."

¹ Lit. "on which."

Wilbur Pickering's New T.

So Ananias went and entered the house, and placing his hands on him he said, "Brother⁴ Saul, the Lord,⁵ who appeared to you on the road by which you came, has sent me so that you may recover your sight and be filled by Holy Spirit."

(4) That was a nice touch. At that moment it no doubt meant a lot to Saul to be called 'brother'.

(5) Some 10% of the Greek manuscripts add 'Jesus', to be followed by most versions.

Literal, almost word-for-word, renderings:

A Faithful Version

Then Ananias went away and came into the house; and after laying his hands on him, he said, "Brother Saul, the Lord has sent me, even Jesus, Who appeared to you on the road in which you came, so that you might receive sight and be filled with the Holy Spirit."

Analytical-Literal Translation

And Ananias went away and entered into the house; and having laid his hands on him, he said, "Saul, brother, the Lord, the One appearing to you on the road in which you were coming, has sent me in order that you shall regain [your] sight and shall be filled with [the] Holy Spirit."

Benjamin Brodie's trans.

Then Ananias departed and entered the house, and while laying hands upon him, said: "Brother Saul, the Lord Jesus, Who appeared to you on the road you came in on, has sent me on a mission in order that you may recover your sight and be filled by the Holy Spirit."

English Standard Version

So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit."

Far Above All Translation So Ananias departed and went into the house and put his hands on him and said, Saul, the Lord has sent me – who appeared to you on the road by which you came – so that you may recover your sight and be filled with holy spirit.”

Green’s Literal Translation And Ananias went away and entered into the house. And putting hands on him he said, Brother Saul, the Lord has sent me, Jesus, the One who appeared to you in the highway on which you came, that you may see and be filled of the Holy Spirit.

Modern Literal Version 2020 {Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}
 Now Ananias went away and entered into the house, and having laid *his* hands upon him said, Brother Saul, the Lord has sent me, the one who was seen by you on the road *on* which you were coming, *that you may recover *your* sight and may be filled with *the* Holy Spirit..

New Matthew Bible Ananias went his way and entered into the house, and put his hands on him and said, Brother Saul, the Lord who appeared to you on the road as you came has sent me, so that you may receive your sight and be filled with the Holy Spirit.

The gist of this passage: Ananias finds the house, goes inside and speaks to Saul about Jesus and the Holy Spirit.

Acts 9:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>to go away, to depart, to go away from; to go [on one’s way]</i>	3 rd person singular, aorist active indicative	Strong’s #565
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i>]	<i>Jah has favored; Hebrew name (Hananiah) transliterated, Ananias</i>	masculine singular proper noun; accusative case	Strong’s #367

Translation: So Ananias departed...

Ananias, having been convinced that God knows what He is doing, departed to find the house of Judas.

Acts 9:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kai</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
eiserchomai (εἰσέρχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<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

Acts 9:17b			
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
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)
oikia (οἰκία) [pronounced oy-KEE-ah]	<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

Translation: ...and entered into the house [of Judas].

Ananias found the house on Straight Street where Jesus lived, and gained entry. It seems reasonable that he knocked on the door, was let in, etc.

At this point in the narrative, we do not know who Judas is or how Saul ended up there. Saul was surrounded by a mass of light, knocked off his mount and blinded. It seems that Saul would not have had any say where he is taken to; and, logically, his associates did not have the same experience that he just had. What I am telling you is, there was a whole series of events which took Saul from being knocked to the ground to the home of this fellow named Judas, but we do not know what that story was.

Acts 9:17a-b **So Ananias departed and entered into the house [of Judas].** (Kukis mostly literal translation)

We have gone from Saul's point of view (vv. 1–9) seamlessly to the point of view of Ananias. Quiet obviously, Luke, the writer of the book of Acts, was not there. Saul would have recounted this to Luke when they became associated with one another (later in the book of Acts); and given the level of detail in vv. 10–19, Luke apparently met and spoke with Ananias. We logically come to these conclusions based upon the narrative in Acts 9.

There is a background to the book of Luke and to the book of Acts which we can sometimes determine, but is not revealed by the writer-historian, Luke. We would expect this. I own several ancient history volumes (for instance, many from the Will Durant series), and Will does not sit us down and say, "While writing this chapter, I studied these original documents, these secondary documents," etc. An historian describes the history, not the process of compiling the history. We can reasonably guess at the process based upon what we read. Even though most of Acts is written from the 3rd person point of view, the amount of detail and the people involved tell us who the original source was. It does not tell us exactly how and when Luke met and interviewed these people (although his association with Paul and all the people that Paul knew would have provided Luke the opportunity).

Most of those reading this understand that such a process took place; and maybe you have thought about it and maybe this is the first time you are thinking about it.

We do have something analogous to this, for those of you who own DVDs of movies or television series. There are often *extras* provided, such as, *The Making of _____* (the name of the movie or series). You meet many of the actors and actresses (out of character), the writers, the director and sometimes even some of the producers. The movie or series itself moves forward in scope without hinting to us that there is all of this stuff that had to take place in order for the movie (or series) to be made. Ideally, we get lost in the movie or series and don't think about

any of these things. If we do start thinking about the plot line, someone's costume, or an interchange of dialogue in a critical way, then we are no longer viewing the product as it was meant to be viewed.

Acts 9:17a-b **So Ananias departed and entered into the house [of Judas].** (Kukis mostly literal translation)

What is likely the case is, someone knows this Judas fellow, and Saul's companions are at a loss about what to do with Saul, so they take him to this house, not knowing what their next step is going to be. Who Judas it is unknown to us. He would have some sort of association with the people accompanying Saul (or perhaps he is someone who is known to Saul).

I am telling you that behind this first sentence in v. 17, there is a whole other story; but we don't know what it is.

Acts 9:17c			
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
epitithēmi (ἐπιτίθημι) [pronounced <i>ep-ee-TITH-ay-mee</i>]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine singular, aorist active participle; nominative case	Strong's #2007
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
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
τάς (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
χεῖρες (χεῖρες) [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; accusative case	Strong's #5495

Translation: **Placing upon him [his] hands,...**

He was show to where Saul was, and Saul is there blind and praying.

We have no idea if Saul is laying face first on the ground or sitting in a chair or standing.

Ananias is probably announced to Saul. Saul may or may not react.

There are a host of other characters who are somewhere, but we don't know where. There is Judas, the owner of this house, and Saul's companions. Are they all here? Are they observing this?

In the narrative, we only read about Saul and Ananias at this point. But other people took us to this point and they are somewhere.

Acts 9:17d			
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>	3 rd person singular, aorist active indicative	Strong's #2036
Saoul (Σαούλ) [pronounced sah-OOL]	<i>desired and is transliterated Saul</i>	indeclinable masculine proper noun	Strong's #4549
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, vocative	Strong's #80

Translation: ...he said, "Saul, [my] brother—...

From conversing with the Lord, Ananias has found that Saul has been saved. He did believe in Jesus. Therefore, Ananias addresses him as a fellow believer, not simply as a fellow Jew.

The other people who are there observing this would think nothing of this exchange. They would not have known Ananias. When he addresses Saul as *brother*, this could be to them, one Jew speaking to another (which it apparently is).

Acts 9:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative 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; nominative case	Strong's #2962
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, perfect active indicative	Strong's #649
me (μέ) [pronounced meh]	<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: ...the Lord has sent me [to you]...

Ananias gets right to the point. “The Lord sent me to you,” he says.

This is a very powerful statement.

Acts 9:17c-e **Placing upon him [his] hands, he said, “Saul, [my] brother—the Lord has sent me [to you]...** (Kukis mostly literal translation)

If there are others watching, they might see this as some sort of a general statement. None would realize the background—that Jesus literally spoke to Ananias.

Saul, on the other hand, has been thinking about what has happened to him, this actual meeting with Jesus (in our narrative, it is not even clear the Saul saw Jesus, apart from the light). Obviously, Paul’s blindness would be one of the foremost things on his mind as well.

Maybe Saul and Ananias are alone in a room together; but, more likely, there are others with them. Everyone would have some idea of what they are seeing. We know what is taking place. We do not know what others around Saul are thinking (again, are they there or what?).

Acts 9:17f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong’s #2424
<i>Jesus is found in the Westcott Hort text and the Scrivener Textus Receptus. It is not found in the Byzantine Greek text. According to Wilbur Pickering, Jesus is added to about 10% of the manuscripts.</i>			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
optánomai (ὀππάνομαι) [pronounced op-TAHN-oh-my]	<i>appearing; an appearing of; allowing oneself to be seen</i>	masculine singular, aorist passive participle, nominative case	Strong’s #3700
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong’s #4771 (dative, locative or instrumental case given as Strong’s #4671)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</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

Acts 9:17f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3598
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)
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>	2 nd person singular, imperfect (deponent) middle/passive indicative	Strong's #2064

Translation: ...—Jesus, the One who appeared to you on the road on which you were going—...

Ananias specifies Who the Lord is. “This is Jesus, the One Who appeared to you when you were traveling towards Damascus.”

What Ananias begins to announce would not have completely shocked Saul; but it may have surprised those around him.

One other thing that is missing from the narrative is, what has Saul said to his companions on the road? Would he have been so bold as to say, “Jesus appeared to me!” ? Would he have left out important details? We don't know. Also, no matter what Saul said, his companions could have treated this as babbling from a man in shock. Again, there is a part of this backstory that we can only speculate about.

Acts 9:17g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced HOP-oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
anablepô (ἀναβλέπω) [pronounced an-ab-LEP-oh]	<i>to look up; to recover (lost) sight, to receive sight; to look again</i>	2 nd person singular, aorist active subjunctive	Strong's #308

Translation: ...so that you might recover [your] sight...

Ananias states his twofold purpose for being there. “First, I am here so that you might recovered your sight.”

Acts 9:17h			
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
πλήθω (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	2 nd person singular, aorist passive subjunctive	Strong's #4130
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
ἅγιος (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: ...and be filled with the Holy Spirit.”

“Also, I am here, so that you might receive the Holy Spirit.”

Throughout the book of Acts, we find a period of time where a person believes in Jesus and then receives the Holy Spirit later. The person who facilitates this apparently has the authority to do so. Here, Ananias was specifically sent to Saul by the Lord. There cannot be a higher calling than that.

Acts 9:17c-h **Placing upon him [his] hands, he said, “Saul, [my] brother—the Lord has sent me [to you]—Jesus, the One who appeared to you on the road on which you were going—so that you might recover [your] sight and be filled with the Holy Spirit.”** (Kukis mostly literal translation)

We are only aware of Saul and Ananias in this narrative. We do not know where Judas is or where Paul's companions are.

Ananias, when speaking to Saul, is extremely straightforward. He hides nothing from Saul. “Jesus sent me here, and the purpose of me coming is to restore your sight to you and to fill you with the Holy Spirit.”

Acts 9:17 **So Ananias departed and entered into the house [of Judas]. Placing upon him [his] hands, he said, “Saul, [my] brother—the Lord has sent me [to you]—Jesus, the One who appeared to you on the road on which you were going—so that you might recover [your] sight and be filled with the Holy Spirit.”** (Kukis mostly literal translation)

While all this is taking place, there are two factions of Jews in Damascus: (1) There are those who are hostile to this new movement of Jesus-believers and (2) there are those who believe in Jesus. For this short portion of the narrative, we have set group #1 aside (this possibly includes Judas and Saul's companions). They are there, somewhere, but that is irrelevant to the narrative (but they as a group will be woven back into the narrative soon).

Acts 9:17 **Ananias departed, found the house of Judas, and went inside. He placed his hands on Saul, and said, “Saul, my brother, the Lord sent me to you. I am speaking of Jesus Who appeared to you on the road you were on. He sent me so that you might receive back your sight and be filled with the Holy Spirit as well.”** (Kukis paraphrase)

The translations treated v. 19 in a variety of ways. Some kept vv. 18–19 together; others kept vv. 19–20 together; and some of them simply split v. 19 in half, putting the first half with v. 18 and the second half with v. 20. I preserved the context of each translator.

This happened so often, I was about to split up v. 19 in this exegesis, but even more often, v. 19 was kept separate from the passage which follows (which is not unusual, as most translations attempt to retain the verse divisions, even though they are not inspired).

And at once fell of him from the eyes like scales. He received sight and, standing up, he was baptized. And taking food, he was strengthened. And it was with the disciples in Damascus days certain ones.

Acts
9:18–19

Suddenly, [things] like scales fell from [Saul's] eyes [and] he recovered [his] sight. Standing up, [he went outside] and was baptized. After taking in some food, he was strengthened. And he was with the disciples in Damascus for many days.

Suddenly, whatever obstructed Saul's sight fell from his eyes, as if they were scales. His sight returned to him. Standing up, he went outside to where there was water and he was baptized (making a public declaration that he was now a believer in Jesus the Christ). After eating some food, Saul also regained his strength. He stayed with these disciples in Damascus for many days.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And at once fell of him from the eyes like scales. He received sight and, standing up, he was baptized. And taking food, he was strengthened. And it was with the disciples in Damascus days certain ones.
Complete Apostles Bible	And immediately there fell from his eyes something like scales, and he saw again; and arising, he was baptized, and when he received food, he was strengthened. Now Saul was with the disciples in Damascus three days.
Douay-Rheims 1899 (Amer.)	And immediately there fell from his eyes as it were scales: and he received his sight. And rising up, he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days.
Holy Aramaic Scriptures	And at once {lit. in the son of an hour} there fell from his eyes a thing which is compared to scales, and his eyes were opened, and having risen, he was Immersed {Baptized}. And he received food, and was strengthened. And he was there some days with The Talmiyde {The Disciples}, those who were there in Darmsuq {Damascus}.
James Murdock's Syriac NT	And immediately there fell from his eyes something like a scab; and his eyes were opened. And he arose and was baptized. And he took food, and was invigorated. And he was [some] days with the disciples of Damascus.
Original Aramaic NT	And immediately, some things that were like scales fell from his eyes and his eyes were opened, and he arose and he was baptized. And he received food and was strengthened and he was with those disciples who were in Darmsuq for some days.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And straight away it seemed as if a veil was taken from his eyes, and he was able to see; and he got up, and had baptism; And when he had taken food his strength came back. And for some days he kept with the disciples who were in Damascus.
Bible in Worldwide English	At once some kind of skin which had covered Saul's eyes came off. He was able to see again from then on. He got up and was baptized. And when he had eaten food, he was strong again. Saul stayed for some days with the disciples at Damascus.
Easy English	When Ananias said that, immediately something like bits of fish skin fell from Saul's eyes. Then Saul could see again. So he stood up and Ananias baptized him. Then Saul ate some food and he became strong again. V. 19b will be placed with the passage that follows, for context.
Easy-to-Read Version—2008	Immediately, something that looked like fish scales fell off Saul's eyes. He was able to see! Then he got up and was baptized. After he ate, he began to feel strong again. Saul stayed with the followers of Jesus in Damascus for a few days.
God's Word™	Immediately, something like fish scales fell from Saul's eyes, and he could see again. Then Saul stood up and was baptized. After he had something to eat, his strength came back to him. Saul was with the disciples in the city of Damascus for several days.
Good News Bible (TEV)	At once something like fish scales fell from Saul's eyes, and he was able to see again. He stood up and was baptized; and after he had eaten, his strength came back. Saul stayed for a few days with the believers in Damascus.
J. B. Phillips	Immediately something like scales fell from Saul's eyes, and he could see again. He got to his feet and was baptised. Then he took some food and regained his strength. V. 19b will be placed with the passage that follows, for context.
<i>The Message</i>	No sooner were the words out of his mouth than something like scales fell from Saul's eyes—he could see again! He got to his feet, was baptized, and sat down with them to a hearty meal. V. 19 will be placed with the next passage.
NIRV	Right away something like scales fell from Saul's eyes. And he could see again. He got up and was baptized. After eating some food, he got his strength back. V. 19b will be placed with the passage that follows, for context.
New Life Version	At once something like a covering fell from the eyes of Saul and he could see. He got up and was baptized. After that he ate some food and received strength. For some days he stayed with the followers in Damascus.

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

Casual English Bible	Instantly, something that looked a bit like flakes or fish scales fell out of his eyes. [2] He could see again. He got up and got himself baptized, first thing, quick as a splash. Then he ate some food and started to regain his strength. For several days, he stayed in Damascus with followers of Jesus. ^{29:18} Eye docs say that staring into the sun could scar and damage the retina, causing blindness. But they don't seem to have any explanation about scales or flakes falling from the eyes, allowing the person to see again.
Contemporary English V.	Suddenly something like fish scales fell from Saul's eyes, and he could see. He got up and was baptized. Then he ate and felt much better. For several days Saul stayed with the Lord's followers in Damascus.
The Living Bible	Instantly (it was as though scales fell from his eyes) Paul could see and was immediately baptized. Then he ate and was strengthened. V. 19b will be placed with the passage that follows, for context.
New Berkeley Version	.
New Living Translation	Instantly something like scales fell from Saul's eyes, and he regained his sight. Then he got up and was baptized. Afterward he ate some food and regained his strength. V. 19b will be placed with the passage that follows, for context.

The Passion Translation	All at once, the crusty substance that was over Saul's eyes disappeared and he could see perfectly. Immediately, he got up and was baptized. After eating a meal, his strength returned.
Plain English Version	Then some things fell down from Saul's eyes. They were like fish scales, or like finger nails. After that, Saul could see again. He got up, and the Christians there baptised him. Then he ate some food, and he got strong again. Saul stayed in Damascus for a few days with the people that followed Jesus.
Radiant New Testament	Just then something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, and after eating some food he regained his strength. V. 19b will be placed with the passage that follows, for context.
UnfoldingWord Simplified T.	Instantly, things like fish scales fell from Saul's eyes, and he was able to see again. Then he stood up and was baptized. After Saul ate some food, he became strong again. Saul stayed with the other believers in Damascus for several days.
William's New Testament	And all at once something like scales fell from his eyes, he regained his sight, got up and was baptized, and after taking some food he felt strong again. For several days he stayed with the disciples at Damascus, and at once he began to preach in their synagogues that Jesus is the Son of God. V. 20 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Well at that, what looked like scales immediately fell from [Paul's] eyes and he started to see! Then he got up and was immersed [in water], after which he started eating again and regaining his strength. V. 19b will be placed with the next passage for context.
Beck's American Translation	.
Breakthrough Version	And right away, as flakes they fell off his eyes, and he <i>could</i> see again. And when he got up, he was submerged. And after he received a meal, he was invigorated. He became with the students in Damascus for some days.
Len Gane Paraphrase	Immediately something fell from his eyes as if it had been scales, and he received sight, got up, and was baptized. After he had taken some food, he was strengthened, then Saul stayed for awhile with the disciples which were at Damascus.
New Advent (Knox) Bible	And with that, a kind of film fell away from his eyes, and his sight was recovered. He rose up, and was baptized; and now, when he had taken food, his strength returned to him. V. 19b will be placed with the next passage for context.
20 th Century New Testament	Instantly it seemed as if a film fell from Saul's eyes, and his sight was restored. Then he got up and was baptized, And, after he had taken food, he felt his strength return. Saul stayed for some days with the disciples who were at Damascus, And at once began in the Synagogues to proclaim Jesus as the Son of God. V. 20 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	At that instant, something like scales fell from Saul's eyes, and his sight was restored. He got up and was baptized, and after taking some food, he regained his strength. And he spent several days with the disciples in Damascus
Conservapedia Translation	Saul's sight was immediately restored as if his eyes had been scaly. He got up and was baptized. He ate some meat and was stronger. Saul stayed with the disciples in Damascus for several days.
Revised Ferrar-Fenton Bible	And something like scales falling from his eyes, he immediately saw again. Then getting up, he was baptized; and partaking of food, he was strengthened. V. 19b will be placed with the next passage for context.

Free Bible Version	Immediately, something like scales fell from his eyes, and his sight was restored. He got up and was baptized. He also had something to eat and felt stronger.
God's Truth (Tyndale)	And immediately there fell from his eyes as it had been scales, and he received sight and arose and was baptised, and received meat and was comforted. Then was Saul a certain days with the disciples which were at Damasco.
International Standard V	All at once something like scales fell from Saul's [Lit. his] eyes, and he could see again. He got up and was baptized, and after eating some food, he felt strong again. For several days he stayed with the disciples in Damascus.
Montgomery NT	Instantly something like scales fell from his eyes, and he received his sight. He arose and was baptized. Afterward he took food and was strengthened. And he remained for some time with the disciples at Damascus.
The Spoken English NT	And right away something like fish scales fell off of Saul's eyes, and he could see again. And Saul got up and got baptized. And when he'd eaten some food, his strength came back. A portion of v. 19 will be placed with the next passage for context.
Urim-Thummim Version	And immediately there fell from his eyes as it had been scales: and he received sight instantly, and arose and was baptized. And when he had received food, he was strengthened. Then was Saul a number of days with the disciples that were at Damascus.
Weymouth New Testament	Instantly there dropped from his eyes what seemed to be scales, and he could see once more. Upon this he rose and received baptism; after which he took food and regained his strength. Then he remained some little time with the disciples in Damascus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Immediately something like scales fell from his eyes and he could see; he got up and was baptized. Then he took food and was strengthened. A portion of v. 19 will be placed with the next passage for context. Tb 11:13
The Heritage Bible	And immediately there fell off from his eyes something like scales, and he looked up instantly, and standing up, was baptized. And taking nourishment, he was strengthened. And Saul was with the disciples in Damascus some days. A portion of v. 19 will be placed with the next passage for context.
New American Bible (2011)	Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, and when he had eaten, he recovered his strength.* A portion of v. 19 will be placed with the next passage for context. * [9:19–30] This is a brief resume of Paul's initial experience as an apostolic preacher. At first he found himself in the position of being regarded as an apostate by the Jews and suspect by the Christian community of Jerusalem. His acceptance by the latter was finally brought about through his friendship with Barnabas (Acts 9:27).

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In that moment, something like scales fell away from Sha'ul's eyes; and he could see again. He got up and was immersed; then he ate some food and regained his strength. V. 19b will be placed with the next passage for context.
Hebraic Roots Bible	And at once something that resembled scales fell off from his eyes. And rising up, he was baptized. And taking food he was strengthened. And Saul was with the disciples in Damascus some days.

Holy New Covenant Trans. Immediately something which looked like fish scales fell off Saul's eyes. Saul could see again! He got up and was immersed. Then he ate some food and began to feel strong again. Saul stayed with the students of Jesus in Damascus for a few days.

The Scriptures 2009 And immediately there fell from his eyes, as it were scales, and he received his sight. And rising up, he was immersed.

And having received food, he was strengthened. And Sha'ul was with the taught ones at DammeSEQ some days.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and immediately [They] fall [of] him from the eyes as Scales [He] sees also and Standing (Up) [He] is washed and Receiving food [He] strengthens [He] becomes but with the in damascus students days (some) ones...

Awful Scroll Bible And well-set-forth, there fell-away from his eyes if-as scales, and he discerns-among off-from-that-matter! And rising-up, he even is being baptized. And receiving food, he strengthens-from-within. Moreover, it comes to be that Saul for some days, was with the disciples from-within Damascus.

Concordant Literal Version And immediately fall from his eyes as if scales, and he receives sight. Besides, rising, also, he is baptized, and obtaining nourishment, is strengthened. Now he came to be with the disciples in Damascus some days."

exeGesés companion Bible And straightway, as leperous flakes fall from his eyes: and immediately he sees and rises and is baptized: and he takes nourishment and invigorates. and for some days Shaul is with the disciples at DammeSEQ.

Orthodox Jewish Bible And immediately there fell from his eyes something like scales, and Rav Sha'ul saw again, and, having got up, he submitted to Moshiach's tevilah of teshuva. And having received okhel (food), Rav Sha'ul regained strength. Now he was with the talmidim in Damascus several yamim.

Rotherham's Emphasized Bible: vv. 18–19 will be placed with the passage that follows.

Expanded/Embellished Bibles:

An Understandable Version And suddenly, something like scales fell from Saul's eyes and his sight was [immediately] restored. So, he got up and was immersed [See 22:16]; then ate a meal and received strength. And he stayed on for a number of days with the disciples at Damascus.

The Expanded Bible Immediately, something that looked like fish scales [or flakes] fell from Saul's eyes, and he was able to see again! Then Saul got up and was baptized. After he ate some food, his strength returned. V. 19b will be placed with the next passage for context.

Jonathan Mitchell NT And immediately there fell off from his eyes [something] like scales (or: hulls; shells; rinds; incrustations; [Greek lepris; note: lepra is the word: leprosy; lepros is a leper]). And so he looked up and could see again (or: recovered his sight). Next, after standing up, he was immersed (or: baptized). Later on, upon receiving food (or: nourishment), he was inwardly strengthened and invigorated. Now he came to be (= spent some time) with the disciples in Damascus [for] some (or: certain; [p45 reads: enough]) days,...

P. Kretzmann Commentary And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Kretzmann's commentary for Acts 9:17–19 has been placed in the Addendum .	
Syndein/Thieme	And immediately there fell from his eyes as it had been scales and he received sight forthwith, and arose, and received baptism. And when he had received food, he was strengthened. Then was Saul certain days with the disciples who were at Damascus.
Translation for Translators	{Note: Paul was receiving more doctrine.} Instantly, things like <i>fish</i> scales fell from Saul's eyes, and he was able to see again. Then he stood up and was baptized { <i>Ananias</i> baptized him} <i>immediately</i> . After Saul ate some food, he felt strong again. Saul stayed with the <i>other</i> believers in Damascus for several days.
The Voice	At that instant, something like scales fell from Saul's eyes, and he could see. So he got up, received the ceremonial washing of baptism [Literally, immersion, a rite of initiation and purification] <i>identifying him as a disciple</i> , ate some food (<i>remember, he had not eaten for three days</i>), and regained his strength. He spent a lot of time with the disciples in Damascus over the next several days.

Bible Translations with Many Footnotes:

Lexham Bible	And immediately something like scales fell from his eyes and he regained his sight and got up and [*Here "and " is supplied because the previous participle ("got up") has been translated as a finite verb] was baptized, and after [*Here "after " is supplied as a component of the participle ("taking") which is understood as temporal] taking food, he regained his strength. And he was with the disciples in Damascus several days.
NET Bible®	Immediately ³⁸ something like scales ³⁹ fell from his eyes, and he could see again. He ⁴⁰ got up and was baptized, and after taking some food, his strength returned. V. 19b will be placed with the next passage for context. ^{38tn} Grk "And immediately." 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. ^{39tn} The comparison to "scales" suggests a crusty covering which peeled away (cf. BDAG 592 s.v. λεπίς 2). ^{40tn} Grk "and he." Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence was started, with "and" placed before the final element of the previous clause as required by English style.
Wilbur Pickering's New T.	Immediately something like scales fell from his eyes, and he recovered his sight forthwith; ⁶ and getting up he was baptized, and upon receiving food he was strengthened. So Saul was with the disciples in Damascus for a number of days. (6) Perhaps 70% of the Greek manuscripts do not have 'forthwith', and they are followed by printed editions of the Majority Text. However, the best line of transmission does have the word, as in AV and NKJV.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And immediately [there] fell off from his eyes [something] like scales, and {at once} he regained [his] sight! And having gotten up, he was baptized. And having received food, he was strengthened. Then Saul was with the disciples in Damascus several days.
Benjamin Brodie's trans.	And immediately something like scales fell from his eyes and he regained his sight, and after getting up, he was baptized. And after receiving nourishment, he regained his strength. Now he remained with the disciples [adherents of Christianity, Jewish believers] in Damascus for some days.

Bond Slave Version	And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.
Charles Thomson NT	Upon this there fell immediately from his eyes something like scales, and instantly he recovered sight. Then he arose and was baptized; and having taken some food, he was strengthened. And Saul was some days with the brethren in Damascus, and forthwith, in the synagogues proclaimed Jesus that he is the son of God. V. 20 is included for context.
Context Group Version	And immediately there fell from his eyes something like scales, and he received his sight; and he arose and was immersed; and he took food and was strengthened. And he was certain days with the apprentices that were at Damascus.
Modern Literal Version 2020	And immediately things like scales fell from his eyes and he recovered his sight, and he stood up and was immersed*; and he took nourishment and was strengthened. A portion of v. 19 will be placed with the next passage for context.
New American Standard	And immediately <i>something</i> like <i>fish</i> scales fell from his eyes, and he regained his sight, and he got up and was baptized; and he took food and was strengthened. V. 19b will be placed with the next passage for context.
Revised Geneva Translation	And immediately something like 'scales' fell from his eyes. And suddenly he received sight, and arose, and was baptized, and received food and was strengthened. So, Saul was with the Damascus disciples for some days.

The gist of this passage: Paul receives his sight back. He is baptized, he eats and regains his strength. Then he spends time with the believing disciples in Damascus.

18-19

Acts 9:18a

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
eutheôs (εὐθέως) [pronounced <i>yoo-THEH-ocē</i>]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
απορίπτō (ἀποπίπτω) [pronounced <i>ap-op-IHP-toē</i>]	<i>to fall (off), slip down from</i>	3 rd person plural, aorist active indicative	Strong's #634
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' 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
tōn (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

Acts 9:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ophthalmoi (ὀφθαλμοί) [pronounced <i>opf-thahl-MOI</i>]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; genitive/ablative case	Strong's #3788
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
lepídes (λεπίδες) [pronounced <i>lep-IHD-ehs</i>]	<i>scales, flakes</i>	feminine plural noun, nominative case	Strong's #3013

Translation: Suddenly, [things] like scales fell from [Saul's] eyes [and] he recovered [his] sight.

It appears that there was something physical connected to Saul's blindness. After Ananias placed his hands on Saul, whatever was keeping him from seeing fell from his eyes as if they were scales. Maybe there was something physical to them, but I don't think so, simply because Paul has spent three days in prayer, but no one noticed some physical scales covering his eyes. For that reason, I would interpret this to mean that it was if there was a physical obstruction which was removed.

Acts 9:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anablepō (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i>]	<i>to look up; to recover (lost) sight, to receive sight; to look again</i>	3 rd person singular, aorist active indicative	Strong's #308
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 καί	Strong's #5037
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
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 passive indicative	Strong's #907

Translation: Standing up, [he went outside] and was baptized.

Saul is then ready to take a very bold move. He is going to identify with this new sect by going out and being baptized. This was a public declaration of his faith (he had already believed prior to Ananias arriving to this house).

As mentioned before, we do not know what the thinking was of the people inside this home. It seems that they are probably believers in the Judaic faith, but not in Jesus. That would be logical. We do not know what they made of Saul and whatever he said; we do not know if they were standing right there when Ananias put his hands on him.

The fact that Saul is said to be baptized suggested then, in meeting Jesus, Saul believed in Him. [The Types of Baptisms](#) (by R. B. Thieme, Jr.) are listed in the [Addendum](#).

Acts 9:18 Suddenly, [things] like scales fell from [Saul's] eyes [and] he recovered [his] sight. Standing up, [he went outside] and was baptized. (Kukis mostly literal translation)

Acts 9:19a			
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
λαμβάνω (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983
τροφή (τροφή) [pronounced troff-AY]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, accusative case	Strong's #5160
ἐνίσχυω (ἐνίσχυω) [pronounced en-is-KHOO-oh]	<i>to strengthen; to grow strong, to make strong, to invigorate (transitively or reflexively)</i>	3 rd person singular, aorist passive indicative	Strong's #1765

Translation: After taking in some food, he was strengthened.

Saul apparently has done nothing but pray for the past few days.

During these prayers, there were visions—well, at least one vision. Saul saw a man named Ananias come in and lay his hands on him so that his sight returned.

We rarely have any exact insight as to how the mind of a prophet works. However, Saul was given a vision of what was going to happen to him, and he remained in prayer (apparently on the ground) until that took place.

It appears that Paul believed being baptized was more important than eating, so he did that first.

It is unclear whether Saul returned to the house of Judas or not. It is a minor detail.

Acts 9:19b

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
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
tôn (τῶν) [pronounced tohn]	<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
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	proper noun location, dative, locative or instrumental case	Strong's #1154
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
tinas (τινας) [pronounced tihn-ahs]; tina (τινα) [pronounced tihn-ah]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	feminine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

Together, these two words are variously translated, *certain days, some days, (for) several days, a number of days, a few days, three days; some time, some little time.*

Translation: *And he was with the disciples in Damascus for many days.*

It is difficult to quantify this time period here. I suspect that this was just a very short time. Was Paul given one-on-one teaching from Ananias? That would seem to be the most likely scenario, as Jesus was quite intent on it being Ananias to be the one to go and find Saul.

In the alternative, perhaps Saul remained there for such a short time because he learned only the basic **gospel message**—both from Jesus, possibly while in prayer, and possibly from Ananias.

Reading the passages which we have just covered and comparing them to what is ahead, it appears that Saul spent a few days blind and helpless. Then God healed him through the hands of Ananias. Saul spend another few days (weeks?) with the disciples there; after which, he began a ministry of evangelization in the synagogues in Damascus. This had to continue for a few weeks—perhaps even a few months—simply because there would be a plot organized against Saul, to kill him. Let me suggest that would require him to proclaim the gospel for a week or so, some hurried messengers running between various religious types in Damascus²⁷ and some organized plot with the intention of killing him.

I don't see such a decision occurring over the period of a few days, given who Saul was.

Acts 9:19 *After taking in some food, he was strengthened. And he was with the disciples in Damascus for many days.* (Kukis mostly literal translation)

Acts 9:18–19 *Suddenly, [things] like scales fell from [Saul's] eyes [and] he recovered [his] sight. Standing up, [he went outside] and was baptized. After taking in some food, he was strengthened. And he was with the disciples in Damascus for many days.* (Kukis mostly literal translation)

Acts 9:18–19 *Suddenly, whatever obstructed Saul's sight fell from his eyes, as if they were scales. His sight returned to him. Standing up, he went outside to where there was water and he was baptized (making a public declaration that he was now a believer in Jesus the Christ). After eating some food, Saul also regained his strength. He stayed with these disciples in Damascus for many days.* (Kukis paraphrase)

Saul proclaims Jesus in the synagogues of Damascus

As noted with the previous passage, some translations place a portion of v. 19 with v. 20. That will be preserved below. I believe about half of the translations place half of v. 19 with v. 20.

And immediately in the synagogues, he was proclaiming the Jesus, that This One keeps on being the Son of God.

Acts
9:20

Immediately, [Saul went] into the synagogues. He was proclaiming Jesus, that This One keeps on being the Son of God.

As soon as Saul had recovered his strength, he began going into the synagogues in Damascus. He began to proclaim that Jesus keeps on being the Son of God.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	<i>And immediately in the synagogues, he was proclaiming the Jesus, that This One keeps on being the Son of God.</i>
Complete Apostles Bible	<i>And immediately in the synagogues he was proclaiming Christ, that He is the Son of God.</i>
Douay-Rheims 1899 (Amer.)	<i>And immediately he preached Jesus in the synagogues, that he is the son of God.</i>
Holy Aramaic Scriptures	<i>And at once {lit. in the son of an hour} he Proclaimed in The Kenushatha {The Synagogues} of the Yehudaye {the Judeans/the Jews} concerning Eshu {Yeshua}; that He is The Son of Alaha {God}.</i>
James Murdock's Syriac NT	<i>And forthwith he announced Jesus, in the synagogues of the Jews, that he is the Son of God.</i>
Original Aramaic NT	<i>And within an hour he was preaching in the synagogue of the Jews about Yeshua, that he is The Son of God.</i>

²⁷ I don't think that they necessarily contacted anyone in Jerusalem.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And straight away, in the Synagogues, he was preaching Jesus as the Son of God.
Bible in Worldwide English	Right away he went to the Jewish meeting places and told the people that Jesus is the Son of God.
Easy English	Saul teaches people about Jesus Saul stayed with the believers in Damascus for a few days. He immediately went to the Jewish meeting places and he taught people about Jesus. He told them that Jesus is the Son of God. V. 19b is included for context.
Easy-to-Read Version–2008	Soon he began to go to the synagogues and tell people about Jesus. He told the people, "Jesus is the Son of God!"
Good News Bible (TEV)	He went straight to the synagogues and began to preach that Jesus was the Son of God.
J. B. Phillips	Saul's conversion astounds the disciples Saul stayed with the disciples in Damascus for some time. Without delay he proclaimed Jesus in the synagogues declaring that he is the Son of God. V. 19b is included for context.
<i>The Message</i>	Plots Against Saul Saul spent a few days getting acquainted with the Damascus disciples, but then went right to work, wasting no time, preaching in the meeting places that this Jesus was the Son of God. V. 19 is included for context.
NIRV	Saul in Damascus and Jerusalem Saul spent several days with the believers in Damascus. Right away he began to preach in the synagogues. He taught that Jesus is the Son of God. V. 19b is included for context.
New Life Version	Saul Preaches the Good News At once Saul began to preach in the Jewish places of worship that Jesus is the Son of God.

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

Casual English Bible	SAUL, AN ABOUT-FACE FOLLOWER OF JESUS Saul got right down to business. He went into the Damascus synagogues and told the people what he knew about Jesus—introducing him as the Son of God.
Contemporary English V.	Soon he went to the Jewish meeting places and started telling people that Jesus is the Son of God.
The Living Bible	He stayed with the believers in Damascus for a few days and went at once to the synagogue to tell everyone there the Good News about Jesus—that he is indeed the Son of God! V. 19b is included for context.
Goodspeed New Testament	Something like scales immediately dropped from his eyes, and his sight was restored, and he got up and was baptized, and, after taking some food, regained his strength. Saul stayed for some time with the disciples at Damascus, and began at once to declare in the synagogues that Jesus was the Son of God. Vv. 18–19 are included for context.
New Berkeley Version	.
New Living Translation	Saul in Damascus and Jerusalem Saul stayed with the believers [Greek <i>disciples</i> ; also in 9:26, 38.] in Damascus for a few days. And immediately he began preaching about Jesus in the synagogues, saying, "He is indeed the Son of God!" V. 19b is included for context.
The Passion Translation	Within the hour he was in the synagogues, preaching about Jesus and proclaiming, "Jesus is the Son of God!"
Plain English Version	Saul told the people in Damascus about Jesus

As soon as Saul was strong again, he started talking to the Jewish people in their meeting houses. He told them, "Jesus is God's son."

Radiant New Testament

Saul in Damascus and Jerusalem

Saul spent several days with the disciples in Damascus. He began right away to preach in the synagogues that Jesus is the Son of God. V. 19b is included for context.

UnfoldingWord Simplified T.

Right away he began to preach about Jesus in the Jewish synagogues. He told them that Jesus is the Son of God.

Partially literal and partially paraphrased translations:

American English Bible

So after that, he spent several days there in Damascus with the disciples. And he immediately started preaching in the synagogues that Jesus is the **Son of The God**. V. 19b is included for context.

Beck's American Translation

Breakthrough Version

And right away he was speaking publicly about Jesus in the synagogues, that this is God's Son.

Common English Bible

He stayed with the disciples in Damascus for several days. Right away, he began to preach about Jesus in the synagogues. "He is God's Son," he declared. V. 19b is included for context.

Len Gane Paraphrase

Without delay he preached Christ in the synagogues, that he is the Son of God, but all who heard [him] were amazed and said, "Isn't this he who destroyed those who called on this name in Jerusalem and came here for the purpose that he might bring them tied up to the chief priests?" V. 21 is included for context.

New Advent (Knox) Bible

For some days he lived with the disciples at Damascus, and from the first, in the synagogues, he preached that Jesus was the Son of God. V. 19b is included for context.

NT for Everyone

'He is God's Son'

Saul stayed with the disciples in Damascus for a few days. At once he proclaimed Jesus in the synagogues, saying, 'This really is the son of God!' V. 19b is included for context.

20th Century New Testament

And at once began in the Synagogues to proclaim Jesus as the Son of God.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Saul promptly began to proclaim Jesus in the synagogues, declaring, "He is the Son of God."

Christian Standard Bible

Saul Proclaiming the Messiah

Saul was with the disciples in Damascus for some time. Immediately he began proclaiming Jesus in the synagogues: "He is the Son of God." V. 19b is included for context.

Conservapedia Translation

He immediately preached Christ's word in the temples, that he is God's Son. [Kukis note: the translator meant synagogue, as there was only one Temple.]

Revised Ferrar-Fenton Bible

Saul at Damascus.

And for some time afterwards he remained with the disciples in Damascus; and at once in the synagogues he proclaimed Jesus, that He is the Son of God. V. 19b is included for context.

Free Bible Version

He immediately started speaking in the synagogues, saying, "Jesus is the Son of God."

God's Truth (Tyndale)

And straight way he preached Christ in the Synagogues, how that he was the son of God.

Riverside New Testament

Immediately scales seemed to fall from his eyes and he could see, and he arose and was baptized, and after taking food he regained his strength. Saul passed some days with the disciples who were in Damascus, and at once he began to

proclaim in the synagogues that Jesus was the Son of God. Vv. 18–19 are included for context.

Urim-Thummim Version And immediately he heralded Christ in the synagogues, that he is the Son of Elohim.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) •For several days Saul stayed with the disciples at Damascus, and he soon began to proclaim in the synagogues that Jesus was the Son of God. V. 19b is included for context.

A **note** on v. 19 is in the **Addendum**.

New American Bible (2011) **Saul Preaches in Damascus.**

He stayed some days with the disciples in Damascus, and he began at once to proclaim Jesus in the synagogues, that he is the Son of God.*

* [9:20] Son of God: the title “Son of God” occurs in Acts only here, but cf. the citation of Ps 2:7 in Paul’s speech at Antioch in Pisidia (Acts 13:33).

New Jerusalem Bible After he had spent only a few days with the disciples in Damascus, he began preaching in the synagogues, ‘Jesus is the Son of God.’ V. 19b is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Sha’ul spent some days with the *talmidim* in Dammesek, and immediately he began proclaiming in the synagogues that Yeshua is the Son of God. V. 19b is included for context.

Hebraic Roots Bible And immediately he was in the synagogue of the Yehudeans preaching about Yahshua, that He was the Son of YAHWEH.

Holy New Covenant Trans. Very soon he began to preach about Jesus in the houses of worship, "Jesus is the Son of God!"

The Scriptures 2009 And immediately he proclaimed the Messiah in the congregations, that He is the Son of Elohim.

Tree of Life Version Immediately he began proclaiming Yeshua in the synagogues, saying, “He is Ben-Elohim.”

Weird English, ©18e English, Anachronistic English Translations:

Accurate New Testament ..and immediately in the assemblies [He] proclaimed the jesus for This is The Son [of] the god....

Alpha & Omega Bible AND IMMEDIATELY HE BEGAN TO PROCLAIM JESUS IN THE SYNAGOGUES, SAYING, HE IS THE SON OF THEOS (*The Alpha & Omega*)."

Awful Scroll Bible And well-set-forth, he was proclaiming the Anointed One from-within the drawing-together places, that He is the Son of God.

Concordant Literal Version And immediately, in the synagogues, he heralded Jesus, that He is the Son of God."

exeGesés companion Bible **SHAUL PREACHES THE MESSIAH**
And straightway, in the synagogues,
he preaches that the Messiah is the Son of Elohim.

Orthodox Jewish Bible And immediately in the shuls Rav Sha'ul was preaching Rebbe, Melech HaMoshiach Yehoshua, saying, "He is the Ben HaElohim."

Rotherham’s Emphasized B. And ||straightway|| there fell from him—from his eyes,—as it were scales; he recovered sight also, and, arising, was immersed: and, receiving food, gained strength. And he came to be with the disciples who were [in Damascus], certain days; and [straightway, in the synagogues] he began proclaiming Jesus, that
||This|| is the Son of God. Vv. 18–19 are included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Saul Begins to Preach Christ For several days [afterward] Saul remained with the disciples who were at Damascus. And immediately he began proclaiming Jesus in the synagogues, saying, "This Man is the Son of God [the promised Messiah]!" V. 19b is included for context.
An Understandable Version	And so Saul began proclaiming that Jesus was the Son of God in the synagogues [of the Damascus area].
The Expanded Bible	Saul Preaches in Damascus Saul stayed with the followers of Jesus [disciples] in Damascus for a few [several; some] days. Soon [Immediately; At once] he began to preach about [proclaim] Jesus in the synagogues, saying, "Jesus [This one; He] is the Son of God." V. 19b is included for context.
Jonathan Mitchell NT	...then straightway (at once) began publicly proclaiming Jesus within the synagogues continuously heralding that this Man is (exists being) God's Son (or: the Son which has the character and qualities of, and whose origin is, God)!
Translation for Translators	People there were astonished that Saul had believed in Jesus. <i>Acts 9:20-22</i> Right away Saul began to preach to people about Jesus in the Jewish meeting places in Damascus. He told them that Jesus is «the Son of/the man who is also» God.
The Voice	Then he went into the very synagogues he had intended to purge, proclaiming, Saul: Jesus is God's Son!

Bible Translations with Many Footnotes:

Lexham Bible	Saul Proclaims Christ in Damascus And immediately he began proclaiming [*The imperfect tense has been translated as ingressive here ("began proclaiming")] Jesus in the synagogues: "This one is the Son of God!"
NET Bible®	For several days ⁴¹ he was with the disciples in Damascus, and immediately he began to proclaim Jesus in the synagogues, ⁴² saying, "This man is the Son of God." ⁴³ V. 19b is included for context. ^{41tn} Grk "It happened that for several days." 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. ^{42sn} See the note on synagogue in 6:9. ^{43tn} The ὅτι (Joti) is understood to introduce direct ("This man is the Son of God") rather than indirect discourse ("that this man is the Son of God") because the pronoun οὗτος (Jouto") combined with the present tense verb ἐστίν (estin) suggests the contents of what was proclaimed are a direct (albeit summarized) quotation. ^{sn} This is the only use of the title Son of God in Acts. The book prefers to allow a variety of descriptions to present Jesus.
The Spoken English NT	Saul Preaches Jesus in the Synagogues of Damascus Saul was with the followers of Jesus in Damascus for several days. And right away, in the synagogues, ^m he started proclaiming that Jesus was the Son of God. A portion of v. 19 is included for context. ^m Prn. sinn-a-goggz.
Wilbur Pickering's New T.	Saul starts preaching Immediately he started proclaiming Jesus ⁷ in the synagogues, that He is the Son of God. (7) 'Jesus' is read by Family 35 and the earliest MSS, representing only some 20% of the Greek MSS; the rest have 'the Christ'. To teach that the Messiah was the Son of God would be 'old hat', no problem—but Saul was showing that Jesus was God's

Son. Notice the end of verse 22, “this is the Christ”—what is the antecedent of “this”? To say that the Christ is the Christ would be stupid, which neither of the authors is.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	And immediately he began proclaiming Jesus in the synagogues, that He is the Son of God.
Context Group Version	And immediately in the community centers he proclaimed Jesus, He is the Son of God.
English Standard Version	And immediately he proclaimed Jesus in the synagogues, saying, "He is the Son of God."
Green’s Literal Translation	And at once in the synagogues he proclaimed the Christ, that this One is the Son of God.
Literal Standard Version	And immediately there fell from his eyes as it were scales, he also saw again instantly, and having risen, was immersed, and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, and immediately he was preaching the Christ in the synagogues, that He is the Son of God. Vv. 18–19 are included for context.
Modern Literal Version 2020	Now Saul happened <i>to be</i> with the disciples who <i>were</i> in Damascus for some days. And immediately in the synagogues he was preaching the Christ, that this one is the Son of God. A portion of v. 19 is placed here for context.
New American Standard	Saul Begins to Preach Christ Now for several days he was with the disciples who were in Damascus, and immediately he <i>began</i> to proclaim Jesus in the synagogues, saying [Lit <i>that</i>], “He is the Son of God.” V. 19b is included for context.
New European Version	Saul zealously preaches the Gospel And immediately in the synagogues he proclaimed Jesus, that he is the Son of God.
NT (Variant Readings)	And straightway in the synagogues he proclaimed °Jesus, that he is the Son of God. °Byz.-the Christ
Revised Young’s Lit. Trans.	And immediately there fell from his eyes as it were scales, he saw again also presently, and having risen, was baptized, and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, and immediately in the synagogues he was preaching the Christ, that he is the Son of God. Vv. 18–19 are included for context.

The gist of this passage: Paul remains with the believers in Damascus. He goes to the synagogues there in order to proclaim the gospel message.

Acts 9:20a			
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
eutheōs (εὐθέως) [pronounced <i>yoo-THEH-ocē</i>]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong’s #2112

Acts 9:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
synagôgai (συναγωγαί) [pronounced soon-ag-oh-GUY]	<i>synagogues, assemblies, congregations; assemblage of persons; specifically Jewish synagogues (plces for meetings)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #4864

Translation: *Immediately, [Saul went] into the synagogues.*

We have the adverb *immediately* used twice—here and back in v. 18. Back in v. 18, as soon as Ananias placed his hands on Saul, he received his sight back.

Here, I would understand *immediately* to take place right after v. 19, which reads: *After taking in some food, he was strengthened. And he was with the disciples in Damascus for many days.* Let me suggest that Paul took in physical food and he took in spiritual food from the disciples of Damascus.

Based upon all that had been taking place, the disciples of Jesus would have quickly learned the gospel and some of the pertinent Old Testament passages (of which, there are many). Bear in mind that, as a pharisee, Saul would have known many of these passages already. But, now that he hears them in the context of Jesus, and it is as if scales have fallen from his eyes. He reads them with a new understanding (do you see how Saul's physical blindness is itself a parable²⁸ describing his situation?).

Therefore, *immediately* would be the time period for which Saul gained back his physical strength and a limited understanding of the gospel. It is this gospel which he will proclaim in the synagogues.

One might wonder, *what about these synagogues? Aren't the disciples of Jesus going where they don't belong?*

At this point, the separation is all spiritual. That is, there are those who do not believe in Jesus and those who do believe in Him. Both sets of people see the synagogues and the Temple as their heritage and their place. All of these people grew up hearing and seeing the gospel presented in shadow form in the Temple. They all grew up hearing the Scriptures read in the synagogues—the Scriptures which testify of Jesus. So, at this point in the evolution of the church, the holy places of unbelieving Jews are also the holy places for the believing Jews (and gentiles).

Remember, the evolution of the church is found in the book of Acts. The faith and practices of the New Testament are found in the epistles. For me, studying the church as it evolves in the book of Acts is amazing and edifying; but I realize that I do not go to the book of Acts and try to imitate what is taking place there. At that time, it was legitimate for believers to enter into the synagogues and into the Temple courtyard and communicate **Bible doctrine** there. Today, where there are clear lines of demarcation drawn between Christianity and Judaism, we would not enter into a synagogue and teach Jesus unless we were asked to (and the reverse is true of modern-day Jews and churches).

²⁸ This does not mean that these things did not happen.

Acts 9:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 rd person singular, imperfect active indicative	Strong's #2784
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
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Jesus is found in the Westcott Hort text and in Tischendorf's Greek text; *the Christ* is found in the Byzantine Greek text and the Scrivener Textus Receptus.

Wilbur Pickering's footnote on this: '*Jesus*' is read by Family 35 and the earliest MSS, representing only some 20% of the Greek MSS; the rest have '*the Christ*'. To teach that the Messiah was the Son of God would be 'old hat', no problem—but Saul was showing that Jesus was God's Son. Notice the end of verse 22, "this is the Christ"—what is the antecedent of "this"? To say that the Christ is the Christ would be stupid, which neither of the authors is.

Translation: He was proclaiming Jesus,...

As Pickering suggests, I believe that the proper reading here is *Jesus*. In our era, we naturally say *Jesus Christ* as if this were the Man's first and last name. We associate the two together. Even unbelievers who swear will often throw both of those names together. However, in the early church, for someone to say, *Jesus Christ* or, more properly, *Jesus the Christ*, they are saying, *Jesus is the Messiah*. *Christ* is the Greek form of the word *Messiah* (the Hebrew form). These words are transliterated from the Greek and the Hebrew, respectively. Saying *Jesus Christ* then is recognizing that Jesus is the Savior and the Messiah of all mankind.

So, Saul, in his first evangelical messages in the synagogues, would be about Jesus, and how He is the Messiah and how He is the **Son of God**.²⁹

Acts 9:20c

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
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

²⁹ We are *sons of God* because we are in Christ Jesus. Apart from Him, we are not *sons of God*.

Acts 9:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
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
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee- OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
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
theos (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...that This One keeps on being the Son of God.

Saul teaches the *This One keeps on being the Son of God*. *This One*, of course, refers back to Jesus.

Interestingly enough, this is the only reference to Jesus as the Son of God in the entire book of Acts (I did a search to confirm this).

Saul's entire barrel of Christian sermons would have been quite empty. He has learned to connect perhaps a half dozen Old Testament passages with Jesus by this point; and he is probably able to think of some memorized Scriptures which point to Jesus as well. Saul will experience intense **spiritual growth** in the future.

Acts 9:20 **Immediately, [Saul went] into the synagogues. He was proclaiming Jesus, that This One keeps on being the Son of God.** (Kukis mostly literal translation)

Saul, going to the synagogues, would have seemed to be routine 6 to him. This will be his approach on many occasions in the future.

Acts 9:20 **As soon as Saul had recovered his strength, he began going into the synagogues in Damascus. He began to proclaim that Jesus keeps on being the Son of God.** (Kukis paraphrase)

But were being amazed all the ones hearing [him]. And they were saying, “Is not this one continue being the one ravaging in Jerusalem, to the ones calling upon the name this? And here for the purpose of this has he come, that bound them he might bring to the chief priests?”

Acts
9:21

The ones who heard [Saul] were amazed. They kept on saying, “Is this not the one who was causing havoc in Jerusalem, [against] those who call upon This Name? Has he [not] come here for the purpose of binding [such ones] to bring [them] to the chief priests?”

Those who heard Saul in the synagogues were astonished. They kept on remarking to one another, “Is this not the man who previously was causing great havoc in Jerusalem? Did he not pursue those who called upon the name of Jesus? Did he not originally come here to Damascus for the same purpose? Does he not want to bind up those who believe in Jesus and haul them back to Jerusalem and put them before the chief priests?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But were being amazed all the ones hearing [him]. And they were saying, “Is not this one continue being the one ravaging in Jerusalem, to the ones calling upon the name this? And here for the purpose of this has he come, that bound them he might bring to the chief priests?”
Complete Apostles Bible	And all those who heard were astounded, and were saying, "Is this not the one who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might take them having been bound, to the chief priests?"
Douay-Rheims 1899 (Amer.)	And all that heard him were astonished and said: Is not this he who persecuted in Jerusalem those that called upon this name and came hither for that intent, that he might carry them bound to the chief priests?
Holy Aramaic Scriptures	And all those who were hearing him were surprised, and they were saying, “Is this not that one who had persecuted all those who were calling unto this name in Urishlem {Jerusalem}? And look! Also unto here, certainly concerning this, he was sent, so as that he should take them bound unto the Rabay Kahne {the Priest's Chiefs}.”
James Murdock's Syriac NT	And all they that heard him were amazed; and they said: Is not this he, who persecuted all them that call on this name in Jerusalem? And lo, for this very thing also, was he sent hither, that he might bind and carry them to the chief priests.
Original Aramaic NT	And all those who heard him were astounded and they were saying, "Was this not he who was persecuting all those who are calling on this Name in Jerusalem? And he was even sent here to bind them to convey them to The Chief Priests!"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all those hearing him were full of wonder and said, Is not this the man who in Jerusalem was attacking all the worshippers of this name? and he had come here so that he might take them as prisoners before the chief priests.
Bible in Worldwide English	All the people who heard him were surprised. They said, This man killed the people who called on Jesus name in Jerusalem. He came here to catch them and tie them and take them to the chief priests!
Easy English	All the people who heard what Saul said were very surprised. They said to each other, 'This is the same man who caused much pain to the believers in Jerusalem. We are sure it is him! Now he has come here to Damascus to take hold of the

believers and take them away to Jerusalem. He wants to make them stand in front of the leaders of the priests.'

Easy-to-Read Version—2008	All the people who heard Saul were amazed. They said, "This is the same man who was in Jerusalem trying to destroy the people who trust in Jesus! And that's why he has come here--to arrest the followers of Jesus and take them back to the leading priests."
God's Word™	Everyone who heard him was amazed. They asked, "Isn't this the man who destroyed those who worshiped the one named Jesus in Jerusalem? Didn't he come here to take these worshipers as prisoners to the chief priests in Jerusalem?"
Good News Bible (TEV)	All who heard him were amazed and asked, "Isn't he the one who in Jerusalem was killing those who worship that man Jesus? And didn't he come here for the very purpose of arresting those people and taking them back to the chief priests?"
J. B. Phillips	All his hearers were staggered and kept saying, "Isn't this the man who so bitterly persecuted those who called on the name in Jerusalem, and came down here with the sole object of taking back all such people as prisoners before the chief priests?"
The Message	They were caught off guard by this and, not at all sure they could trust him, they kept saying, "Isn't this the man who wreaked havoc in Jerusalem among the believers? And didn't he come here to do the same thing—arrest us and drag us off to jail in Jerusalem for sentencing by the high priests?"
NIRV	All who heard him were amazed. They asked, "Isn't he the man who caused great trouble in Jerusalem? Didn't he make trouble for those who worship Jesus? Hasn't he come here to take them as prisoners to the chief priests?"
New Life Version	All who heard him were surprised and wondered. They said, "This is the man who beat and killed the followers in Jerusalem. He came here to tie the followers in chains and take them to the head religious leaders."

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

Casual English Bible	Everyone who heard Saul's story was shocked. They said, "Well, this is odd. Isn't he the guy who came here to do just one thing: arrest people who say the kind of stuff he just said? Wasn't he supposed to tie those people up and march them back to the top priests?"
Contemporary English V.	Everyone who heard Saul was amazed and said, "Isn't this the man who caused so much trouble for those people in Jerusalem who worship in the name of Jesus? Didn't he come here to arrest them and take them to the chief priests?"
New Berkeley Version New Living Translation	All who heard him were amazed. "Isn't this the same man who caused such devastation among Jesus' followers in Jerusalem?" they asked. "And didn't he come here to arrest them and take them in chains to the leading priests?"
The Passion Translation	Those who heard him were astonished, saying among themselves, "Isn't this the Saul who furiously persecuted those in Jerusalem who called on the name of Jesus? Didn't he come here with permission from the high priest to drag them off and take them as prisoners?"
Plain English Version	All the Jews that heard him were really shocked. They said, "Wow, this man has really changed. He's the man that really hurt the people in Jerusalem that followed Jesus. And he came here to grab the people here that say they follow Jesus. He was going to tie them up with chains and take them back to the bosses of our ceremonies in Jerusalem."
UnfoldingWord Simplified T.	All the people who heard him preach were amazed. Some of them were saying, "We can hardly believe that this is the same man who pursued the believers in Jerusalem and who has come here to take them as prisoners to the chief priests in Jerusalem!"

William's New Testament And all who heard him were astounded and said, "Is not this the man who harassed those who called upon this name in Jerusalem, and has come here expressly for the purpose of putting them in chains and taking them back to the high priests?"

Partially literal and partially paraphrased translations:

American English Bible However, all those who heard him were shocked, and asked:
 'Isn't this the man who once ravaged those calling on this name in JeruSalem? And didn't he come here for that same reason, to carry them back in chains to the Chief Priests?'

Beck's American Translation .
Breakthrough Version All the people listening were being astounded and saying, "Isn't this the one who damaged the people calling on this name in Jerusalem and here he had come for this, so that he might take them (having been tied up) before the head priests?"

Common English Bible Everyone who heard him was baffled. They questioned each other, "Isn't he the one who was wreaking havoc among those in Jerusalem who called on this name? Hadn't he come here to take those same people as prisoners to the chief priests?"

A. Campbell's Living Oracles And all that heard him were astonished, and said, Is not this he who, in Jerusalem, spread desolation among them who called on his name; and came hither on purpose to carry such bound to the chief priests?

New Advent (Knox) Bible All those who heard it were amazed; Why, they said, is not this the man who brought ruin on all those who invoked this name, when he was in Jerusalem; the man who came here for the very purpose of arresting such people and presenting them to the chief priests?

20th Century New Testament All who heard him were amazed. "Is not this," they asked, "the man who worked havoc in Jerusalem among those that invoke this Name, and who had also come here for the express purpose of having such persons put in chains and taken before the Chief Priests?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible And all those hearing were amazed and were saying, "Is this not the *one* having ravaged those in Jerusalem calling on this name? And he had come here for this, that he might bring them, having been bound, to the chief priests."

Conservapedia Translation His listeners were amazed, "Isn't this the man who killed Christians in Jerusalem, and was coming here to haul them back to the chief priests?"

Revised Ferrar-Fenton Bible But all who heard him were astonished, and exclaimed, "Is not this the very man who devastated those who called upon this Name in Jerusalem; and who came here specially for the purpose of apprehending them, and bringing them before the chief priests?"

Free Bible Version All who heard him were amazed, and asked, this the man who caused so much trouble in Jerusalem for those who believed in Jesus? Wasn't he coming here to have the believers arrested and taken in chains to the chief priests?"

God's Truth (Tyndale) All that heard him, were amazed and said: is not this he that spoiled them which called on this name in Jerusalem, and came hither for the intent that he should bring them bound unto the high priests?

International Standard V Everyone who heard him was astonished and said, This is the man who harassed those who were calling on Jesus [Lit. his] name in Jerusalem, isnt it? Didnt he come here to bring them in chains to the high priests?

Montgomery NT His hearers were all astonished, and began to say. "Is not this the very man who in Jerusalem made havoc of those who called upon the Name? Did he not come hither for the express purpose of carrying them all in chains to the high priests?"

Riverside New Testament All who heard him were astonished and said, "Is not this the man who in Jerusalem persecuted those who call on this name, and who came here for the very purpose of binding and taking them to the high priests?"

Weymouth New Testament And in the synagogues he began at once to proclaim Jesus as the Son of God; and his hearers were all amazed, and began to ask one another, "Is not this the man who in Jerusalem tried to exterminate those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?" V. 20 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) All who heard were astonished and said, "Is this not the one who cast out in Jerusalem all those calling upon this Name? Did he not come here to bring them bound before the chief priests?"

Gal 1:23

The Heritage Bible And all those hearing *him* were astounded, and said, Is he absolutely not the one ravaging those calling on this name in Jerusalem, and had come here for this, that binding them he may lead *them* to the head priests?

New Catholic Bible All those who heard him were astounded, and they said, "Is not this the man who in Jerusalem was persecuting those who invoked this name? And did he not come here for the specific purpose of arresting them so that they might be taken to the chief priests?"

New Jerusalem Bible All his hearers were amazed, and said, 'Surely, this is the man who did such damage in Jerusalem to the people who invoke this name, and who came here for the sole purpose of arresting them to have them tried by the chief priests?'

Revised English Bible—1989 All who heard were astounded. "Is not this the man", they said, "who was in Jerusalem hunting down those who invoke this name? Did he not come here for the sole purpose of arresting them and taking them before the chief priests?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible All who heard him were amazed. They asked, "Isn't he the man who in Yerushalayim was trying to destroy the people who call on this name? In fact, isn't that why he came here, to arrest them and bring them back to the head *cohanim*?"

Hebraic Roots Bible And all those hearing were amazed and said, Is this not the one destroying those who have called on this Name in Jerusalem, and he had come here for this, that binding them he might lead them before the chief priests?

Holy New Covenant Trans. Everyone who heard Saul was surprised. They were saying, "This is the same man who was in Jerusalem. He was trying to destroy the people who trust in this name! He had come here to do the same thing, to arrest the students of Jesus and take them back to Jerusalem to the ruling priests."

The Scriptures 2009 And all who heard were amazed, and said, "Is this not he who destroyed those calling on this Name in Yerushalayim, and has come here for this, to take them bound to the chief priests?"

Tree of Life Version All those hearing him were amazed. They were saying, "Isn't this the one who made havoc in Jerusalem for all those who call on this name? And hasn't he come here to bring them as prisoners before the ruling kohanim?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...marveled but All The [Men] Hearing and [They] said not? This is The [Man] Destroying to jerusalem the [men] calling the name this and here to this [He] had come that having been bound them [He] may lead to the priests (chief)...

Awful Scroll Bible	And everyone listening, were themselves setting-apart, and were confirming, "Is not this-same one destroying them, that are calling-upon this-same name, from-within Jerusalem, and had come yet-to-this place for the same-as-this, in order that he might bring them, having been bound to the chief-priests?"
Concordant Literal Version	Now amazed are all who are hearing, and they said, "Is not this the one who, in Jerusalem, ravages those who are invoking this Name? And for this had he come here, that he may be leading them bound to the chief priests."
exeGesés companion Bible	And all who hear him are astounded, and word; Is not this he who ravages those who call on this name in Yeru Shalem, and comes here to bring them bound to the archpriests?
Orthodox Jewish Bible	And all the ones listening were astonished, and they were saying, "Is this not the one making havoc in Yerushalayim among the ones invoking this shem and was not his tachlis (purpose) in coming here to bind them over before the Rashei Hakohanim?"
Rotherham's Emphasized B.	And all' who were hearing were astonished, and began to say— Is not this he who destroyed_ in Jerusalem_ them that invoke this name; and here_ for this purpose had come, in order that he might lead them bound unto the High-priests?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	All those who heard him continued to be amazed and said, "Is this not the man who in Jerusalem attacked those who called on this name [of Jesus], and had come here [to Damascus] for the express purpose of bringing them bound [with chains] before the chief priests?"
An Understandable Version	And everyone who heard him was amazed and exclaimed, "Is this not the man who tried to destroy all the people who called on [<i>Jesus'</i>] name in Jerusalem and has now come here [<i>to Damascus</i>] for the purpose of arresting them and bringing them before the leading priests?"
The Expanded Bible	All the people who heard him were amazed. They said, "·This is [^L Isn't this...?] the man who was in Jerusalem ·trying to destroy [raising havoc for; attacking] those who ·trust in [or worship; ^L call on] this name [^C the name of Jesus; the name represents the person]! He came here to ·arrest [bind] them and take them back to the ·leading [^T chief] priests."
Jonathan Mitchell NT	Yet all the folks presently listening and hearing [him] continued amazed and astonished (literally: standing out of themselves), and were one after another saying, "Is not this man the person [who] in Jerusalem was laying waste (devastating; ravaging; trying to kill) the people habitually calling upon this Name? And now he has come here, into this place (or: unto this purpose), so that after [their] having been bound, he could lead them on to the head (chief; ranking) priests!"
Translation for Translators	And all the people who heard him <i>preach</i> were amazed. <i>Various ones of them</i> were saying, "·◀ <i>We(inc) can hardly believe that this is the same man</i> who persecuted the believers in Jerusalem!/Is this really the <i>same man</i> who persecuted the believers in Jerusalem?▶ [RHQ, MTY] And we (<i>inc</i>) know that he has [RHQ] come here to seize us and take us to the chief priests <i>in Jerusalem!</i> "
The Voice	Obviously this amazed everybody, and the buzz spread. The People: Isn't he the man who caused so much trouble in Jerusalem for everyone identified with Jesus? Didn't he come here to arrest followers of Jesus and bring them in chains to the religious authorities? <i>Now he's switched sides and is preaching Jesus?</i>

Bible Translations with Many Footnotes:

Lexham Bible	And all who heard him [*Here the direct object is supplied from context in the English translation] were amazed, and were saying, “Is this not the one who was wreaking havoc in Jerusalem on those who call upon this name, and had come here for this reason , that he could bring them tied up [Or figuratively “bring them under arrest”] to the chief priests?”
NET Bible®	All ⁴⁴ who heard him were amazed and were saying, “Is this not ⁴⁵ the man who in Jerusalem was ravaging ⁴⁶ those who call on this name, and who had come here to bring them as prisoners ⁴⁷ to the chief priests?” ⁴⁴ tn Grk “And all.” 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. ⁴⁵ tn The Greek interrogative particle used in this verse (οὐχ, ouc) expects a positive reply. They all knew about Saul’s persecutions. ⁴⁶ tn Normally, “destroying,” but compare 4 Macc 4:23; 11:4 and MM 529 s.v. πορθέω for examples from Koine papyri. See also BDAG 853 s.v. πορθέω. ⁴⁷ tn Grk “bring them bound”; the translation “bring someone as prisoner” for δεδεμένον ἄγειν τινά (dedemenon agein tina) is given by BDAG 221 s.v. δέω 1.b.
The Spoken English NT	And everybody that heard him was astonished. They were saying, “Isn’t this the man who tried to wipe out the people in Jerusalem that pray to this Jesus? ⁿ And didn’t he come here to arrest them and bring them ^o to the chief priests?” ⁿ . Lit. “Isn’t this the one who destroyed in Jerusalem those who call upon this name?” ^o . Lit. “to bring them bound.”
Wilbur Pickering’s New T.	Well, all who heard him were astounded and started saying: “Isn’t this the one who tried to destroy, in Jerusalem, those who called on this name? Even here he had come with that purpose, that he might take them bound to the high priests.”

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	Now all those who were listening were amazed and asked: “Is this not the man who pillaged those in Jerusalem who called upon this Name, and came here for this purpose, in order that he might arrest and deliver them to the chief priests?”
Charles Thomson NT	At which all that heard were surprised, and said, Is not this he who made havoc of them at Jerusalem, who invoked that name, and came hither on purpose to carry such bound to the chief priests?
Context Group Version	And all that heard him were amazed, and said, Isn’t this he who in Jerusalem attacked those that called on this name? And he had come here for this intent, that he might bring them bound before the chief priests.
Far Above All Translation	And all of those hearing it were amazed, and said, this not the man who devastated those who call on this name in Jerusalem, and who has come here for the very purpose of bringing them bound to the senior priests?
Modern Literal Version 2020	Now all who are hearing him were being astonished and were saying, Is this not the one who made havoc in Jerusalem of the ones who are calling upon this name? And he has come here *for this purpose, in-order-that he might lead them who have been bound in front of the high-priests.
New Matthew Bible	All who heard him were amazed and said, Is this not the man that ravaged those who called on this name in Jerusalem, and came here intending to bring them as prisoners to the high priests?
Webster’s Translation	But all that heard him were amazed, and said, Is not this he that destroyed them who called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?

The gist of this passage: The people who heard Saul give this testimony were quite shocked, and kept asking if this was Saul the pursuer of Christians.

Acts 9:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exístêmi (ἐξίστημι) [pronounced ex-ee-STAY-me]	literally, <i>to stand outside [onself]</i> ; therefore, used when one <i>stands outside his mind</i> ; when one <i>is beside himself</i> ; and more clearly, <i>to be astonished, to be amazed, to be astounded</i>	3 rd person plural, imperfect middle indicative	Strong's #1839
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
akoúô (ἀκούω)[pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191

Translation: *The ones who heard [Saul] were amazed.*

The synagogues were populated, at that time, by believers and unbelievers. Let me suggest that both sets of people were shocked and/or surprised to hear Saul's testimony.

Saul had earned a reputation by this time; so what he said at the front of the synagogue did not jive with what he was known to be.

Acts 9:21b			
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
légô (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
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756

When used in a direct question, this expects an affirmative answer.

Acts 9:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
porthēō (πορθέω) [pronounced por-THEH-oh]	<i>pillaging; destroying, the one ravaging, wasting, making (causing) havoc; overthrowing</i>	masculine singular, aorist active participle, nominative case	Strong's #4199
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: They kept on saying, "Is this not the one who was causing havoc in Jerusalem,..."

The people were speaking to one another (unbelievers to unbelievers, believers to believers). They kept on asking, "Isn't this one one who caused all of that havoc in Jerusalem?"

Recall that when Jesus was crucified, it was a very big deal for the religious hierarchy to call for the death of someone based upon that person's religious thinking. By the time of Stephen, the religious class was now killing those with whom they disagreed.

This was destroying the lives of many people, and forcing others who did not leave. But some were apparently put to death for being Christian.

Acts 9:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ἐπικαλεομαι (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc)</i>	masculine plural, aorist middle participle, accusative case	Strong's #1941
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Translation: ...[against] those who call upon This Name?

The people who Saul went after to destroy were the very ones who were calling upon the name of Jesus. Now Saul is proclaiming this same name.

Acts 9:21d			
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
hōde (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
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
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Acts 9:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρchomai (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 singular, pluperfect active indicative	Strong's #2064
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
deō (δέω) [pronounced DEH-oh]	<i>tied up, fastened; being bound, fastened with chains, throw into chains</i>	masculine plural, perfect passive participle, accusative case	Strong's #1210
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
άγō (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person singular, aorist active subjunctive	Strong's #71
Much of what we read here is also found in the first few verses of this chapter.			
επί (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
tous (τοὺς) [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
archiereus (ἀρχιερεὺς) [pronounced ar-khee-er-YUCE]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; accusative case	Strong's #749

Translation: Has he [not] come here for the purpose of binding [such ones] to bring [them] to the chief priests?"

They also ask, "Wasn't this Saul's original purpose? To come to Damascus and find believers in Jesus and haul them back to Jerusalem?"

Acts 9:21 The ones who heard [Saul] were amazed. They kept on saying, "Is this not the one who was causing havoc in Jerusalem, [against] those who call upon This Name? Has he [not] come here for the purpose of binding [such ones] to bring [them] to the chief priests?" (Kukis mostly literal translation)

The people in the synagogue, both those who believe in Jesus and those who don't, are surprised by Saul's testimony.

Acts 9:21 Those who heard Saul in the synagogues were astonished. They kept on remarking to one another, "Is this not the man who previously was causing great havoc in Jerusalem? Did he not pursue those who called upon the name of Jesus? Did he not originally come here to Damascus for the same purpose? Does he not want to bind up those who believe in Jesus and haul them back to Jerusalem and put them before the chief priests?" (Kukis paraphrase)

But Saulos to a greater degree received strength and he confounded Jews, the ones living in Damascus, teaching in a group that This One is the Christ.

Acts
9:22

Saul was more [and more] empowered, and [as a result], he confounded the Jews who lived in Damascus, [by] teaching [them] in a group that This One [Man, Jesus] is the Messiah [or, *Christ*].

Saul became more and more empowered with knowledge of salvation and the Savior. As a result, he confounded, perplexed and stirred up the Jews who lived in Damascus. He kept teaching them, when they were gathered. Saul kept on proclaiming This One, the Man Jesus, is the Christ, the promised Messiah.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But Saulos to a greater degree received strength and he confounded Jews, the ones living in Damascus, teaching in a group that This One is the Christ.
Complete Apostles Bible	But Saul all the more was growing strong, and was confounding the Jews who were dwelling in Damascus, proving that this Jesus is the Christ.
Douay-Rheims 1899 (Amer.)	But Saul increased much more in strength and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.
Holy Aramaic Scriptures	But, Shaul {Saul} was further strengthened, and stirred up the Yehudaye {the Judeans/the Jews}; those who were dwelling in Darmsuq, while showing that this One is Meshikha {The Anointed One}.
James Murdock's Syriac NT	But Saul was the more strengthened; and he confounded those Jews who dwelt at Damascus, while he demonstrated that this is the Messiah.
Original Aramaic NT	But Shaul was strengthened even more and was agitating those Jews who were dwelling in Darmsuq as he was showing that This One is The Messiah.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Saul went on increasing in power, and the Jews in Damascus were not able to give answers to the arguments by which he made it clear that Jesus was the Christ.
Bible in Worldwide English	But Saul became stronger and stronger. He proved that Jesus is the Christ and made it so plain that the Jews at Damascus did not know what to say.
Easy English	But Saul became even more powerful when he taught the people. He showed very clearly that Jesus is God's Messiah. So the Jews who lived there in Damascus could not answer him.
Easy-to-Read Version–2008	But Saul became more and more powerful in proving that Jesus is the Messiah. His proofs were so strong that the Jews who lived in Damascus could not argue with him.

Good News Bible (TEV)	But Saul's preaching became even more powerful, and his proofs that Jesus was the Messiah were so convincing that the Jews who lived in Damascus could not answer him.
J. B. Phillips	But Saul went on from strength to strength, reducing to confusion the Jews who lived at Damascus by proving beyond doubt that this man is Christ.
<i>The Message</i>	But their suspicions didn't slow Saul down for even a minute. His momentum was up now and he plowed straight into the opposition, disarming the Damascus Jews and trying to show them that this Jesus was the Messiah.
NIRV	But Saul grew more and more powerful. The Jews living in Damascus couldn't believe what was happening. Saul proved to them that Jesus is the Messiah.
New Life Version	But Saul kept on growing in power. The Jews living in Damascus wondered about Saul's preaching. He was proving that Jesus was the Christ.

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

Casual English Bible	Saul got better at making his case for Jesus. Before long, he managed to prove that Jesus was the promised Messiah. Jews in Damascus didn't know what to say about that.
Contemporary English V.	Saul preached with such power that he completely confused the Jewish people in Damascus, as he tried to show them that Jesus is the Messiah.
The Living Bible	Paul became more and more fervent in his preaching, and the Damascus Jews couldn't withstand his proofs that Jesus was indeed the Christ.
New Berkeley Version The Passion Translation	Saul's power increased greatly as he became more and more proficient in proving that Jesus was the anointed Messiah. Saul remained there for several days with the disciples, even though it agitated the Jews of Damascus.
Plain English Version	But Saul told those people about Jesus. The Jewish people in Damascus argued with him, but he showed them that Jesus really is the man that God promised to send to save us, the man that is called the Christ. Saul got better and better at showing them he was right, and they couldn't show that he was wrong. And they didn't like it.
Radiant New Testament	But Saul got better and better at proving that Jesus is the Messiah, and none of the Jews living in Damascus could answer his arguments.
UnfoldingWord Simplified T.	But God enabled Saul to preach to many people even more convincingly. He was proving from the scriptures that Jesus is the Messiah. So the Jewish leaders in Damascus could not think how to disprove what he said.
William's New Testament	But Saul grew stronger and stronger and continued to put to utter confusion the Jews who lived in Damascus, by proving that Jesus is the Christ.

Partially literal and partially paraphrased translations:

American English Bible	But Saul's powers kept on growing and he really confused the Jews who lived in Damascus, because he gave them logical proofs that [Jesus] is the Anointed One.
Beck's American Translation Breakthrough Version	Saul was being improved more, and he was stirring up the Jewish people residing in Damascus, inferring that this is the Anointed King.
A. Campbell's Living Oracles	But Saul became stronger, and confounded the Jews that dwelt at Damascus, evincing that this is the Messiah.
New Advent (Knox) Bible	But Saul was inspired with ever greater strength, and silenced the Jews who lived at Damascus by shewing them clearly that this was the Christ.
NT for Everyone	But Saul grew all the stronger, and threw the Jews in Damascus into confusion by demonstrating that Jesus is indeed the Messiah.
20 th Century New Testament	Saul's influence, however, kept steadily increasing, and he confounded the Jews who lived in Damascus by the proofs that he gave that Jesus was the Christ.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Saul grew in his faith and angered the Damascus Jews by proving Christ was Lord.
Revised Ferrar-Fenton Bible	But Saul the more energetically overpowered and refuted the Judeans inhabiting Damascus, proving that He was the Messiah.
Free Bible Version	Saul grew more and more confident, proving Jesus was the Messiah so convincingly that the Jews who lived in Damascus could not refute him.
International Standard V	But Saul grew more and more persuasive, and continued to confound the Jews who lived in Damascus by proving that this man was the Messiah. [Or Christ]
Montgomery NT	But Saul gained more and more influence, and kept putting the Jews who lived in Damascus to confusion by his proof that Jesus was the Christ.
Riverside New Testament	But Saul grew stronger and put to confusion the Jews who lived at Damascus, as he proved that this man was the Christ.
UnfoldingWord Literal Text	But Saul became more and more powerful, and he was causing distress among the Jews who lived in Damascus by proving that Jesus is the Christ.
Weymouth New Testament	Saul, however, gained more and more influence, and as for the Jews living in Damascus, he bewildered them with his proofs that Jesus is the Christ.

Catholic Bibles (those having the imprimatur):

New Jerusalem Bible	Saul's power increased steadily, and he was able to throw the Jewish colony at Damascus into complete confusion by the way he demonstrated that Jesus was the Christ.
NRSV (Anglicized Cath. Ed.)	Saul became increasingly more powerful and confounded the Jews who lived in Damascus by proving that Jesus [Gk <i>that this</i>] was the Messiah. [Or <i>the Christ</i>]
Revised English Bible—1989	But Saul went from strength to strength, and confounded the Jews of Damascus with his cogent proofs that Jesus was the Messiah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Sha'ul was being filled with more and more power and was creating an uproar among the Jews living in Dammeseq with his proofs that Yeshua is the Messiah.
Hebraic Roots Bible	But Shaul was more filled with power, and he confounded the Jews living in Damascus, proving that this One is the Messiah.
Holy New Covenant Trans.	But Saul became more and more powerful. He proved that Jesus is the Messiah. His proofs were so strong that the Jewish leaders who lived in Damascus did not know how to answer him.
The Scriptures 2009	But Sha'ul kept increasing in strength, and was confounding the Yehudim who dwelt in Dammeseq, proving that this is the Messiah.
Tree of Life Version	But Saul kept growing stronger, and he was confounding the Jewish people living in Damascus by proving that Yeshua is the Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Saul but more was strengthened and [He] confused the jews the [men] dwelling in damascus Putting (Together) for This is The Christ...
Alpha & Omega Bible	BUT SAULOS KEPT INCREASING IN STRENGTH AND CONFOUNDING THE JEWS WHO LIVED AT DAMASCUS BY PROVING THAT THIS JESUS IS THE CHRIST.
Awful Scroll Bible	But Saul was by much being strengthened-from-within. Even were pouring-together, the Jews that are dwelling-along from-within Damascus, forcing-together that the same-as-this is He, the Anointed One.
Concordant Literal Version	Yet Saul was the more invigorated, and threw the Jews dwelling in Damascus into confusion, deducing that this One is the Christ."

exeGesés companion Bible	But Shaul, much dynamized, confuses the Yah Hudiym who settle in Dammeseq, concluding that this is the Messiah.
Orthodox Jewish Bible	But Rav Sha'ul even more was being strengthened and was confounding the unbelieving Yehudim dwelling in Damascus, by proving that this Yehoshua is the Rebbe, Melech HaMoshiach.
Rotherham's Emphasized B.	But Saul was the more gaining power; and was confounding the Jews who dwelt in Damascus, shewing, by comparison, ^c that— This is the Christ. ^c MI: "bringing together"—prophecies and history.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Saul increased in strength more and more, and continued to perplex the Jews who lived in Damascus by examining [theological evidence] and proving [with Scripture] that this Jesus is the Christ (the Messiah, the Anointed).
An Understandable Version	But Saul was strengthened [<i>spiritually</i>] and proceeded to confound the Jews living [<i>there</i>] in Damascus by proving that Jesus was the Christ.
The Expanded Bible	But Saul grew more ·powerful [capable; effective]. His proofs that Jesus is the Christ were so strong that ·his own people [^L the Jews who lived] in Damascus ·could not argue with [were baffled/confounded by] him.
Jonathan Mitchell NT	But Saul kept on being more exceedingly empowered and was progressively given inner abilities, and so he kept on pouring [thoughts; ideas; Scriptures] together [to the point that] he was creating an uproar among, and was confounding, the Jews presently living and permanently dwelling in Damascus progressively causing [his arguments] to stand together, thus proving conclusively that this Man is (exists being) the Christ (the Anointed One; = the Messiah; [note: = "God's Son," of vs. 20, above]).
P. Kretzmann Commentary	But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. Kretzmann's commentary for Acts 9:20–22 has been placed in the Addendum .
Syndein/Thieme	But Saul gained more power and strength, and confounded the Jews which dwelt at Damascus, proving that this one is the true Christ. {Note: Soon after this, Saul will go into the desert for three years and study Bible Doctrine. Immediately after his conversion, the Jews gathered their wits, and saw Saul as the threat he was to their way of life and petitioned with the Romans that he be allowed to be killed. The permission was granted, with the stipulation that it was done outside the walls of the city - which was a custom of the day. So they watched the gates so they could kill him as soon as he left the city walls.}
Translation for Translators	But <i>God enabled Saul to preach to many people even more convincingly. He was proving from the Scriptures that Jesus is the Messiah. So the Jewish leaders in Damascus could not think of anything <to refute what he said/to prove that what he said was not true>.</i>
The Voice	As time passed, Saul's confidence grew stronger and stronger, so much so that he debated with the Jews of Damascus and made an irrefutable case that Jesus is, in fact, God's Anointed, <i>the Liberating King</i> .

Bible Translations with Many Footnotes:

Lexham Bible	But Saul was increasing in strength even more, and was confounding the Jews who lived in Damascus by [*Here "by" is supplied as a component of the participle ("proving") which is understood as means] proving that this one is the Christ. [Or "Messiah"]
NET Bible®	But Saul became more and more capable, ⁴⁸ and was causing consternation ⁴⁹ among the Jews who lived in Damascus by proving ⁵⁰ that Jesus ⁵¹ is the Christ. ⁵²

^{48tn} Grk “was becoming stronger,” but this could be understood in a physical sense, while the text refers to Saul’s growing ability to demonstrate to fellow Jews that Jesus was the Messiah. The translation “to become capable” for ἐνδυναμῶ (endunamow) is given in L&N 74.7, with this specific verse as an example.

^{49tn} Or “was confounding.” For the translation “to cause consternation” for συγχέω (suncew) see L&N 25.221.

^{50tn} Or “by showing for certain.”

^{51tn} Grk “that this one”; the referent (Jesus) has been specified in the translation for clarity.

^{52tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” Note again the variation in the titles used.

^{sn} See the note on Christ in 2:31.

The Spoken English NT

And Saul got more and more powerful. He would completely out-argue the Jews^p in Damascus, and was proving that this was the Messiah.

^p Lit. “he would confound/stump the Jews.” The idea is that they didn’t want to accept Paul’s arguments, but they couldn’t figure out how to refute them either, so they’d be left in a state of mental confusion.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Saul all the more was being empowered, and he was confounding the Jews, the ones dwelling in Damascus, proving that this [Jesus] is the Christ.
Benjamin Brodie’s trans.	And Saul continued to be endued with power to a great degree and continued to bewilder the Jews, those who lived in Damascus, proving that this man is the Messiah.
Bond Slave Version	But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.
Charles Thomson NT	But Saul was strengthened more and more, and confounded the Jews who dwelt at Damascus, proving that this person is the C H R I S T.
Context Group Version	But Saul increased the more in strength, and confounded the Judeans that dwelt at Damascus, proving that this is the Anointed.
English Standard Version	But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.
Far Above All Translation	But Saul was strengthened further and confounded the Jews who lived in Damascus, demonstrating that this was the Christ.
Modern Literal Version 2020	But Saul was being empowered more and was confusing the Jews who are dwelling in Damascus, lecturing that this Jesus is the Christ.
New European Version	But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the real Christ.
New Matthew Bible	But Saul increased in strength, and confounded the Jews who dwelt at Damascus, affirming that Jesus was the very Christ.

The gist of this passage: When Paul spoke the gospel message and listened to others teach, he became better at teaching the gospel. He was a difficult man to refute.

Acts 9:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Saûlos (Σαῦλος) [pronounced SOW- loss]	desires; transliterated, Saul, Saulos, Saulus, Shaul	masculine singular proper noun, nominative case	Strong’s #4569

Acts 9:22a			
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
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
endunamoô (ἐνδυναμόω) [pronounced ehn-doo-nam-OH-oh]	<i>to be strong, to endue with strength, to strengthen; to receive strength, to be strengthened, to increase in strength; in a bad sense: to be bold, to be headstrong</i>	3 rd person singular, imperfect passive indicative	Strong's #1743

Translation: Saul was more [and more] empowered,,...

Saul was growing in the **grace** and knowledge of the Lord.

Saul's empowerment here is knowledge of the gospel and knowledge of Jesus Christ. He was able to amass a lot of information related to the Messiah of the Old Testament, and see how this information perfectly matched up with Jesus. Saul's empowerment was what he knew and understood and believed.

This also tells us that this must have taken place over a period of time. We are not too certain what period of time that was, but based upon this and what is to follow, I would guess a few weeks minimum (that is, a few weeks to bring Saul to this point; there is a great deal of spiritual growth that Saul has in his future).

Recall that Paul is among a number of disciples in Damascus, so he would not be the sole speaker. He would not even be the front man or the main guy. We do not know how many of them would speak, but I would suggest two or three others at minimum. While they spoke, Paul would be soaking up the knowledge which they had. He would listen carefully and hear the Scriptures to which they referred; and to the things which they knew about Jesus.

Almost everything taught in a group like this would have been the gospel message as found in the Old Testament (for them, that was their Bible; there was no New Testament). So Saul developed a good understanding of **Christology** and **soteriology**. That is the foundation for the **Christian life**. At this point in time, there was very little material out there regarding specific Church Age doctrine. In fact, it is unlikely that any really understood **dispensations** or the concept of the Church Age.

Paul was exposed to the concept of position in Christ or simply being in Christ. This would not be a doctrine which he understands yet. The believers there would be aware of having the Spirit and the notion of **spiritual gift**, as well as **signs and wonders**.

Most, if not all of them, expected the return of Jesus to happen any day now.

Acts 9:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 9:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugchéō (συγχέω) [pronounced soog-KHEH-oh]	<i>to confound, to confuse, to stir up, to be in an uproar, to commingle promiscuously, (figuratively) to throw (an assembly) into disorder, to perplex (the mind)</i>	3 rd person singular, imperfect active indicative	Strong's #4797
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<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; accusative case	Strong's #2453
tous (τοὺς) [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
katoikéō (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, accusative case	Strong's #2730
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	proper noun location, dative, locative or instrumental case	Strong's #1154

Translation: ...and [as a result], he confounded the Jews who lived in Damascus,...

There were apparently a number of Jews who lived in Damascus, just as there were a large number living in Galilee and other portions of the northern region of what was formerly Israel.

What Saul did to the people was the imperfect active indicative of sugchéō (συγχέω) [pronounced soog-KHEH-oh], which means, *to confound, to confuse, to stir up, to be in an uproar, to commingle promiscuously, (figuratively) to throw (an assembly) into disorder, to perplex (the mind)*. Strong's #4797.

In other words, Paul indeed stirred up the Jews who lived there. But this was because his explanations and exegesis could not be denied. The Jews there were unable to answer Saul's logic and exposition. Because of this, they were confounded and confused. Many of them were frustrated and angry.

Acts 9:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo]	<i>driving together, that is, uniting (in association or affection); compacting (together), assuredly gathering, knitting together, (mentally) inferring, showing, proving, teaching (in a group)</i>	masculine singular, present active participle, nominative case	Strong's #4822
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
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
This is the 4 th time that this demonstrative pronoun has occurred in this chapter.			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547

Translation: ...[by] teaching [them] in a group that This One [Man, Jesus] is the Messiah [or, Christ].

We again, for the 4th time, have the word houtos (οὗτος) [pronounced HOO-tos], which means, *he; this, the one, this one, this thing*. It is an intermediate demonstrative pronoun. In v. 20, this referred to *Jesus*. You may recall that there was some question whether *Jesus* or *Christ* should have been found in v. 20. If it were *Christ*, then Saul's great teaching was, *Christ is Christ*. However, it is clear what is being said here is that *Jesus is the Christ* (or, *the Messiah*). That is the point that Saul is making.

The verb here is the present active participle of sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo], which means, *driving together, that is, uniting (in association or affection); compacting (together), assuredly gathering, knitting together, (mentally) inferring, showing, proving, teaching (in a group)*. Since Saul is not necessarily united anyone together (unless they believe, in which case, they are in Christ), we would better understand this to mean that he is teaching them in a group (which we would expect). Strong's #3754.

Acts 9:22 Saul was more [and more] empowered, and [as a result], he confounded the Jews who lived in Damascus, [by] teaching [them] in a group that This One [Man, Jesus] is the Messiah [or, Christ]. (Kukis mostly literal translation)

Given the differences between the Christians (there would be Jewish and gentile believers) and the religious Jews, vigorous debates would have taken place. Paul was winning these debates, and the Jews knew it.

Acts 9:22 **Saul became more and more empowered with knowledge of salvation and the Savior. As a result, he confounded, perplexed and stirred up the Jews who lived in Damascus. He kept teaching them, when they were gathered. Saul kept on proclaiming This One, the Man Jesus, is the Christ, the promised Messiah. (Kukis paraphrase)**

Saul, his life having been threatened, escapes Damascus

There is a period of three years where Saul (Paul) is in Arabia, early on in his Christian life. He talks about this in Galatians 1. Most commentators and translators (who mention this) place that time period somewhere around this passage.

Some believe that Paul went to Arabia between v. 22 and v. 23. Others believe that took place between v. 25 and v. 26. If you want a jumpstart on this, check [Paul Relates His Own History in Galatians 1:14–23](#). (This is placed between vv. 25–26.)

But when are being fulfilled days many, had deliberated the Jews to kill him. But has come to know the Saulos the plot of them. But are watching the gates of a day and even of a night so that him they might execute. But receiving the disciples of him of a night, through the wall they send down him, lowering [him] in a basket.

Acts
9:23–25

After many days are completed, the Jews [of Damascus] deliberated (together) to kill [Saul]. Now Saul has come to know their plot. Nevertheless, they watch the gates [of the city] day and night so that they might [capture him and] execute him. His disciples got a hold of him at night, [and] they sent him down through [a window in] the wall, lowering [him] down in a basket.

After many days passed, the Jews at Damascus gathered together and deliberated on how to kill Saul. However, Saul became aware of their plot. Nevertheless, these recalcitrant Jews watched the gates of the city all day and all night, with the intention of capturing Saul and executing him. However, those who believed in Jesus got a hold of Saul instead, and lowered him in a basket through a window in the wall.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **But when are being fulfilled days many, had deliberated the Jews to kill him. But has come to know the Saulos the plot of them. But are watching the gates of a day and even of a night so that him they might execute. But receiving the disciples of him of a night, through the wall they send down him, lowering [him] in a basket.**
- Complete Apostles Bible **Now when many days were fulfilled, the Jews plotted to kill him. But their plot became known to Saul. And they closely watched the city gates both day and night, in order that they might kill him. But the disciples, taking him by night, they let him down through the wall, lowering him in a basket.**
- Douay-Rheims 1899 (Amer.) **And when many days were passed, the Jews consulted together to kill him. But their lying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him. But the disciples, taking him in the night, conveyed him away by the wall, letting him down in a basket.**

Holy Aramaic Scriptures	And after there were many days for him there, the Yehudaye {the Judeans/the Jews} made a plot against him, so that they might kill him. Yet, the plot which they sought to do unto him was known unto Shaul {Saul}, for, they were guarding the gates of the city, day and night, so that they might kill him. Then, The Disciples placed him in a basket and lowered him from the wall in the night.
James Murdock's Syriac NT	And when he had been there many days, the Jews formed a conspiracy against him, to kill him. And the plot which they sought to execute upon him, was made known to Saul: and they watched the gates of the city by day and by night, in order to kill him. Then the disciples placed him in a basket, and let him down from the wall by night.
Original Aramaic NT	And as the days progressed, the Jews produced a plot against him to kill him. But the plot was shown to Shaul, what they were seeking to do to him. And they were watching the gates of the city day and night that they might kill him. Then the disciples put him in a basket and let him down from the wall by night.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then, after some days, the Jews made an agreement together to put him to death: But Saul got knowledge of their design. And they kept watch day and night on the roads out of the town, so that they might put him to death: But his disciples took him by night and let him down from the wall in a basket.
Bible in Worldwide English	Then some time after that, the leaders of the Jews planned to kill Saul. But he found out that they were waiting for him. The Jewish leaders watched the gates of the city night and day. They were waiting for a chance to kill him. Then one night the disciples put him in a basket and let him down outside the city wall.
Easy English	After many days, the Jews met together. They decided that they would kill Saul. But someone told Saul about this. The Jews carefully watched the gates of the city all day and all night. They wanted to catch Saul and to kill him. But one night, Saul's friends helped him to leave the city secretly. They put him in a basket. Then they put him through a hole in the city wall. Then they let the basket go slowly down to the ground outside the city.
Easy-to-Read Version–2008	<div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">Paul's friends tied a rope to the basket and they held the rope. Then they let the basket go down to the ground</div> <p>After many days, some Jews made plans to kill Saul. They were watching the city gates day and night. They wanted to kill Saul, but he learned about their plan. One night some followers that Saul had taught helped him leave the city. They put him in a basket and lowered it down through a hole in the city wall.</p>
God's Word™	Later the Jews planned to murder Saul, but Saul was told about their plot. They were watching the city gates day and night in order to murder him. However, Saul's disciples lowered him in a large basket through an opening in the wall one night.
Good News Bible (TEV)	After many days had gone by, the Jews met together and made plans to kill Saul, but he was told of their plan. Day and night they watched the city gates in order to kill him. But one night Saul's followers took him and let him down through an opening in the wall, lowering him in a basket.
J. B. Phillips	The long revenge on the “renegade” begins After some time the Jews made a plot to kill Saul, but news of this came to his ears. Although in their murderous scheme the Jews watched the gates day and night for him, Saul's disciples took him one night and let him down through an opening in the wall by lowering him in a basket.
The Message	After this had gone on quite a long time, some Jews conspired to kill him, but Saul got wind of it. They were watching the city gates around the clock so they could kill

him. Then one night the disciples engineered his escape by lowering him over the wall in a basket.

NIRV After many days, the Jews had a meeting. They planned to kill Saul. But he learned about their plan. Day and night they watched the city gates closely in order to kill him. But his followers helped him escape by night. They lowered him in a basket through an opening in the wall.

New Life Version After some days the Jews talked together and made plans how they might kill Saul. He heard of their plans. Day and night they watched for him at the city gates to kill him. So the followers helped him get away at night. They let him down over the wall in a basket.

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

Casual English Bible After a fair number of days, the Jews decided it was time to kill this guy. Saul found out about it. The Jews posted guards at the city gates, watching day and night. They planned to grab him and kill him. Some people who believed in Saul helped him escape. They put him in a basket and lowered him over the side of the wall at night.

Contemporary English V. Later some of them made plans to kill Saul, but he found out about it. He learned that they were guarding the gates of the city day and night in order to kill him. Then one night his followers let him down over the city wall in a large basket.

The Living Bible After a while the Jewish leaders determined to kill him. But Paul was told about their plans, that they were watching the gates of the city day and night prepared to murder him. So during the night some of his converts let him down in a basket through an opening in the city wall!

New Berkeley Version
New Living Translation .
 Saul's preaching became more and more powerful, and the Jews in Damascus couldn't refute his proofs that Jesus was indeed the Messiah. After a while some of the Jews plotted together to kill him. They were watching for him day and night at the city gate so they could murder him, but Saul was told about their plot. So during the night, some of the other believers [Greek *his disciples*.] lowered him in a large basket through an opening in the city wall. V. 22 is included for context.

The Passion Translation As time passed, the Jews plotted together to kill Saul, but it was revealed to him what they were about to do. They closely guarded the gates of the city and tracked his every movement so they could kill him. But during the night, some of Saul's converts helped him escape by lowering him down through an opening in the wall, hiding him in a woven basket.

Plain English Version After that, some of those Jewish people talked with each other about killing Saul. There was a big wall around that city, and it had some gates in it. Every day and every night, they watched those gates. They thought they might see Saul going out of the city, and then they can catch him and kill him. But somebody told Saul about them. So the Christians there helped Saul get away. They got a big basket, and they took Saul to that big wall in the night. They went up to a window, high up in that wall. Then they tied ropes to the basket and put Saul in it, and then they put it through that window, and they let it go down to the ground outside the wall. Then Saul got out of the basket and ran away.

Radiant New Testament After many days, some of the Jews agreed secretly that they would kill Saul. But he learned about their plan. Day and night they watched the city gates closely in order to kill him, but his followers helped him escape by night. They lowered him in a basket through an opening in the wall.

UnfoldingWord Simplified T. Some time later, the Jewish leaders there plotted to kill him. During each day and night those Jews were continually watching the people passing through the city gates, in order that when they saw Saul they might kill him. However, someone told Saul what they planned to do. So some of those whom he had led to believe in

Jesus took him one night to the high stone wall that surrounded the city. They used ropes to lower him in a large basket through an opening in the wall. In this way he escaped from Damascus.

William's New Testament After several days had gone by, the Jews laid a plot to murder him, but their plot was found out by Saul. Day and night they kept guarding the city gates, to murder him, but his disciples took him one night and let him down through the city wall, by lowering him in a hamper-basket.

Partially literal and partially paraphrased translations:

American English Bible So after several days, the Jews finally met to discuss ways to get rid of him. However, Saul learned about their plot against him, and because they were watching the city gates closely both day and night in order to arrest him, his disciples came to him one night and lowered him in a basket through an opening in the city wall.

Beck's American Translation .
Breakthrough Version As an adequate amount of days were being filled up, the Jewish *people* together came to the decision to execute him. Their conspiracy was known to Saul. They were even closely watching the gates both day and night in order that they might execute him. After his students took *him* at night, they let him down through the wall after lowering *him* in a big basket.

Common English Bible After this had gone on for some time, the Jews hatched a plot to kill Saul. However, he found out about their scheme. They were keeping watch at the city gates around the clock so they could assassinate him. But his disciples took him by night and lowered him in a basket through an opening in the city wall.

Len Gane Paraphrase So after many days had gone by, the Jews took counsel to kill him, but their laying in ambush became known by Saul. They watched the gates closely day and night so to kill him. Then the disciples took him by night and let [him] down through the wall in a basket.

New Advent (Knox) Bible So many days passed, and then the Jews plotted against his life.[3] Saul was aware of the plot; and, since they kept watch over the gates, day and night, to make an end of him, the disciples contrived to let him down by night along the face of the wall, lowering him to the ground in a hamper.

[3] It would appear from Gal. 1.16-18, that the 'days' here mentioned covers a period of three years, during part of which St Paul was in retirement in Arabia.

NT for Everyone After some days, the Jews made a plot to kill him, but Saul got wind of their plan. They were watching the city gates day and night so that they could do away with him. But the disciples took him by night and let him down through the wall, lowering him in a basket.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible After many days had passed, the Jews conspired to kill him, but Saul learned of their plot. So they were watching the gates day and night intending to kill him, but his disciples took him by night and lowered him in a large basket through an opening in the wall.

Conservapedia Translation After a number of days, the Jews plotted to kill him. But Saul knew of their trap, so they waited night and day to kill him. The disciples snuck him out by night, letting him down a wall in a basket.

Revised Ferrar-Fenton Bible **Judeans Conspire to Murder Saul.**
After a considerable time had elapsed, however, the Judeans conspired to murder him;—but their plot was made known to Saul. They even watched the gates day and night, to murder him. But his disciples, conveying him by night, lowered him from the wall in a hamper.

Free Bible Version	Some time later the Jews plotted together to kill him, but Saul learned of their intentions. Day and night they waited by the city gates looking for the chance to murder him. So during the night his followers took him and lowered him down in a basket from an opening in the city wall.
God's Truth (Tyndale)	And after a good while, the Jews took counsel together, to kill him. But their laying wait was known of Saul. And they watched at the gates day and night to kill him. Then the disciples took him by night and put him through the wall and let him down in a basket.
International Standard V	After several days had gone by, the Jewish leaders [i.e. Judean leaders; lit. the Jews] plotted to murder Saul, [Lit. him] but their plot became known to him. [Lit. Saul] They were even watching the gates day and night to murder him, but his disciples took him one night and let him down through the city wall by lowering him in a basket.
Montgomery NT	And when many days were fulfilled the Jews made a plot to kill Saul; but information of their plot was given Saul, and although they kept watch day and night on the gates, in order to make away with him, his disciples took him by night, and let him down over the wall, lowering him in a basket.
NIV, ©2011	After many days had gone by, there was a conspiracy among the Jews to kill him, but Saul learned of their plan. Day and night they kept close watch on the city gates in order to kill him. But his followers took him by night and lowered him in a basket through an opening in the wall.
Leicester A. Sawyer's NT	And when some days had passed, the Jews took counsel to kill him; and their design was made known to Saul. And they watched the gates day and night to kill him; but the disciples took him by night and sent him away by the wall, letting him down in a store-basket.
Weymouth New Testament	At length the Jews plotted to kill Saul; but information of their intention was given to him. They even watched the gates, day and night, in order to murder him; but his disciples took him by night and let him down through the wall, lowering him in a hamper.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After a fairly long time, the Jews conspired to gether to kill him. But Saul became aware of their plan: Day and night they kept watch at the city gate in order to kill him. So his disciples took him one night and let him down from the top of the wall, lowering him in a basket. 22:23; Gal 1:21
The Heritage Bible	And after sufficient days were fulfilled, the Jews counseled together to take him out, But their plot was known by Saul, and they scrupulously watched the gates both day and night to take him out. And the disciples took him by night, and let him down through the wall, letting him down in a hamper
New American Bible (2011)	Saul Visits Jerusalem. After a long time had passed, the Jews conspired to kill him, ⁿ but their plot became known to Saul. Now they were keeping watch on the gates day and night so as to kill him, but his disciples took him one night and let him down through an opening in the wall, lowering him in a basket. n. [9:24–25] 2 Cor 11:32–33.
New Catholic Bible	After some time had passed, the Jews devised a plan to kill him, but their plot became known to Saul. They were keeping watch on the city gates day and night so that they might kill him, but his disciples took him one night and let him down in a basket over the wall.
New Jerusalem Bible	Some time passed, and the Jews worked out a plot to kill him, but news of it reached Saul. They were keeping watch at the gates day and night in order to kill

him, but the disciples took him by night and let him down from the wall, lowering him in a basket.

Revised English Bible—1989 When some time had passed, the Jews hatched a plot against his life; but their plans became known to Saul. They kept watch on the city gates day and night so that they might murder him; but one night some disciples took him and, lowering him in a basket, let him down over the wall.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Quite some time later, the non-believing Jews gathered together and made plans to kill him; but their plot became known to Sha'ul. They were watching the gates day and night in order to do away with him; but under cover of night, his *talmidim* took him and let him down over the city wall, lowering him in a large basket.

Hebraic Roots Bible And when many days were fulfilled, the Jews plotted together to do away with him. But their plot was known to Shaul. And they carefully watched the gates both by day and by night so as to do away with him. But taking him by night, the disciples let him down from the wall, lowering him in a basket.

Holy New Covenant Trans. After many days the Jewish leaders made plans to kill Saul. The Jews were watching the city gates day and night. They wanted to kill him, but Saul learned about their plan. One night some students, whom Saul had taught, helped him leave the city. The students put him in a basket. Then they lowered him down through a hole in the city walls.

The Scriptures 2009 And after many days had elapsed, the Yehudim plotted to kill him. But their plot became known to Sha'ul. And they were watching the gates day and night, to kill him. But taking him by night, the taught ones let him down through the wall, lowering him in a basket.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...as but were filled Days Considerable deliberate The Jews to take (away) him is known but [to] the saul The Plot [of] them [They] watched but and the gates day also and night so him [They] may take (away) Receiving but The Students him [of] night through the wall lower him Lowering {him} in basket...

Alpha & Omega Bible WHEN MANY DAYS HAD ELAPSED, THE JEWS PLOTTED TOGETHER TO DO AWAY WITH HIM, BUT THEIR PLOT BECAME KNOWN TO SAULOS. THEY WERE ALSO WATCHING THE GATES DAY AND NIGHT SO THAT THEY MIGHT PUT HIM TO DEATH; BUT HIS DISCIPLES TOOK HIM BY NIGHT AND LET HIM DOWN THROUGH an opening in THE WALL, LOWERING HIM IN A LARGE BASKET.

Awful Scroll Bible And as a considerable number of days were being fulfilled, the Jews themselves take-advice-together to take- him -out. But their intent-against him becomes known to Saul. And they were watching-before the gates day and night, how-that they may take- him -out. And the disciples taking him by night, let him down, lowering him through the wall from-within a hamper.

Concordant Literal Version Now as a considerable number of days were fulfilled, the Jews consult to assassinate him." Yet known to Saul is their plot. Now they scrutinized the gates also, both by day and by night, so that they may be assassinating him." Yet the disciples, getting him at night, let him down through the wall, lowering him in a hamper."

exeGes companion Bible And after many days fulfill/shalam, the Yah Hudiym counsel to take him out:

	<p>but Shaul knows of their plotting: and they observe the gates day and night to take him out: but the disciples take him by night and lower him through the wall in a basket.</p>
Orthodox Jewish Bible	<p>But when yamim rabbim were completed, the ones of the Yehudim who were unbelieving plotted to kill him. But the mezimma (evil design, intrigue) of their keshet (plot) became known to Rav Sha'ul. And they were also watching the she'arim (gates) both yomam valailah that they might kill him, but Moshiach's talmidim had taken him b'lailah and they let him down through an opening in the wall, having lowered him in a large basket. [SHMUEL ALEF 19:12]</p>
Rotherham's Emphasized B.	<p>Now <when a considerable number of days were being fulfilled> the Jews took counsel together to kill him; but their plot was made known unto Saul,—and they were even narrowly watching the gates, both day and night, that they might kill him; but the disciples, taking him by night, [through the wall] let him down, lowering him in a basket.^d ^dOr: “hamper.”</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>After considerable time had passed [about three years or so], the Jews plotted together to kill him, but their plot became known to Saul. They were also watching the city's gates day and night so they could kill him; but his disciples took him at night and let him down through <i>an opening</i> in the wall, lowering him in a large basket. [Kukis: The time frame given here in the Amplified Bible allows Paul three years in Arabia, according to Galatians 1.]</p>
An Understandable Version	<p>And after a number of days had passed [<i>these</i>] Jews conspired together to kill Saul, but he found out about their plan. And so they watched the gates [<i>of the city</i>] day and night [<i>looking for their chance</i>] to kill him. [<i>However</i>], his disciples lowered him in a basket over the [<i>city</i>] wall at night [<i>and so he escaped</i>].</p>
The Expanded Bible	<p>·After many days [or Some time later], ·they [^lthe Jews] ·made plans [plotted] to kill Saul. They were watching the city gates day and night [^lin order to kill him], but Saul learned about their ·plan [plot]. One night some ·followers [disciples] of Saul helped him leave the city by lowering him in a basket through an opening in the city wall [2 Cor. 11:32–33].</p>
Jonathan Mitchell NT	<p>Now as a considerable number of days were, one after another, being fulfilled (or: = coming to a close; thus: = quite some time later) the Jews consulted together to assassinate him (to "take him up"). However, their plot became known to Saul. Now they also kept on closely watching and covertly guarding the gates both day and night so that they could capture and assassinate him. So his students (disciples), by night taking [him] through [an opening or window in] the wall, let him down by gradually lowering [him] in a hamper (possibly: a basket made of braided ropes).</p>
P. Kretzmann Commentary	<p>Verses 23-25 Saul in danger of his life: And after that many days were fulfilled, the Jews took counsel to kill him; but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.</p>
Syndein/Thieme	<p>Kretzmann's commentary for Acts 9:23–25 has been placed in the Addendum. And after that many days were fulfilled, the Jews took counsel to kill him. But their lying wait was known of Saul. And they watched the gates day and night to kill him.</p>

Then the disciples took him by night, and let him down through the wall in a rope hoist.

{Note: Paul was let down from one of the holes in the wall used to shoot arrows from. He was lowered in a hoist that was developed to transfer people from one ship to another in these days.}

Translation for Translators

Saul escaped from those who plotted to kill him.

Acts 9:23-25

Some time later, *after Saul had left Damascus and then returned*, the Jewish leaders [SYN] *there plotted to kill him. During each day and night those Jews were continually watching the people passing through the city gates, in order that when they saw Saul they might kill him. However, someone told Saul what they planned to do. So some of those whom he had helped to believe in Jesus took him one night to the high stone wall that surrounded the city. They used ropes to lower him in a large basket through an opening in the wall. So he escaped from Damascus. They didn't like being confounded like this; so after several days, the Jews plotted to assassinate Saul. But he learned of the plot. He knew they were keeping the city gates under constant surveillance, so they could follow and kill him when he left. To save Saul, the disciples came up with a plan of their own. During the night, they put Saul in a basket and lowered him by ropes from an opening in the wall of the city rather than passing through the gates. Their plan worked, and he returned to Jerusalem.*

The Voice

He tried to join the disciples there, but they didn't think he was sincere. V. 26 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible

And when many days had elapsed, the Jews plotted to do away with him. But their plot became known to Saul, and they were also watching the gates both day and night so that they could do away with him. But his disciples took him [*Here the direct object is supplied from context in the English translation] at night and [*Here "and" is supplied because the previous participle ("took") has been translated as a finite verb] let him down through the wall by [*Here "by" is supplied as a component of the participle ("lowering") which is understood as means] lowering him [*Here the direct object is supplied from context in the English translation] in a basket.

NET Bible®

Saul's Escape from Damascus

Now after some days had passed, the Jews plotted⁵³ together to kill him, but Saul learned of their plot against him.⁵⁴ They were also watching⁵⁵ the city gates⁵⁶ day and night so that they could kill him. But his disciples took him at night and let him down through an opening⁵⁷ in the wall by lowering him in a basket.⁵⁸

⁵⁴tn The words "against him" are implied, as suggested by L&N 30.71.

⁵⁵tn Or "guarding." This is a negative term in Luke-Acts (Luke 6:7; 14:1; 20:20).

⁵⁶tn The word πύλη (pulh) may refer to a house door or gate, or to the large gates used in a palace, temple, or city wall. Here the context clearly indicates a reference to the latter, so the translation "city gates" is used.

⁵⁷tn The opening in the wall is not specifically mentioned here, but the parallel account in 2 Cor 11:33 mentions a "window" or "opening" (θυρίς, quis) in the city wall through which Paul was lowered. One alternative to introducing mention of the opening is to translate Acts 9:25 "they let him down over the wall," as suggested in L&N 7.61. This option is not employed by many translations, however, because for the English reader it creates an (apparent) contradiction between Acts 9:25 and 2 Cor 11:33. In reality the account here is simply more general, omitting the detail about the window.

⁵⁸tn On the term for "basket" used here, see BDAG 940 s.v. σπιρίς.

The Spoken English NT

Paul Escapes from Damascus

After quite a few days of this, the Jews of Damascus formed a plan to assassinate him. But Saul found out about their plan.⁹ They were actually watching the gates of the city day and night, waiting for an opportunity so they could assassinate him. But his followers got him through the wall one night by lowering him down in a basket.

⁹ Lit. "But their plan was made known to Saul."

Wilbur Pickering's New T.

Saul escapes death

Now when a good many days had passed, the Jews plotted to kill him; but their plot became known to Saul. They started watching the gates day and night, so that they might kill him; so the disciples⁸ took him by night and passed him through the wall, lowering him in a hamper.⁹

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now when many days were fulfilled [fig., after many days], the Jews plotted among themselves to execute him. But their plot became known to Saul. And they were watching the gates closely both day and night, in order that they should execute him. But the disciples having taken him by night, they let [him] down through [an opening in] the [city] wall, lowering [him] in a large basket.

Berean Literal Bible

And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

Benjamin Brodie's trans.

Now when a number of days had passed, the Jews [politico-religious leaders in Damascus] plotted together to murder him.

But their plot became known to Saul. Meanwhile, however, they continued to watch the gates, both day and night, in order that they might murder him.

Consequently, the disciples, after escorting him at night, suspended him through an opening in the wall by lowering him down in a basket .

Charles Thomson NT

Now when many days were fulfilled, the Jews conspired to kill him; and Saul was apprized of their plot. As they were watching the gates day and night to murder him, the disciples took him by night and let him down over the wall, lowering him in a basket.

Context Group Version

And when many days were fulfilled, the Judeans took counsel together to kill him: but their plot became known to Saul. But they were also watching the gates, both day and night, that they might kill him: but his apprentices took him by night, and let him down through the wall, lowering him in a basket.

Far Above All Translation

But when a fair number of days had passed, the Jews plotted together to eliminate him. But their plot became known to Saul. Meanwhile they were guarding the gates closely, by both day and night, so as to eliminate him. So the disciples took him by night and let *him* down, lowering *him* over the wall in a basket.

Modern English Version

Saul Escapes from the Jews

After many days had passed, the Jews arranged to kill him. But their scheme was known by Saul. They watched the gates day and night to kill him. But the disciples took him by night, and lowered him in a basket through the wall.

Modern Literal Version 2020

Now as a considerable number of days were being fulfilled, the Jews planned together to assassinate him; but their pact was known to Saul. And they were guarding the gates both day and night *that they might assassinate him. But the disciples took him by night and dropped him down through the wall, having lowered him in a basket.

{37-39 AD. Arabia. Saul's retirement.³⁰ Gal 1:17-18. AD dates vary due to many not putting this in the chronology.}

New Matthew Bible

And after a good while the Jews took counsel together, to kill him. But Paul knew they were laying in wait. And they watched at the gates day and night, to kill him. Then the disciples took him by night, and put him through the wall and let him down in a basket.

Niobi Study Bible

Saul Escapes Death

And after many days were fulfilled, the Jews took counsel to kill him. But their lying in wait became known to Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down through the wall in a basket.

Revised Geneva Translation

And after that many days had passed, the Jews conspired to kill him. But their plot was known by Saul. Now, they watched the gates day and night, so that they might kill him. Then the disciples took him at night. And, by rope, they let him down through the wall in a basket.

The gist of this passage:

Saul's life was in danger in Damascus. Some Christian disciples help him to escape.

23-25

Acts 9:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	like, as; how; about; in such a way; even as; when, while	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
plêroō (πληρώω) [pronounced play-ROH-oh]	to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]	3 rd person plural, imperfect passive indicative	Strong's #4137
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	days; time; years, age, life	feminine plural noun; nominative case	Strong's #2250
hikanos (ἰκανός) [pronounced hik-an-OSS]	able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy	feminine plural adjective; nominative case	Strong's #2425

Translation: After many days are completed,...

Many translators and commentators understand this *many days* to include the time that Saul (Paul) was in Arabia (this is a period of three years). So Paul was here in Damascus, then he went to Arabia for three years; and then he returns to Damascus, at which point, the rest of this passage takes place.

³⁰ I assume by *retirement*, the MLV is speaking of Saul's life as a persecutor and hater of Christians.

That is one explanation of several where Paul's three years in Arabia are integrated into the Acts narrative. Most believe that this took place sometime around vv. 23–25, but exactly when this occurs is not agreed upon. This will be **discussed** in greater detail once we complete v. 25.

Acts 9:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumbouleúō (συμβουλεύω) [pronounced soom-bool-YOO-oh]	<i>to consult; to advise; to give (or take) advice jointly, to recommend, to deliberate; to determine, to counsel (together)</i>	3 rd person plural, aorist middle indicative	Strong's #4823
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<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; nominative case	Strong's #2453
anairéō (ἀναιρέω) [pronounced an-ahee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	aorist active infinitive	Strong's #337
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

Translation: ...the Jews [of Damascus] deliberated (together) to kill [Saul].

Apparently, Saul's visits to the synagogues became very well-known to the religious Jews, and they wanted to do something about it.

Recall that they seemed to be a loosening up of the restrictions on the religious class in Jerusalem (and elsewhere) when it came to executing religious heretics (in their opinion). It seemed that Rome was willing to look the other way. It appears that they did not want to know.

Therefore, Saul was able to discuss openly killing Christians; and after he became a believer, the religious Jews decided that they could hatch a plan to get Saul.

Acts 9:23 **After many days are completed, the Jews [of Damascus] deliberated (together) to kill [Saul].** (Kukis mostly literal translation)

Acts 9:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, aorist passive indicative	Strong's #1097
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tō (τῷ) [pronounced <i>toh</i>]	<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
Saûlos (Σαῦλος) [pronounced <i>SOW-loss</i>]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4569
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
epiboulê (ἐπιβουλή, ἡς, ἡ) [pronounced <i>eh-pee-bou-LAY</i>]	<i>a plotter, one who lies in wait, one who plans against another; a plan formed against one, a plot</i>	feminine singular noun; nominative case	Strong's #1917
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Now Saul has come to know their plot.

Saul became aware of their plotting. We do not know how exactly, but he did. It seems reasonable that other believers became aware of it and told him.

Acts 9:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paratêreō (παρατηρέω) [pronounced <i>par-at-ay-REH-oh</i>]	<i>to observe, to watch; lit., to inspect alongside, that is, to note insidiously or scrupulously</i>	3 rd person plural, imperfect middle indicative	Strong's #3906
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 9:24b			
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
τας (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
πυλῆαι (πύλαι) [pronounced <i>POO-lie</i>]	<i>a gate, that is, the leaf or wing of a folding entrance</i>	feminine plural noun; accusative case	Strong's #4439
ἡμέρα (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
τε (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 καί	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
νύξ (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
ὅπως (ὅπως) [pronounced <i>HOP-oce</i>]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἀναیرهῶ (ἀναیرهῶ) [pronounced <i>an-ahē-REH-oh</i>]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 rd person plural, aorist active subjunctive	Strong's #337

Translation: Nevertheless, they watch the gates [of the city] day and night so that they might [capture him and] execute him.

Those plotting against Paul did not want to simply scare him off. They wanted to capture and kill him. They do not know where Saul is; but they are watching the exits of the city, with the intent of grabbing him up and killing him.

Acts 9:24 Now Saul has come to know their plot. Nevertheless, they watch the gates [of the city] day and night so that they might [capture him and] execute him. (Kukis mostly literal translation)

There is an apparent but not a real contradiction here. In Acts, the religious Jews are watching the gates of the city for Saul. In 2Corinthians 11:32–33, it is the Roman guard watching for him. There are two possible

explanations: (1) the Jews were the first to watch the city gates for Saul; and, once they had coopted the local government, Roman soldiers knew to look for Saul. (2) Both Jews and Roman guards stood at the city gates, looking for Saul.

Acts 9:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine plural, aorist active participle, nominative case	Strong's #2983
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; nominative case	Strong's #3101
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571

Translation: His disciples got a hold of him at night,...

However, instead of Saul's enemies getting a hold of him, his new friends, fellow believers, get a hold of him. What they do takes place at night.

It is becoming apparent that it is untenable for Paul to remain in Damascus.

Acts 9:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tou (τοῦ) [pronounced <i>tu</i>]	<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
teîchos (τείχος) [pronounced <i>TIE-khoss</i>]	<i>big wall, fortification wall, the wall around a city, town wall</i>	neuter singular noun, genitive/ablative case	Strong's #5038

Acts 9:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathiēmi (καθίημι) [pronounced <i>kath-EE-ay-mee</i>]	<i>to send down, to let down, to lower down</i>	3 rd person plural, aorist active indicative	Strong's #2524
This verb is found only 4x in the NT; once in the book of Luke and 3x in Acts.			
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...[and] they sent him down through [a window in] the wall,...

There is an opening in the wall—probably a window—and they let Saul out that way.

Acts 9:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chalaō (χαλάω) [pronounced <i>khal-AH-oh</i>]	<i>loosening, slackening, relaxing; lowering, letting down from a higher place to a lower</i>	masculine plural, aorist active participle, nominative case	Strong's #5465
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
spuris (σπιρίς) [pronounced <i>spoo-REESE</i>]	<i>basket, reed basket, (a plaited basket, a lunch basket, hamper)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4711

Translation: ...lowering [him] down in a basket.

Saul is lowered down out of the city in a basket.

Acts 9:25 His disciples got a hold of him at night, [and] they sent him down through [a window in] the wall, lowering [him] down in a basket. (Kukis mostly literal translation)

Very likely a rope was used to lower Saul to the ground; and Paul went from there. Others may have been lowered with him.

Paul talks about this in 2Corinthians 11:32–33 In Damascus the governor under King Aretas kept guards at the gates of the city in order to apprehend me, but through an opening in the wall I was let down in a basket, and so escaped his hands. (ESV)

The religious Jews found that an unholy alliance with the Romans often furthered their evil ends. So this plot which they had developed first involved the governor of Damascus to have his guards all over the gates of the city, waiting for Saul to attempt to try to escape.

Acts 9:23–25 After many days are completed, the Jews [of Damascus] deliberated (together) to kill [Saul]. Now Saul has come to know their plot. Nevertheless, they watch the gates [of the city] day and night so that they might [capture him and] execute him. His disciples got a hold of him at night, [and] they sent him down through [a window in] the wall, lowering [him] down in a basket. (Kukis mostly literal translation)

Given what has taken place at Damascus, this is perhaps the right time for Paul to temporarily move to a place where he can be safe—like Arabia.

Arabia at the time of Saint Paul (a map); from [Jesus Walk](#); accessed September 17, 2023. (Saul = Paul)

At this point, Saul is under close scrutiny from the religious class, and someone like who he used to be might come after him. The Roman Empire is mostly north and west of Damascus, so Saul very likely went

southeast into Arabia to try to figure out what to do next. Whether he was led there or whether this was his only option, we don't know. However many people (including this [Jesus Walk](#) site) figure that this is the most logical time for Saul to disappear for awhile.

Another reasonable option is for Saul to go to Arabia at the end of v. 31. At that point, Saul would have faced persecution in Damascus, Jerusalem, and Caesarea. Maybe he got sent to Tarsus and then he chose to go to Arabia.

In terms of the material and persons covered in the book of Acts, Paul, from v. 32 forward, is going to be silent for awhile. At v. 32, Acts will talk about Peter. In fact, Peter will be the prominent person between Acts 9:32–11:18. Then Saul will come back into the picture. This could be something taking place parallel to Saul's movements; or Saul could be in Arabia while the Acts narrative focuses on Peter.

Acts 9:23–25 After many days passed, the Jews at Damascus gathered together and deliberated on how to kill Saul. However, Saul became aware of their plot. Nevertheless, these recalcitrant Jews watched the gates of the city all day and all night, with the intention of capturing Saul and executing him. However, those who believed in Jesus got a hold of Saul instead, and lowered him in a basket through a window in the wall. (Kukis paraphrase)

The narrative of Acts sounds like Saul was in Damascus, he ran into problems there, and so he next goes up to Jerusalem, to meet with the disciples (Acts 9:26–29). However, maybe that is not what Saul does. He tells us what he does next in Galatians 1.

I used the Modern Literal Version (2020) below. I have capitalized the pronouns which refer to God.

In the historical narrative which we are studying, Paul is still *Saul*. By the time that he is writing the epistles, he is known to all as Paul.



When studying the epistles, as opposed to Acts, we have to bear in mind the Acts is the record of the evolution of the church; but the epistles represent standards and practices for the church. So we go to Acts for the history and to the epistles for the doctrines. However, this does not mean that the epistles are completely removed from their historical context (nor does this mean that there is no doctrinal content to be found in Acts).

What we are doing here is filling in the gap between vv. 25–26, as Saul does not leave Damascus and go next to Jerusalem.

Why don't I simply provide the options? Right below covers the main three options. I personally like #2 or #3.

(1) At v. 23, Paul goes to Arabia and then he returns to Damascus. This approach is found in the Translation for Translators: *Some time later, after Saul had left Damascus and then returned, the Jewish leaders [SYN] there plotted to kill him. During each day and night those Jews were continually watching the people passing through the city gates, in order that when they saw Saul they might kill him. However, someone told Saul what they planned to do. So some of those whom he had helped to believe in Jesus took him one night to the high stone wall that surrounded the city. They used ropes to lower him in a large basket through an opening in the wall. So he escaped from Damascus.*

(2) Paul is lowered down to escape Damascus, and then goes to Arabia, and then, three years later, he goes to Jerusalem.

(3) This narrative suddenly leaves Saul (Paul) as the central attraction, and goes back to Peter in Acts 9:32–11:18. So, while we follow Peter around, Saul is in Arabia.

Option #1 appears to be most in synch with the Galatians passage. If we chose the other options, is there anything in our understanding about Saul which will change? It certainly does not affect any important doctrine for the Church Age.

Paul is in Galatia for the second time in A.D. 54–55 during his third missionary journey (Acts 18:23). Therefore, the book of Galatians must have been written after this time. Many commentators put this time as A.D. 57 (although this is certainly not universal).

Paul Relates His Own History in Galatians 1:14–23

Scripture	Text/Commentary
<p>Galatians 1:13–14 <i>For* you° have heard previously of my conduct in Judaism, how that I was surpassingly persecuting the congregation* of believers of God and was making havoc of her; and how I was progressing in Judaism beyond many of my contemporaries in my own race, possessing even-more zealously of the ancestral traditions.</i></p>	<p>Elsewhere, Paul speaks of himself as a pharisee of the pharisees.</p> <p>We have studied this briefly in Acts, how Saul was, in Jerusalem, going from house to house to root out Christian meetings and to persecute these believers.</p>
<p>Galatians 1:15–16a <i>But when God was delighted, He separated* me from my mother's womb, and having called me through His grace, to reveal His Son in me, in-order-that I may proclaim the good-news of Him among the nations.</i></p>	<p>I would understand this to be Paul's second birth, which we studied when he was on the Damascus Road. The final phrase is how God had a divine purpose for Paul, so that covers his future ministry.</p>

Paul Relates His Own History in Galatians 1:14–23

Scripture	Text/Commentary
<p>Galatians 1:16b–17 <i>Immediately, I did not consult with flesh and blood; nor did I go up into Jerusalem to the ones who were apostles before me, but I went away into Arabia, and I returned again into Damascus.</i></p>	<p>Paul's time in Damascus was short. The period of time was long enough for the religious Jews there to plot against him. Let's say 2–3 weeks (although it could have been more or less than that). In the short time that Paul (Saul) was first in Damascus, he learned the gospel and he learned to relate the OT passages to Jesus Christ. He did not receive a full, theological training, at that time.</p> <p>Paul (Saul) goes to Arabia for 2 or 3 years and this is logically where his theological training takes place. The MLV estimates that this takes place between A.D. 37–39. Arabia is not mentioned anywhere else in connection with this training.</p> <p>Paul then returns to Damascus.</p>
<p>Galatians 1:18 <i>Thereafter, after three years, I went up to Jerusalem to make the acquaintance of Peter and remained with him fifteen days. {Fall 39 AD.}</i></p>	<p>Now we get a better understanding of the sequence of events. When Paul finally goes up to Jerusalem, he has been first to Damascus, then Arabia, and then back to Damascus. This three years is the missing narrative from the book of Acts.</p> <p>Paul spends two weeks with Peter.</p>
<p>Galatians 1:19 <i>But I did not see any other of the apostles, except James the Lord's brother.</i></p>	<p>Paul's use of the term <i>Apostle</i> here seems to be both technical and indicative of the fact that those with this gift extended beyond the twelve men chosen by Jesus. James, the Lord's half-brother, was <i>not</i> an original Apostle, as he did not believe until the Lord's resurrection. Here, it is implied that he was an Apostle.</p> <p>The way that we should understand the gift of <i>Apostleship</i> is, this is a person with authority over more than one <i>local church</i>. For instance, Paul could write a letter to the Galatians and that letter was authoritative to all of the believers (and individual local churches) in Galatia.</p>
<p>Galatians 1:20 <i>Now what I am writing to you^o, behold, in God's sight that I am not lying.</i></p>	<p>Paul assures his readers that what he is writing is accurate.</p>
<p>Galatians 1:21 <i>Thereafter I came to the districts of Syria and Cilicia.</i></p>	<p>In the first missionary journey, Paul does go to Antioch of Syria (Antioch is mentioned many times in the book of Acts 11–14). However, Syria and Cilicia are mentioned specifically together in Acts 15:23, 41 Paul's second missionary journey takes place between A.D. 51–53 and beginning in Acts 15:36. Therefore, I believe that this reference is best associated with Acts 15:23, before the second missionary journey.</p>

Paul Relates His Own History in Galatians 1:14–23

Scripture	Text/Commentary
<p>Galatians 1:22–23 But I was still unrecognized by face to the congregations* of Judea, which are in Christ; but they were only hearing that, The one previously persecuting us is now proclaiming the good-news of the faith of which he was previously making havoc.</p>	<p>Paul will spend a short time in Jerusalem in this chapter. But, he did not go throughout Judæa (Jerusalem is the primary city in Judæa).</p> <p>Paul is saying that there is a significant portion of time where his reputation and conversion are not really known in Judæa. They still know him as Saul, a persecutor of Christians. They begin to hear about his conversion.</p>
<p>The alternative view to this is, Paul went from Damascus to Jerusalem, was there just a very short time (which appears to be the case both in Gal. 1:18 and Acts 9:26–30). If this were the case, then Paul would have to return to Jerusalem after Arabia (as per Gal. 1:18). Some³¹ suggest that Saul was in Damascus in v. 22, went to Arabia, and then returned to Damascus in v. 23. That seems to be in synch with Galatians 1:16b–18</p> <hr/> <p>I will proceed, with the idea that v. 25 and v. 26 have 3 years in between them. Therefore, I am essentially picking a side here which seems the best position to take. I could change my mind on this if I saw any good reason to do so.</p> <p style="text-align: center;"> Chapter Outline Charts, Graphics and Short Doctrines </p>	

For more information on this period of time, see **Galatians 1** ([HTML](#)) ([PDF](#)) ([WPD](#)). I took a look back at that chapter, and I think I provided a better set of options above (the three options found in the text of Acts 9).

So, there are two things you need to understand in moving from v. 25 to 26: 3 years have passed and he has been in Arabia for most of that time. It is assumed that he is getting a crash course in Church Age theology there.

Why is this interlude not placed in the book of Acts? Luke obviously had access to Paul. Any answer would be speculative. The theme of Acts is the development and evolution of the nascent church. Although Arabia would have played a part in this, its importance and relationship to the church would not have been clear to Luke, necessarily.

Arabia is apparently where Saul went to study, although the details are somewhat hazy (even with this section from Galatians).

Saul debating the Jews in Jerusalem; Saul is moved to Caesarea

It is easy to read Galatians 1 and get one idea; and to read Acts 9:26–30 and get another. Since we appear to be speaking of the same period of time, we need to integrate these points of view.

³¹ R. B. Thieme, Jr. in his Acts series suggests this. Given his background, one might simply assume that he is right. Given the date of his Acts series—1965–1968—some of what he taught was really well-researched and other sections he breezed through rather quickly. This approach is found in the actual translation of vv. 23–25 in the Translation for Translators.

But arriving into Jerusalem, he was attempt to join himself to the disciples and all were feared him, not believing that he is a disciple. But Barnabas, taking him, he leads [him] face to face with the Apostles and he describes to them how in the road he saw the Lord and that He spoke to him. [He] also [told them] how in Damascus he spoke freely in the name of Jesus.

Acts
9:26–27

Having arrived in Jerusalem, [Saul] attempted to join himself to the disciples, but they all were afraid of him, not believing him to be a disciple. However, Barnabas took him and led [him] directly to the Apostles. He described to them how he saw the Lord on the road [to Damascus] and that [the Lord] spoke to him. [Barnabas] also [told them] how [Saul] spoke boldly in the name of Jesus [when] in Damascus.

Having arrived in Jerusalem, Saul tried to associate himself with the disciples of Jesus, but they were afraid of him. They did not believe that he was really a disciple himself and that this was a trick. However, Barnabas got a hold of Saul and brought him directly to Peter and some of the disciples who were willing to hear him out. Barnabas told them how Saul actually saw the Lord when on the road to Damascus and how Jesus spoke to him. “Since then,” Barnabas continued, “Saul has spoken boldly in the name of Jesus while in Damascus.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But arriving into Jerusalem, he was attempt to join himself to the disciples and all were feared him, not believing that he is a disciple. But Barnabas, taking him, he leads [him] face to face with the Apostles and he describes to them how in the road he saw the Lord and that He spoke to him. [He] also [told them] how in Damascus he spoke freely in the name of Jesus.
Complete Apostles Bible	Now when Saul arrived in Jerusalem, he tried to join himself to the disciples; but they all were afraid of him, not believing that he was a disciple. But Barnabas, taking hold of him, brought him to the apostles, and related to them how he had seen the Lord on the way, and that He had spoken to him, and how in Damascus he spoke boldly in the name of Jesus.
Douay-Rheims 1899 (Amer.)	And when he was come into Jerusalem, he essayed to join himself to the disciples: and they all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles and told them how he had seen the Lord, and that he had spoken to him: and how in Damascus he had dealt confidently in the name of Jesus.
Holy Aramaic Scriptures	And he departed unto Urishlem {Jerusalem}, and had desired to join with The Talmiyde {The Disciples}, and they all from them were afraid of him, not believing that he was a Talmiyda {a Disciple}. But, Bar-Naba {Barnabas} took him and brought him unto The Shlikhe {The Sent Ones}, and related unto them how on the road he saw MarYa {The Lord-YHWH}, and how that He spoke with him, and how in Darmsuq, with boldness {lit. with an open eye}, he spoke in The Name of Eshu {Yeshua}.
James Murdock’s Syriac NT	And he went to Jerusalem; and he wished to join himself with the disciples, but they were all afraid of him, and did not believe that he was a disciple. But Barnabas took him, and brought him to the legates, and related to them how the Lord appeared to him in the way, and how he conversed with him; and how, in Damascus, he had discoursed openly in the name of Jesus.
Original Aramaic NT	And he went on to Jerusalem, and he wanted to join the disciples and they were all afraid of him and they did not believe that he was a disciple. But BarNaba took him and brought him to the Apostles and he related to them just how he had seen THE LORD JEHOVAH on the road and that he had spoken with

him on the road, and how in Damascus he had spoken openly in the name of Yeshua.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he came to Jerusalem, he made an attempt to be joined to the disciples, but they were all in fear of him, not taking him for a disciple. But Barnabas took him to the Apostles and gave them an account of how he had seen the Lord on the road, and had given hearing to his words, and how at Damascus he had been preaching in the name of Jesus without fear.
Bible in Worldwide English	When Saul came to Jerusalem, he wanted to join the disciples, but they were all afraid of him. They did not believe that he was a disciple. But Barnabas took him and brought him to the apostles. He told them, Saul has seen the Lord on the road. The Lord has talked to him. After that he told Gods word in the name of Jesus, without fear at Damascus.
Easy English	Saul returns to Jerusalem Saul returned to Jerusalem. He wanted to join the group of believers there. But they were all afraid of him. They did not believe that he had really become a disciple of Jesus. But one of the believers who was called Barnabas helped Saul. He took Saul to meet the apostles. Barnabas then explained to the apostles what had happened to Saul. Barnabas said to them, 'Saul saw the Lord when he was on his way to Damascus. The Lord spoke to him there. Then, while Saul was in Damascus, he bravely told people the message about Jesus.'
Easy-to-Read Version—2008	Then Saul went to Jerusalem. He tried to join the group of followers, but they were all afraid of him. They did not believe that he was really a follower of Jesus. But Barnabas accepted Saul and took him to the apostles. He told them how Saul had seen the Lord on the road and how the Lord had spoken to Saul. Then he told them how boldly Saul had spoken for the Lord in Damascus.
Good News Bible (TEV) J. B. Phillips	. At Jerusalem Saul is suspect: Barnabas conciliates When Saul reached Jerusalem, he tried to join the disciples. But they were all afraid of him, finding it impossible to believe that he was a disciple. Barnabas, however, took him by the hand and introduced him to the apostles, and explained to them how he had seen the Lord on his journey, and how the Lord had spoken to him. He further explained how Saul had spoken in Damascus with the utmost boldness in the name of Jesus.
<i>The Message</i>	Back in Jerusalem he tried to join the disciples, but they were all afraid of him. They didn't trust him one bit. Then Barnabas took him under his wing. He introduced him to the apostles and stood up for him, told them how Saul had seen and spoken to the Master on the Damascus Road and how in Damascus itself he had laid his life on the line with his bold preaching in Jesus' name.
New Life Version	Saul Comes to Jerusalem When Saul had come to Jerusalem, he tried to join the followers. But they were afraid of him. They did not believe he was a true follower of Jesus. Then Barnabas took him to the missionaries. He told them that Saul had seen the Lord on the road. He told them also how the Lord had spoken to Saul and how he had preached without fear in Damascus in the name of Jesus.

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

Casual English Bible **BACK TO JERUSALEM AS A DISCIPLE OF JESUS**

Saul went back to Jerusalem. He tried to join a group of people who believed Jesus was the Messiah, but they wouldn't let him. They were too afraid of him. They didn't believe he had switched sides and was now following Jesus. But Barnabas believed Saul, so he took him to see the apostles. [3] Barnabas told the men Saul's story—that while Saul was traveling on the road, he not only saw the Lord, but the Lord talked to him. Barnabas said Paul boldly taught the people in Damascus about Jesus.

³9:27 See the footnote for Acts 1:2.

Acts 1:2 It 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.

Contemporary English V.

When Saul arrived in Jerusalem, he tried to join the followers. But they were all afraid of him, because they did not believe he was a true follower. Then Barnabas helped him by taking him to the apostles. He explained how Saul had seen the Lord and how the Lord had spoken to him. Barnabas also said that when Saul was in Damascus, he had spoken bravely in the name of Jesus.

The Living Bible

Upon arrival in Jerusalem he tried to meet with the believers, but they were all afraid of him. They thought he was faking! Then Barnabas brought him to the apostles and told them how Paul had seen the Lord on the way to Damascus, what the Lord had said to him, and all about his powerful preaching in the name of Jesus.

New Berkeley Version
New Living Translation

When Saul arrived in Jerusalem, he tried to meet with the believers, but they were all afraid of him. They did not believe he had truly become a believer! Then Barnabas brought him to the apostles and told them how Saul had seen the Lord on the way to Damascus and how the Lord had spoken to Saul. He also told them that Saul had preached boldly in the name of Jesus in Damascus.

The Passion Translation

When Saul arrived in Jerusalem, he attempted to introduce himself to the fellowship of the believers, but everyone was afraid of him because they doubted he was a true disciple. Barnabas came to his defense and brought him before the apostles. Saul shared with them his supernatural experience of seeing the Lord, who spoke with him on the road to Damascus. Barnabas also told them how boldly Saul preached throughout the city in Jesus' mighty name.

Plain English Version

After that, Saul went to Jerusalem, and he tried to join the people there that followed Jesus. But they were frightened of him. They didn't believe that he followed Jesus too. So they kept away from him. They didn't want to let him join them. Barnabas, one of Jesus's followers there, he listened to Saul and believed his story. So he took Saul to Jesus's special workers, and he told them Saul's story. He said, "On the way to Damascus, Saul saw our leader, Jesus, and Jesus talked to him. After that, Saul told the people in Damascus about Jesus. He wasn't frightened of them."

UnfoldingWord Simplified T.

When Saul arrived in Jerusalem, he tried to meet with other believers. However, almost all of them continued to be afraid of him, because they did not believe that he had become a believer. But Barnabas took him and brought him to the apostles. He explained to the apostles how, while Saul was traveling along the road to Damascus, he had seen the Lord Jesus and how the Lord had spoken to him there. He also told them how Saul had preached boldly about Jesus to people in Damascus.

William's New Testament

Now when Saul arrived at Jerusalem, he tried to join the disciples there, but they were all afraid of him, because they did not believe that he was really a disciple. Barnabas, however, took him up and presented him to the apostles, and he told them how on the road he had seen the Lord, and how the Lord had spoken to him, and how courageously he had spoken in the name of Jesus at Damascus.

Partially literal and partially paraphrased translations:

American English Bible	Well, when he got back to JeruSalem, he then tried to join with the rest of the disciples. However they were all afraid of him, because they didn't really believe that he was a disciple! But BarNabas finally came to his aid... He took [Saul] to the Apostles and explained to them what had happened to him on the road... Of how he'd seen the Lord and spoken to him, and of how he'd been boldly teaching in the name of Jesus while he was in Damascus.
Beck's American Translation Breakthrough Version	When he showed up in Jerusalem, he was trying to be stuck like glue to the students. And all feared him, not trusting that he is a student. But after Barnabas latched on to him, he brought him to the missionaries, and described to them how in the road he saw the Master, that He spoke to him, and how in Damascus he spoke openly in the name of Jesus.
Common English Bible	When Saul arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him. They didn't believe he was really a disciple. Then Barnabas brought Saul to the apostles and told them the story about how Saul saw the Lord on the way and that the Lord had spoken to Saul. He also told them about the confidence with which Saul had preached in the name of Jesus in Damascus.
Len Gane Paraphrase	When Saul had come to Jerusalem, he tried to join himself with the disciples, but they were all afraid of him and didn't believe that he was a disciple, but Barnabas took him and brought [him] to the Apostles and told them how he had seen the Lord on the road, that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.
A. Campbell's Living Oracles	And when he was come to Jerusalem, he attempted to associate with the disciples; but they feared him, not believing that he was a disciple. But Barnabas, taking him, brought him to the Apostles, and related to them how he had seen the Lord in the way; and that he had spoken to him, and how he had preached boldly, at Damascus, in the name of Jesus.
New Advent (Knox) Bible	So he reached Jerusalem, where he tried to attach himself to the disciples; but they could not believe he was a true disciple, and all avoided his company. Whereupon Barnabas took him by the hand and brought him in to the apostles, telling them how, on his journey, he had seen the Lord and had speech with him, and how at Damascus he had spoken boldly in the name of Jesus.
20 th Century New Testament	On his arrival in Jerusalem, Saul attempted to join the disciples, but they were all afraid of him, as they did not believe that he was really a disciple. Barnabas, however, taking him by the hand, brought him to the Apostles, and told them the whole story of how Saul on his journey had seen the Lord, and how the Lord had talked to him, and how in Damascus he had spoken out fearlessly in the Name of Jesus.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Afterwards, when he visited Jerusalem, he tried to associate himself with the disciples; but they were all afraid of him, not believing that he was himself a disciple. Barnabas, however, accepting him, introduced him to the apostles, and explained to them how he had seen the Lord during the journey; and how He had spoken to him; and how at Damascus he had spoken boldly for the Name of Jesus.
Free Bible Version	When Saul arrived in Jerusalem, he tried to meet with the disciples, but they were all afraid of him because they were not convinced he was really a disciple. However, Barnabas took him to meet the apostles, and explained to them how Saul had seen the Lord on the road and how the Lord had spoken to Saul. Barnabas also explained how in Damascus Saul had spoken boldly in the name of Jesus.

God's Truth (Tyndale)	And when Saul was come to Jerusalem, he *assayed to couple himself with the disciples and they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the Apostles and declared to them how he had seen the Lord in the way, and had spoken with him: and how he had done boldly at Damasco in the name of *Jesu. *Jesu: Hebrew name of Jesus. *assayed= 1. To be shown by analysis to contain a certain proportion of usually precious metal. God's word is eternal even is this modern definition exactly to the point. This would be men of their own understanding "assaying" of themselves what their own will is or even by their own thinking ; what the will of God is. RN
International Standard V	When Saul [Lit. he] arrived in Jerusalem, he tried to join the disciples, but they all were afraid of him because they wouldn't believe he was a disciple. Barnabas, however, introduced Saul [Lit. him] to the apostles, telling them how on the road Saul [Lit. he] had seen the Lord, who had spoken to him, and how courageously he had spoken in the name of Jesus in Damascus.
Riverside New Testament	When Saul reached Jerusalem, he tried to attach himself to the disciples, but all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord on the road and how the Lord had spoken to him, and how courageously he had spoken in Damascus in the name of Jesus.
The Spoken English NT	<i>Saul Visits the Believers and Apostles in Jerusalem</i> When Saul arrived in Jerusalem, he began trying to join the followers of Jesus. But they were all afraid of him. They didn't believe he was a follower. But Barnabas took charge of him and led him to meet the apostles. Barnabas told them the story of how Saul had seen the Lord on the road, and the Lord had spoken to him. And he told about how he had spoken out boldly in the name of Jesus in Damascus.
Weymouth New Testament	So he came to Jerusalem and made several attempts to associate with the disciples, but they were all afraid of him, being in doubt as to whether he himself was a disciple. Barnabas, however, came to his assistance. He brought Saul to the Apostles, and related to them how, on his journey, he had seen the Lord, and that the Lord had spoken to him, and how in Damascus he had fearlessly taught in the name of Jesus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Saul came to Jerusalem, he tried to join the disciples there, but they were afraid of him because they could not believe that he was a disciple. But Barnabas took him and brought him to the apostles. He recounted to them how Saul had seen the Lord on his way and the words the Lord had spoken to him. He told them also how Saul had preached boldly in the name of Jesus.
The Heritage Bible	And Saul coming near to Jerusalem, attempted to join himself to the disciples, and they feared him, not believing that he was a disciple. And Barnabas taking hold upon him, led him to the apostles, and related fully to them how he had seen the Lord in the way, and that he had spoken to him, and how he had boldly spoken openly in Damascus in the name of Jesus.
New American Bible (2011)	°When he arrived in Jerusalem* he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. Then Barnabas took charge of him and brought him to the apostles, and he reported to them how on the way he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus. * [9:26] This visit of Paul to Jerusalem is mentioned by Paul in Gal 1:18. o. [9:26–27] Gal 1:18.
New Catholic Bible	Saul in Jerusalem and Tarsus. When he arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him because they did not believe that he had become a disciple. However, Barnabas took him and brought him to the apostles.

He related to them how on his journey Saul had seen the Lord who had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

Revised English Bible—1989 On reaching Jerusalem he tried to join the disciples, but they were all afraid of him, because they did not believe that he really was a disciple. Barnabas, however, took him and introduced him to the apostles; he described to them how on his journey Saul had seen the Lord and heard his voice, and how at Damascus he had spoken out boldly in the name of Jesus.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible On reaching Yerushalayim, he tried to join the *talmidim*; but they were all afraid of him — they didn't believe he was a *talmid*. However, Bar-Nabba got hold of him and took him to the emissaries. He told them how Sha'ul had seen the Lord while traveling, that the Lord had spoken to him, and how in Dammeseq Sha'ul had spoken out boldly in the name of Yeshua.

Hebraic Roots Bible And Saul arriving in Jerusalem, he tried to be joined to the disciples. And all feared him, not believing that he is a disciple. But taking hold of him, Barnabas led him to the apostles and told them how he saw our Master in the highway, and that He spoke to him, and how in Damascus he spoke boldly in the name of Yahshua.

Holy New Covenant Trans. Then Saul went to Jerusalem. He was trying to join the group of students but they were all afraid of him; they did not believe that Saul truly was a student of Jesus. But Barnabas accepted him and brought him to the delegates. Barnabas told them that Saul had seen the Lord Jesus on the road to Damascus. He explained to the delegates how the Lord had spoken to Saul. Then he told them how, in Damascus, Saul had preached to the people in the name of the Lord without fear.

The Scriptures 2009 And having arrived at Yerushalayim, Sha'ul tried to join the taught ones, but they were all afraid of him, not believing that he was a taught one. But Barnaba took him and brought him to the emissaries, and told them how he had seen the Master on the way, and that He had spoken to him, and how he was speaking boldly at Dammeseq in the Name of עֵשׂוּהָי.

Tree of Life Version When Saul arrived in Jerusalem, he made attempts to join up with the disciples—but they were all afraid of him, not believing that he was a disciple. But Barnabas took him in and brought him to the emissaries. He described to them how Saul had seen the Lord on the road and the Lord had spoken to him, and how he had spoken boldly in the name of Yeshua.

Weird English, ©18e English, Anachronistic English Translations:

Accurate New Testament ...Coming but to jerusalem [He] tested to be attached [to] the students and All [Men] feared him not Believing for [He] is Student Barnabas but Taking him leads {him} to the delegates and [He] tells them how in the way [He] sees the lord and for [He] speaks [to] him and how in damascus [He] speaks (openly) in the name [of] the jesus...

Awful Scroll Bible And Saul coming-about-near to Jerusalem, was attempting to be joining to the disciples, but they were all afraid of him, not confiding that he is a disciple. But Barnabas taking- him -in, brought him with regards to the sent-out ones, and thoroughly-considers to them, how he perceived the Lord from-within the road, and that He speaks to him, and how he expresses-all from-within Damascus, in the name of Jesus.

Concordant Literal Version Now, on coming along to Jerusalem, he tried to join the disciples; and all feared him, not believing that he is a disciple." Yet Barnabas, getting hold of him, led him to the apostles and relates to them how he became acquainted with the Lord on the road, and that He speaks to him, and how, in Damascus, he speaks boldly in the name of Jesus."

exeGesés companion Bible	<p><u>SHAUL IN YERU SHALEM</u> And Shaul comes to Yeru Shalem, and tries to join himself to the disciples: and they all awe him and trust not that he is a disciple. But Bar Nabi takes him, and brings him to the apostles, and declares to them how he saw Adonay in the way, and spoke to him; and how he emboldened at Dammeseq in the name of Yah Shua.</p>
Orthodox Jewish Bible	<p>And having arrived in Yerushalayim, Rav Sha'ul was trying to associate with the Moshiach's talmidim, and they were all afraid of him, not believing that he is a talmud. But Bar-Nabba, having taken hold of him, brought him to Moshiach's Shluchim and told them how on the derech he saw Moshiach Adoneinu, who had spoken to Rav Sha'ul, and how in Damascus Rav Sha'ul spoke with ometz lev (boldness) b'Shem Yehoshua.</p>
Rotherham's Emphasized B.	<p>And [when he had arrived in Jerusalem] he made attempts to join himself unto the disciples; and [all] were afraid of him, not believing that he was a disciple. But [Barnabas] taking him, brought him unto the apostles, and related unto them,— how [in the way] he had seen the Lord, and that he had spoken unto him; and how [in Damascus] he had spoken boldly in the name of Jesus.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>When he arrived in Jerusalem, he tried to join the disciples; but they were all afraid of him, not believing that he really was a disciple. However, [e]Barnabas took him and brought him to the apostles, and described to them how Saul had seen the Lord on the road [to Damascus], and how He had spoken to him, and how at Damascus Saul had preached openly <i>and</i> spoken confidently in the name of Jesus.</p>
An Understandable Version	<p>And when he came [<i>back</i>] to Jerusalem, Saul attempted to associate himself with the disciples but they were afraid of him [<i>because of his past</i>], and could not believe that he was a [<i>true</i>] disciple. So, Barnabas brought him to the [<i>other</i>] apostles and explained to them how he had seen the Lord [<i>while</i>] traveling on the road [<i>to Damascus</i>] and how he had boldly preached in the name of Jesus in that city.</p>
The Expanded Bible	<p>Saul Preaches in Jerusalem When Saul went to Jerusalem [Gal. 1:18], he tried to ·join [associate with] the ·group of followers [disciples], but they were all afraid of him. They did not believe he was really a ·follower [disciple]. But Barnabas ·accepted [or took hold of] Saul and took him to the apostles. Barnabas explained to them that Saul had seen the Lord on the road and the Lord had spoken to Saul. Then he told them how ·boldly [<i>fearlessly</i>] Saul had preached in the name of Jesus in Damascus.</p>
Jonathan Mitchell NT	<p>Now later, coming to be present [<i>after entering</i>] into Jerusalem, he kept on trying to be closely joined to the disciples (students; apprentices), and yet everyone continued fearing him, still not trusting or believing that he is now a disciple. So Barnabas, taking on [the problem] (or: taking him on [as a friend]; or: taking him by the hand), led him to the sent-forth folks (the emissaries) and then he [i.e., Paul] fully related to them how he saw the Lord on the road, and that He spoke to him (or: he spoke to Him) and how in Damascus he spoke in the Name of Jesus with the right of complete freedom from constraint, and with all boldness being publicly open and frank.</p>
Syndein/Thieme	<p>And when Saul was come to Jerusalem, he kept on attempting to join himself to the disciple but they kept on being afraid of him, and believed not that he was a disciple.</p>

But Barnabas took him, and brought him to the apostles, and declared unto them how he {Paul} had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

{Note: Barnabas broke the ice for Paul. Barnabas was one of the Greatest Grace Men at this time and maybe of all time.}

Translation for Translators

Barnabas introduced Saul to other believers in Jerusalem.

Acts 9:26-28

When Saul arrived in Jerusalem, he began trying to associate with other believers. However, *almost* all of them continued to be afraid of him, because they did not believe that he had become a believer. But Barnabas took him and brought him to the apostles. He explained to the apostles how, *while Saul was traveling* along the road *to Damascus*, he had seen the Lord *Jesus* and how the Lord had spoken to him *there*. He also told them how Saul had preached boldly about Jesus [MTY] *to people* in Damascus. *The apostles believed Barnabas and told the other believers about that.*

The Voice

He tried to join the disciples there, but they didn't think he was sincere.

Only one person accepted Saul as a genuine disciple, Barnabas, who became Saul's advocate to the apostles. He told the whole story of what happened in Damascus, from Saul's vision and message from the Lord to his transformation into a confident proclaimer of the name of Jesus. A portion of v. 26 was placed with the previous passage for context.

Bible Translations with Many Footnotes:

Lexham Bible

Saul in Jerusalem

And when he [*Here "when" is supplied as a component of the participle ("arrived") which is understood as temporal] arrived in Jerusalem, he was attempting to associate with the disciples, and they were all afraid of him, because they [*Here "because" is supplied as a component of the participle ("believe") which is understood as causal] did not believe that he was a disciple.

But Barnabas took him and [*Here "and" is supplied because the previous participle ("took") has been translated as a finite verb] brought him [*Here the direct object is supplied from context in the English translation] to the apostles and related to them how he had seen the Lord on the road and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

NET Bible®

Saul Returns to Jerusalem

When he arrived in Jerusalem,⁵⁹ he attempted to associate⁶⁰ with the disciples, and they were all afraid of him, because they did not believe⁶¹ that he was a disciple. But Barnabas took⁶² Saul,⁶³ brought⁶⁴ him to the apostles, and related to them how he had seen the Lord on the road, that⁶⁵ the Lord had spoken to him, and how in Damascus he had spoken out boldly⁶⁶ in the name of Jesus.

^{59map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{60tn} Or "join."

^{61tn} The participle πιστεύοντες (pisteuonte") has been translated as a causal adverbial participle.

^{62tn} Grk "taking Saul, brought him." The participle ἐπιλαβόμενος (epilabomeno") has been translated as a finite verb due to requirements of contemporary English style.

^{63tn} Grk "him"; the referent (Saul) has been specified in the translation for clarity.

^{64tn} Grk "and brought," 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.

^{65th} Grk “and that,” 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.

^{66th} On this verb which is used 7 times in Acts, see BDAG 782 s.v. παρρησιάζομαι 1. See also v. 28.

Wilbur Pickering’s New T.

Barnabas vouches for Saul

Now upon arriving in Jerusalem Saul kept trying to join himself to the disciples;¹⁰ but they were all afraid of him, not believing that he was a disciple. But Barnabas took him in tow and brought him to the apostles, and described to them how he had seen the Lord on the road, and that He had spoken to him, and how in Damascus he had spoken fearlessly in the name of the Lord Jesus.¹¹

(10) I get the impression that he made repeated efforts; after all, he probably had a very good idea of where different groups could be found. Either he didn’t know where the apostles were, or lacked the courage to approach them. It was probably after several efforts that Barnabas got wind of what was happening; however, the news doubtless spread through the community quite quickly.

(11) How did Barnabas know all that? Perhaps he grilled Saul, before deciding he was on the up and up. I follow some 45% of the Greek manuscripts, including the best line of transmission, in reading ‘Lord Jesus’.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Subsequently, after arriving in Jerusalem, he kept on trying to collaborate with the disciples [believers in Jesus Christ], but all of them were afraid of him, not believing that he was a disciple [believer in Jesus Christ].

But Barnabas, taking an interest in him, brought him face-to-face with the apostles and explained to them how he saw the Lord on the road and that He spoke to him and how he spoke courageously in Damascus in the Name of Jesus .

Bond Slave Version

And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Context Group Version

And when he came to Jerusalem, he assayed to join himself to the apprentices: and they were all afraid of him, not trusting that he was a apprentice.

But Barnabas took him, and brought him to the emissaries, and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had proclaimed boldly in the name of Jesus.

Modern Literal Version 2020

{Sept., 39 AD. Jerusalem. Paul’s first visit there.}

Now after Saul came* into Jerusalem, he was attempting to be joined to the disciples, and all were fearing him, not believing that he is a disciple.

But Barnabas grabbed him and led him to the apostles, and described to them how he saw the Lord on the road and that he spoke to him and how in Damascus he spoke boldly in the name of Jesus.

New American Standard

When he came to Jerusalem, he tried *repeatedly* to associate with the disciples; and yet they were all afraid of him, as they did not believe that he was a disciple. But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how he had spoken out boldly in the name of Jesus at Damascus.

The gist of this passage:

Saul comes to Jerusalem and tries to associate directly with the Apostles, but they know what he has done and therefore, are suspicious of him. Barnabas tries to act as a go-between.

Acts 9:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
Hierousalêḿ (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
peirazô (πειράζω) [pronounced <i>pi-RAD-zoh</i>]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor</i>	3 rd person singular, imperfect active indicative	Strong's #3985
kollaô (κολλάω) [pronounced <i>kohl-LAH-oh</i>]	<i>to glue, to glue together, to cement, to fasten together; to join or to fasten firmly together; to join one's self to, to cleave to; to cling to</i>	present passive infinitive	Strong's #2853
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
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i>]	<i>disciple, a learner, pupil, student, follower</i>	masculine singular noun; accusative case	Strong's #3101

Translation: Having arrived in Jerusalem, [Saul] attempted to join himself to the disciples,...

Saul had to be sneaked out of Damascus, in order to preserve his life.

Somehow, he went to Arabia next, was there for several years, and now he comes back into Jerusalem—but this time as a believer in the Lord.

Saul probably spent his life in deep study in Arabia, perhaps taught directly by the Lord (recall that he will be the Apostle of grace, the Apostle to the gentiles, the Apostle who understood dispensations). Therefore, who else would have been qualified to teach Paul information which was not in the Old Testament

After this concentrated study, Saul comes to Jerusalem, after several years, and automatically tries to connect with the Apostles.

Acts 9:26b			
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
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
phobeô (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 rd person plural; imperfect (deponent) passive indicative	Strong's #5399
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...but they all were afraid of him,...

The disciples of Jesus in general are afraid of Saul. He still has a very serious reputation to live down.

Acts 9:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
pisteúô (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, present active participle; nominative case	Strong's #4100
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<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
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; nominative case	Strong's #3101

Translation: ...not believing him to be a disciple.

They do not believe that Saul is now a student of grace. They do not realize what has changed, based upon his reputation. Remember, his time in Damascus was very short—perhaps 2–4 weeks at the most. So, even though a few people in Damascus were aware of Saul’s change; this was not well-known to the rest of the world.

Apparently, Saul had been in Damascus twice. He was there once, apparently preached boldly; and then went to Arabia. He went back to Damascus and began to teach again, but this time had to be helped out of the city.

Acts 9:26 **Having arrived in Jerusalem, [Saul] attempted to join himself to the disciples, but they all were afraid of him, not believing him to be a disciple.** (Kukis mostly literal translation)

News did not travel around; and Saul as a persecutor would have been a greater story than Saul a recent convert to the Christian faith. People may have heard both stories; but Christians might have been serious concerned about the first one.

Acts 9:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest</i> ; transliterated <i>Barnabas</i>	masculine singular proper noun person, nominative case	Strong’s #921
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now;</i> <i>namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
epilambanomai (ἐπιλαμβάνομαι) [pronounced <i>ehp-ee- lahm-BAHN-ohm- ahēe</i>]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong’s #1949
auton (αὐτόν) [pronounced <i>ow- TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong’s #846
ágō (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
prós (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
tous (τοὺς) [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
apostoloi (ἀπόστολοι) [pronounced <i>ap-OSS- tol-oy</i>]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; accusative case	Strong’s #652

Translation: However, Barnabas took him and led [him] directly to the Apostles.

Barnabas hears about Saul—he knows about Saul in Damascus, so take Saul and leads him to the Apostles.

We read in Gal. 1:18–19 Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

So, when it says here the Barnabas brought Saul to the Apostles, this does not mean that there was a face to face with meeting with all of them. Two men with great authority were there—Peter and James (the Lord's half-brother); and there are likely some other disciples there who do not have a gift like Apostleship.

What Luke is saying is accurate, but we fill in some of the spaces with Paul's testimony in Galatians.

Acts 9:27b			
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
διηγεομαι (διηγέομαι) [pronounced <i>dee-ayg-EH-om-ahee</i>]	<i>to describe, to tell; to lead or carry a narration through to the end; to set forth, to recount, to relate in full</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1334
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
pōs (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<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
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3598
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<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 <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

Acts 9:27b			
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

Translation: He described to them how he saw the Lord on the road [to Damascus]...

Barnabas describes exactly what happened to Saul, about how he was on the road to Damascus and the Lord appeared to him.

Acts 9:27c			
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
hōti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong's #3754
laléō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	3 rd person singular, aorist active indicative	Strong's #2980
autō (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and that [the Lord] spoke to him.

The Lord also spoke to Saul.

Acts 9:27d			
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
pōs (πῶς) [pronounced pohç]	how, in what manner, in what way	interrogative particle	Strong's #4459
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 9:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Damaskos (Δαμασκός) [pronounced <i>dam-as-KOSS</i>]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	proper noun location, dative, locative or instrumental case	Strong's #1154
parrhēsiázomai (παρρησιάζομαι) [pronounced <i>par-hray-see-ad'-zom-ahēe</i>]	<i>to speak freely, to be frank in utterance, to be confident in spirit and demeanor; to speak (preach) boldly</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #3955
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
onoma (ὄνομα, ὄνομα, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: [Barnabas] also [told them] how [Saul] spoke boldly in the name of Jesus [when] in Damascus.

As a result, Saul proclaimed the name of Jesus boldly and freely in Damascus.

Acts 9:27 However, Barnabas took him and led [him] directly to the Apostles. He described to them how he saw the Lord on the road [to Damascus] and that [the Lord] spoke to him. [Barnabas] also [told them] how [Saul] spoke boldly in the name of Jesus [when] in Damascus. (Kukis mostly literal translation)

Acts 9:26–27 Having arrived in Jerusalem, [Saul] attempted to join himself to the disciples, but they all were afraid of him, not believing him to be a disciple. However, Barnabas took him and led [him] directly to the Apostles. He described to them how he saw the Lord on the road [to Damascus] and that [the Lord] spoke to him. [Barnabas] also [told them] how [Saul] spoke boldly in the name of Jesus [when] in Damascus. (Kukis mostly literal translation)

The Apostles understandably had misgivings about Saul. He had built quite a reputation as a man who would persecute Christians. Whatever the time frame on his going to Arabia, he simply did not spend enough time as a witness for Jesus so that this went further than Damascus. It was known all over Damascus; but unknown elsewhere (for instance, unknown in Jerusalem).

Barnabas is giving his own personal testimony that he has seen Saul give witness to Jesus.

Acts 9:26–27 Having arrived in Jerusalem, Saul tried to associate himself with the disciples of Jesus, but they were afraid of him. They did not believe that he was really a disciple himself and that this was a trick. However, Barnabas got a hold of Saul and brought him directly to Peter and some of the disciples who were willing to hear him out. Barnabas told them how Saul actually saw the Lord when on the road to Damascus and how Jesus

spoke to him. "Since then," Barnabas continued, "Saul has spoken boldly in the name of Jesus while in Damascus." (Kukis paraphrase)

And he was with them, coming in and going out in Jerusalem, speaking freely in the name of the Lord. He was speaking and also disputing face to face with the Hellenists, but they were attempting to kill him. But fully knowing the brothers, they led him to Caesarea and they sent him towards Tarsus.

Acts
9:28–30

[Saul] was with [the disciples of Jesus], coming in and going out in Jerusalem, speaking freely in the name of the Lord. He was both speaking and disputing with the Hellenists, but they were attempting to murder him. The brothers, fully knowing [about this plot], led [Saul] to Caesarea and [then] sent him [from there] to Tarsus.

Saul began to associate with the disciples of Jesus, moving freely about Jerusalem, and speaking boldly of the Lord. On many occasions, he found himself speaking with and disputing with the Hellenists. However, what they wanted to do was kill him. When fellow members of the royal family found out about this plot to kill Saul, they helped transport Saul to Caesarea. From Caesarea, they sent him to Tarsus.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And he was with them, coming in and going out in Jerusalem, speaking freely in the name of the Lord. He was speaking and also disputing face to face with the Hellenists, but they were attempting to kill him. But fully knowing the brothers, they led him to Caesarea and they sent him towards Tarsus.
Complete Apostles Bible	So he was entering with them into Jerusalem, and speaking boldly in the name of the Lord Jesus, and he was speaking and disputing with the Greek-speaking Jews, but they were attempting to kill him. But the brothers, learning about it, brought him down to Caesarea and sent him off to Tarsus.
Douay-Rheims 1899 (Amer.)	And he was with them, coming in and going out in Jerusalem and dealing confidently in the name of the Lord. He spoke also to the Gentiles and disputed with the Greeks. But they sought to kill him. Which when the brethren had known, they brought him down to Caesarea and sent him away to Tarsus.
Holy Aramaic Scriptures	And he was coming in and out together with them at Urishlem {Jerusalem}. And he spoke in The Name of Eshu {Yeshua} with boldness {lit. with an open eye}, and was debating with the Yehudaye {the Judeans/the Jews}; those who understood Yawnayith {the Greek language}; but, they were desiring to kill him. And when The Brothers knew it, they brought him by night unto Qasariya {Caesarea}, and from there they sent him unto Tarsus.
James Murdock's Syriac NT	And he went in and out with them, at Jerusalem. And he spoke openly in the name of Jesus and disputed with those Jews who understood Greek. But they wished to kill him: and when the brethren knew [it], they conducted him by night to Caesarea, and from there they sent him to Tarsus.
Original Aramaic NT	And he was entering and exiting with them in Jerusalem. And he was speaking in the name of Yeshua openly and disputing with the Jews who knew Greek, but they were seeking to kill him.*

And when the brethren knew, they brought him by night to Qesaria, and from there they sent him to Tarsus.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he was with them, going in and out at Jerusalem, Preaching in the name of the Lord without fear; and he had discussions with the Greek Jews; but they were working for his death. And when the brothers had knowledge of it, they took him to Caesarea and sent him to Tarsus.
Bible in Worldwide English	So Saul stayed with the apostles and went around in Jerusalem. He told Gods word in the name of the Lord Jesus without fear. He talked to the Jews who spoke the Greek language. But they did not agree with Saul, and so they made plans to kill him. When the Christian brothers knew that, they took him to Caesarea. Then they sent him to Tarsus [the city where he was born].
Easy English	After that, Saul stayed with the apostles. He went everywhere in Jerusalem and he bravely taught people the message about the Lord Jesus. Saul also talked with the Jews who spoke the Greek language. He argued with them about Jesus. As a result, they wanted to kill him. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">Saul could speak the Greek language. Most people in that part of the world spoke Greek.</div> <p>The other believers heard about this. So they took Saul away to Caesarea. From there, they sent him to Tarsus.</p>
Easy-to-Read Version—2008	And so Saul stayed with the followers and went all around Jerusalem speaking boldly for the Lord. He often had arguments with the Greek-speaking Jews, who began making plans to kill him. When the believers learned about this, they took Saul to Caesarea, and from there they sent him to the city of Tarsus.
<i>God's Word</i> TM	Then Saul went throughout Jerusalem with the disciples. He spoke boldly with the power and authority of the Lord. He talked and argued with Greek-speaking Jews, but they tried to murder him. As soon as the disciples found out about this, they took Saul to Caesarea and sent him to Tarsus.
Good News Bible (TEV)	And so Saul stayed with them and went all over Jerusalem, preaching boldly in the name of the Lord. He also talked and disputed with the Greek-speaking Jews, but they tried to kill him. When the believers found out about this, they took Saul to Caesarea and sent him away to Tarsus.
J. B. Phillips	After that Saul joined with them in all their activities in Jerusalem, preaching fearlessly in the name of the Lord. He used to talk and argue with the Greek-speaking Jews, but they made several attempts on his life. When the brothers realised this they took him down to Caesarea and sent him off to Tarsus.
<i>The Message</i>	After that he was accepted as one of them, going in and out of Jerusalem with no questions asked, uninhibited as he preached in the Master's name. But then he ran afoul of a group called Hellenists—he had been engaged in a running argument with them—who plotted his murder. When his friends learned of the plot, they got him out of town, took him to Caesarea, and then shipped him off to Tarsus.
NIRV	So Saul stayed with the believers. He moved about freely in Jerusalem. He spoke boldly in the Lord's name. He talked and argued with the Greek Jews. But they tried to kill him. The other believers heard about this. They took Saul down to Caesarea. From there they sent him off to Tarsus.
New Simplified Bible	He was with them coming in and going out of Jerusalem. He spoke boldly in the name of the Lord Jesus. He had a dispute with the Greek speaking Jews and they made attempts to kill him. When the brothers detected this they brought him to Caesarea and sent him to Tarsus.

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

Casual English Bible	<p>Saul stayed with the apostles. He traveled with them throughout the Greater Jerusalem area. He talked openly and boldly about the Lord. He had serious conversations—and arguments—with Greek-speaking Jews [4] in the area. They decided to figure out a way to kill him. When the followers of Jesus found out about it, they escorted Saul down [5] to Caesarea, [6] and then sent him off to Tarsus. [7]</p> <p>⁴9:29 Greek-speaking Jews from abroad who had moved to Jerusalem who followed Jesus were the ones who complained that “their needy widows weren’t getting a fair share of the free food, compared to what the local Hebrew-speaking widows were getting” (Acts 6:1).</p> <p>⁵9:30 Caesarea was actually north of Jerusalem. But Bible writers often describe any city outside of Jerusalem as “down” because Jerusalem sits on a ridge. Anyone wanting to go anywhere had to go down the hill to get there. That’s also why the writers usually describe travelers headed to Jerusalem as going “up to Jerusalem.”</p> <p>⁶9:30 Caesarea was a Roman-style city that Herod the Great built about 50 miles (80 km) north of Azotus (Ashdod). Rome’s capital of the entire region, Caesarea sat on the coast, a little south of the Mount Carmel ridge of hills.</p> <p>⁷9:30 Tarsus was Saul’s hometown (Acts 9:11). It’s in southern Turkey, near the border with Syria. Saul probably sailed to Tarsus along the east coast of the Mediterranean Sea, stopping in ports along the way. The voyage would have been roughly 375 miles (600 km) north.</p>
Contemporary English V.	Saul moved about freely with the followers in Jerusalem and told everyone about the Lord. He was always arguing with the Jews who spoke Greek, and so they tried to kill him. But the followers found out about this and took Saul to Caesarea.
Goodspeed New Testament	After that, he associated with them freely in Jerusalem, and spoke boldly for the Lord’s cause, talking and debating with the Greek-speaking Jews. But they tried to kill him. When the brothers found this out, they took him down to Caesarea, and sent him away to Tarsus.
The Living Bible	Then they accepted him, and after that he was constantly with the believers and preached boldly in the name of the Lord. But then some Greek-speaking Jews with whom he had argued plotted to murder him. However, when the other believers heard about his danger, they took him to Caesarea and then sent him to his home in Tarsus.
New Berkeley Version The Passion Translation	.
Plain English Version	<p>Then they accepted him as a brother and he remained with them, joining them wherever they went in Jerusalem, boldly preaching in the power and authority of Jesus. He openly debated with some of the Jews who had adopted the Greek culture, yet they were secretly plotting to murder him. When the believers discovered their scheme, they smuggled him out of the city and took him to Caesarea and then sent him on to Tarsus.</p> <p>Those church leaders in Jerusalem believed Barnabas, so Saul stayed there with them, and he went around Jerusalem with them. He talked to everyone about Jesus and wasn’t frightened of anyone.</p> <p>There were some Jewish people in Jerusalem that talked the Greek language. Saul told them to believe in Jesus, but they argued with him. Then they got angry and tried to kill him. The Christians heard about this, so they took Saul to the town called Caesarea and put him on a ship, and they sent him back to his home town, called Tarsus.</p>
UnfoldingWord Simplified T.	So Saul began to meet with the apostles and other believers throughout Jerusalem, and he spoke boldly to people about the Lord Jesus. Saul was also speaking about Jesus with Jews who spoke Greek, and he was debating with them. But they were continually trying to think of a way to kill him. When the other believers heard that

they were planning to kill him, some of them took Saul down to the city of Caesarea. There they put him on a ship going to Tarsus, his hometown.

William's New Testament So he was one of them, going in and out constantly at Jerusalem, and he continued to speak courageously in the name of the Lord, and to speak and debate with the Greek-speaking Jews. But they kept trying to murder him. So when the brothers found this out, they took him down to Caesarea, and from there sent him back to Tarsus.

Partially literal and partially paraphrased translations:

American English Bible So thereafter, [Saul] stayed with [the brothers], as he entered and left JeruSalem, preaching in the name of the Lord.
He also talked and argued a lot with the Greek-speaking Jews – but then they also attempted to do away with him. So when the brothers learned about their [plot], they took Paul to Caesarea and sent him on from there to **Tarsus**.

Beck's American Translation .
Breakthrough Version And he was with them traveling in and traveling out in Jerusalem, speaking openly in the name of the Master.
He was both speaking and posing questions to the Greek-speaking Jews, but the *Greek-speaking Jews* were attempting to execute him.
When the brothers correctly understood it, they took him down to Caesarea and sent him off to Tarsus.

Common English Bible After this, Saul moved freely among the disciples in Jerusalem and was speaking with confidence in the name of the Lord. He got into debates with the Greek-speaking Jews as well, but they tried to kill him. When the family of believers learned about this, they escorted him down to Caesarea and sent him off to Tarsus.

Len Gane Paraphrase So he was with them entering and leaving Jerusalem. He spoke boldly in the name of the Lord Jesus and reasonably discussed with the Greeks, but they all went about to kill him. When the brethren knew this, they brought him down to Caesarea and sent him to Tarsus.

A. Campbell's Living Oracles And he was with them, coming in, and going out, at Jerusalem; and speaking boldly in the name of the Lord Jesus. And he spoke, and disputed with the Hellenists; but they attempted to kill him: and the brethren, being informed of it, conducted him to Caesarea, and sent him away to Tarsus.

New Advent (Knox) Bible So he came and went in their company at Jerusalem, and spoke boldly in the name of the Lord. He preached, besides, to the Jews who talked Greek, and disputed with them, till they set about trying to take his life.[4] As soon as they heard of this, the brethren took him down to Caesarea, and put him on his way to Tarsus.
[4] Some manuscripts of the Latin give the sense 'He preached, besides, to the Gentiles, and disputed with the Jews who talked Greek'.

20th Century New Testament After that, Saul remained in Jerusalem, in close intercourse with the Apostles; and he spoke fearlessly in the Name of the Lord, Talking and arguing with the Jews of foreign birth, who, however, made attempts to kill him. But, when the Brethren found this out, they took him down to Caesarea, and sent him on his way to Tarsus.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible So Saul stayed with them, moving about freely in Jerusalem and speaking boldly in the name of the Lord. He talked and debated with the Grecian Jews, but they tried to kill him. When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.

Christian Standard Bible Saul was coming and going with them in Jerusalem, speaking boldly in the name of the Lord. He conversed and debated with the Hellenistic Jews, but they tried to

	kill him. When the brothers found out, they took him down to Caesarea and sent him off to Tarsus.
Conservapedia Translation	So he joined them in their journeys through Jerusalem. He spoke openly the name of Lord Jesus and debated against the Grecians, though they sought to kill him. When the brothers heard of this, they took him to Caesarea and sent him to Tarsus.
Revised Ferrar-Fenton Bible	And he went about in their company in Jerusalem, and spoke eloquently in the Name of the Lord. He also spoke and debated with the Grecian Jews; but they conspired to murder him. When, however, the brethren became aware of it, they took him down to Caesarea, and sent him off to Tarsus.
Free Bible Version	Saul stayed with the apostles and accompanied them all over Jerusalem, speaking boldly in the name of the Lord. He talked and debated with the Greek-speaking Jews, but they tried to kill him. When the brothers learned of this they took him to Caesarea, and sent him to Tarsus.
God's Truth (Tyndale)	And he had his conversation with them at Jerusalem, and quit him self boldly in the name of the Lord Jesu. And he spoke and disputed with the Greeks: and they went about to slay him. But when the brethren knew of that, they brought him to Cesarea, and sent him forth to Tharsus.
International Standard V	So he freely circulated [Lit. he went in and out] among them in Jerusalem, speaking courageously in the name of the Lord. He kept talking and arguing with the Hellenistic Jews, but they were bent on murdering him. When the brothers found out about the plot, [Lit. about it] they took him down to Caesarea and sent him away to Tarsus.
Montgomery NT	Henceforth Saul was one of them, going in and out of the city, and speaking fearlessly in the Name of the Lord. He also used to hold conversations and debates with the Grecian Jews, but they kept trying to kill him. When they learned this the brothers took him down to Caesarea, and then sent him forth to Tarsus.
Riverside New Testament	After that Saul was with them in Jerusalem, going out and in and speaking freely in the name of the Lord. He frequently spoke and debated with the Greek-speaking Jews. But they kept trying to put him out of the way. When the brethren learned of it, they took him down to Caesarea and sent him away to Tarsus.
Leicester A. Sawyer's NT	And he was with them, entering in and going out at Jerusalem, and speaking boldly in the name of the Lord; and he spoke and disputed with the Hellenists; and they undertook to kill him; but the brothers knowing it led him away to Caesarea and sent him to Tarsus.
Weymouth New Testament	Henceforth Saul was one of them, going in and out of the city, and speaking fearlessly in the name of the Lord. And he often talked with the Hellenists and had discussions with them. But they kept trying to take his life. On learning this, the brethren brought him down to Caesarea, and then sent him by sea to Tarsus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Saul began to live with them. He moved about freely in Jerusalem and preached openly in the name of the Lord. He also spoke to the Hellenists and argued with them, but they wanted to kill him. When the believers learned of this, they took him down to Caesarea and sent him off to Tarsus.
The Heritage Bible	And he was with them coming in and going out in Jerusalem. And boldly speaking openly in the name of the Lord Jesus, and he both spoke and jointly investigated with the Greeks, and they put their hands upon him to take him out; And the brothers recognizing it, led him down into Caesarea, and sent him out into Tarsus.
New American Bible (2011)	He moved about freely with them in Jerusalem, and spoke out boldly in the name of the Lord. He also spoke and debated with the Hellenists,* but they tried to kill

him. And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.^p

* [9:29] Hellenists: see note on Acts 6:1–7.

* [6:1–7] The Hellenists...the Hebrews: the Hellenists were not necessarily Jews from the diaspora, but were more probably Palestinian Jews who spoke only Greek. The Hebrews were Palestinian Jews who spoke Hebrew or Aramaic and who may also have spoken Greek. Both groups belong to the Jerusalem Jewish Christian community. The conflict between them leads to a restructuring of the community that will better serve the community's needs. The real purpose of the whole episode, however, is to introduce Stephen as a prominent figure in the community whose long speech and martyrdom will be recounted in Acts 7.

p. [9:30] 11:25.

New Catholic Bible

Saul then moved about with them in Jerusalem, speaking boldly in the name of the Lord. He also engaged in debate with the Hellenists^[g] but they began planning to kill him. When the brethren learned of this, they brought him to Caesarea and sent him off to Tarsus.^[h]

[g] *Hellenists*: see note on Acts 6:1.

Acts 6:1 Hellenists . . . Hebrews: although the Church at this time was composed of Jews, these were of two types: Hellenists and Hebrews. The Hellenists were Greek-speaking Jews born outside Palestine who followed a Grecian philosophy. Hebrews spoke Aramaic and followed Jewish customs.

[h] *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).

New Jerusalem Bible

Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists and argued with them, they became determined to kill him. When the brothers got to know of this, they took him to Caesarea and sent him off from there to Tarsus.

Revised English Bible—1989

Saul now stayed with them, moving about freely in Jerusalem. He spoke out boldly and openly in the name of the Lord, talking and debating with the Greek-speaking Jews. But they planned to murder him, and when the brethren discovered this they escorted him down to Caesarea and sent him away to Tarsus.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible

And he was with them, going in and going out in Jerusalem, and speaking boldly in the name of our Master Yahshua.

And he spoke and disputed with the Yehudeans who knew Greek, and they took him in hand to do away with him. But knowing, the brothers led him down to Caesarea and sent him forth to Tarsus.

Holy New Covenant Trans.

And so Saul stayed with the students. He went everywhere in Jerusalem preaching with the authority of the Lord Jesus without being afraid. Saul often talked with the Jewish people who spoke Greek. He had arguments with them so they were trying to kill him. When the brothers learned about this, they took Saul to the city of Caesarea. From Caesarea they sent Saul to the city of Tarsus

The Scriptures 2009

And he was with them at Yerushalayim, coming in and going out, and speaking boldly in the Name of the Master עֵשׂוּיָהּ and disputed with the Hellenists, but they undertook to kill him. And when the brothers learned of this, they brought him down to Caesarea and sent him out to Tarsos.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] was with them Entering and Departing to jerusalem Speaking (Openly) in the name [of] the lord [He] spoke also and [He] discussed to the men (hellenized) The [Men] but attempted to take (away) him Knowing but {it} The Brothers lead him to caesarea and [They] send him to tarsus...
Awful Scroll Bible	And he was with them, proceeding-in and proceeding-out from-within Jerusalem, and was speaking, expressing-all by-within the name of the Lord Jesus, and he even was searching-together with the Jews in Greece. But they were taking-in-hand to take- him -out. But the brothers coming-knowledgeable-upon it, accordingly-brought him to Cæsarea, and segregate- him -away to Tarsus.
Concordant Literal Version	And he was with them, going in and out, in Jerusalem." Speaking boldly in the name of the Lord Jesus, he both spoke and discussed with the Hellenists. Yet they took in hand to assassinate him." Now realizing this, the brethren led him down into Caesarea, and they send him away to Tarsus."
exeGesés companion Bible	And he is with them at Yeru Shalem - entering and departing: and emboldened, he speaks and disputes against the Hellenists: and they take in hand to take him out. V. 30 is placed with the next passage for context.
Orthodox Jewish Bible	And Rav Sha'ul was with them, going in and coming out in Yerushalayim, speaking boldly b'Shem Moshiach Adoneinu. And Rav Sha'ul was speaking and debating keneged (against) the Greekspeaking Yehudim; but they were attempting to kill him. But having learned of this, the Achim b'Moshiach brought Rav Sha'ul down to Caesarea and sent him away to Tarsus.
Rotherham's Emphasized B.	And he was with them, coming in and going out in Jerusalem, speaking boldly in the name of the Lord; and was both speaking and discussing with the Grecian Jews,—but [they] were setting to work to kill him. And the brethren [discovering it] brought him down into Cæsarea, and sent him away unto Tarsus.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So he was with them, moving around freely [as one among them] in Jerusalem, speaking out boldly in the name of the Lord. He was talking and arguing with the ^[f] Hellenists (Greek-speaking Jews); but they were attempting to kill him. When the brothers found out [about the plot], they brought him down to ^[g] Caesarea [Maritima] and sent him off to Tarsus [his home town]. [f] Jews born outside the Holy Land who spoke the Greek language and had adopted much of the Greek culture. [g] Caesarea Maritima (Caesarea-on-the-Sea) was a coastal city and artificial harbor built by Herod the Great. It was an important city, both politically and militarily, and its harbor was the largest on the eastern Mediterranean coast. It was the capital of Judea, and the official residence of the prefects and procurators appointed by Rome. Both Pontius Pilate (prefect, A.D. 26-36) and Antonius Felix (procurator, A.D. 52-60) would have been based here during their respective terms of office.
An Understandable Version	Saul then traveled in and out of Jerusalem with the apostles, preaching boldly in the name of the Lord [and] speaking and arguing with the Greek-[speaking] Jews, but they were out to kill him. And when the brothers [in the Jerusalem church] learned about this, they brought him down to Caesarea and then sent him on to Tarsus, [his home town].

The Expanded Bible

And so Saul stayed with the ·followers [disciples], ·going everywhere [or going around openly with them; ^Lgoing in and going out] in Jerusalem, preaching ·boldly [fearlessly] in the name of the Lord. He would often talk and ·argue [debate] with the ·Jewish people who spoke Greek [^LHellenists; ^CJews who spoke Greek and had returned to Israel after living abroad], but they were trying to kill him. When the ·followers [^Lbrothers] learned about this, they took Saul to Caesarea [^Ccity on the Mediterranean coast] and from there sent him to Tarsus [9:11].

Jonathan Mitchell NT

And so he continued being with them, going his way into Jerusalem, as well as traveling out.

Repeatedly speaking in the Name of the Lord with the right of complete freedom from constraint, and with all boldness being publicly open and frank, he continued both speaking and making joint-deliberations to the Hellenists (the Jews who spoke Greek or had adopted the Greek culture, or both). Yet these folks began taking in hand to assassinate him.

So, upon coming to be personally aware and to accurately know [of this], the brothers led him down into Caesarea, and then sent him forth with a mission into Tarsus.

Translation for Translators

So Saul began to associate with the apostles *and other believers* throughout Jerusalem, and he spoke boldly *to people* about [MTY] the Lord *Jesus*.

The believers sent Saul to Tarsus because some Jews tried to kill him.

Acts 9:29-30

Saul was *also speaking about Jesus* with Jews who spoke Greek, and he was debating with them. But they were continually trying *to think ◀of a way to kill him/of how they could kill him▶*. When the *other* believers heard that *those Jews were planning to kill him*, some of the believers took Saul down to Caesarea city. There they arranged for him to go *by ship* to Tarsus, *his hometown*.

The Voice

Finally they accepted Saul and gave him access to their community, and he continued to speak confidently in the name of the Lord. He dialogued—and argued—with a group of Greek-speaking Jews. *That didn't go well either, because soon* they were plotting to kill him also. His fellow believers helped him escape by bringing him to Caesarea and sending him to *his hometown*, Tarsus.

Bible Translations with Many Footnotes:

Lexham Bible

And he was going in and going out among them in Jerusalem, speaking boldly in the name of the Lord. And he was speaking and debating with the Greek-speaking Jews, [Literally “Hellenists”] but they were trying to do away with him. And when [^{*}Here “when” is supplied as a component of the participle (“found out”) which is understood as temporal] the brothers found out, they brought him down to Caesarea and sent him away to Tarsus.

NET Bible®

So he was staying with them, associating openly with them⁶⁷ in Jerusalem, speaking out boldly in the name of the Lord. He was speaking and debating⁶⁸ with the Greek-speaking Jews,⁶⁹ but they were trying to kill him. When the brothers found out about this, they brought him down to Caesarea⁷⁰ and sent him away to Tarsus.

^{67tn} Grk “he was with them going in and going out in Jerusalem.” The expression “going in and going out” is probably best taken as an idiom for association without hindrance. Some modern translations (NASB, NIV) translate the phrase “moving about freely in Jerusalem,” although the NRSV retains the literal “he went in and out among them in Jerusalem.”

^{68tn} Or “arguing.” BDAG 954 s.v. συζητέω 2 gives “dispute, debate, argue...τινί ‘w. someone’” for συνεζητει (sunezhteí).

^{69tn} 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.

^{70sn} 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.

The Spoken English NT

And he was with them for some time, walking around in Jerusalem and speaking out boldly in the name of the Lord. He was also talking and arguing with the people who spoke Greek.^r But they started trying to assassinate him. When the brothers and sisters learned about it, they took him down to Caesarea^s and sent him off to Tarsus.

^r This probably refers to Greek-speaking Jews (see Act_6:1, where it refers to Greek-speaking Jewish followers of Jesus).

^s Prn. sezz-a-ree-a.

Wilbur Pickering's New T.

So he was with them in Jerusalem, going in and out, and speaking fearlessly in the name of Jesus.¹² He kept on speaking and debating with the Hellenists, so they started trying to kill him. Upon finding it out, the brothers brought him down to Caesarea and sent him off to Tarsus.

(12) Some 67% of the Greek manuscripts have 'Lord Jesus'; I follow the best line of transmission (just 24% of the manuscripts here) in reading 'Jesus'; (another 8% have only 'Lord').

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And he was with them at Jerusalem, coming in {and going out}, and speaking boldly in the name of the Lord Jesus, and he was speaking and disputing with the Greek-speaking Jews. But they were attempting to execute him, but the brothers [and sisters] having found out, brought him down to Caesarea and sent him off to Tarsus.

Benjamin Brodie's trans.

And so, he resided with them [the apostles], entering into and exiting out of Jerusalem, while speaking courageously in the Name of the Lord. And he kept on speaking and debating face-to-face with the Hellenists [Greek speaking Jews], even though they were actively engaged in trying to murder him. Now the brethren [Jewish believers], having a full knowledge of the situation, escorted him to Caesarea and sent him away to Tarsus.

Context Group Version

And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spoke and disputed against the Grecian Judeans; but they were seeking to kill him. And when the brothers knew it, they brought him down to Caesarea, and sent him out to Tarsus.

Far Above All Translation

And he went with them into Jerusalem, speaking freely in the name of the Lord Jesus, and he spoke and debated with the Greek speakers, but they set about eliminating him. The brothers realized *this* and brought him down to Caesarea and sent him off to Tarsus.

Legacy Standard Bible

So he was with them, ^[k]moving about freely in Jerusalem, speaking out boldly in the name of the Lord. And he was talking and arguing with the ^[l]Hellenistic Jews, but they were attempting to put him to death. But when the brothers learned *of it*, they brought him down to Caesarea and sent him away to Tarsus.

[k] Lit *going in and going out*

[l] Jews who adopted the Gr language and much of Gr culture through acculturation

Modern Literal Version 2020

And as he was traveling into Jerusalem with them, and speaking boldly in the name of the Lord Jesus. And he both was speaking and was debating together-with the Grecian Jews, but they were undertaking the task to assassinate him.

{40-43 AD Paul in Tarsus & Cilicia.}

Now *after* the brethren fully knew it, they brought* him to Caesarea and sent him out to Tarsus.

The gist of this passage: Paul moved freely about Jerusalem and evangelizing in the name of Jesus. Sometimes he simply spoke to the Hellenistic Jews there; but sometimes he debated with them. They were conspiring to assassinate him. Paul was then moved to Caesarea and then to Tarsus.

28-30

Acts 9:28a			
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
ἦν (ἦν) [pronounced <i>ayn</i>]	<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)
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
εἰσπορεύομαι (εἰσπορεύομαι) [pronounced <i>ice-pohr-YOU-om-ahee</i>]	<i>those coming in, the ones going into, those who enter in</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1531
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐκπορεύομαι (ἐκπορεύομαι) [pronounced <i>ek-por-YOO-om-ahee</i>]	<i>departing, being discharged, proceeding [out of], projecting; the ones coming (forth, out of), those going (forth, out), issuing [out from]</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #1607
εἰς (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
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: [Saul] was with [the disciples of Jesus], coming in and going out in Jerusalem,...

Saul first comes to Jerusalem, and it appears that he might settle in there for awhile, to speak the name of Jesus. He is freely moving throughout Jerusalem.

The Jews were divided on this issue pretty much throughout the Roman Empire.

In Galatians, Saul expressed limited contact with the Apostles. Here, it sounds like there is more than that. There are two ways to understand this: (1) Saul went to Jerusalem earlier, just for a short time, and then went to Arabia. Under that circumstance, he would have only interacted with Peter and James. (2) If this is Saul's first trip to Jerusalem after being saved, then he is probably interacting with a great many disciples, but not really with the Apostles (apart from Peter and James). The others in the leadership of the Apostles, having faced some serious problems already, may have decided not to interact with Saul, from an abundance of caution. Some may have moved out of Jerusalem or were planning on moving out of there.

Acts 9:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parrhēsiázomai (παρρησιάζομαι) [pronounced <i>par-hray-see-AHD-zom-ahee</i>]	<i>speaking freely, being frank in utterance, being confident in spirit and demeanor; speaking (preaching) boldly</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3955
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
onoma (ὄνομα, ὄνομα, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
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
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; genitive/ablative case	Strong's #2962

There are some problems with the text here. The Byzantine Greek text has *the Lord Jesus* instead. The Scrivener Textus Receptus also has *the Lord Jesus*, but it is found in the next verse (just in case you wondered by your Bible ended v. 28 differently than I did).

Wilbur Pickering notes: *Some 67% of the Greek manuscripts have 'Lord Jesus'; I follow the best line of transmission (just 24% of the manuscripts here) in reading 'Jesus'; (another 8% have only 'Lord').*

Translation: ...speaking freely in the name of the Lord.

Saul, for a short time, enjoyed great freedom in Jerusalem, to speak in the name of Jesus.

We do not know how long this was for—2 weeks, 3 weeks?

Acts 9:28 [Saul] was with [the disciples of Jesus], coming in and going out in Jerusalem, speaking freely in the name of the Lord. (Kukis mostly literal translation)

Acts 9:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	3 rd person singular, imperfect active indicative	Strong's #2980
te (τε) [pronounced teh]	not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
suzētēō (συζητέω) [pronounced sood-zay-TEH-oh]	to dispute (with), to investigate jointly, to discuss (together), to examine (together), to seek (together with), to enquire, to question (with), to reason (together)	3 rd person singular, imperfect active indicative	Strong's #4802
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
Hellēnistēs (Ἑλληνιστής) [pronounced hel-lay-nis-TACE]	those imitating mannerisms, language, religion of the Greeks; Jews in foreign lands who speak Greek, Grecian; transliterated, Hellenist	masculine plural proper noun, grouping; accusative case	Strong's #1675.

Translation: He was both speaking and disputing with the Hellenists,...

The Hellenists are Greek-speaking Jews who grew up in Greek-speaking provinces throughout that part of the world. Many of them still traveled back to Jerusalem for feasts, but most of them did not speak Hebrew. They had their own synagogues where they lived, where the Bible was read in Greek (from the **Septuagint**). In many cases, these men adopted many of the Grecian customs and mannerisms.

So, what we have are a great many different groups of Jews. There were those in the **Sadducees**, the Pharisees, the **scribes**, those steeped in **the Law**, and the Hellenists. There were many disputes and disagreements among these various groups of Jews, but they tended to accept their own station in life (no matter how it conflicted with other Jews of that era); but they were not going to accept this Jesus (a percentage did and a percentage refused strongly, no matter how much evidence was put before them).

The problem with Paul is, he enjoyed debating; but he did not apparently realize that you can out-debate someone and not change their mind.

What Paul was doing wrong was engaging in vigorous debates. Unfortunately, even though he often came out on top, this did not mean that anyone believed in Jesus as a result.

When I was in college, we used to have these debates between creationists (those who believed that God created the heavens and the earth) and evolutionists, who could not explain how everything began; or how life started; but once life started, in their minds, single-celled life forms eventually evolved into you and me.

I talked one an anthropology professor and asked her opinion as to who won the debate (it was not easy for me to get back and forth between my home and college, so I missed the debate). She admitted that the creationists had the better arguments. But then she added, “But we know better.” So even though the creationists won the debate—at least in the mind of this evolutionist—she still was unchanged in her opinion.

When you are witnessing to an unbeliever who has some very specific concepts and ideas which are opposed to Christianity, you need to treat these other beliefs with care. On occasion—but not every time—you may choose to address them. But the issue is, not do you believe in evolution, spontaneous eruption of life, etc.; the key is always a person’s attitude toward Christ Jesus. You can out-debate a person on evolution until they finally give up on speaking with you (and their mind is probably unchanged), but the key is Jesus, not atheism, contradictions in the Bible, evolution, etc. Sometimes these topics are a vehicle to the salvation message; and sometimes, they are simply roadblocks thrown up by unbeliever. You may deftly avoid the first roadblock, but that does not mean that they won’t throw up another and another after that.

Acts 9:29b			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
epicheireō (ἐπιχειρέω) [pronounced eh-p-ee-khi-REH-oh]	<i>to put the hand to; to take in hand, undertake, attempt; to go about</i>	3 rd person plural, imperfect active indicative	Strong’s #2021
anairéō (ἀναιρέω) [pronounced an-ahee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	aan	Strong’s #337
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

Translation: ...but they were attempting to murder him.

While Saul was discussing and even debating with them, this men were quietly plotting against Saul, with the intent to kill him.

What happens when religious people argue and debate. Do both sides shake hands at the end and wish one another well? Did they go out for a meal together? Nope. These Hellenistic Jews started to plot how to kill Paul. In their minds, it was dangerous to have a person that good debating against them.

Sometimes a brilliant mind can work to the disadvantage of presenting the gospel of Jesus Christ. Sometimes when a roadblock is thrown up, that is a shiny object to divert your attention. The more intelligent a person is, the easier it is, at times, to divert his attention.

Application: If you think the only good resolution to a religious disagreement is to kill your opponent, then maybe you are on the wrong side.

Acts 9:29 **He was both speaking and disputing with the Hellenists, but they were attempting to murder him.** (Kukis mostly literal translation)

Acts 9:28–29 **[Saul] was with [the disciples of Jesus], coming in and going out in Jerusalem, speaking freely in the name of the Lord. He was both speaking and disputing with the Hellenists, but they were attempting to murder him.** (Kukis mostly literal translation)

Acts 9:28–29 **Saul began to associate with the disciples of Jesus, moving freely about Jerusalem, and speaking boldly of the Lord. On many occasions, he found himself speaking with and disputing with the Hellenists. However, what they wanted to do was kill him.** (Kukis paraphrase)

On the one hand, it would be a good idea for Paul to leave Jerusalem so that he is not killed. However, he may also need to learn not to fall into arguments or debates with the other side.

Acts 9:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg- in-OÇ-koh]	<i>fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon</i>	masculine plural, aorist active participle; nominative case	Strong's #1921
dé (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
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

Translation: **The brothers, fully knowing [about this plot],...**

Brothers simply refers to other believers in Jerusalem. They were aware of this plot to kill Saul. They had to do something about it.

Acts 9:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katagô (κατάγω) [pronounced <i>kat-AG-oh</i>]	<i>to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at</i>	3 rd person plural, aorist active indicative	Strong's #2609
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
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
Kaisáreia (Καيسάρεια) [pronounced <i>kahee-SAHR-ee-ah</i>]	<i>severed; transliterated, Cæsarea, Caesarea</i>	proper noun location	Strong's #2542

Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.

Translation: ...led [Saul] to Caesarea...

They led Saul to Caesarea, which was a magnificent city built on the coast of the Mediterranean. There are two Caesareas in the ancient world, but this would be where Paul would probably go. Part of the reason is, there is not a strong Christian movement there yet; and not a lot of Jews (but there are some).

Acts 9:30c			
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
exapostellô (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
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
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

Acts 9:30c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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.*

Translation: ...and [then] sent him [from there] to Tarsus.



From there, Saul was sent to Tarsus. It appears that he may stay there for a few years.

From this point to the end of Acts 9, and then through all of 10 and most of 11, Peter is going to the chief Apostle whose work we view.

Barnabas, circa A.D. 43–44, will go looking for Saul in Tarsus (Acts 11:25). So, for 6 or 7 years after his conversion, Saul is mostly out of our purview. For three years of that time, he is in Arabia. For another three years, he is in Tarsus. Barnabas, perhaps realizing that he has not heard from or about Saul for awhile decided to go find him.

Acts 9:30 **The brothers, fully knowing [about this plot], led [Saul] to Caesarea and [then] sent him [from there] to Tarsus.** (Kukis mostly literal translation)

Acts 9:28–30 **[Saul] was with [the disciples of Jesus], coming in and going out in Jerusalem, speaking freely in the name of the Lord. He was both speaking and disputing with the Hellenists, but they were attempting to murder him. The brothers, fully knowing [about this plot], led [Saul] to Caesarea and [then] sent him [from there] to Tarsus.** (Kukis mostly literal translation)

Jerusalem → Caesarea → Tarsus (a map); from [Restless Pilgrim](#); accessed September 18, 2023. Although we are not

given details on this movement of Saul (except for the major cities); he would have gone by land from Jerusalem to Caesarea (traveling northwest); and then he would have taken a ship up to Tarsus.

For the beginning of Saul's early life as a believer, he does a lot of traveling and only a small amount of speaking.

This will be the last time that we hear about Saul until mid Acts 11.

Acts 9:28–30 **Saul began to associate with the disciples of Jesus, moving freely about Jerusalem, and speaking boldly of the Lord. On many occasions, he found himself speaking with and disputing with the Hellenists.**

However, what they wanted to do was kill him. When fellow members of the royal family found out about this plot to kill Saul, they helped transport Saul to Caesarea. From Caesarea, they sent him to Tarsus. (Kukis paraphrase)

An interlude of peace for the church

Indeed so the church, through all the Judæa and Galilee and Samaria, was having (and holding) peace, being built up. And going forth in the fear of the Lord and in the encouragement of the Holy Spirit, it increased.

Acts
9:31

Therefore, the church, throughout all Judæa, Galilee and Samaria, was having peace, [and] being built up. Furthermore, [the church] was going forward in the fear/respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing [in numbers and in doctrine].

As a result, the church enjoyed peace in all of Judæa, Galilee and Samaria; and it kept on being edified. The church moved forward in the fear and respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing in numbers and in doctrine.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Indeed so the church, through all the Judæa and Galilee and Samaria, was having (and holding) peace, being built up. And going forth in the fear of the Lord and in the encouragement of the Holy Spirit, it increased.
Complete Apostles Bible	Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified, and going in the fear of the Lord and in the encouragement of the Holy Spirit, were multiplying.
Douay-Rheims 1899 (Amer.)	Now, the church had peace throughout all Judea and Galilee and Samaria: and was edified, walking in the fear of the Lord: and was filled with the consolation of the Holy Ghost.
Holy Aramaic Scriptures	But, nevertheless, The Edtha {The Assembly} which was in all Yehud {Judea}, and in Galila {Galilee}, and in Shamreen {Samaria}, in it there was Shlama {Peace}; while being built up, and instructed in The Reverence of Alaha {God}; and it was increasing in the encouragement of The Rukha d'Qudsha {The Spirit of Holiness}.
James Murdock's Syriac NT	Moreover the church, in all Judaea, and in Galilee, and in Samaria, had peace and was edified; and it walked in the fear of God, and abounded in the consolation of the Holy Spirit.
Original Aramaic NT	However, the church that was in all Judea and in Galilee and in Samaria had peace, and it was built up and was proceeding in the worship of God and was growing in the comfort of The Spirit of Holiness.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And so the church through all Judaea and Galilee and Samaria had peace and was made strong; and, living in the fear of the Lord and in the comfort of the Holy Spirit, was increased greatly.
Bible in Worldwide English	After that, the churches in Judea, Galilee, and Samaria were not troubled any more and they believed more strongly. The people obeyed the Lord, and the Holy Spirit helped them to believe. And many more people joined them.

Easy English	By this time there were believers everywhere in Judea, Galilee and Samaria. For some time they had no troubles. The Holy Spirit helped them to become strong. So more people became believers, and they obeyed God in everything that they did.
Easy-to-Read Version–2008	The church in Judea, Galilee, and Samaria had a time of peace. And with the help of the Holy Spirit, these groups of believers became stronger in faith and showed their respect for the Lord by the way they lived. So the church everywhere grew in numbers.
Good News Bible (TEV)	And so it was that the church throughout Judea, Galilee, and Samaria had a time of peace. Through the help of the Holy Spirit it was strengthened and grew in numbers, as it lived in reverence for the Lord.
J. B. Phillips	A time of peace The whole Church throughout Judea, Galilee and Samaria now enjoyed a period of peace. It became established and as it went forward in reverence for the Lord and in the strengthening presence of the Holy spirit, continued to grow in numbers. V. 30 was placed with the previous passage for context.
<i>The Message</i>	Things calmed down after that and the church had smooth sailing for a while. All over the country—Judea, Samaria, Galilee—the church grew. They were permeated with a deep sense of reverence for God. The Holy Spirit was with them, strengthening them. They prospered wonderfully.
NIRV	Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. The church was strengthened and grew larger. That's because they worshiped the Lord and the Holy Spirit helped them.
New Life Version	Then the church through all the countries of Judea and Galilee and Samaria had peace for awhile. The church was made strong and it was given comfort by the Holy Spirit. It honored the Lord. More people were added to the church.
New Simplified Bible	The congregations throughout all Judea, Galilee and Samaria, were built up. They walked in deep respect for Jehovah and were comforted by the Holy Spirit and continued to grow.

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

Casual English Bible	A calm settled over the land—a peace that allowed the church to grow throughout Judea, Galilee, and Samaria. [8] Followers of Jesus grew stronger in their beliefs and in their respect for God. The Holy Spirit encouraged them. ⁸ 9:31Judea was the territory around Jerusalem, roughly the size of a county or province. Samaria was directly north, in what is now the central part of what was the Jewish homeland. Galilee—the home region of Jesus—was north of Samaria, in what is now the northern territory of Israel.
Contemporary English V.	The church in Judea, Galilee, and Samaria now had a time of peace and kept on worshiping the Lord. The church became stronger, as the Holy Spirit encouraged it and helped it grow.
Goodspeed New Testament	So the church all over Judea, Galilee, and Samaria was at peace and became established. It lived in reverence for the Lord and, stimulated by the holy Spirit, it grew steadily in numbers.
The Living Bible	Meanwhile, the church had peace throughout Judea, Galilee and Samaria, and grew in strength and numbers. The believers learned how to walk in the fear of the Lord and in the comfort of the Holy Spirit.
New Berkeley Version New Living Translation	. The church then had peace throughout Judea, Galilee, and Samaria, and it became stronger as the believers lived in the fear of the Lord. And with the encouragement of the Holy Spirit, it also grew in numbers.
The Passion Translation	After this, the church all over Judea, Galilee, and Samaria experienced a season of peace. The congregations grew larger and larger, with the believers being

empowered and encouraged by the Holy Spirit. They worshiped God in wonder and awe, and walked in the fear of the Lord.

Plain English Version	Then, at last, everything settled down and was quiet for the Christians in the churches in Judea country, and in Galilee country, and in Samaria country, and they got stronger for Jesus. The Holy Spirit helped them to be strong, and they respected Jesus properly. And more people joined them and believed in Jesus.
Radiant New Testament	Then the church throughout Judea, Galilee, and Samaria enjoyed a time of peace and was strengthened. The church respected and obeyed the Lord and was encouraged by the Holy Spirit, and it grew even larger.
UnfoldingWord Simplified T.	So the groups of believers throughout the entire regions of Judea, Galilee, and Samaria lived peacefully because no one was persecuting them anymore. The Holy Spirit was strengthening them and encouraging them. They were continuing to honor the Lord Jesus, and the Holy Spirit was enabling many other people to become believers.
William's New Testament	So the church all over Judea, Galilee, and Samaria enjoyed peace, and as it continued to be built up spiritually and to live in reverence for the Lord, it continued to increase in numbers through the encouragement that the Holy Spirit gave.

Partially literal and partially paraphrased translations:

American English Bible	Well for some time thereafter, there was a period of peace for the congregations in Judea, Galilee, and Samaria. So [the brothers] kept on walking in the fear of the Lord and in the comfort of the Holy Breath, as they were growing [in numbers].
Beck's American Translation	.
Breakthrough Version	So the assembly certainly were having peace throughout all of Judea, Galilee, and Samaria. Being built and traveling in the fear of the Master and the encouragement of the Sacred Spirit, it was increasing.
Common English Bible	Then the church throughout Judea, Galilee, and Samaria enjoyed a time of peace. God strengthened the church, and its life was marked by reverence for the Lord. Encouraged by the Holy Spirit, the church continued to grow in numbers.
Len Gane Paraphrase	Then the congregations had rest throughout all Judea, Galilee, and Samaria. They were built up walking in the fear of the Lord and in the comfort of the Holy Spirit and growing.
A. Campbell's Living Oracles	Then the congregations though all Judea, and Galilee, and Samaria, being edified, had rest; and walking in the fear of the Lord, and in the admonition of the Holy Spirit, were multiplied. V. 29 is included for context.
New Advent (Knox) Bible	Meanwhile, all through Judaea and Galilee and Samaria, the church enjoyed peace and became firmly established, guided by the fear of God and filled with encouragement by the Holy Spirit.[5] [5] 'Filled with the encouragement'; the Greek seems rather to mean, 'grew (in numbers) through the encouragement' of the Holy Spirit.
NT for Everyone	So the church in all Judaea, Galilee and Samaria found itself at peace. It was built up and gained in numbers, living in the fear of the Lord and the comfort of the holy spirit.
20 th Century New Testament	And so it came about that the Church, throughout Judea, Galilee, and Samaria, enjoyed peace and became firmly established; and, ordering its life by reverence for the Lord and the help of the Holy Spirit, it increased in numbers.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then the church throughout Judea, Galilee, and Samaria experienced a time of peace. It grew in strength and numbers, living in the fear of the Lord and the encouragement of the Holy Spirit.
Christian Standard Bible	The Church's Growth

So the church throughout all Judea, Galilee, and Samaria had peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.

Conservapedia Translation	After this, the churches in Judaea, Galilee, and Samaria had peace and grew stronger, always amazed by the Lord, comforted by the Divine Guide, and multiplying.
Revised Ferrar-Fenton Bible	The church through the whole of Judea, Galilee, and Samaria, accordingly had rest, being built up; and, progressing in the reverence of the Lord, they were being increased through the consolation of the Holy Spirit.
Free Bible Version	During this time the whole church throughout Judea, Galilee, and Samaria were left in peace. The church grew strong and increased rapidly in numbers as the believers lived reverently for the Lord*, encouraged by the Holy Spirit..
God's Truth (Tyndale)	Then had the congregations rest throughout all Jewry and Galile and Samary, and were edified, and walked in the fear of the Lord, and multiplied by the comfort of the holy ghost.
International Standard V	So the church throughout Judea, Galilee, and Samaria enjoyed peace. As it continued to be built up and to live in the fear of the Lord, it kept increasing in numbers through the encouragement of the Holy Spirit.
Montgomery NT	Now throughout the whole of Judea, Galilee, and Samaria the Church continued to enjoy peace and to be spiritually built up. It was increasing in members also, as it kept walking in the fear of the Lord, and in the comfort of the Holy Spirit..
Riverside New Testament	So the church had peace throughout all Judaea and Galilee and Samaria, and was built up, and advancing in the reverence of the Lord and by the encouragement of the Holy Spirit grew continually in numbers.
Urim-Thummim Version	Then the ekklesia had rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the LORD, and in the comfort of the Sacred Spirit were multiplied.
Weymouth New Testament	The Church, however, throughout the whole of Judaea, Galilee and Samaria, had peace and was spiritually built up; and grew in numbers, living in the fear of the Lord and receiving encouragement from the Holy Spirit.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Meanwhile, the Church had peace. It was building up throughout all Judea and Galilee and Samaria with eyes turned to the Lord and filled with comfort from the Holy Spirit.
New American Bible (2011)	The Church at Peace. * The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the holy Spirit it grew in numbers. * [9:31–43] In the context of the period of peace enjoyed by the community through the cessation of Paul's activities against it, Luke introduces two traditions concerning the miraculous power exercised by Peter as he was making a tour of places where the Christian message had already been preached. The towns of Lydda, Sharon, and Joppa were populated by both Jews and Gentiles and their Christian communities may well have been mixed.
New Catholic Bible	Period of Peace for the Church. ^[i] Meanwhile, the Church throughout Judea, Galilee, and Samaria enjoyed peace, building up strength and living in the fear of the Lord. Encouraged by the Holy Spirit, ^[i] the Church grew in numbers. [i] Luke gives us a new panoramic picture in which the themes of fervor and growth are stressed. A precarious peace is established, providing the time to contemplate the Church living and animated by the Spirit and planted in the whole land of ancient Israel. In verse 31, Church refers, not to a single Church, as it usually does in Scripture, but to all the communities. Peter visits the various centers, especially

those in the area of present-day Tel Aviv. His miracles are recounted in the manner of pages in the **Gospels**.

[j] *Encouraged by the Holy Spirit*: this Book stresses the work of the Holy Spirit (see Acts 13:2). Hence, it is sometimes called "The Acts of the Holy Spirit."

New Jerusalem Bible

The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up and living in the fear of the Lord; encouraged by the Holy Spirit, they continued to grow.

Revised English Bible—1989

MEANWHILE the church, throughout Judaea, Galilee, and Samaria, was left in peace to build up its strength, and to live in the fear of the Lord. Encouraged by the Holy Spirit, it grew in numbers.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then the Messianic community throughout Y'hudah, the Galil and Shomron enjoyed peace and was built up. They lived in the fear of the Lord, with the counsel of the Ruach HaKodesh; and their numbers kept multiplying.

Hebraic Roots Bible

Then, indeed, the assemblies throughout all Judea, and Galilee, and Samaria, had peace, having been built up and having gone on in the fear of the Master. And they were increased in the comfort of the Holy Spirit.

Holy New Covenant Trans.

Everywhere in Judea, the Galilee, and Samaria, God's called out people had a time of peace. With the help of the Holy Spirit, the community became stronger and stronger. They showed that they had awesome respect for the Lord by the way they lived. Because of this, the called out people grew larger and larger.

The Scriptures 2009

Then indeed the assemblies throughout all Yehudah, and Galil, and Shomeron had peace and were built up, and walking in the fear of הוהי and in the encouragement of the Set-apart Spirit, they were being increased.

Tree of Life Version

So Messiah's community throughout all Judea and Galilee and Samaria had shalom and was built up. Walking in the fear of the Lord and in the comfort of the Ruach ha-Kodesh, it kept multiplying.

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Accurate New Testament

The certainly so Congregation against all the judea and galilee and samaria had peace Being Built and Going [in] the fear [of] the lord and [in] the comfort [of] the pure spirit [She] was increased...

Awful Scroll Bible

Surely therefore, they called-out, were holding peace throughout the whole of Judæa and Galilee and Samaria, being built-the-house, and proceeding in reverence of the Lord, and in the calling-by of the Awful Breath, they were being increased.

Concordant Literal Version

Indeed, then, the ecclesia down the whole of Judea and Galilee and Samaria had peace, being edified, and, going on in the fear of the Lord and the consolation of the holy spirit, multiplied."

exeGesés companion Bible

SHAUL IN TARSUS

But the brothers know,
and descend him to Kaisaria,
and apostolize him to Tarsus.
So indeed the ecclesiae has shalom
throughout all Yah Hudah and Galiyl and Shomeron;
and being built
and walking in the awe of Yah Veh
and in the consolation of the Holy Spirit
they multiply. V. 30 is included for context.

Orthodox Jewish Bible	Then Moshiach's Kehillah throughout all of Yehudah and the Galil and Shomron had shalom and was increasing, being built up, and going on in the yir'at Shomayim and in the yir'at Moshiach Adoneinu and beNechamat HaRuach Hakodesh.
Rotherham's Emphasized B.	So then the assembly throughout the whole' of Judæa and Galilee and Samaria had peace, building itself up, and going on its way in the fear of the Lord; and by the advocacy of the Holy' Spirit was being multiplied.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So the church throughout Judea and Galilee and Samaria enjoyed peace [without persecution], being built up [in wisdom, virtue, and faith]; and walking in the fear of the Lord and in the comfort and encouragement of the Holy Spirit, it continued to grow [in numbers].
An Understandable Version	So, the church throughout all of Judea, Galilee and Samaria was multiplied in number, enjoyed peace, was built up [<i>spiritually</i>] and lived in awe of the Lord and was comforted by the Holy Spirit.
The Expanded Bible	[Then; or Therefore] The church everywhere in Judea, Galilee, and Samaria [^c areas that comprise ancient Israel] had a time of peace and ·became stronger [^l was built up/edified]. ·Respecting the Lord by the way they lived [^l Walking in the fear of the Lord], and being ·encouraged [comforted; exhorted] by the Holy Spirit, ·the group of believers [^l it] continued to grow.
Jonathan Mitchell NT	So then the called-out community down through [the] whole of Judea, Galilee and Samaria continued having peace (or: began possessing unbroken tranquility [= shalom]), progressively being built as a house and continuously edified, as well as habitually going their way, in and by the fear of the Lord [= Christ or Yahweh]. And so, in and by the comforting and encouraging relief and assistance of the set-apart Breath-effect (or: the Holy Spirit and Sacred Attitude), it continued being multiplied (or: was progressively increased and made full).
P. Kretzmann Commentary	Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.
Syndein/Thieme	Kretzmann's commentary for Acts 9:26–31 has been placed in the Addendum . Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied. {Note: Now we move to Peter and see how his leadership developed in the Early Church. Philip the Evangelist was like the obstetrician (delivering the babies into the Christian Life) and Peter was the pediatrician - moving the believers along in Bible Doctrine. Peter reports in II Peter that it is Paul that teaches the advanced doctrines and 'they are difficult to understand'.}
Translation for Translators	The church in Israel had peace and many people believed. <i>Acts 9:31</i> So the groups of believers throughout <i>the entire regions of</i> Judea, Galilee, and Samaria lived peacefully <i>because no one was persecuting them any more</i> . The Holy Spirit was strengthening them <i>spiritually</i> and encouraging them. They were continuing to revere/honor the Lord <i>Jesus</i> , and <i>the Holy Spirit</i> was enabling many other people <i>to become believers</i> .
The Voice	And so the church enjoyed a period of peace and growth throughout the regions of Judea, Galilee, and Samaria. The disciples lived in deep reverence for the Lord, they experienced the strong comfort of the Holy Spirit, and their numbers increased.

Bible Translations with Many Footnotes:

Lexham Bible

Then the church throughout all of Judea and Galilee and Samaria had peace, being strengthened. And living in the fear of the Lord and the encouragement of the Holy Spirit, it was increasing in numbers . [*The words “in numbers ” are not in the Greek text but are implied]

NET Bible®

Then⁷¹ the church throughout Judea, Galilee,⁷² and Samaria experienced⁷³ peace and thus was strengthened.⁷⁴ Living⁷⁵ in the fear of the Lord and in the encouragement of the Holy Spirit, the church⁷⁶ increased in numbers.

⁷¹tn Or “Therefore.” This verse is another summary text in Acts (cf. 2:41-47; 4:32-37; 5:12-16; 6:7).

⁷²tn Grk “and Galilee,” 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.

⁷³tn Grk “had.”

⁷⁴tn Or “Built up.” The participle οἰκοδομουμένη (oikodomoumenh) has been translated as a participle of result related to εἶχεν (eicen). It could also be understood as adverbial to ἐπληθύνετο (epilhuneto): “Then the church throughout Judea, Galilee, and Samaria experienced peace. Strengthened and living in the fear of the Lord and in the encouragement of the Holy Spirit, it increased in numbers.” Although some scholars do not regard the participle of result as a legitimate category, it is actually fairly common (see ExSyn 637-39).

⁷⁵tn Grk “And living.” 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.

⁷⁶tn Grk “it”; the referent (the church) has been specified in the translation for clarity.

The Spoken English NT

So the community all over Judea^t and Galilee and Samaria had peace, and was growing stronger. The community was living^u in reverence for the Lord and growing, thanks to the Holy Spirit’s encouragement.

^t Prn. joo-dee-a.

^u Lit. “walking.”

Wilbur Pickering’s New T.

A brief respite

So then the congregations¹³ throughout all Judea and Galilee, and Samaria, had peace and were built up; and proceeding in the fear of the Lord and in the encouragement of the Holy Spirit they were being multiplied.

(13) 8% of the Greek manuscripts have ‘church’, singular (as in NIV, NASB, LB, TEV, etc.). The true Text emphasizes that there were groups of believers scattered throughout that whole area.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And he was with them at Jerusalem, coming in {and going out}, and speaking boldly in the name of the Lord Jesus, and he was speaking and disputing with the Greek-speaking Jews. But they were attempting to execute him, but the brothers [*and sisters*] having found out, brought him down to Caesarea and sent him off to Tarsus.

Then indeed the assemblies throughout the whole of Judea and Galilee and Samaria were having peace, being edified; and going on [*or, living*] in the fear of the Lord and in the comfort of the Holy Spirit, they were being multiplied. Vv. 28–29 are included for context.

Benjamin Brodie’s trans.

Then, to be sure, the congregation [assembly: Jewish believers] throughout Judaea and Galilee and Samaria had peace and tranquility [edified by the apostle’s teaching], being built up spiritually and conducting themselves with reverence and respect [quality of spiritual life] for the Lord, as well as being multiplied [quantity of believers] by means of exhortation from the Holy Spirit .

Context Group Version	So the assembly throughout all Judea and Galilee and Samaria had peace, being built up; and, walking in the fear of the Lord and in the comfort of the Special Spirit, was multiplied.
Modern Literal Version 2020	Therefore indeed, all the congregations* throughout the whole of Judea and Galilee and Samaria had peace. They were being multiplied, being built up, and having conducted-themselves in the fear of the Lord and in the comfort of the Holy Spirit. If the timeline of the MLV is reasonable, we began this chapter in A.D. 37 with Saul's conversion. It is now 6 years later.
New American Standard	So the church throughout Judea, Galilee, and Samaria enjoyed [Lit was having] peace, as it was being built up; and as it continued [Lit went] in the fear of the Lord and in the comfort of the Holy Spirit, it kept increasing.
New King James Version	The Church Prospers Then the churches [NU church . . . was] throughout all Judea, Galilee, and Samaria had peace and were edified. [built up] And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.
NT (Variant Readings)	So the °church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the counsel of the Holy Spirit, °was multiplied. °Byz.-churches...were multiplied.

The gist of this passage: The church is given a brief respite where opposition calmed down.

Acts 9:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
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
<p>These two particles are found together back in v. 4, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i>. Acts 8:25.</p>			
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company</i>	feminine singular noun, nominative case	Strong's #1577

Ekklêsia is singular in the Westcott Hort text and in Tischendorf's Greek text; but plural in the Byzantine Greek text and the Scrivener Textus Receptus. There will be verbal agreement in these texts named.

According to Wilbur Pickering: *8% of the Greek manuscripts have 'church', singular (as in NIV, NASB, LB, TEV, etc.). The true Text emphasizes that there were groups of believers scattered throughout that whole area.*³²

³² Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Acts 9:31 (footnote).

Acts 9:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
Here spelled kath (καθ) [pronounced kath] because it comes before a vowel with a rough breathing.			
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; genitive/ablative case	Strong's #3650
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
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #2449
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Galilaia (Γαλιλαία) [pronounced gal-il-I-yah]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #1056
This is the first mention of Galilee in the book of Acts.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Samáreia (Σαμάρεια) [pronounced sam-AR-i-ah]	<i>guardianship; transliterated from the Hebrew into Greek and English: Samaria</i>	feminine singular proper noun; genitive/ablative case	Strong's #4540
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, imperfect active indicative	Strong's #2192
This verb is singular in the Westcott Hort text and in Tischendorf's Greek text; but plural in the Byzantine Greek text and the Scrivener Textus Receptus.			
eirênê (εἰρήνη, ης, ἥ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515
oikodomeô (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]; builders; metaphorically used to mean founding, establishing, edifying, building up [a church, individual believers in spiritual growth], establishing, confirming</i>	feminine singular, present passive participle; nominative case	Strong's #3618

Acts 9:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
---------------------	-------------------------	------------------	-----------------

This verb is singular in the Westcott Hort text and in Tischendorf's Greek text; but plural in the Byzantine Greek text and the Scrivener Textus Receptus.

Translation: Therefore, the church, throughout all Judæa, Galilee and Samaria, was having peace, [and] being built up.

These various incidents put together as they are—Saul in Samaria, and being run off; Saul in Jerusalem, facing a plot to kill him—appear to be related to what we read here, that the church in the regions of Judæa, Galilee and Samaria were enjoying great peace.

We also know that Saul not only spoke with the Hellenists, but he argued/debated with them (Acts 9:29).

I see these things as related. Saul is not quite ready to be out in public. Maybe he was too argumentative from the get-go? Let me suggest that Saul needed far more information, and somehow, he would receive this—previously in Arabia and now in Tarsus. The text does not say this exactly; but that is what I am taking from the information here as it is presented.

Acts 9:31b

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

poreuomai
(πορεύομαι)
[pronounced *po-ROO-oh-my*]

traversing, traveling, departing, those going away, going forth, proceeding

feminine singular, aorist (deponent) passive participle; nominative case

Strong's #4198

This verb is singular in the Westcott Hort text but plural in the Byzantine Greek text and the Scrivener Textus Receptus.

τῷ (τῷ) [pronounced *toh*]

in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of

masculine singular, definite article; locative, dative, or instrumental case

Strong's #3588

φόβος (φόβος)
[pronounced *FOHB-oss*]

fear, dread, terror; that which strikes terror; reverence for one's husband

masculine singular noun; dative, locative or instrumental case

Strong's #5401

του (τοῦ) [pronounced *tu*]

of the; from the, [away, out] from the; from the source of; by the; than the

masculine singular definite article, genitive/ablative case

Strong's #3588

κύριος (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

Translation: Furthermore, [the church] was going forward in the fear/respect of the Lord...

We continue to speak about the church. It is moving forward, it is going ahead in the fear/respect of the Lord. This is **occupation with Christ**.

Acts 9:31c			
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
τῆ (τῆ) [pronounced <i>tay</i>]	<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
παράκλησις (παράκλησις) [pronounced <i>par-AK-lay-sis</i>]	<i>exhortation, encouragement, solace, comfort, consolation, imploration, entreaty</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3874
του (τοῦ) [pronounced <i>tu</i>]	<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
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: ...and by the encouragement of the Holy Spirit.

The power, exhortation and encouragement of the Holy Spirit is necessary to the growth of the church.

Acts 9:31d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πλήθυνῶ (πληθύνω) [pronounced <i>play-THOO-noh</i>]	<i>to increase; to grow, to abound, to multiply</i>	3 rd person singular, imperfect passive indicative	Strong's #4129

This verb is singular in the Westcott Hort text but plural in the Byzantine Greek text and the Scrivener Textus Receptus.

Translation: It kept on increasing [in numbers and in doctrine].

The final verb also goes back to the church. It kept on increasing.

Now, if you read the Hebrew exegesis, it is clear that someone went to a great deal of trouble to change this text. Almost all of the time, when there is a textual error, a letter drops out, a word drops out, the text is miscopied. There is usually a very simple explanation for it. Here, 4 verbs had to be changed to match ekklēsia (whether singular or plural).

Personally, I lean toward *ekklêsia* as being singular, referring to the church universal. It is building up and expanding all over the region. Others like to see this expressed as a number of local churches which are being built up. I would further submit that someone who did not understand *the church universal* changed this text to fit their sensibilities. On the other hand, there could have been several verses lost (for whatever reason) and this was reconstructed from memory (for some of the manuscripts).

Acts 9:31 Therefore, the church, throughout all Judæa, Galilee and Samaria, was having peace, [and] being built up. Furthermore, [the church] was going forward in the fear/respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing [in numbers and in doctrine]. (Kukis mostly literal translation)

Acts 9:31 As a result, the church enjoyed peace in all of Judæa, Galilee and Samaria; and it kept on being edified. The church moved forward in the fear and respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing in numbers and in doctrine. (Kukis paraphrase)

Acts 9:28–31 [Saul] was with [the disciples of Jesus], coming in and going out in Jerusalem, speaking freely in the name of the Lord. He was both speaking and disputing with the Hellenists, but they were attempting to murder him. The brothers, fully knowing [about this plot], led [Saul] to Caesarea and [then] sent him [from there] to Tarsus. Therefore, the church, throughout all Judæa, Galilee and Samaria, was having peace, [and] being built up. Furthermore, [the church] was going forward in the fear/respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing [in numbers and in doctrine]. (Kukis mostly literal translation)

Acts 9:28–31 Saul began to associate with the disciples of Jesus, moving freely about Jerusalem, and speaking boldly of the Lord. On many occasions, he found himself speaking with and disputing with the Hellenists. However, what they wanted to do was kill him. When fellow members of the royal family found out about this plot to kill Saul, they helped transport Saul to Caesarea. From Caesarea, they sent him to Tarsus. As a result, the church enjoyed peace in all of Judæa, Galilee and Samaria; and it kept on being edified. The church moved forward in the fear and respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing in numbers and in doctrine. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter

Aeneas is healed through Peter

At this point, Saul (Paul) will disappear from the Acts narrative and reemerge in the middle of Acts 11.

But it came to be Peter was going through all, to come down, and, face to face with the holy ones, the ones living in Lydda. But he found there a man, a certain one, by name Aeneas, at years eight lying down on a pallet, who kept on being paralyzed.

Acts
9:32–33

It came to pass that Peter went down [from Jerusalem] was going through all (the cities), [to be] face to face with the saints, those living in Lydda. He found there a certain man, by [the] name [of] Aeneas, [who] for eight years was lying on a cot—he kept on being paralyzed.

At some point, Peter decided to come down from Jerusalem to visit some other cities, in order to meet with and teach the saints in Lydda. He discovered a man there named Aeneas who had been bed-ridden for eight years, paralyzed for all of that time.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But it came to be Peter was going through all, to come down, and, face to face with the holy ones, the ones living in Lydda. But he found there a man, a certain one, by name Aeneas, at years eight lying down on a pallet, who kept on being paralyzed.
Complete Apostles Bible	Now it came to pass, as Peter went through all parts of the country, that he went down to the saints who were dwelling in Lydda. And he found there a certain man named Aeneas, who had been confined to a bed for eight years, who was paralyzed.
Douay-Rheims 1899 (Amer.)	And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.
Holy Aramaic Scriptures	And it was, that while Shimeun {Simeon} was going around in the cities, he descended also unto The Qadishe {The Holy Ones}, who were dwelling in the city Lud {Lydda}. And he found a certain man who was named Anias {Aeneas}, who had lain in a bed and was paralyzed eight years.
James Murdock's Syriac NT	And it occurred, that, as Simon travelled about the cities, he came down to the saints also who dwelt in the city of Lydda. And he found a certain man whose name was Æneias, who had lain on a bed and been paralytic eight years.
Original Aramaic NT	And it happened that when Shimeon was traveling among the cities, he came down also to The Holy Ones who dwelt in the city Lud. And he found one man whose name was Annis who was lying in bed and had been paralyzed for eight years.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about that while Peter was going through all parts of the country he came to the saints who were living at Lydda. And there was a certain man there, named Aeneas, who for eight years had been in bed, without power of moving.
Bible in Worldwide English	While Peter was travelling through all the towns, he came to visit Gods people who lived in the city of Lydda. There he saw a man named Aeneas who was sick. He could not stand up. He had been on his bed for eight years.
Easy English	Peter travels to Lydda and Joppa Peter often travelled to many different places. One day he travelled to Lydda, and he went to see the believers there. In Lydda, he met a man called Aeneas. Aeneas could not move his arms or his legs. He lay on his mat all the time. He had been on his mat for eight years.
Easy-to-Read Version—2008	Peter was traveling through all the areas around Jerusalem, and he stopped to visit the believers who lived in Lydda. There he met a man named Aeneas, who was paralyzed and had not been able to get out of bed for the past eight years.
Good News Bible (TEV)	Peter traveled everywhere, and on one occasion he went to visit God's people who lived in Lydda. There he met a man named Aeneas, who was paralyzed and had not been able to get out of bed for eight years.
J. B. Phillips	Peter heals at Lydda Now it happened that Peter, in the course of travelling about among them all, came to God's people living at Lydda. There he found a man called Aeneas who had been bed-ridden for eight years through paralysis.
<i>The Message</i>	Tabitha

Peter went off on a mission to visit all the churches. In the course of his travels he arrived in Lydda and met with the believers there. He came across a man—his name was Aeneas—who had been in bed eight years paralyzed.

NIRV

Peter Heals Aeneas and Dorcas

Peter traveled around the country. He went to visit the Lord's people who lived in Lydda. There he found a disabled man named Aeneas. For eight years the man had spent most of his time in bed.

New Life Version

Aeneas Is Healed

When Peter was visiting all parts of the country, he came to the faithful followers who were living in the city of Lydda. A man there named Aeneas could not move his body. He had been in bed eight years.

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

Casual English Bible

PETER ON A ROAD TRIP

Peter traveled throughout the area. He decided to visit believers in the town of Lydda. [9] That's where he met a paralyzed man named Aeneas, who had been stuck in bed for eight years.

⁹9:32Lydda (called Lod today) was a little over a day's walk northeast of Jerusalem—about 25 miles (40 km). It was a busy crossroads town that travelers visited on their way south to Egypt or north to Syria.

Contemporary English V.

While Peter was traveling from place to place, he visited the Lord's followers who lived in the town of Lydda. There he met a man named Aeneas, who for eight years had been sick in bed and could not move.

Goodspeed New Testament

As Peter was traveling about among them all, he happened to visit God's people at Lydda. There he found a man named Aeneas, a paralytic who had been bedridden for eight years.

New Berkeley Version

New Living Translation

Peter Heals Aeneas and Raises Dorcas

Meanwhile, Peter traveled from place to place, and he came down to visit the believers in the town of Lydda. There he met a man named Aeneas, who had been paralyzed and bedridden for eight years.

The Passion Translation

As Peter was ministering from place to place, he visited God's devoted ones in the village of Lydda. He met a man there named Aeneas who had been paralyzed and bedridden for eight years.

Plain English Version

Peter got Jesus to make a crippled man better

After that, Peter went around visiting God's people that lived in Judea country, and he went to the town called Lydda. He met a man there called Anias. About 8 years before that time, Anias got crippled. He couldn't walk, so he always lay on his swag.

UnfoldingWord Simplified T.

While Peter was traveling throughout those regions, once he went to the coastal plain to visit the believers who lived in the town of Lydda. There he met a man whose name was Aeneas. Aeneas had not been able to get up from his bed for eight years because he was paralyzed.

William's New Testament

Now, as Peter was going here and there among them all, he finally went down to God's people who lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years as a paralytic.

Partially literal and partially paraphrased translations:

American English Bible

Meanwhile, as Peter was traveling around, he finally reached the Holy Ones who lived in **Lydia**.

And there he found a man named AiNean who had spent 8 years lying flat on his back on a cot, paralyzed.

Beck's American Translation .

Breakthrough Version	It happened for Peter, going through everywhere, to also go down to the sacred people residing in Lydda. There he found a certain man with the name Aeneas, laying down on a mattress for eight years, who had been disabled.
Common English Bible	Peter heals and raises the dead As Peter toured the whole region, he went to visit God's holy people in Lydda. There he found a man named Aeneas who was paralyzed and had been confined to his bed for eight years.
Len Gane Paraphrase	Then it happened as Peter passed throughout all areas, he came down also to God's holy people which lived in Lydda, and found a certain man there named Aeneas who had laid sick in his bed for eight years paralyzed.
A. Campbell's Living Oracles	Now it came to pass, that Peter, making a tour through all the congregations, came also to the saints that dwelt at Lydda. And he found there a certain man, whose name was Eneas, who has a palsy, and had kept his bed eight years.
New Advent (Knox) Bible	And now Peter, as he visited the saints everywhere, came down to see those who dwelt at Lydda. There he found a man called Aeneas, who had not left his bed for eight years, being palsied.
NT for Everyone	Back to Peter As Peter was going through various places among all the believers, he went down to God's people who lived in Lydda. There he found a paralysed man named Aeneas who had been confined to bed for eight years.
20 th Century New Testament	Peter, while traveling from place to place throughout the country, went down to visit the People of Christ living at Lydda. There he found a man named Aeneas, who had been bed-ridden for eight years with paralysis.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	It came to pass that as Peter was traveling through all the lands, he also came down to the saints who lived at Lydda. There he found a certain man, Aeneas by name, who had been a bedridden chronic paralytic for eight years. The "coming down" is a topographical term—lower in elevation, not necessarily latitude.
Revised Ferrar-Fenton Bible	Peter at Lydda. It now occurred that Peter, journeying through all, also came down to the holy residing at Lydda; and there he found a man, named Aeneas, who, on account of paralysis, had been bedridden for eight years.
Free Bible Version	Peter was traveling around and went to visit the believers who lived in Lydda. There he met a man called Aeneas who was paralyzed and had been confined to his bed for eight years.
God's Truth (Tyndale)	And it chanced that as Peter walked throughout all quarters, he came to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years sick of the palsy.
International Standard V	Aeneas is Healed Now when Peter was going around among all of the disciples, [Lit. all of them] he also visited the saints living in Lydda. There he found a man named Aeneas who was paralyzed and had been bedridden for eight years.
Montgomery NT	Now Peter, as he was going from town to town, came down also to the saints who lived in Lydda. Here he found a man named Aeneas, bedridden for eight years, a paralytic.
NIV, ©2011	Aeneas and Dorcas As Peter traveled about the country, he went to visit the Lord's people who lived in Lydda. There he found a man named Aeneas, who was paralyzed and had been bedridden for eight years.

Urim-Thummim Version And it came to pass, as Peter passed throughout all quarters, he came down also to the saints that lived at Lydda. And there he found a certain man named Aeneas, that had been bedridden 8 years, and was sick of the palsy (paralytic).

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Peter visits the churches**

• As Peter traveled around, he went to visit the saints who lived in Lydda. 33 There he found a man named Aeneas who was paralyzed, and had been bedridden for eight years.

The **footnote** for this passage is placed in the **Addendum**.

New American Bible (2011) **Peter Heals Aeneas at Lydda.**

As Peter was passing through every region, he went down to the holy ones living in Lydda. There he found a man named Aeneas, who had been confined to bed for eight years, for he was paralyzed.

New Catholic Bible

Peter Heals Aeneas at Lydda. As Peter traveled throughout the region, he went down to visit the saints living in Lydda. [a town about 12 miles from Joppa.] While there, he found a man named Aeneas who had been bedridden for eight years, for he was paralyzed.

New Jerusalem Bible

It happened that Peter visited one place after another and eventually came to God's holy people living down in Lydda. There he found a man called Aeneas, a paralytic who had been bedridden for eight years.

NRSV (Anglicized Cath. Ed.) **The Healing of Aeneas**

Now as Peter went here and there among all the believers, [Gk *all of them*] he came down also to the saints living in Lydda. There he found a man named Aeneas, who had been bedridden for eight years, for he was paralysed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

As Kefa traveled around the countryside, he came down to the believers in Lud. There he found a man named Aeneas who had lain bedridden for eight years, because he was paralyzed.

Hebraic Roots Bible

And it happened, passing through all, Peter also came down to the saints dwelling in Lud.

And he found there a certain man named Anis who had been lying on a mattress eight years, who was paralyzed.

Holy New Covenant Trans.

Peter was traveling through all of the towns around Jerusalem. He visited the saints who lived in the town of Lydda. In Lydda he met a paralyzed man named Aeneas. Aeneas had not been able to leave his bed for the past eight years.

The Scriptures 2009

And it came to be, as Kēpha was passing through all places, that he also came down to the set-apart ones who were dwelling at Lod. And there he found a certain man named Aeneas, who had been bedridden for eight years, being paralytic.

Tree of Life Version

Peter went here and there among them all. He came down as well to the kedoshim living in Lydda. There he found a man named Aeneas, who had been bedridden for eight years—he was paralyzed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...becomes but peter passing through all [things] to descend and to the [men] pure the [men] indwelling lydda [He] finds but there man someone [by] name aeneas from years eight lying on mat Who was Having Been Weakened...

Awful Scroll Bible

And it happened, Peter thoroughly-going through all the places, he was to come-down also, with regards to the awful ones that are dwelling-along Lydda.

Concordant Literal Version	And there he found a certain man named Æneas, lying-down on a pallet for eight years, who was having been loosed-from. Now it occurred that Peter, passing through all, comes down to the saints who are dwelling at Lydda also."
exeGesés companion Bible	Now he found there a certain man named Eneas, eight years lying down on a pallet, who was paralyzed." PETROS HEALS A PARALYTIC And so be it, as Petros passes through, he also comes down to the holy who settle at Lod: and there he finds a human named Aeneas who lays on his pad eight years paralyzed.
Orthodox Jewish Bible	Now it came about that Kefa, passing through all the parts of Eretz Yisrael, came down also to Moshiach's kadoshim dwelling in Lud. And there Kefa found a certain ish by the name Aeneas who had been bedridden shmoneh shanim, for he was paralyzed.
Rotherham's Emphasized B.	§ 18. Æneas healed at Lydda. And it came to pass that Peter going through all [quarters] went down unto the saints also dwelling in Lydda. And he found there a certain man, by name Æneas, who [for eight years] had been lying prostrate upon a bed, for he was paralysed.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Peter's Ministry Now as Peter was traveling throughout the land, he went down to [visit] the saints [i.e. believers. All Christians are saints, set apart for God's purpose.] (God's people) who lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed.
An Understandable Version	Then after that, Peter traveled throughout the entire region until he came down to visit God's holy people who lived in Lydda. [Note: This was a town on the west coast of Palestine]. And there he found a certain man named Aeneas who had been [confined to his] bed, paralyzed for eight years.
The Expanded Bible	Peter Heals Aeneas As Peter was traveling through all the area, he ·visited [^L came down also to] ·God's people [the saints] who lived in Lydda [^C OT Lod, 25 miles northwest of Jerusalem; 1 Chr. 8:12–13]. 33 There he ·met [^L found] a man named Aeneas, who was paralyzed and had not been able to leave his ·bed [cot; mat] for the past eight years.
Jonathan Mitchell NT	Now while Peter continued going through all [the territories], it happened [for him] to go down also to the set-apart folks (the saints) presently inhabiting (or: permanently settled in) Lydda (or: Lud). Now there he found a certain man named Aeneas, who was one having been paralyzed, continuously lying down upon a cot (or: pallet; = bed-ridden) for eight years.
Syndein/Thieme	And it came to pass {change in pace}, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas {famous name used by admirers of Rome}, which had kept his bed eight years, and was sick of the palsy {paralyzed}.
Translation for Translators	Because Peter healed Aeneas, many people believed in Jesus. <i>Acts 9:32-35</i> While Peter was traveling throughout those <i>regions</i> , <i>once</i> he went to <i>the coastal plain</i> to visit the believers who lived in Lydda town. There he met a man whose name was Aeneas. Aeneas had not been able to get up from <i>his</i> bed for eight years, because he was paralyzed.

The Voice

Peter hadn't been idle during all this time. He was having a number of amazing experiences of his own, traveling from group to group and visiting the various communities of believers. Once he came to a town called Lydda, a border town between Samaria and Judea, and met with God's special people there. He visited a man named Aeneas. This poor fellow had been paralyzed for eight years, unable to leave his bed.

Bible Translations with Many Footnotes:

Lexham Bible

Aeneas Healed

Now it happened that as [*Here "as" is supplied as a component of the participle ("was traveling") which is understood as temporal] Peter was traveling through all the places, [*The words "the places" are not in the Greek text but are implied] he also came down to the saints who lived in Lydda. And he found there a certain man named [Literally "by name"] Aeneas who was paralyzed, who had been lying on a mat [Or "mattress"] for eight years.

NET Bible®

Peter Heals Aeneas

Now⁷⁷ as Peter was traveling around from place to place,⁷⁸ he also came down to the saints who lived in Lydda.⁷⁹ He found there a man named Aeneas who had been confined to a mattress for eight years because⁸⁰ he was paralyzed.

^{77tn} Grk "Now 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.

^{78tn} Grk "As Peter was going through all [the places]," which is somewhat awkward in English. The meaning is best expressed by a phrase like "going around from place to place" or "traveling around from place to place."

^{79sn} Lydda was a city northwest of Jerusalem on the way to Joppa. It was about 10.5 miles (17 km) southeast of Joppa.

^{80tn} Since the participle κατακείμενον (katakeimenon), an adjectival participle modifying Αἰνέαν (Ainean), has been translated into English as a relative clause ("who had been confined to a mattress"), it would be awkward to follow with a second relative clause (Grk "who was paralyzed"). Furthermore, the relative pronoun here has virtually a causal force, giving the reason for confinement to the mattress, so it is best translated "because."

The Spoken English NT

Peter's Miracles in Lydda and Joppa

Now, Peter was traveling around to all the communities. At one point he happened to visit the holy ones who lived in Lydda.^w

There he found a man named Aeneas,^x who had been lying in bed for eight years.

^{w.} Prn. lidd-a.

^{x.} Prn. an-nee-us.

Wilbur Pickering's New T.

Peter's ministry

Now it happened, as Peter went through all those parts, that he also went down to the saints who were living in Lydda.

Peter heals Aeneas

And there he found a certain man named Aeneas who was paralyzed—he had been lying on a pallet for eight years.

Literal, almost word-for-word, renderings:

A Faithful Version

Now it came to pass that, as Peter was passing through all the quarters, he also went down to the saints who lived in Lydda. And he found there a certain man named Aeneas, who was paralyzed and had for eight years been lying on a couch.

Analytical-Literal Translation

Now it happened, as Peter [was] passing through all [those regions], he came down also to the holy ones, the ones living [in] Lydda. Then he found there a certain man, Aeneas by name, lying on a cot for eight years, who had been paralyzed.

Benjamin Brodie's trans.	Now, it came to pass that while Peter was traveling through each location [from town-to-town where Jewish believers lived], he came down as a result [of his ministerial circuit] face-to-face to the saints who lived in Lydda. And there he found a certain man named Aeneas, who was paralyzed [disabled], who for eight years reclined on a pallet [makeshift mattress].
Charles Thomson NT	And it came to pass that as Peter was passing through all, he came down also to the saints who dwelt at Lydda and found there a man, named .Aeneas, who was paralytic, and had been confined to his bed eight years.
Context Group Version	As Peter went throughout all parts, he came down also to the special ones that dwelt at Lydda. And there he found a certain man named Aeneas, who had kept [on] his bedroll eight years; for he was paralyzed.
Far Above All Translation	And it came to pass that Peter, in the course of his travels all around, also went down to the saints who lived at Lydda. And he found there a certain man by the name of Aeneas, who had lain on a bed for eight years, who was paralysed.
Modern English Version	The Healing of Aeneas As Peter passed through every region, he came down also to the saints who lived in Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed.
Modern Literal Version 2020	{40 AD. Lydda & Joppa. Herod Antipas banished.} Now Peter, going through all <i>the regions</i> , happened to also come down to the holy-ones, the ones dwelling at Lydda. Now he found a certain paralyzed man there, Aeneas by name, who was laying in <i>his pallet</i> from eight years ago.
New European Version	Peter cures people And it came to pass, as Peter went throughout all regions, he came also to the saints that dwelt at Lydda. And there he found a certain man named Aeneas, who had been bedridden for eight years, for he was paralyzed.

The gist of this passage: Peter moves throughout various regions and cities. He will first come across a paralyzed person.

32-33

Acts 9:32a			
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
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074

Acts 9:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #1330
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
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>	aorist active infinitive	Strong's #2718

Translation: It came to pass that Peter went down [from Jerusalem] was going through all (the cities),...

Peter leaves Jerusalem to visit some other cities. At this point, we are not told Peter's reasoning or motivation; but we will get that in the chapter which follows.

This may help to explain Paul's statement in Galatians that he only spoke to Peter and James. The other Apostles may have been going all over Judæa, Samaria and Galilee.

Even though this is a lot to go to on foot (or by some quadruped), this is a very small region compared to the rest of the world. What these Apostles are doing, by spreading the word of Christ are going to change the entire world. They will turn the world upside down.

Acts 9:32b			
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
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 (τοὺς) [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

Acts 9:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; accusative case	Strong's #40
tous (τοὺς) [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
katoikéō (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, accusative case	Strong's #2730
Lunda (Λύδδα) [pronounced LUD-dah]	<i>strife; transliterated, Lydda</i>	feminine singular proper noun location, accusative case	Strong's #3069

Translation: ...[to be] face to face with the saints, those living in Lydda.

Peter is actually going out to speak to other believers. Perhaps he had a hand in evangelizing them; perhaps he became aware of them while living in Jerusalem. He knows where they are and he goes to them.

Now, at this point, what the Christian life is in the Church Age is not fully known or appreciated. Not even by Peter. Peter is going to teach what he knows, which is mostly soteriology and some Christology.

Acts 9:32 It came to pass that Peter went down [from Jerusalem] was going through all (the cities), [to be] face to face with the saints, those living in Lydda. (Kukis mostly literal translation)

Peter was not going out to evangelize. He was going to speak to the saints, which are beginning to fan out throughout the countryside.

We are now perhaps 10–15 years after the crucifixion and resurrection of our Lord, but it is not clear that anything has been established at this time with regards to what a local church is or does. At this point, the only text which they have is the Old Testament. The OT is a good place to start, to draw the connections between the Messiah prophesied in those words to Jesus—but all of that is Soteriology and Christology. That is, it is limited when it comes to the edification and growth of the believers individually. Exactly what this meant, how it was done, etc. was not being taught yet (as far as I can tell).

Acts 9:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active indicative	Strong's #2147

Acts 9:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ekei (ἐκεῖ) [pronounced ehk-ī]	<i>there, in or to that place</i>	adverb	Strong's #1563
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
onoma (ὄνομα, ὄνομα, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Ainéas (Αἰνέας) [pronounced ahee-neh'-as]	<i>laudable; transliterated, Aeneas, Aineas</i>	masculine singular proper noun person, accusative case	Strong's #132

Translation: He found there a certain man, by [the] name [of] Aeneas,...

Peter discovers a man there, Aeneas. How he came across him, we do not know. It seems likely that local believers who are there tell Peter about him.

Acts 9:33b			
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
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
etê (ἔτη) [pronounced EHT-ay]	<i>years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
oktô (ὀκτώ) [pronounced ok-TOW]	<i>eight</i>	indeclinable numeral	Strong's #3638
katakeimai (κατάκειμαι) [pronounced kat-AK-i-mahoe]	<i>lying down, having lain down, reclining, sitting at a meal</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #2621

Acts 9:33b			
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>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
κράββατος (κράββατος) [pronounced <i>KRAB-bat-oss</i>]	<i>cot, stretcher, a mattress, a pallet, camp bed (a rather simple bed holding only one person)</i>	masculine singular noun, genitive/ablative case	Strong's #2895

Translation: ...[who] for eight years was lying on a cot...

Aeneas has spent 8 years lying on a cot. This time frame is important because his situation occurred *after* the resurrection and ascension of the Lord.

Personal Illustration: Now we don't know God's exact plans. Right at this moment, in my opinion, I should be in perfect health, but I am not. So, there are times when I question God's plan, saying, "I might be a lot more effective if unburdened." But, God does not see it this way.

Here, we have a man who has been bedridden for 8 years. That is a very long time for him to be incapacitated. However, because this has gone on for so many years, people all over the place understand what is happening. We will find out in the next passage that this long term inability to have a normal life is something which has become well-known throughout.

Acts 9:33c			
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
ἔν (ἔν) [pronounced <i>ayn</i>]	<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)
παράλυō (παράλυω) [pronounced <i>par-al-OO-oh</i>]	<i>being loosen beside, relaxing; perfect passive participle means: paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i>	masculine singular, perfect passive participle; nominative case	Strong's #3886

Translation: ...—he kept on being paralyzed.

All this time, this man has been paralyzed. So far, in this narrative, we do not know exactly what this means. That is one meaning of the verb which is used. Had he suffered a spinal injury? Is his back injured? Are his legs broken?

A portion of his body is paralyzed and non-functioning; making him unable to walk.

About the only assumption I would make here is, Aeneas is a believer, since we are told that Peter has come to meet with the saints there and to teach them.

Acts 9:33 He found there a certain man, by [the] name [of] Aeneas, [who] for eight years was lying on a cot—he kept on being paralyzed. (Kukis mostly literal translation)

Acts 9:32–33 It came to pass that Peter went down [from Jerusalem] was going through all (the cities), [to be] face to face with the saints, those living in Lydda. He found there a certain man, by [the] name [of] Aeneas, [who] for eight years was lying on a cot—he kept on being paralyzed. (Kukis mostly literal translation)

Acts 9:32–33 At some point, Peter decided to come down from Jerusalem to visit some other cities, in order to meet with and teach the saints in Lydda. He discovered a man there named Aeneas who had been bed-ridden for eight years, paralyzed for all of that time. (Kukis paraphrase)

And said to him the Peter, “Aeneas, is healing you Jesus Christ. Stand up and spread out [your cot] for yourself.” And at once he stood up. And saw him all of those residing in Lydda and Sharon, who turned back to the Lord.

Acts
9:34–35

Peter said to him, “Aeneas, Jesus (the) Christ is healing you. Stand up and put up [your cot] for yourself.” He stood up at once. All of those in Lydda and Sharon saw him, which [persons] turned back to the Lord.

Peter said to him, “Aeneas, Jesus the Christ keeps on healing you. Stand up and fold up your cot.” Aeneas immediately got to his feet. All of those in Lydda and Sharon who saw him turned around back to the Lord.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And said to him the Peter, “Aeneas, is healing you Jesus Christ. Stand up and spread out [your cot] for yourself.” And at once he stood up. And saw him all of those residing in Lydda and Sharon, who turned back to the Lord.
Complete Apostles Bible	And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. And all who were dwelling at Lydda and Sharon saw him, and they turned to the Lord.
Douay-Rheims 1899 (Amer.)	And Peter said to him: Eneas, the Lord Jesus Christ healeth thee. Arise and make thy bed. And immediately he arose. And all that dwelt at Lydda and Saron saw him: who were converted to the Lord.
Holy Aramaic Scriptures	And Shimeun {Simeon} said unto him, “Aniya {meaning ‘miserable one’}, Eshu Meshikha {Yeshua, The Anointed One} heals for you, rise, and put down your bed.” And at once {lit. in the son of an hour}, he stood! And all who were dwelling in Lud {Lydda} and in Saruna {Saron} saw it, and returned unto Alaha {God}.
James Murdock’s Syriac NT	And Simon said to him: Æneas, Jesus the Messiah doth heal thee; arise, and spread thy bed. And he rose up immediately. And all they that dwelt at Lydda and Saron, saw him; and they turned to God.
Original Aramaic NT	And Shimeon said to him, "Annis, Yeshua The Messiah is healing you. Stand and make your bed", and at that moment he got up." And all of those who dwelt in Lud and in Sarona saw and they were converted to God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Peter said to him, Aeneas, Jesus Christ makes you well: get up and make your bed. And straight away he got up.
Bible in Worldwide English	And all those living in Lydda and Sharon saw him, and were turned to the Lord. Peter said to him, Aeneas, Jesus Christ heals you. Get up and make your bed! The man got up at once. All the people who lived at Lydda and Sharon saw him, and they turned to the Lord.
Easy English	Peter said to Aeneas, 'Jesus Christ now makes you well again! So stand up and put away your mat.' Immediately Aeneas stood up. 35 Many people who lived in Lydda and Sharon saw Aeneas. They saw that he was now well and they believed in the Lord Jesus.
Easy-to-Read Version–2008	Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed!" He stood up immediately. All the people living in Lydda and on the plain of Sharon saw him, and they decided to follow the Lord.
Good News Bible (TEV)	"Aeneas," Peter said to him, "Jesus Christ makes you well. Get up and make your bed." At once Aeneas got up.
J. B. Phillips	All the people living in Lydda and Sharon saw him, and they turned to the Lord. Peter said to him "Aeneas, Jesus Christ heals you! Get up and make your bed." He got to his feet at once. And all those who lived in Lydda and Sharon saw him and turned to the Lord.
<i>The Message</i>	Peter said, "Aeneas, Jesus Christ heals you. Get up and make your bed!" And he did it—jumped right out of bed. Everybody who lived in Lydda and Sharon saw him walking around and woke up to the fact that God was alive and active among them.
NIRV	"Aeneas," Peter said to him, "Jesus Christ heals you. Get up! Roll up your mat!" So Aeneas got up right away. Everyone who lived in Lydda and Sharon saw him. They turned to the Lord.
New Life Version	Peter said to him, "Aeneas, Jesus Christ heals you. Get up and roll up your bed." He got up at once. All the people who lived in Lydda and in the city of Sharon saw Aeneas and they turned to the Lord.

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

Casual English Bible	Peter told him, "Aeneas, Jesus Christ heals you right now. Get up out of there and make your bed." Aeneas got right up. All the locals who saw Aeneas up and walking started believing in the Lord. These included folks in Lydda and throughout the neighboring coastal plain of Sharon. [10] ¹⁰ 9:35The plain of Sharon on the east coast of the Mediterranean Sea stretches about 55 miles (90 km) long, from Tel Aviv in the south to Haifa and the Mount Carmel range of hills.
Contemporary English V.	Peter said to Aeneas, "Jesus Christ has healed you! Get up and make up your bed." Right away he stood up. Many people in the towns of Lydda and Sharon saw Aeneas and became followers of the Lord.
New Berkeley Version New Living Translation	.
The Passion Translation	Peter said to him, "Aeneas, Jesus Christ heals you! Get up, and roll up your sleeping mat!" And he was healed instantly. Then the whole population of Lydda and Sharon saw Aeneas walking around, and they turned to the Lord. Peter said to him, "Aeneas, Jesus the Anointed One instantly and divinely heals you. Now, get up and make your bed." All at once he stood to his feet. And when all the people of Lydda and Sharon saw him, they became believers in the Lord.

Plain English Version	Peter said to him, "Anias, Jesus Christ makes you better. Get up and roll up your swag." Right then Anias got better, and he stood up. When the people in Lydda saw him, a lot of those people changed their ways and believed in Jesus. Lydda was in the country called Sharon, and the people there saw him, and a lot of them changed their ways and believed in Jesus too.
UnfoldingWord Simplified T.	Peter said to him, "Aeneas, Jesus the Messiah heals you! Get up and roll up your mat!" Right away Aeneas stood up. Most of the people who lived in Lydda and on Sharon Plain saw Aeneas after the Lord had healed him, so they believed in the Lord Jesus.

Partially literal and partially paraphrased translations:

American English Bible	So Peter said to him: 'AiNean, 'Jesus the Anointed One heals you. 'So now, get up and make your bed! 'And at that he immediately got up! Then when those who lived in LydDa and the area of ShaRon saw [what had happened to] this man, many started turning to the Lord.
Beck's American Translation Breakthrough Version	And Peter said to him, "Aeneas, Jesus, the Anointed King, is curing you. Stand up and spread <i>your mattress</i> out for yourself." And right away he stood up. And all the people residing in Lydda and the <i>plain of Sharon</i> saw him, some who turned back to the Master.
A. Campbell's Living Oracles	And Peter said to him, Eneas, Jesus, the Messiah, heals you; arise, and make your bed. And he arose immediately. And all the inhabitants of Lydda and Saron saw him, and turned to the Lord.
New Advent (Knox) Bible	And Peter said to him, Aeneas, Jesus Christ sends thee healing; rise up, and make thy bed; whereupon he rose up at once. All those who dwelt at Lydda and Saron came to see him, and their hearts turned to the Lord.
20 th Century New Testament	"Aeneas," Peter said to him, "Jesus Christ cures you. Get up, and make your bed." Aeneas got up at once; And all the inhabitants of Lydda and of the Plain of Sharon saw him, and came over to the Lord's side.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed," [Or <i>and get ready to eat</i>] and immediately he got up. So all who lived in Lydda and Sharon saw him and turned to the Lord.
Conservapedia Translation	Peter told him, "Aeneas, Jesus Christ is making you whole. Get up and make your bed." And he got up at once. Everyone who lived at Lydda and Saron saw him and turned to the Lord.
Revised Ferrar-Fenton Bible	And Peter, addressing him, said, "Aeneas, Jesus the Messiah cures you! Rise up and straighten yourself." And he stood up straight. And all the inhabitants of Lydda and Sharon knew him, and turned to the Lord.
Free Bible Version God's Truth (Tyndale)	Then said Peter unto him: Eneas, Jesus Christ make you whole: Arise and make your bed. And he arose immediately. And all that dwelt at Lydda and Assaron, saw him, and turned to the Lord.
Weymouth New Testament	Peter said to him, "Aeneas, Jesus Christ cures you. Rise and make your own bed." He at once rose to his feet. And all the people of Lud and Sharon saw him; and they turned to the Lord.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed!" And the man got up at once. All the people living in Lydda and Sharon saw him and turned to the Lord. 3:6; Mk 2:11
The Heritage Bible	And Peter said to him, Aeneas, Jesus Christ heals you; stand up, and spread <i>your bed</i> for yourself. And instantly he stood up. And all those dwelling in Lydda and the <i>plain of Sharon</i> saw him, and turned to the Lord.
New Jerusalem Bible	Peter said to him, 'Aeneas, Jesus Christ cures you: get up and make your bed.' Aeneas got up immediately; everybody who lived in Lydda and Sharon saw him, and they were converted to the Lord.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Kefa said to him, "Aeneas! Yeshua the Messiah is healing you! Get up, and make your bed!" Everyone living in Lud and the Sharon saw him, and they turned to the Lord.
Hebraic Roots Bible	And Peter said to him, Anis! Yahshua the Messiah heals you! Arise and make your bed! And all those dwelling in Lud and the Sharon Plain saw him, who then turned to the Master.
Holy New Covenant Trans.	Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed! You can do this for yourself now!" Aeneas got up immediately. All of the people living in Lydda and on the Plain of Sharon saw him. These people turned to the Lord Jesus.
The Scriptures 2009	And Kēpha said to him, "Aeneas, עֲשׂוּיָהּ the Messiah heals you! Rise up and make your bed." And immediately he rose up. And all those dwelling at Lod and Sharon saw him and did turn to the Master.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and says [to] him The Peter Aeneas heals you Jesus Christ stand! (up) and spread! (out) {him} [for] yourself and immediately [He] stands (up) and see him All The [Men] Indwelling lydda and the sharon Who* return to the lord...
Awful Scroll Bible	And Peter said to him, "Æneas, Jesus, the Anointed One, heals you! Be rising-up and be spreading your bed!" Indeed he rises-up well-set-forth! And everyone dwelling-along Lydda and Sharon, perceiveds him. Which-certain turn-back-upon to the Lord.
Concordant Literal Version	And Peter said to him, "Eneas, Jesus Christ is healing you! Rise and spread your pallet by yourself! And immediately he rose." And aware of him are all those dwelling at Lydda and Saron, who turn back to the Lord."
exeGesés companion Bible	And Petros says to him, Aeneas, Yah Shua the Messiah heals you! Rise, and spread! - and straightway he rises: and all who settle at Lod and Sharon see him and turn to Adonay.
Orthodox Jewish Bible	And Kefa said to him, "Aeneas, Rebbe, Melech HaMoshiach Yehoshua make you whole. Get up and make your bed!" And immediately he got up. And everyone dwelling in Lud and Sharon saw him, and they turned to Adoneinu. [MELACHIM ALEF 5:16; 27:29; 2:1; YESHAYAH 33:9; 35:2;65:10]
Rotherham's Emphasized B.	And Peter said unto him— Æneas! Jesus Christ healeth thee!

Arise, and smooth thy bed for thyself.
 And [straightway] he arose. And all' who dwelt in Lydda and Saron [saw him],—and
 ||they|| turned unto the Lord.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed." Immediately Aeneas got up. Then all who lived at Lydda and the plain of Sharon saw [what had happened to] him, and they turned to the Lord.
An Understandable Version	Peter said to him, "Aeneas, Jesus Christ is healing you, so get up and make your bed." And immediately he got up [out of his bed, completely healed]. When everyone who lived in Lydda and Sharon saw him [i.e., that the man was healed], they turned [their lives over] to the Lord.
The Expanded Bible	Peter said to him, "Aeneas, Jesus Christ [or the Messiah] heals you. Stand up and make your bed [roll up your mat; or prepare yourself a meal; ^c the idiom "spread for yourself" probably refers to his bed, but could refer to food]." Aeneas stood up immediately. All the people living in Lydda and on the Plain of Sharon [^l Sharon; ^c the coastal plain] saw him and turned to the Lord.
Jonathan Mitchell NT	So then Peter said to him, "Aeneas, Jesus Christ (the Anointed One) is presently healing (or: has healed) you. At once stand up (or: arise; get up) and spread (= make up) [your bed] by yourself!" And so he immediately got up (arose; stood up). Later all the folks presently inhabiting (residing in) Lydda and the [plain of] Sharon saw him, which folks [also] turned back upon (= returned their lives to having a focus on) the Lord [Christ or Yahweh].
P. Kretzmann Commentary	And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.
Translation for Translators	Kretzmann's commentary for Acts 9:32–35 has been placed in the Addendum . Peter said to him, "Aeneas, Jesus Christ heals you (sg) right now! Get up and roll up your mat!" Right away Aeneas stood up. Most of the people who lived in Lydda and on Sharon Plain saw Aeneas after the Lord had healed him, so they believed in the Lord Jesus.
The Voice	Peter: Aeneas, Jesus the Anointed heals you. Get up! Now you can make your own bed! And immediately—he got up! All the local residents—both of Lydda and nearby Sharon—saw Aeneas healthy and strong again, so they turned to the Lord.

Bible Translations with Many Footnotes:

Lexham Bible	And Peter said to him, "Aeneas, Jesus Christ heals you! Get up and make your bed yourself!" And immediately he got up. And all those who lived in Lydda and Sharon saw him, who all [*Here "all" is supplied to indicate the relative pronoun is plural] indeed turned to the Lord.
NET Bible®	Peter ⁸¹ said to him, "Aeneas, Jesus the Christ ⁸² heals you. Get up and make your own bed!" ⁸³ And immediately he got up. All ⁸⁴ those who lived in Lydda ⁸⁵ and Sharon ⁸⁶ saw him, and they ⁸⁷ turned ⁸⁸ to the Lord. ^{82tc} ‡ Several variants occur at this juncture. Some of the earliest and best witnesses (I74 x B* C Ψ 33vid Didpt) read "Jesus Christ" (Ἰησοῦς Χριστός, Ihsou" Cristo"); others ([A] 36 1175 it) have "the Lord Jesus Christ" (ὁ κύριος Ἰησοῦς Χριστός, Jo kurio" Ihsou" Cristo"); a few read simply ὁ Χριστός (614 1241 1505); the majority of mss (B2 E 1739 Ì Didpt) have "Jesus the Christ" (Ἰησοῦς ὁ Χριστός). Although the pedigree of this last reading is relatively weak, it draws strength from the fact that (a) the other readings are much more natural and thus more predictable, and (b)

there are several variants for this text. It seems hardly likely that scribes would intentionally change a more common expression into a title that is used nowhere else in the NT (although 1 John 2:22; 5:1 come close with “Jesus is the Christ”), nor would they unintentionally change a frequently used designation into an unusual one. Thus, in spite of the external evidence (which is nevertheless sufficient to argue for authenticity), Ἰησοῦς ὁ Χριστός is the reading that best explains the rise of the others.

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

^{83tn} The translation “make your own bed” for στρ σον σεαυτ (strwson seautw) is given by BDAG 949 s.v. στρωννύω 1. Naturally this involves some adaptation, since a pallet or mat would not be ‘made up’ in the sense that a modern bed would be. The idea may be closer to “straighten” or “rearrange,” and the NIV’s “take care of your mat” attempts to reflect this, although this too probably conveys a slightly different idea to the modern English reader.

^{84tn} Grk “And all.” 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.

^{85sn} Lydda was a city northwest of Jerusalem on the way to Joppa.

^{86sn} Sharon refers to the plain of Sharon, a region along the coast of Palestine.

^{87tn} Repetition of the pronoun “they” as subject of ἐπέστρεψαν (epestreyan) is not strictly necessary in English, but emphasizes slightly the resultative nature of the final clause: They turned to the Lord as a result of seeing Aeneas after he was healed.

^{88sn} They turned. To “turn” is a good summary term for the response to the gospel.

Wilbur Pickering’s New T.

Peter said to him: “Aeneas, Jesus the Messiah¹⁴ is healing you. Get up and make your bed!” And immediately he stood up!

All who were living in Lydda and Sharon saw him, and they turned¹⁵ to the Lord.

(14) The Text being in Greek has “Christ”, but Peter was probably speaking Hebrew, and he was declaring Jesus to be the Messiah. Perhaps 2% of the Greek manuscripts, of inferior quality, omit the definite article (as in NIV, NASB, LB, TEV, etc.).

(15) The idea is of a change of direction in belief or course of conduct.

Literal, almost word-for-word, renderings:

A Faithful Version	And Peter said to him, "Aeneas, Jesus Christ heals you. Arise and fold up your bed." Then he immediately arose.
Benjamin Brodie’s trans.	And all those dwelling in Lydda and Saron saw him and turned to the Lord. And Peter said to him: “Aeneas, Jesus Christ will heal you. Get up and pick up your bed.” And he immediately stood up.
Bond Slave Version	And all kinds [different types of people: male, female, rich, poor, slave, free] who were residing in Lydda and Sharon saw him, who turned [converted] to the Lord . And Peter said to him, Aeneas, Jesus Christ makes you whole: arise, and make your bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.
Context Group Version	And Peter said to him, Aeneas, Jesus the Anointed heals you: arise and make your bed. And immediately he arose.
Modern Literal Version 2020	And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord. And Peter said to him, Aeneas, Jesus the Christ heals you. Stand up and spread your bed for yourself. And immediately he stood up.
Webster’s Translation	And all dwelling at Lydda, and Sharon, who saw him, turned over to the Lord. And Peter said to him, Eneas, Jesus Christ healeth thee: arise, and make thy bed. And he arose immediately.

And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

The gist of this passage: Peter tells this man, who has been lame for eight years, to simply stand up, roll up his mat, and start moving.

34-35

Acts 9:34a			
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
εἶπὼ (ἔπρω) [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
αὐτῷ (αὐτῶ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Πέτρος (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

Translation: Peter said to him,...

Peter engages with a man who has been paralyzed for 8 years, living on a cot day and night for all of that time. Can you imagine a person less consequential in the scheme of things? Yet, Peter and this man are the focus of this vignette.

Application: Have you ever thought to witness to someone, but then you thought, "Naw, they are not interested"? Or, there was someone who needed your help, but you thought, "This person is just going to destroy himself anyway"? Is it not amazing just how many inconsequential people live in this world? Every person that you have ever seen, that person Jesus Christ died for. That person—no matter how you have evaluated them—was important enough for Jesus to pay for his or her sins.

Acts 9:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Αἰνέας (Αἰνέας) [pronounced <i>ahee-neh'-as</i>]	<i>laudable; transliterated, Aeneas, Aineas</i>	masculine singular proper noun person, vocative	Strong's #132
ἰαομαί (ἰάομαι) [pronounced <i>ee-AH-om-ahee</i>]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2390

Acts 9:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
The Byzantine Greek text and the Scrivener Textus Receptus both have the definite article:			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547

Translation: ...”Aeneas, Jesus (the) Christ is healing you.

Peter looks at this man and tells him, Jesus Christ keeps on healing you. The present tense does not mean that his healing process is going to take a long time. It means that Jesus has healed him and he keeps on being healed. “You are healed and Jesus is making you continue to remain healed.”

Acts 9:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
strônnumi (στρώννυμι) [pronounced STRONE-noo-mee]	<i>spread (out), furnish; spread (with couches or divans); put up (one's cot); make (one's bed)</i>	2 nd person singular, aorist active imperative	Strong's #4766
seautô (σεαυτῷ) [pronounced seh-ow-TOH]	<i>yourself; to/for yourself; in yourself; by yourself; in your own...</i>	2 nd person masculine singular reflexive pronoun; locative, dative or instrumental case	Strong's #4572

Translation: Stand up and put up [your cot] for yourself.”

Peter orders him to stand up and put his cot away. He is going to put up his cot because he will not be using it every minute of the day. Maybe this will be where the man sleeps, but tomorrow, he is going to get up in the day and properly put his cot away.

He is doing this for himself because Peter wants him to think about and remember what God has done for him.

Illustration: I have had one amazing thing happen to me—I went from wearing the thickest glasses you have ever seen to being able to see normally without glasses. This was not a miracle—I did not go to a divine healer and it happened. It all happened because this was a procedure available during my lifetime. I recognize that, because of the era I was born in, I am able to take full advantage of such a blessing. It is easy to forget or to take such a thing for granted.

Application: Healings which take place—even those which are a result of modern science and not a miracle—are still works of God. We live in a wonderful era, and that is a blessing from God.

Acts 9:34d			
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
eutheōs (εὐθέως) [pronounced <i>yoo-THEH-ocē</i>]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450

Translation: He stood up at once.

In response, Aeneas stood up immediately. We assume that he properly secured and put away his cot as well.

Acts 9:34 Peter said to him, "Aeneas, Jesus (the) Christ is healing you. Stand up and put up [your cot] for yourself." He stood up at once. (Kukis mostly literal translation)

Acts 9:35a			
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
horaō (ὁράω) [pronounced <i>hoe-RAW-oh</i>]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	3 rd person plural, aorist active indicative	Strong's #3708
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Acts 9:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<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, nominative case	Strong's #2730
Lunda (Λύδδα) [pronounced <i>LUD-dah</i>]	<i>strife; transliterated, Lydda</i>	feminine singular proper noun location, accusative case	Strong's #3069
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Sárōn (Σάρων) [pronounced <i>SAHR-one</i>]	<i>plain or level; transliterated, Sharon</i>	proper noun location	Strong's #4565

Thayer: Sharon [is] a level region extending from Caesarea of Palestine as far as Joppa, abounding in good pasture and famous for its fertility.

Translation: All of those in Lydda and Sharon saw him,...

There is particular class of people who are mentioned here—these are the men and women who saw Aeneas. They knew of his condition—very likely some knew him or his family personally—and what happened here affected them. Or he may have been a fixture wherever he just sat and begged.

The aorist tense is used for the verb *to see*. Each person saw Aeneas for a period of time, and that caused them to make a decision.

Acts 9:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced <i>HOIT-eeen-ehs</i>]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
epistrephō (ἐπιστρέφω) [pronounced <i>ep-ee-STREF-oh</i>]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	3 rd person plural, aorist active indicative	Strong's #1994
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

Acts 9:35b			
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
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

Translation: ...which [persons] turned back to the Lord.

These people were turned around to the Lord. Certainly, this refers to salvation for many of them; but, in some cases, they may have fallen from the faith, but seeing this renewed their faith. Recall that Peter had gone here originally to speak to those who are of the faith (they are called saints back in v. 32).

However, what has taken place is quite amazing.

Perhaps you think that everyone needs to see a miracle in order that they might believe in Jesus, but that is not the case. God has elevated His Word over all His name. All that is necessary is the Word to be given to them. Those who are positive will respond and those who are negative will reject it.

Acts 9:35 **All of those in Lydda and Sharon saw him, which [persons] turned back to the Lord.** (Kukis mostly literal translation)

Acts 9:34–35 **Peter said to him, “Aeneas, Jesus (the) Christ is healing you. Stand up and put up [your cot] for yourself.” He stood up at once. All of those in Lydda and Sharon saw him, which [persons] turned back to the Lord.** (Kukis mostly literal translation)

There was never a period of time set aside for healing or for rehabilitation. Aeneas previously had legs devoid of any muscle tone; and now his legs are normal. He can stand, walk, balance; just as if he has been doing this all this time.

Acts 9:34–35 **Peter said to him, “Aeneas, Jesus the Christ keeps on healing you. Stand up and fold up your cot.” Aeneas immediately got to his feet. All of those in Lydda and Sharon who saw him turned around back to the Lord.** (Kukis paraphrase)

Dorcas (Tabitha) is raised from the dead through Peter

But in Joppa, a certain one was a female disciple, with a name Tabitha, this being translated, it is said, Dorcas. She was complete of deeds good and merciful acts which she was doing. But it came about in the days those, having become weak, she died. But washing [her] they placed [her body] in an upper room.

Acts
9:36–37

In Joppa, [there] was a certain female disciple with the name Tabitha (which is translated [as] Dorcas). She was filled with good deeds and donations (to the poor), which (things) she kept on doing. But it came about in those days that, having become weak, she died. Having washed [the body], they placed [it] in an upper room.

While Peter was in Joppa, he became aware of a female disciple named Tabitha (which is translated into Greek as Dorcas). Her life was filled with good works and donations of her time and money to others. However, around that time, she became very weak and died. Her body was washed and placed in an upper room prior to burial.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But in Joppa, a certain one was a female disciple, with a name Tabitha, this being translated, it is said, Dorcas. She was complete of deeds good and merciful acts which she was doing. But it came about in the days those, having become weak, she died. But washing [her] they placed [her body] in an upper room.
Complete Apostles Bible	Now in Joppa there was a certain disciple named Tabitha, which being translated is called Dorcas. This woman was full of good works and charitable giving which she was doing. But it came about in those days that she took sick and died; and they washed her, and put her in an upper room.
Douay-Rheims 1899 (Amer.)	And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. And it came to pass in those days that she was sick and died. Whom when they had washed, they laid her in an upper chamber.
Holy Aramaic Scriptures	But, there was a certain Talmiydatha {female Disciple} in Yupha Madintha {Joppa city}, whose name was Tabitha. This one was wealthy in good deeds and in alms-giving, which she had done. But, she became sick in those days, and she died, and was washed, and placed in a room.
James Murdock's Syriac NT	And there was in the city of Joppa, a certain female disciple named Tabitha; [and] she was rich in good works, and in the alms which she did. And she fell sick in those days, and died; and they washed her, and laid her in an upper room.
Original Aramaic NT	There was a female disciple in the city of Joppa, whose name was Tabitha. She was rich in good works and in the charity which she was doing.* But she was sick in those days, and she died. They washed her and placed her in an upper room.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now there was at Joppa a certain disciple named Tabitha, that is, Dorcas: this woman was given to good works and acts of mercy at all times. And it came about, in those days, that she got ill and came to her death: and when she had been washed, they put her in a room which was high up.
Bible in Worldwide English	In the city of Joppa there was a disciple. Her name was Tabitha. That means Dorcas or Gazelle. She did much good work and she gave many things to the poor people. She became sick and died. They bathed her body and put her in a room upstairs.
Easy English	There was a woman called Tabitha who lived in Joppa. She was a believer. In the Greek language, her name was Dorcas, which means 'deer'. She was always doing good things to help people. She gave poor people the things that they needed.

Joppa was a town 45 kilometres from Jerusalem. At that time, it was an important sea port in Judea. Joppa was about 20 kilometres from Lydda.

Tabitha was her name in the Aramaic language. Most Jews spoke the Aramaic language. They might also speak the Hebrew language. Greek is the language that people spoke in Greece, but a lot of people in other countries also spoke it.

Dorcas became very ill and then she died. Women washed her body and they put it in a room upstairs.

Easy-to-Read Version–2008

In the city of Joppa there was a follower of Jesus named Tabitha. Her Greek name, Dorcas, means "a deer." She was always doing good things for people and giving money to those in need.

While Peter was in Lydda, Tabitha became sick and died. They washed her body and put it in an upstairs room.

God's Word™

A disciple named Tabitha lived in the city of Joppa. Her Greek name was Dorcas. She always helped people and gave things to the poor. She became sick and died. Her body was prepared for burial and was laid in an upstairs room.

Good News Bible (TEV)

In Joppa there was a woman named Tabitha, who was a believer. (Her name in Greek is Dorcas, meaning "a deer.") She spent all her time doing good and helping the poor. At that time she got sick and died. Her body was washed and laid in a room upstairs.

J. B. Phillips

And again at Joppa

Then there was a woman in Joppa, a disciple called Tabitha, whose name in Greek was Dorcas (meaning Gazelle). She was a woman whose whole life was full of good and kindly actions, but in those days she became seriously ill and died. So when they had washed her body they laid her in an upper room.

The Message

Down the road a way in Joppa there was a disciple named Tabitha, "Gazelle" in our language. She was well-known for doing good and helping out. During the time Peter was in the area she became sick and died. Her friends prepared her body for burial and put her in a cool room.

NIRV

In Joppa there was a believer named Tabitha. Her name in the Greek language is Dorcas. She was always doing good and helping poor people. 37 About that time she became sick and died. Her body was washed and placed in a room upstairs.

New Life Version

Dorcas Is Raised from the Dead

A woman who was a follower lived in the city of Joppa. Her name was Tabitha, or Dorcas. She did many good things and many acts of kindness. One day she became sick and died. After they had washed her body, they laid her in a room on the second floor.

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

Casual English Bible

A believer named Tabitha lived in Joppa. [11] People who spoke Greek called her Dorcas. [12] She was a compassionate soul, always doing something good for people. She got sick and died while Peter was still in the area. Some people washed her body for burial and put it in an upstairs room. [13]

¹¹9:36Joppa is the Israeli port city of Jaffa today, in the southern part of Tel Aviv-Jaffa.

¹²9:36Many people spoke Greek. It was the international language of the day. "Tabitha" and "Dorcas" both mean the same thing: gazelle.

¹³9:37People were often buried the same day they died, but not always. Perhaps the people burying Tabitha needed time to make a coffin or make a burial shroud.

Contemporary English V.

In Joppa there was a follower named Tabitha. Her Greek name was Dorcas, which means "deer." She was always doing good things for people and had given much to the poor. But she got sick and died, and her body was washed and placed in an upstairs room.

The Living Bible

In the city of Joppa there was a woman named Dorcas ("Gazelle"), a believer who was always doing kind things for others, especially for the poor. About this time she

became ill and died. Her friends prepared her for burial and laid her in an upstairs room.

New Berkeley Version
The Passion Translation

Now, there was a follower of Jesus who lived in Joppa. Her Aramaic name, Tabitha, means “gazelle.” She lived her life doing kind things for others and serving the poor. But then she became very ill and died. After the disciples prepared her body for burial, they laid her in an upstairs room.

Plain English Version

Peter got God to make a woman alive again

There was a Christian woman that lived in a town called Joppa. Her name was Tabitha. Her name in the Greek language was Dorcas. She always did good things and helped poor people. But she got sick and died. The other Christians there washed her body, and they put it in a room upstairs in her house.

UnfoldingWord Simplified T.

In the town of Joppa there was a believer whose name was Tabitha. Her name in the Greek language was Dorcas. She was always doing good deeds for poor people by giving them things that they needed.

During the time that Peter was in Lydda, she became sick and died. Some women there washed her body according to the Jewish custom. Then they covered her body with cloth and placed it in an upstairs room in her house.

William's New Testament

At Joppa there was a woman, a disciple, whose name was Tabitha, which in Greek means Dorcas, that is, Gazelle. She had filled her life with good deeds and works of charity, which she was always doing.

Just at that time it happened that she had been taken ill and had died. They washed her body and laid her out in a room upstairs.

Partially literal and partially paraphrased translations:

American English Bible

Well in Joppa, there happened to be a disciple named Tabitha (which is translated as Dorcas [in Greek]), who was well-known for the good things she was doing and for helping others when they were in need.

However, one day she got sick and died. So they washed her body and laid her in an upstairs room.

Beck's American Translation

Breakthrough Version

In Joppa there was a certain student with the name Tabitha, that being thoroughly interpreted *from Aramaic* she is called Gazelle. She was full of good actions and charitable donations that she was making.

She happened (in those days when she was weak) to die. After they gave *her* a bath, they placed her in a third floor room.

Common English Bible

In Joppa there was a disciple named Tabitha (in Greek her name is Dorcas). Her life overflowed with good works and compassionate acts on behalf of those in need. About that time, though, she became so ill that she died. After they washed her body, they laid her in an upstairs room.

Len Gane Paraphrase

Now there was a Joppa a certain disciple named Tabitha, which interpreted is called Dorcas. This woman was overflowing with good works and compassionate deeds which she did. Then it happened in time that she became sick and died, and after they had washed [her body], they laid her in an upper room.

A. Campbell's Living Oracles

And there was at Joppa, a certain female disciple, named Tabitha, who, by interpretation, is called Dorcas; and she was full of good works, and alm-deeds, which she did.

And it came to pass in those days, that she was sick, and died. And when they had washed her, they laid her in an upper chamber.

New Advent (Knox) Bible

And there was a disciple at Joppa called Tabitha, which means the same as Dorcas, a gazelle. She abounded in acts of charity and in almsdeeds; and it so happened that at this time she fell sick, and died, and they washed the body and laid it in an upper room.

20th Century New Testament At Jaffa there lived a disciple whose name was Tabitha, which is in Greek 'Dorcas'-- a Gazelle. Her life was spent in doing kind and charitable actions. Just at that time she was taken ill, and died; and they had washed her body and laid it out in an upstairs room.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible In Joppa there was a disciple named Tabitha (which is translated as Dorcas), who was always occupied with works of kindness and charity. At that time, however, she became sick and died, and her body was washed and placed in an upper room.

Conservapedia Translation In Joppa there lived a certain disciple named Tabitha, whose name translates as Dorcas in Greek. This woman had earned a great reputation for good and charitable works. She happened in those days to fall sick and die. When they had washed her, they laid her in an upper room. In Greek, "Dorcas" literally means "gazelle."

Revised Ferrar-Fenton Bible **Peter at Joppa.**
There was at Joppa a female disciple, named Tabitha,¹ which, when translated, means Dorcas; and she was conspicuous for her works of goodness and benevolence which she did. But it happened about that time that she fell sick, and died; and having washed the body, they placed it in an upper chamber.

¹ This is a Hebrew name, the Greek form of which is Dorcas; or in English, Gazelle.

Free Bible Version
International Standard V

Tabitha is Healed

In Joppa there was a disciple named Tabitha, [Tabitha is Aram. for gazelle.] which in Greek is Dorcas. [Dorcas is Gk. for gazelle.] She was known for her good actions and acts of charity that she was always doing.

At that time she got sick and died. After they had washed her, they laid her in an upstairs room.

Montgomery NT Among the disciples at Joppa was a woman named Tabitha—which may be translated Dorcas or "Gazelle"—a woman whose life was full of good works and almsgiving, which she was doing continually. She, as it happened, was taken ill just at that time, and died. After washing her body, they laid it in an upper room.

Riverside New Testament In Joppa there was a disciple named Tabitha (in Greek Dorcas, Gazelle). She abounded in good works and acts of kindness which she was accustomed to do. It happened at that time that she fell sick and died. They bathed her and laid her out in an upper room.

Leicester A. Sawyer's NT And there was at Joppa a certain female disciple called Tabitha, which being interpreted is called, Dorcas; she was full of good works and charities which she bestowed.

And in those days she was sick and died; and having washed they put her in an upper room.

Weymouth New Testament Among the disciples at Jaffa was a woman called Tabitha, or, as the name may be translated, 'Dorcas.' Her life was wholly devoted to the good and charitable actions which she was constantly doing.

But, as it happened, just at that time she was taken ill and died. After washing her body they laid it out in a room upstairs.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And in Joppa was a certain disciple named Tabitha, which being translated is called Dorcas;³⁶ she was full of inherent good works and deeds of mercy which she did.

And it was in those days, that she being weak, died, and having washed her, they placed her in an upper room.

^{9:36} Tabitha is Aramaic, and Dorcas is Greek, both meaning Gazelle.

New American Bible (2011)

Peter Restores Tabitha to Life.

Now in Joppa there was a disciple named Tabitha (which translated means Dorcas).^{*} She was completely occupied with good deeds and almsgiving. Now during those days she fell sick and died, so after washing her, they laid [her] out in a room upstairs.

^{*} [9:36] Tabitha (Dorcas), respectively the Aramaic and Greek words for “gazelle,” exemplifies the right attitude toward material possessions expressed by Jesus in the Lucan Gospel (Lk 6:30; 11:41; 12:33; 18:22; 19:8).

New Catholic Bible

Peter Restores Tabitha to Life. In Joppa, there was a disciple named Tabitha, or Dorcas in Greek, whose life was devoted to performing good works and giving to those in need. In those days, she became ill and died. After they had washed her body, they laid her out in an upper room.^[1]

[1] The body was washed in preparation for burial.

New Jerusalem Bible

At Jaffa there was a disciple called Tabitha, or in Greek, Dorcas, who never tired of doing good or giving to those in need. But it happened that at this time she became ill and died, and they washed her and laid her out in an upper room.

Revised English Bible—1989

In Joppa there was a disciple named Tabitha (in Greek, Dorcas, meaning “Gazelle”), who filled her days with acts of kindness and charity. At that time she fell ill and died; and they washed her body and laid it in a room upstairs.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now in Yafo there was a *talmidah* named Tavita (which means “gazelle”); she was always doing *tzedakah* and other good deeds. It happened that just at that time, she took sick and died. After washing her, they laid her in a room upstairs.

Hebraic Roots Bible

And in Joppa was a certain disciple named Tabitha (Gazelle). She was full of good works and of alms which she did.

And it happened in those days, becoming ill, she died. And they washed her, and put her in an upper room.

Holy New Covenant Trans.

In the town of Joppa there was a student of Jesus named Tabitha (in Aramaic). (Her Greek name, Dorcas, means “a deer”.) She always did good things for people. She always gave to people in need.

While Peter was in Lydda, Tabitha became sick and died. They washed her body and put it in an upstairs room.

The Scriptures 2009

And in Yapho there was a certain taught one named Tabitha, which means Dorkas. This woman was filled with good works and kind deeds which she did.

And it came to be in those days that she became sick and died. And having washed her, they laid her in an upper room.

Tree of Life Version

In Joppa, there was a disciple named Tabitha (which translates as Dorcas). She was full of mitzvot and tzedakah, which she continually did.

In those days, she became ill and died. When they had washed her for burial, they placed her in an upstairs room.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...in joppa but Someone was Student [by] name tabitha Who Being Explained is said Dorcas She was Full [of] works good and [of] donations whom* [She] made becomes but in the days those suffering her to die Bathing but {her} [Men] place her in room (upper)...

Alpha & Omega Bible

NOW IN JOPPA THERE WAS A DISCIPLE NAMED “TABITHA,” WHICH TRANSLATED IS CALLED “DORCAS”; THIS WOMAN WAS ABOUNDING WITH WORKS OF KINDNESS AND CHARITY WHICH SHE CONTINUALLY DID.

Awful Scroll Bible	AND IT HAPPENED AT THAT TIME THAT SHE FELL SICK AND DIED; AND WHEN THEY HAD WASHED HER BODY, THEY LAID IT IN AN UPPER ROOM. Moreover, there was from-within Joppa, a certain female disciple named Tabitha, which is being translated-through, being called Dorcas, this-same one was full of good works and kindnesses, which she was effecting. And it occurred from-within those days, she is ailing to die-away. And they washing her, lay her down from-within an upper room.
Concordant Literal Version	Now in Joppa there was a certain disciple named Tabitha, which, being interpreted, is termed Dorcas ["Gazelle"]. This woman was full of good acts and alms which she did."
exeGesés companion Bible	Now it occurred in those days that, being infirm, she dies. Now, bathing her, they place her in an upper chamber." PETROS RAISES ONE DEAD And there is a disciple * at Yapho named Tabitha, which translates worded, Gazelle: this one is full of good works and mercies which she does. *feminine: a female disciple.]
Orthodox Jewish Bible	And so be it, in those days, she is frail, and dies: and they bathe her and place her in an upper loft. Now in Yafo there was a certain talmidah by the name Tavitha, which, being translated, means "gazelle." This one was abounding in ma'asim tovim and in giving tzedakah, which she was always doing. [YEHOSHUA 19:46; MELACHIM BAIS 2:16; EZRA 3:7] And it came about in yamim hahem that this one, having become ill, passed away. When the women had washed her body, they laid it in the aliyah.
Rotherham's Emphasized B.	§ 19. Dorcas raised at Joppa. Now in Joppa there was a certain female disciple, by name Tabitha, which, being translated, means Dorcas {a Gazelle}. The same was full of good works and alms which she was doing. ^a ^a NB: not full of what she had done.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now in Joppa [A coastal suburb of Tel Aviv, known today as Jaffa.] there was a disciple named Tabitha, (which translated <i>into Greek</i> means Dorcas). She was rich in acts of kindness and charity which she continually did. During that time it happened that she became sick and died; and when they had washed her body, they laid it in an upstairs room.
An Understandable Version	Now at Joppa [Note: This was also a town on the west coast of Palestine, today called "Jaffa," and is now a part of Tel Aviv] there was a certain disciple named Tabitha (she was also called Dorcas, which means "Gazelle"). She practiced many good deeds and always gave money to poor people. But as time went on, she became [very] sick and [eventually] died. Her body was washed [by the women attendants] and placed in an upstairs room [during the mourning process].
The Expanded Bible	Peter Heals Tabitha In the city of Joppa [^C on the Mediterranean coast, 35 miles northwest of Jerusalem; present-day Jaffa] there was a ·follower [disciple] named Tabitha (whose Greek name was Dorcas [^C both mean "gazelle"]). She was always doing good deeds and ·kind acts [acts of charity; ^L giving alms]. ·While Peter was in Lydda [^L In those days], Tabitha became sick and died. Her body was washed [^C a custom of preparation for burial] and put in a room upstairs.

Jonathan Mitchell NT

Now in Joppa there was a certain female disciple named Tabitha – which, being translated, is normally called Dorcas (= Gazelle). She was full of good works and noble, virtuous acts – as well as deeds of mercy and gifts of compassion – which she was habitually doing.

But in those days, after becoming weak and ill, she happened to die. So, upon washing (bathing) [her], they placed her in the upper room (or: story; chamber).

Syndein/Thieme

Now there was at Joppa a certain disciple named Tabitha {gazelle in the Aramaic}, which by translation is called Dorcas {gazelle in the Greek}. This woman was full of intrinsically good {divine} works and 'grace in action' {alms deeds} which she did. And it came to pass in those days, that having become sick she suddenly died. Whom when they had prepared {with spices}, they laid her in an upper chamber.

Translation for Translators

Dorcas died.

Acts 9:36-37

In Joppa town there was a believer whose name was Tabitha. *Her name in the Greek language was Dorcas. Both of these names mean gazelle/deer/antelope.* That woman was continually doing good deeds for others. *Specifically, she was helping poor people by giving them things that they needed.* During the time that Peter was in Lydda, she became sick and died. *Some women there washed her body according to the Jewish custom so that the people could bury it. Then they covered her body with cloth and placed it in an upstairs room in her house.*

The Voice

In a nearby coastal city, Joppa, there lived a disciple whose Aramaic name was Tabitha, or Dorcas in Greek. She was a good woman—devotedly doing good and giving to the poor. While Peter was in Lydda, she fell sick and died. Her fellow disciples washed her body and laid her in an upstairs room.

Bible Translations with Many Footnotes:

Lexham Bible

Dorcas Raised

Now in Joppa there was a certain female disciple named [Literally “by name”] Tabitha (which translated means “Dorcas”). [“Dorcas” is the Greek translation of the Aramaic name “Tabitha” which means “deer” or “gazelle”] **She was full of good deeds and charitable giving which she was constantly doing.** [*Here the imperfect verb is translated as a customary imperfect (“was constantly doing”).

NET Bible®

Peter Raises Dorcas

Now in Joppa⁸⁹ there was a disciple named Tabitha (which in translation means⁹⁰ Dorcas).⁹¹ She was continually doing good deeds and acts of charity.⁹² At that time⁹³ she became sick⁹⁴ and died. When they had washed⁹⁵ her body,⁹⁶ they placed it in an upstairs room.

^{89sn} Joppa was a seaport on the Philistine coast, in the same location as modern Jaffa. “Though Joppa never became a major seaport, it was of some importance as a logistical base and an outlet to the Mediterranean” (A. F. Rainey, ISBE 2:1118-19).

^{90tn} Grk “which being translated is called.” In English this would normally be expressed “which is translated as” or “which in translation means.” The second option is given by L&N 33.145.

^{91sn} This is a parenthetical note by the author. Dorcas is the Greek translation of the Aramaic name Tabitha. Dorcas in Greek means “gazelle” or “deer.”

^{92tn} Or “and helping the poor.” Grk “She was full of good deeds and acts of charity which she was continually doing.” Since it is somewhat redundant in English to say “she was full of good deeds...which she was continually doing,” the translation has been simplified to “she was continually doing good deeds and acts of charity.” The imperfect verb ἐποίει (epoiei) has been translated as a progressive imperfect (“was continually doing”).

^{93tn} Grk “It happened that in those days.” 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.

^{94tn} Grk “becoming sick, she died.” The participle ἀσθεν σασαν (asqenhsasan) has been translated as a finite verb due to requirements of contemporary English style.

^{95tn} The participle λούσαντες (lousante) is taken temporally.

^{96tn} Grk “washed her,” but the reference is to her corpse.

The Spoken English NT

And in Joppa there was a follower of Jesus named Tabitha. That name means “Dorcas.”^y She was always doing kind things and helping poor people.^z

But around that time, she got sick^{aa} and died. And they washed her body and laid her in an upstairs room.

^y Tabitha is Hebrew, and Dorcas is Greek, for “gazelle.”

^z Lit. “She was full of good works and the acts of mercy that she did.” The expression “acts of mercy” refers to helping the poor.

^{aa} Lit. “But it happened in those days that she got sick.”

Wilbur Pickering’s New T.

Peter raises Dorcas

Now there was a certain disciple in Joppa named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds that she kept doing.

But it happened in those days that she took sick and died; so when they had washed her they placed her in the upper room.¹⁶

(16) The upper room of her house.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now in Joppa [there] was a certain female disciple, by name Tabitha, (which, being translated, is being called Dorcas); this [woman] was full of good works and charitable giving which she was doing.

Then it happened in those days, having been sick, she died. So having washed her [body], they laid her in an upstairs room.

Benjamin Brodie’s trans.

Now, in Joppa there was a certain disciple [female Jewish believer] named Tabitha, which translated means gazelle. This woman was full [abounding in] of good works [legitimate spiritual production], including charitable giving, which she repeatedly engaged in.

And it came to pass in those days that after becoming ill, she died, and after washing her, they placed her in an upper room.

Charles Thomson NT

Now there was at Joppa a certain disciple named Tabitha (the signification of which in Greek, is Dorcas [a Roe.]) This woman abounded in good works and in acts of charity.

And at this time she fell sick and died. And when they had washed her, they laid her out in an upper room.

Context Group Version

Now there was at Joppa a certain apprentice named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

In those days, she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

Legacy Standard Bible

Peter Raises Tabitha to Life

Now in Joppa there was a disciple named Tabitha (which translated is called Dorcas [Gr for Gazelle]). This woman was full of good works and charity which she continually did. And it happened at that time [Lit in those days] that she fell sick and died; and when they had washed her body, they laid it in an upper room.

Modern Literal Version 2020

Now there was a certain disciple in Joppa, Tabitha by name, which by translation, is called* Dorcas. This one was full of good works and of various charities, which she was doing*.

Niobi Study Bible

Now she happened to die in those days, having been sick. Now having fully-washed her, they placed her in an upstairs-room.

*** Dorcas Restored to Life**

Now there was at Joppa a certain disciple named Tabitha (which interpreted is called Dorcas). This woman was full of good works and almsdeeds which she did. And it came to pass in those days that she was sick and died; and when they had washed her, they laid her in an upper chamber.

The gist of this passage: Peter next went to Joppa. There had been a disciple there who had done many good works, but she had just died. Her body was in an upper room.

36-37

Acts 9:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Ιόρπη (Ιόππη) [pronounced ee-OHP-pay]	<i>beautiful; transliterated, Joppa, Japho</i>	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>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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>	masculine.feminine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
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)
mathêtria (μαθήτρια) [pronounced math-AY-tree-ah]	<i>female disciple, female pupil, female follower, female student; a Christian woman</i>	feminine singular noun, nominative case	Strong's #3102

Translation: In Joppa, [there] was a certain female disciple...

Peter apparently becomes aware of this woman after she dies. Perhaps he had known her before; perhaps he led her to the Lord. We don't really know.

The noun *female disciple* is essentially the same word as *disciple*, but it has been *feminized*. This simply means that she had believed in the Lord.

Acts 9:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Tabitha (Ταβιθά) [pronounced tab-ee-THAH]	<i>gazelle, deer; transliterated, Tabitha</i>	proper noun person; indeclinable	Strong's #5000
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article/relative pronoun; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (relative pronoun)
diermêneúô (διερμηνεύω) [pronounced dee-ehr-may-NEW-oh]	<i>being translate [from one language to another], being interpret, explaining clearly and exactly</i>	feminine singular, present passive participle, nominative case	Strong's #1329
légô (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, present passive indicative	Strong's #3004
Dorkas (Δορκάς) [pronounced dor-KASS]	<i>gazelle, deer; transliterated, Dorcas</i>	feminine singular proper noun person, nominative case	Strong's #1393

Translation: ...with the name Tabitha (which is translated [as] Dorcas).

Her given name was Tabitha, which appears to be Chaldean in origin. Rather than transliterate this name into Greek, it was translated into Greek. Both names mean, *gazelle*.

I believe her name signifies activity as well as natural beauty.

Acts 9:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same; this</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
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)
plêrês (πλήρης) [pronounced PLAY-race]	<i>complete, full, covered over; fully permeated with</i>	feminine singular adjective; nominative case	Strong's #4134

Acts 9:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erga (ἔργα) [pronounced EHR-gah]	<i>deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041
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>	neuter plural adjective; genitive/ablative case	Strong's #18
I believe that this is the first occurrence of this adjective in the book of Acts.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eleēmosunai (ἐλεημοσύναι) [pronounced el-eh-ay-mos-OO-nī]	<i>mercies, acts of pity; especially as exhibited in the giving of alms, charity works; the benefactions themselves, a donations to the poor, alms</i>	feminine plural noun, genitive/ablative case	Strong's #1654
hōn (ὧν) [pronounced hone]	<i>from whom, from which, from what, of that; of one [another], whose</i>	feminine plural relative pronoun; genitive/ablative case	Strong's #3739
poieō (ποιέω) [pronounced poi-EH-oh]	<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 singular, imperfect active indicative	Strong's #4160

Translation: She was filled with good deeds and donations (to the poor), which (things) she kept on doing.

Her life was filled with the doing of good deeds and donating her time and money to others. In this era, there certainly had been some persecution of Christians. However, the implication here is, more that she simply helped out others who needed that help.

Acts 9:36 In Joppa, [there] was a certain female disciple with the name Tabitha (which is translated [as] Dorcas). She was filled with good deeds and donations (to the poor), which (things) she kept on doing. (Kukis mostly literal translation)

Acts 9:37a			
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>			

Acts 9:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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-ra]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
ekeinaiç (ἐκείναιç) [pronounced ehk-Ī-nice]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 rd person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
Variously translated in Acts 7:41 & 9:37: <i>in those days, at that (this) time, about (around) this time, that was the time, as time went on, while, then, (ignored).</i>			
astheneô (ἀσθενέω) [pronounced as-then-EH-oh]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	feminine singular, aorist active participle; accusative case	Strong's #770
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	aorist active infinitive	Strong's #599

Translation: But it came about in those days that, having become weak, she died.

Tabitha became sick and then died. The aorist tenses suggest that this happened suddenly. One day she was sick and, a few days later, she dies. This took place around the time that Peter arrived.

Acts 9:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iouô (λούω) [pronounced LOO-oh]	<i>bathing, washing; (used of a dead person); washing (to cleanse blood out of wounds)</i>	masculine plural, aorist active participle, accusative case	Strong's #3068

Acts 9:37b			
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
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	3 rd person plural, aorist active indicative	Strong's #5087
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
huperion (ὑπερῶν) [pronounced hoop-er-OH-on]	<i>upper story, a higher part of the house, an apartment in the third story, an upper chamber/room</i>	neuter singular noun, dative, locative or instrumental case	Strong's #5253

Translation: Having washed [the body], they placed [it] in an upper room.

In preparation for burial, her body was washed and placed in an upper room. There were probably openings in the walls to allow for a breeze to keep the room reasonably fresh. Spices had probably been applied to counteract the smell of her body beginning to rot.

Acts 9:37 **But it came about in those days that, having become weak, she died. Having washed [the body], they placed [it] in an upper room.** (Kukis mostly literal translation)

Acts 9:36–37 **In Joppa, [there] was a certain female disciple with the name Tabitha (which is translated [as] Dorcas). She was filled with good deeds and donations (to the poor), which (things) she kept on doing. But it came about in those days that, having become weak, she died. Having washed [the body], they placed [it] in an upper room.** (Kukis mostly literal translation)

Acts 9:36–37 **While Peter was in Joppa, he became aware of a female disciple named Tabitha (which is translated into Greek as Dorcas). Her life was filled with good works and donations of her time and money to others. However, around that time, she became very weak and died. Her body was washed and placed in an upper room prior to burial.** (Kukis paraphrase)

But near being Lydda to Joppa, the disciples had heard that Peter is in her. They sent forth two men face to face with him, exhorting [him], “Do not delay to come through as far as us.”

Acts
9:38

Now, Lydda being near to Joppa, the disciples had heard that Peter was there [lit., in her]. They sent out two men directly to him, exhorting [him], “Do not delay to journey [this way] to us.”

Since Lydda was near to Joppa, the disciples in Joppa had caught wind that Peter was there. Therefore, they sent two responsible men directly to Peter, expressing the strong desire that he immediately travel back to Joppa with them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But near being Lydda to Joppa, the disciples had heard that Peter is in her. They sent forth two men face to face with him, exhorting [him], "Do not delay to come through as far as us."
Complete Apostles Bible	Now since Lydda was near Joppa, the disciples, having heard that Peter was in Joppa, sent to him, urging him not to delay in coming to them.
Douay-Rheims 1899 (Amer.)	And forasmuch as Lydda was nigh to Joppe, the disciples, hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.
Holy Aramaic Scriptures	And The Talmiye {The Disciples} were hearing that Shimeun {Simeon} was in the city Lud, that one which is near Yupha {Joppa}, and they sent two men unto him, whom they requested from him that he shouldn't neglect to come with them.
James Murdock's Syriac NT	And the disciples heard that Simon was in the city of Lydda, which is near to Joppa; and they sent two men to him, to request of him that he would not delay to come to them.
Original Aramaic NT	And the disciples heard that Shimeon was in Lud, that city which is beside Joppa, and they sent two men to request of him, "Do not neglect to come with them."

Significant differences:**Limited Vocabulary Translations:**

Bible in Basic English	And because Lydda was near Joppa, the disciples, having knowledge that Peter was there, sent two men to him, requesting him to come to them straight away.
Bible in Worldwide English	Lydda was near Joppa. When the disciples heard that Peter was at Lydda, they sent two men and asked for him to come quickly.
Easy English	Joppa was not very far from Lydda. The believers in Joppa heard that Peter was in Lydda. So they sent two men to go and to tell him, 'Please hurry and come to Joppa.'
Easy-to-Read Version–2008	The followers in Joppa heard that Peter was in Lydda, which was not far away. So they sent two men, who begged him, "Hurry, please come quickly!"
God's Word™	Lydda is near the city of Joppa. When the disciples heard that Peter was in Lydda, they sent two men to him. They begged Peter, "Hurry to Joppa! We need your help!"
Good News Bible (TEV)	Joppa was not very far from Lydda, and when the believers in Joppa heard that Peter was in Lydda, they sent two men to him with the message, "Please hurry and come to us."
J. B. Phillips	Now Lydda is quite near Joppa, and when the disciples heard that Peter was in Lydda, they sent two men to him and begged him, "Please come to us without delay."
The Message	Some of the disciples had heard that Peter was visiting in nearby Lydda and sent two men to ask if he would be so kind as to come over.
NIRV	Lydda was near Joppa. The believers heard that Peter was in Lydda. So they sent two men to him. They begged him, "Please come at once!"
New Simplified Bible	Since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him requesting that he come to them quickly.

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

Casual English Bible	Some believers there in Joppa heard Peter was nearby, in Lydda. [14] They sent two men with an urgent message for him: "We need your help! Come right now!" 149:38Joppa on Israel's coast was about a half-day walk northwest of Lydda, 11 miles (17 km).
----------------------	--

Contemporary English V.	Joppa wasn't far from Lydda, and the followers heard that Peter was there. They sent two men to say to him, "Please come with us as quickly as you can!"
The Living Bible	But when they learned that Peter was nearby at Lydda, they sent two men to beg him to return with them to Joppa.
New Berkeley Version	.
New Living Translation	But the believers had heard that Peter was nearby at Lydda, so they sent two men to beg him, "Please come as soon as possible!"
The Passion Translation	When the believers heard that Peter was nearby in Lydda, they sent two men with an urgent message for him to come without delay.
Plain English Version	Joppa was near Lydda, and the Christians in Joppa heard that Peter was in Lydda. So they sent 2 men to Lydda, and those men asked Peter, "Please come to Joppa with us right now."
UnfoldingWord Simplified T.	Lydda was near the city of Joppa, so when the disciples heard that Peter was still in Lydda, they sent two men to go to Peter. When they arrived where Peter was, they urged him, "Please come immediately with us to Joppa!"

Partially literal and partially paraphrased translations:

American English Bible	Now, LydDa was fairly close to JopPa; so when the disciples heard that Peter was there, they sent two men to him to beg him to please hurry up and come to them.
Beck's American Translation	.
Breakthrough Version	Since Lydda is near Joppa, when the students heard that Peter is in it, they sent two men out to him encouraging him, "You should not hesitate to come on through to us."
New Advent (Knox) Bible	Since Lydda was close to Joppa, the disciples, hearing that Peter was there, sent two men to find him; Come to us, they urged him, without delay.
NT for Everyone	Lydda is near Joppa, and the disciples, hearing that Peter was there, sent two men to him with the urgent request that he shouldn't delay, but come to them at once.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Because Lydda was close to Joppa, and the students of the Way had heard that Peter was in Lydda, they sent to men to meet him and ask him to come to them without delay.
Revised Ferrar-Fenton Bible	Lydda being near to Joppa, however, the disciples, learning that Peter was there, dispatched two men to him, with the message, "Come to us without delay."
Free Bible Version	Lydda was near Joppa, so the disciples in Joppa, hearing that Peter was in Lydda, sent two men to him with the message, "Please come to us right away."
Urim-Thummim Version	And Lydda being near to Joppa, the disciples having heard that Peter is in that region, sent two men to him, calling on him not to delay to come through to them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As Lydda is near Joppa, the disciples, on hearing that Peter was there, sent two men to him with the request, "Please come to us without delay." Lk 8:41
The Heritage Bible	And Lydda being near to Joppa, the disciples having heard that Peter was in it, they set apart and sent two men to him, calling on <i>him</i> not to be slow to come through to them.
New American Bible (2002)	Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Please come to us without delay."
Revised English Bible—1989	As Lydda was near Joppa, the disciples, who had heard that Peter was there, sent two men to him with the urgent request, "Please come over to us without delay."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Lud is near Yafo, and the talmidim had heard that Kefa was there, so they sent two men to him and urged him, "Please come to us without delay." Kefa got up and went with them. A portion of v. 39 is included for context.
Hebraic Roots Bible	And Lud being near to Joppa, the disciples hearing that Simon is in it, they sent two men to him, begging him not to delay to come to them.
Holy New Covenant Trans.	The students in Joppa heard that Peter was in Lydda. (Lydda is near Joppa.) So they sent two men to Peter. They begged him, "Hurry, please come quickly!"
The Scriptures 2009	And Lod being near to Yapho, and the taught ones having heard that Kepha was there, they sent two men to him, urging him not to delay in coming to them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...near but being lydda [to] the joppa The Students Hearing for Peter is in her send two men to him Calling (Near) Sayingnot [You] may delay to pass until us...
Awful Scroll Bible	And Lydda being near to Joppa, the disciples hearing, that Peter is from-within it, segregates-out with respects to him two men, calling- him -by, not to delay to come-through surely to them.
Concordant Literal Version	Now, Lydda being near Joppa, the disciples, hearing that Peter is in it, dispatch two men to him, entreating, "You should not be slothful in passing through to us!"
exeGesés companion Bible	And so be it, Lod is near Yapho, and the disciples hear that Petros is there, and they apostolize two men to him, beseeching him to not hesitate to pass through to them;...
Orthodox Jewish Bible	And since Lud was near to Yafo, Moshiaich's talmidim, having heard that Kefa was there, sent shnei anashim to him, summoning Kefa that he not delay in coming to them.
Rotherham's Emphasized B.	Now <Lydda being [nigh] unto Joppa> [the disciples] hearing that Peter was therein, sent off two' men unto him, beseeching him— Do not delay to come through unto us!

Expanded/Embellished Bibles:

An Understandable Version	And since Lydda was very close to Joppa, the disciples [at Joppa], hearing that Peter was at Lydda [See verse 32], sent two men there to urge him, not delay your coming [here] to us.
The Expanded Bible	Since Lydda is near Joppa and the ·followers [disciples] in Joppa heard that Peter was in Lydda, they sent two ·messengers [men] to Peter. They begged him, "Hurry, please come to us!"
Jonathan Mitchell NT	Now with Lydda being near to Joppa, the disciples upon hearing that Peter was in [Lydda] sent off two adult men to him, calling [him] to their side for help, urging, "You should not delay or be slow to pass through to us (or: hesitate to come through as far as us; = include us in your travels, and don't delay)!"
Translation for Translators	Peter resurrected Dorcas. <i>Acts 9:38-43</i>
The Voice	Lydda was near Joppa, so when the believers heard that Peter was <i>still</i> in Lydda, they sent two men to go to Peter. When they arrived where Peter was, they repeatedly urged/begged him, "Please come immediately with us to Joppa!" They had heard Peter was nearby, so two of them went with an urgent message, "Please come to Joppa as soon as possible."

Bible Translations with Many Footnotes:

Lexham Bible **And because** [*Here “because ” is supplied as a component of the participle (“was”) which is understood as causal] **Lydda was near Joppa, the disciples, when they** [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] **heard that Peter was in Lydda, [Literally “in it”] sent two men to him, urging, “Do not delay to come to us!”**

NET Bible® **Because Lydda**⁹⁷ **was near Joppa, when the disciples heard that Peter was there, they sent two men to him and urged him, “Come to us without delay.”**⁹⁸
^{97sn} Lydda was a city northwest of Jerusalem on the way to Joppa.
^{98tn} Grk “Do not delay to come to us.” It is somewhat smoother to say in English, “Come to us without delay.”

Literal, almost word-for-word, renderings:

A Faithful Version **And since Lydda was near Joppa, when the disciples heard that Peter was there, they sent two men to him, beseeching him not to delay to come to them.**

Analytical-Literal Translation **Now Lydda being close to Joppa, the disciples having heard that Peter is in it [i.e. Lydda], sent [messengers] to him urging [him] not to delay to come over to them.**

Benjamin Brodie’s trans. **Now, since Lydda was close to Joppa, and the disciples heard that Peter was near there, they sent two men face-to-face to him, urging *him* to come to their place without delaying .**

Bond Slave Version **And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring him that he would not delay to come to them.**

Charles Thomson NT **And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, intreating him to come to them without delay.**

Context Group Version **And as Lydda was near to Joppa, the apprentices, hearing that Peter was there, sent two men to him, entreating him, Do not delay to come on to us.**

Far Above All Translation **With Lydda being near Joppa, when the disciples heard that Peter was in that place, they sent word to him, pleading with him not to hesitate in coming across to them.**

Literal Standard Version **And in Joppa there was a certain female disciple, by name Tabitha (which interpreted, is called Dorcas); this woman was full of good works and kind acts that she was doing; and it came to pass in those days she, having ailed, died, and having bathed her, they laid her in an upper chamber, and Lydda being near to Joppa, the disciples having heard that Peter is in that [place], sent two men to him, calling on him not to delay to come through to them. Vv. 36–37 are included for context.**

Modern Literal Version 2020 **Now Lydda being near to Joppa, the disciples heard that Peter is in it, sent for him, encouraging him not to hesitate to come to them.**

New Matthew Bible **Because Lydda was near Joppa, and the disciples had heard that Peter was there, they sent to him, imploring him not to be grieved to come to them.**

World English Bible **As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, imploring him not to delay in coming to them.**

The gist of this passage: Some disciples heard that Peter was in nearby Joppa, so two men were sent to fetch Peter.

Acts 9:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
engus (ἐγγύς) [pronounced eng-GOOÇ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong’s #1451

Acts 9:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ôn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
Lunda (Λύδδα) [pronounced LUD-dah]	<i>strife; transliterated, Lydda</i>	feminine singular proper noun location, genitive/ablative case	Strong's #3069
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
Ióppē (Ἰόππη) [pronounced ee-OHP-pay]	<i>beautiful; transliterated, Joppa, Japho</i>	proper noun location; dative, locative or instrumental case	Strong's #2445

Translation: Now, Lydda being near to Joppa,...

These two cities, Joppa and Lydda, are reasonably close to one another. *Half a day's journey* was one estimate.

Acts 9:38b			
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
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; nominative case	Strong's #3101
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<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
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
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

Acts 9:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῆ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...the disciples had heard that Peter was there [lit., *in her*].

Because the cities are close to one another, the disciples in Joppa would have heard about Peter being in Lydda.

Acts 9:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced <i>ap-os- TEHL-low</i>]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person plural, aorist active indicative	Strong's #649
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
andres (ἄνδρες) [pronounced <i>AHN- drehç</i>]	<i>men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
prós (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
auton (αὐτόν) [pronounced <i>ow- TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: They sent out two men directly to him,...

They decided that what needed to be done was to send two responsible men (lit., *noble men*) directly to Peter.

It is possible that Tabitha has died; but it is also possible, at this point, that she is still alive, but desperately sick.

Acts 9:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>exhorting, consoling; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entertains [prays]</i>	masculine plural, present active participle; nominative case	Strong's #3870
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
oknéō (ὀκνέω) [pronounced <i>ok-NEH-oh</i>]	<i>to delay, to be slow, to hesitate</i>	2 nd person singular, aorist active subjunctive	Strong's #3635
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<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>	aorist active infinitive	Strong's #1330
heōs (ἕως) [pronounced <i>HEH-oce</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
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...exhorting [him], "Do not delay to journey [this way] to us."

The two disciples make a strong request of Peter to quickly make his way to Joppa.

Again, we can only speculate on the condition of Tabitha. The two believers may have left, knowing that she is dead.

Acts 9:38 Now, Lydda being near to Joppa, the disciples had heard that Peter was there [lit., *in her*]. They sent out two men directly to him, exhorting [him], "Do not delay to journey [this way] to us." (Kukis mostly literal translation)

Acts 9:38 Since Lydda was near to Joppa, the disciples in Joppa had caught wind that Peter was there. Therefore, they sent two responsible men directly to Peter, expressing the strong desire that he immediately travel back to Joppa with them. (Kukis paraphrase)

But raising up, Peter came together with them, whom, having arrived, they led [him] to the upper room. And they presented to him all the widows crying. And showing [him] tunics and garments as she was making with them being the Dorcas. But was throwing [them] outside the Peter. And placing the knees [on the ground] he prayed. And turning around, face to face with the body, he said, "Tabitha, get up!" But the [Tabitha] opened the eyes of her, and seeing the Peter, she sat up. But giving to her a hand, he raised her up. But calling the holy ones and the widows, he presented her alive.

Acts
9:39–41

Having gotten up, Peter assembled together with the saints in Joppa [lit., *with them*]. After he arrived, they led [him] to the upper room and they presented to him all the widows weeping. They kept on showing [him] the tunics and garments [that] Dorcas has been making when she was with them. The Peter threw [them all] outside. Having placed [his] knees [on the ground] [Peter] prayed. Then turning around [to be] face to face with the body, he said, "Tabitha, get up!" [Tabitha] opened up her eyes, and, having seen Peter, sat up. Giving to her [his] hand, [Peter] raised her up. Then, calling to the saints and to the widows, [Peter] presented her [to them] alive.

Peter headed on over to Joppa and joined up with the saints there. As soon as he arrived, the saints led Peter up to the upper room, where the body was, and where all of the widows were standing around weeping and sobbing. Then they started to show him all of the tunics and garments which Dorcas had made while she was alive with them. After a few minutes of this, Peter told everyone to get out of the room. He got on his knees before God and prayed. Then he turned around to where the body was, and he said aloud, "Tabitha, get up!" The woman opened up her eyes and, seeing Peter, sat up. Peter extended his hand to her and helped her to stand up. Peter then called the saints and widows back in, and he presented Tabitha to them very much alive.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But raising up, Peter came together with them, whom, having arrived, they led [him] to the upper room. And they presented to him all the widows crying. And showing [him] tunics and garments as she was making with them being the Dorcas. But was throwing [them] outside the Peter. And placing the knees [on the ground] he prayed. And turning around, face to face with the body, he said, "Tabitha, get up!" But the [Tabitha] opened the eyes of her, and seeing the Peter, she sat up. But giving to her a hand, he raised her up. But calling the holy ones and the widows, he presented her alive.
- Complete Apostles Bible And arising, Peter went with them. When he arrived, they took him into the upper room, and all the widows stood beside him weeping, showing him tunics and cloaks which Dorcas was making, while being with them. But Peter, having put them all outside, knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and seeing Peter, she sat up. And giving to her his hand, he raised her up; and when he called the saints and the widows, he presented her living.
- Douay-Rheims 1899 (Amer.) And Peter rising up went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him, weeping and shewing him the coats and garments which Dorcas made them. And they all being put forth, Peter, kneeling down, prayed. And turning to the body, he said: Tabitha, arise. And she opened her eyes and, seeing Peter, sat up. And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

Holy Aramaic Scriptures	<p>And Shimeun {Simeon} arose and went with them. And when he came, they ascended unto the room, and there was gathered, standing around him, all the widows, while weeping and showing unto him the tunics and the cloaks; those which Tabitha had given unto them when she was alive.</p> <p>Then, Shimeun {Simeon} sent all the men outside, and knelt upon his knees, and prayed. And he turned towards the body and said, "Tabitha, Arise!" Then, she opened her eyes, and when she saw Shimeun {Simeon}, she sat up!</p> <p>And he extended his hand to her, and raised her, and called for The Qadishe {The Holy Ones}, and for the widows, and gave her unto them after she was alive.</p>
James Murdock's Syriac NT	<p>And Simon arose and went with them. And when he arrived, they conducted him to the chamber; and there were assembled around her all the widows, weeping, and showing him the tunics and the cloaks which Tabitha had given them when alive. And Simon put all the people out, and fell on his knees and prayed; and he turned to the corpse and said: Tabitha, arise. And she opened her eyes; and when she saw Simon, she sat up.</p> <p>And he reached to her his hand, and raised her up: and he called the saints and the widows, and presented her to them alive.</p>
Original Aramaic NT	<p>And Shimeon arose and went with them, and when he came they took him up to the upper room and all the widows were gathered standing around him, weeping and showing him the coats and cloaks which Tabitha* had given them when she was alive.</p> <p>But Shimeon sent all of the people outside and bowed on his knees and prayed, and he turned to the corpse and said, "Tabitha, get up", but she opened her eyes, and when she saw Shimeon, she sat up.</p> <p>And he reached his hand toward her and raised her up, and he called the Saints and the widows and he gave her to them alive.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And Peter went with them. And when he had come, they took him into the room: and all the widows were there, weeping and putting before him the coats and clothing which Dorcas had made while she was with them.</p> <p>But Peter made them all go outside, and went down on his knees in prayer; and turning to the body, he said, Tabitha, get up. And, opening her eyes, she saw Peter and got up.</p> <p>And he took her hand, lifting her up; and, sending for the saints and widows, he gave her to them, living.</p>
Bible in Worldwide English	<p>Peter got up and went with them. When he got there, they took him to the room upstairs. Women whose husbands were dead stood there crying. They showed Peter the clothes and coats that Dorcas had made for them while she was with them. Peter put them all out. He kneeled down and talked to God. He turned to the body and said, Tabitha, get up. She opened her eyes. When she saw Peter, she sat up. He took her hand and helped her get up. Then he called in Gods people and the women, and he gave her back to them alive.</p>
Easy English	<p>Peter then returned to Joppa with the two men. When he arrived at Dorcas's house, some women took him upstairs. Many widows were there and they were crying. They all stood there, near to Peter. They showed him the shirts and coats that Dorcas had made while she was still with them.</p> <p>Peter sent all these women out of the room. He went down on his knees and he prayed to God. Then he turned his head towards the dead woman and he said, 'Tabitha, stand up!' She opened her eyes. When she saw Peter, she sat up. Peter</p>

Easy-to-Read Version—2008	<p>held her hand and he helped her to stand up. Then he told the widows and all the believers to come into the room. He showed them that Dorcas was alive again. Peter got ready and went with them. When he arrived, they took him to the upstairs room. All the widows stood around him. They were crying and showing him the coats and other clothes that Tabitha had made during her time with them. Peter sent all the people out of the room. He knelt down and prayed. Then he turned to Tabitha's body and said, "Tabitha, stand up!" She opened her eyes. When she saw Peter, she sat up. He gave her his hand and helped her stand up. Then he called the believers and the widows into the room. He showed them Tabitha; she was alive!</p>
<i>God's Word™</i>	<p>So Peter went with them. When he arrived, he was taken upstairs. All the widows stood around him. They were crying and showing Peter the articles of clothing that Dorcas had made while she was still with them. Peter made everyone leave the room. He knelt and prayed. Then he turned toward the body and said, "Tabitha, get up!" Tabitha opened her eyes, saw Peter, and sat up. Peter took her hand and helped her stand up. After he called the believers, especially the widows, he presented Tabitha to them. She was alive.</p>
Good News Bible (TEV)	<p>So Peter got ready and went with them. When he arrived, he was taken to the room upstairs, where all the widows crowded around him, crying and showing him all the shirts and coats that Dorcas had made while she was alive. Peter put them all out of the room, and knelt down and prayed; then he turned to the body and said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. Peter reached over and helped her get up. Then he called all the believers, including the widows, and presented her alive to them.</p>
J. B. Phillips	<p>Peter got up and went back with them, and when he arrived in Joppa they took him to the room upstairs. All the widows stood around him with tears in their eyes, holding out for him to see dresses and cloaks which Dorcas used to make for them while she was with them. But Peter put them all outside the room and knelt down and prayed. Then he turned to the body and said, "Tabitha, get up!" She opened her eyes, and as soon as she saw Peter she sat up. He took her by the hand, helped her to her feet, and then called out to the believers and widows and presented her to them alive.</p>
<i>The Message</i>	<p>Peter got right up and went with them. They took him into the room where Tabitha's body was laid out. Her old friends, most of them widows, were in the room mourning. They showed Peter pieces of clothing the Gazelle had made while she was with them. Peter put the widows all out of the room. He knelt and prayed. Then he spoke directly to the body: "Tabitha, get up." She opened her eyes. When she saw Peter, she sat up. He took her hand and helped her up. Then he called in the believers and widows, and presented her to them alive.</p>
NIRV	<p>Peter went with them. When he arrived, he was taken upstairs to the room. All the widows stood around him crying. They showed him the robes and other clothes Dorcas had made before she died. Peter sent them all out of the room. Then he got down on his knees and prayed. He turned toward the dead woman. He said, "Tabitha, get up." She opened her eyes. When she saw Peter, she sat up. He took her by the hand and helped her to her feet. Then he called the believers and especially the widows. He brought her to them. They saw that she was alive.</p>
New Life Version	<p>Peter went back with them. When he came, they took him to the room. All the women whose husbands had died were standing around crying. They were showing the clothes Dorcas had made while she was with them. Peter made them all leave the room. Then he got down on his knees and prayed. He turned to her body and said, "Tabitha, get up!" She opened her eyes and looked at Peter and sat up. He took her by the hand and lifted her up. Then he called in</p>

the faithful followers and the women whose husbands had died. He gave her to them, a living person.

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

Casual English Bible

Peter got up and went with them. When they got to Joppa, the men took Peter to the upstairs room where Tabitha's body rested. Weeping widows stood beside Peter. They showed him some clothes Tabitha had made for them—evidence of her kindness.

Peter sent everyone outside. He dropped to his knees and prayed. Then he turned toward the corpse and said, "Tabitha, it's time to get up." She opened her eyes, looked at Peter, and sat right up. Peter took her by the hand and helped her stand up. Then he called in all those weeping widows and other believers so they could see that Tabitha was alive.

Contemporary English V.

Right away, Peter went with them. The men took Peter upstairs into the room. Many widows were there crying. They showed him the coats and clothes that Dorcas had made while she was still alive.

After Peter had sent everyone out of the room, he knelt down and prayed. Then he turned to the body of Dorcas and said, "Tabitha, get up!" The woman opened her eyes, and when she saw Peter, she sat up. He took her by the hand and helped her to her feet. Peter called in the widows and the other followers and showed them that Dorcas had been raised from death.

The Living Bible

This he did; as soon as he arrived, they took him upstairs where Dorcas lay. The room was filled with weeping widows who were showing one another the coats and other garments Dorcas had made for them. But Peter asked them all to leave the room; then he knelt and prayed. Turning to the body he said, "Get up, Dorcas," [*Dorcas, literally, "Tabitha," her name in Hebrew.*] and she opened her eyes! And when she saw Peter, she sat up! He gave her his hand and helped her up and called in the believers and widows, presenting her to them.

New Berkeley Version
The Passion Translation

So Peter went with them back to Joppa, and upon arriving they led him to the upper room. There were many widows standing next to Peter, weeping. One after another showed him the tunics and other garments that Tabitha had made to bless others. Peter made them all leave the room. Then he knelt down and prayed. Turning to the dead body, he said, "Tabitha, rise up!" At once she opened her eyes, and seeing Peter, she sat up. He took her by the hand and helped her to her feet. Then he called for the believers and all the widows to come and see that she was alive!

Plain English Version

So Peter went with those 2 men. After he got there, the Christians took him to her house, and then they went upstairs. The widows stood there with Peter, and they cried, and they showed him the shirts and other clothes that Dorcas made for them while she was still alive.

Peter told everyone to go outside. Then he got down on his knees, to show respect to God, and he prayed. Then he turned and looked at the body, and said, "Tabitha, get up." She opened her eyes, and she saw Peter, then she sat up. Peter held out his hand for her and helped her to stand up. Then he called out to the widows and to all God's people there, and he told them to come. Then he showed them that Tabitha was alive.

UnfoldingWord Simplified T.

Peter got ready right away and went with them. When he arrived at the house in Joppa, they took him to the upstairs room where Dorcas' body was lying. All the widows there stood around him. They were crying and showing him the tunics and other garments that Dorcas had made for people while she was still alive.

But Peter sent them all out of the room. Then he got down on his knees and prayed. Then, turning toward her body, he said, "Tabitha, stand up!" Immediately she opened her eyes and, when she saw Peter, she sat up.

He grasped one of her hands and helped her to stand up. After he had summoned the believers and especially the widows among them to come back in, he showed them that she was alive again.

Partially literal and partially paraphrased translations:

- American English Bible Therefore, Peter got up and went with them.
Well when he got [to JopPa], they took him upstairs to the room [where she was laid]. And there, all the widows came to him crying and showing him the many pieces of clothing that Dorcas had made for them while she was with them. So after sending everyone outside, Peter got down on his knees and prayed. Then he turned towards the body and said:
 'Tabitha,
 '**Stand again!**'
And at that, she opened her eyes... And when she saw Peter, she sat up!
So he gave her his hand and stood her [on her feet]... Then he called the Holy Ones and widows in and presented her to them alive. And before long, this event became so well known throughout JopPa that many started believing in the Lord. V. 42 is included for context.
- Beck's American Translation .
Breakthrough Version After Peter got up, he went together with them, whom when he showed up, they took to the third floor room, and all the widows stood by him crying and showing as many long undershirts and clothes as the Gazelle was making as she was with them.
After Peter put everyone outside and placed *his* knees *on the floor*, he prayed. And when he turned around toward the body, he said, "Tabitha, get up." The *girl* opened her eyes, and when she saw Peter, she sat up on her own.
After giving her a hand, he got her up. When he hollered for the sacred *people* and the widows, he presented her alive.
- A. Campbell's Living Oracles And Peter arose, and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping; and showing the coats and mantles, which Dorcas made, while she was with them.
And Peter putting them all out, kneeled down, and prayed; and turning to the body, he said, Tabitha, arise! And she opened her eyes, and seeing Peter, sat up.
And giving her his hand, he raised her up; and having called the saints and widows, he presented her alive.
- 20th Century New Testament Peter returned with them at once. On his arrival, he was taken upstairs, and all the widows came round him in tears, showing the coats and other clothing which Dorcas had made while she was among them.
But Peter sent everybody out of the room, and knelt down and prayed. Then, turning to the body, he said: "Tabitha! stand up." She opened her eyes, and, seeing Peter, sat up.
Giving her his hand, Peter raised her up, and, calling in the widows and others of Christ's People, presented her to them alive.

Mostly literal renderings (with some occasional paraphrasing):

- Christian Standard Bible Peter got up and went with them. When he arrived, they led him to the room upstairs. And all the widows approached him, weeping and showing him the robes and clothes that Dorcas had made while she was with them. Peter sent them all out of the room. He knelt down, prayed, and turning toward the body said, "Tabitha, get up." She opened her eyes, saw Peter, and sat up. He gave her his hand and helped her stand up. He called the saints and widows and presented her alive.

Conservapedia Translation	Peter got up and went with them. When he had come, they brought him into the upper room. All the widows stood by him, weeping and showing him the coats and garments that Dorcas used to make when she was with them. But Peter ushered them all outside, and knelt down and prayed. He then turned to the body and said, "Tabitha, get up." And she opened her eyes. When she saw Peter, she sat up. He gave her his hand, and lifted her up. Then when he had called the saints and widows, he reintroduced her to them as a living person. Ceremonial weeping is still a prominent custom in the Middle East today.
Revised Ferrar-Fenton Bible	Peter accordingly arose, and accompanied them. And on arrival, they took him to the upper chamber, where the widows stood round weeping; and showed him the jackets and cloaks which Dorcas had made while she was with them. Peter, however, put them all out; and having knelt, he prayed, and turning to the body, he said, "Tabitha, rise up!" And she opened her eyes; but seeing Peter, she fell backwards. But giving her a hand, he assisted her up; and calling the holy ones and widows, he presented her to them alive.
Free Bible Version	So Peter got ready and left with them. When he arrived they took him upstairs. All the widows were there crying, and they showed him the coats and clothes that Dorcas had made while she was with them. Peter told them all to leave, knelt down, and prayed. He turned to the body and said, "Tabitha, get up." She opened her eyes, and when she saw Peter she sat up. He took her by the hand and lifted her up. He called in the believers and the widows, and presented her to them alive.
God's Truth (Tyndale)	Peter arose and came with them. And when he was come, they brought him into the chamber. And all the widows stood round about him weeping and showing the coats and garments which Dorcas made while she was with them. And Peter put them all forth and knelt down and prayed and turned him to the body, and said: Tabitha, arise. And she opened her eyes, and when she saw Peter, sat up. And he gave her the hand and lift her up, and called the saints and widows, and showed her alive.
International Standard V	So Peter got up and went with them. When he arrived, they took him upstairs. All the widows gathered around Peter, [Lit. him] crying and showing him all the shirts and coats Dorcas had made while she was still with them. Peter made them all go outside. After kneeling down, he prayed, turned to the body, and said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. He extended his hand and helped her get up. Then he called the saints, including the widows, and gave her back to them alive.
Weymouth New Testament	So Peter rose and went with them. On his arrival they took him upstairs, and the widow women all came and stood by his side, weeping and showing him the underclothing and cloaks and garments of all kinds which Dorcas used to make while she was still with them. Peter, however, putting every one out of the room, knelt down and prayed, and then turning to the body, he said, "Tabitha, rise." Dorcas at once opened her eyes, and seeing Peter, sat up. Then, giving her his hand, he raised her to her feet and, calling to him God's people and the widows, he gave her back to them alive.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Peter went with them. On his arrival they took him upstairs to the room. All the widows crowded around him in tears, showing him the clothes that Dorcas had made while she was with them. Peter made them all leave the room and then he knelt down and prayed. Turning to the dead body he said, "Tabitha, stand up." She opened her eyes, looked at Peter and sat up. Peter gave her his hand and helped her up. Then he called in the saints and widows and presented her to them alive. Mk 5:41
----------------------------	--

The Heritage Bible

And Peter standing up went with them, whom arriving, they led him into the upper room, and all the widows stood by him sobbing, and showing tunics and garments which Dorcas made *while* being with them.

And putting them all out, Peter placing *himself on his* knees, prayed, and turning to the body said, Tabitha, stand up. And she opened her eyes, and seeing Peter, she sat up.

And giving her his hand, he stood her up, and calling out to the saints and widows, he stood beside her alive.

New American Bible (2011)

So Peter got up and went with them. When he arrived, they took him to the room upstairs where all the widows came to him weeping and showing him the tunics and cloaks that Dorcas had made while she was with them. Peter sent them all out and knelt down and prayed. Then he turned to her body and said, "Tabitha, rise up." She opened her eyes, saw Peter, and sat up.⁹ He gave her his hand and raised her up, and when he had called the holy ones and the widows, he presented her alive.
q. [9:40] Mk 5:40–41.

New Catholic Bible

Peter immediately set out with them, and when he arrived, they escorted him to the upper room. All the widows stood around him, weeping and showing him the tunics and other clothes that Dorcas had made while she was with them.

Peter sent them all out and knelt down and prayed. Then he turned to the body and said, "Tabitha, get up." She opened her eyes, saw Peter, and sat up. He gave her his hand and helped her up. Then he called the saints and the widows, and he showed her to them alive.

New Jerusalem Bible

Peter went back with them immediately, and on his arrival they took him to the upper room, where all the widows stood round him in tears, showing him tunics and other clothes Dorcas had made when she was with them. Peter sent everyone out of the room and knelt down and prayed. Then he turned to the dead woman and said, 'Tabitha, stand up.' She opened her eyes, looked at Peter and sat up. Peter helped her to her feet, then he called in the members of the congregation and widows and showed them she was alive.

Revised English Bible–1989

At once Peter went off with them. When he arrived he was taken up to the room, and all the widows came and stood round him in tears, showing him the shirts and coats that Dorcas used to make while she was with them. Peter sent them all outside, and knelt down and prayed; then, turning towards the body, he said, "Tabitha, get up." She opened her eyes, saw Peter, and sat up. He gave her his hand and helped her to her feet. Then he called together the members of the church and the widows and showed her to them alive.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible

When he arrived, they led him into the upstairs room. All the widows stood by him, sobbing and showing all the dresses and coats Tavita had made them while she was still with them. But Kefa put them all outside, kneeled down and prayed. Then, turning to the body, he said, "Tavita! Get up!" She opened her eyes; and on seeing Kefa, she sat up. He offered her his hand and helped her to her feet; then, calling the believers and the widows, he presented her to them alive. A portion of v. 39 has been placed with the previous passage for context.

Holy New Covenant Trans.

Peter got ready and went with them. When he arrived, they took him to the upstairs room. All of the widows stood around Peter. They were crying. They showed him the shirts and robes which Dorcas had made while she was still alive.

Peter sent everyone out of the room. He kneeled down and prayed. Then he turned to Tabitha's body and said, "Tabitha, get up!" She opened her eyes. When she saw Peter, she sat up.

He gave her his hand and helped her stand up. Then he called the saints and the widows into the room. He showed them Tabitha; she was alive!

The Scriptures 2009

And having risen up, Kěpha went with them. And when he arrived, they brought him to the upper room. And all the widows stood beside him weeping, showing the inner garments and outer garments which Dorkas had made while she was with them. But Kěpha sent them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and seeing Kěpha, she sat up. And giving her his hand, he lifted her up. And calling the set-apart ones and widows, he presented her alive.

Tree of Life Version

So Peter got up and went with them. When he arrived, they took him to the upstairs room. All the widows were crying, showing all the tunics and other clothing Dorcas had made while she was with them.

But Peter sent them all outside, and he got down on his knees and prayed. Then, turning to the body, he said "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up.

He gave her his hand and raised her up. Then he called the kedoshim and widows and presented her alive.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Standing (Up) but Peter gathers [with] them whom coming [They] lead (up) to the room (upper) and stand [with] him All The Widows Crying and Showing tunics and garments which* made with them Being The Dorcas Removing but outside all [men] The Peter and Placing the knees prays and Returning to the body [He] says tabitha stand! (up) The [Woman] but opens the eyes [of] her and Seeing the peter [She] sits (up) Giving but [to] her hand [He] stands (up) her Calling but the [men] pure and the widows [He] stands her living...

Awful Scroll Bible

And Peter rising-up, went-with them. When he is coming-about-near, they led- him -up into the upper room. And all the widows stand-by him weeping, and they themselves are showing-before him the tunics and cloaks, as many as Dorcas was making, she being with them.

And Peter putting- them all -out without, bending- his knees -down, himself wishes-with-respects-to, and turning-back-upon with respects to the body, said, "Tabitha, be rising-up!" And she opens-up her eyes and perceiving Peter, she sits-up!

And extending to her his hand, he stands- her -up, and calling out to the awful ones and the widows, he sets- her -among them living.

exeGesés companion Bible

...- and Petros rises and goes with them.

And he comes,
and they bring him into the upper loft:
and all the widows stand by him weeping
and showing the tunics and garments
- as many as Gazelle made, being with them.

But Petros casts them all out,
and places his knees and prays;
and turning to the body, he says, Tabitha, Rise!

And she opens her eyes;
and seeing Petros, she sits:
and he gives her his hand and raises her;
and calls the holy and widows
and presents her alive.

Orthodox Jewish Bible

Kefa, getting up, went with them. And when he arrived, they brought him up into the aliyah (upper story room), and all the almanot stood beside him, weeping and showing the tunics and garments that Tavitha made while she was with them.

But Kefa, having put everyone outside, and having fallen down, davened. And when he turned to the nifteret (deceased), he said, "Tavitha, get up!" And she opened her eynayim and, having seen Kefa, she sat up.

And having given his hand to her, he made her to stand up alive again; and, having called the Moshiach's Kadoshim and the almanot, Kefa presented her lebedik (alive) before them.

Rotherham's Emphasized B. And Peter, arising, went with them,—whom [when he arrived] they brought up into the upper room; and there stood by him all the widows, weeping, and showing the tunics and mantles— whatsoever things [Dorcas] was making while she was with them. But Peter [putting them all outside] knelt down and prayed; and [turning towards the body] said— Tabitha, arise!

And [she] <opening her eyes, and seeing Peter> sat up. And [giving her his hand] he raised her up; and, calling the saints and the widows, presented her [living].

Expanded/Embellished Bibles:

The Amplified Bible

So Peter got up [at once] and went with them. When he arrived, they brought him into the upstairs room; and all the widows stood beside him, weeping and showing [him] all the tunics [Or *inner garments.*] and robes that Dorcas used to make while she was with them. But Peter sent them all out [of the room] and knelt down and prayed; then turning to the body he said, "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand and helped her up; and then he called in the saints [Or *holy ones.*] (God's people) and the widows, and he presented her [to them] alive.

An Understandable Version

So, Peter got up and went with them. When he arrived they took him to the upstairs room [where Dorcas' body lay]. All the widows [*i.e., her friends*] stood near Peter, crying and showing [him] the coats and [other] clothing which Dorcas had made when she was alive. Then Peter asked them all to leave [the room]; he knelt down and prayed over her body, saying, "Tabitha, get up." She opened her eyes, and when she saw Peter, she sat up. Peter then reached out his hand and raised her up; he called the saints [*i.e., God's holy people*] and the widows [back into the room] and presented her [to them] alive.

The Expanded Bible

So Peter got ready [^Lup] and went with them. When he arrived, they took him to the upstairs room where all the widows stood around Peter, crying. They showed him the shirts [tunics] and coats [clothing; garments; robes] Tabitha [^LDorcas] had made when she was still alive [^Lwith them]. Peter sent everyone out of the room and kneeled and prayed. Then he turned to the body and said, "Tabitha, stand up." She opened her eyes, and when she saw Peter, she sat up. He gave her his hand and helped her up. Then he called the believers and the widows into the room and showed them that Tabitha was alive.

Jonathan Mitchell NT

So after arising, Peter went with them, whom – upon [his] arriving – they led up into the upper room (or: the upstairs chamber). Then all the widows presented [themselves] to him and stood by, weeping and exhibiting tunics and outer garments (= dresses and coats) [and] whatever Dorcas used to make [while] still being with them.

But after causing everyone to be put forth outside and then kneeling down, Peter prayed (thought and focused toward well-being). Next, turning around and facing toward the body, he said, "Tabitha! Get up (or: Stand up; Arise)!" So she opened up her eyes, and, seeing Peter, she sat up.

And so, giving her a hand, he raised her up (or: helped her stand up). And now, after summoning the set-apart folks (the saints; the holy people) and the widows, he stood her alongside (or: presented her), now living.

Syndein/Thieme

Then Peter arose and went with them. When he was come, they brought him into the upper chamber . . . and all the widows stood by him hysterically weeping, and showing the coats and garments which Tabitha made, while she was with them.

{Note: All were recipients of Tabithas' gracious attitude and were crying over the garments she had made for each of them.}

But Peter threw them out! And knelt down, and prayed. And turning to the body he said, "**Tabitha, ARISE!**" And she opened her eyes and having seen Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows . . . presented her alive.

Translation for Translators

So right away Peter got ready and went with them. When they arrived at the house in Joppa, the two men took Peter to the upstairs room where Dorcas' body was lying. All the widows there crowded around Peter. They were crying and showing him the cloaks and other garments that Dorcas had made for people while she was still alive. But Peter sent them all out of the room. Then he got down on his knees and prayed. Then, turning toward Tabitha's body, he said, "Tabitha, stand up!" Immediately she opened her eyes and, when she saw Peter, she sat up. He grasped one of her hands and helped her to stand up. After he had summoned the believers and especially the widows among them to come back in, he showed them that Tabitha was alive again.

The Voice

Peter went with them and immediately entered the room where the corpse had been placed. *It was quite a scene*—the widows of the community were crowded in the room, weeping, showing the various items of clothing that Dorcas had made for them.

Peter asked them to leave the room; then he got on his knees. He prayed for a while and then turned to her body.

Peter: Tabitha, get up!

She opened her eyes, saw Peter, and sat up. Giving her his hand, Peter lifted her up. Then he called in the other disciples—including the widows—and reintroduced them to their beloved friend.

Bible Translations with Many Footnotes:

Lexham Bible

So Peter got up and [*Here "and" is supplied because the previous participle ("got up") has been translated as a finite verb] accompanied them. When he [*Here "when" is supplied as a component of the participle ("arrived") which is understood as temporal] arrived, they brought him [*Here the direct object is supplied from context in the English translation] up to the upstairs room, and all the widows came to him, weeping and showing him [*Here the direct object is supplied from context in the English translation] tunics and other clothing that Dorcas used to make while she [*Here "while" is supplied as a component of the participle ("was") which is understood as temporal] was with them. But Peter sent them all outside, and, falling to his [*Literally "the"; the Greek article is used here as a possessive pronoun] knees, he prayed. And turning toward the body, he said, "Tabitha, get up!" And she opened her eyes, and when she [*Here "when" is supplied as a component of the participle ("saw") which is understood as temporal] saw Peter, she sat up. And he gave her his hand and [*Here "and" is supplied because the previous participle ("gave") has been translated as a finite verb] raised her up. And he called the saints and the widows and [*Here "and" is supplied because the previous participle ("called") has been translated as a finite verb] presented her alive.

NET Bible®

So Peter got up and went with them, and⁹⁹ when he arrived¹⁰⁰ they brought him to the upper room. All¹⁰¹ the widows stood beside him, crying and showing him¹⁰² the tunics¹⁰³ and other clothing¹⁰⁴ Dorcas used to make¹⁰⁵ while she was with them. But Peter sent them all outside,¹⁰⁶ knelt down,¹⁰⁷ and prayed. Turning¹⁰⁸ to the body, he said, "Tabitha, get up." Then she opened her eyes, and when she saw Peter, she sat up.¹⁰⁹ He gave¹¹⁰ her his hand and helped her get up. Then he called¹¹¹ the saints and widows and presented her alive.

^{99tn} Grk "who." The relative clause makes for awkward English style here, so the following clause was made coordinate with the conjunction "and" supplied in place of the Greek relative pronoun.

^{100tn} The participle παραγενόμενον (paragenomenon) is taken temporally.

^{101tn} Grk “and all.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

^{102tn} The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

^{103tn} Or “shirts” (a long garment worn under the cloak next to the skin). The name for this garment (χιτων, citwn) presents some difficulty in translation. Most modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘chiton.’ On the other hand attempts to find a modern equivalent are also a problem: “shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.

^{104tn} Grk “and garments,” referring here to other types of clothing besides the tunics just mentioned.

^{105tn} The verb ἐποίει (epoiei) has been translated as a customary imperfect.

^{106tn} Grk “Peter, sending them all outside, knelt down.” The participle ἐκβαλων (ekbalwn) has been translated as a finite verb due to requirements of contemporary English style.

^{107tn} Grk “and kneeling down,” 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. Instead the “and” is placed before the verb προσήυξατο (proshuxato, “and prayed”). The participle θείς (qeis) is taken as a participle of attendant circumstance.

^{108tn} Grk “and turning.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

^{109sn} She sat up. This event is told much like Luke 8:49-56 and Mark 5:35-43. Peter’s ministry mirrored that of Jesus.

^{110tn} Grk “Giving her his hand, he helped her.” The participle δούς (dous) has been translated as a finite verb due to requirements of contemporary English style.

^{111tn} Grk “Then calling the saints...he presented her.” The participle φωνήσας (fwnhsa) has been translated as a finite verb due to requirements of contemporary English style; it could also be taken temporally (“After he called”).

The Spoken English NT

So Peter got up and went with them. When he got there, they led him to the upstairs room. And all the widows crowded around him, crying. And they were showing him shirts and clothes Dorcas had made when she was still with them.

But Peter made them all leave the room,^{bb} and got on his knees and prayed. Then^{cc} he turned to the body and said, “Tabitha, get up!” And she opened her eyes! And when she saw Peter, she sat up.

And he offered her his hand, and helped her stand up. Then^{dd} he called to the holy ones and the widows, and gave her back to them alive.^{ee}

bb. Lit. “But he put them all out.” See Mar_5:40-41.

cc. Lit. “And.”

dd. Lit. “And.”

ee. Lit. “and presented her to them alive.”

Wilbur Pickering’s New T.

So Peter got up and went with them; upon arriving they took him up to the upper room; all the widows stood around him weeping and showing the coats and garments that Dorcas was making¹⁷ while she was with them.

So Peter put them all out,¹⁸ kneeled down and prayed. Turning to the body he said, “Tabitha, get up!” So she opened her eyes, and upon seeing Peter she sat up.

Then he gave her a hand and lifted her up, and calling the saints and widows he presented her alive.

(17) That’s what the Text says; I get the impression that Dorcas used a production line method, and left a variety of unfinished garments.

(18) You couldn't hear yourself think in there; he had to do that so he could hear the Holy Spirit.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation So Peter having gotten up, went with them, whom having arrived, they brought [him] into the upstairs room. And all the widows stood by him weeping and showing tunics and cloaks, as many as Dorcas used to make while being with them.

But Peter having sent them all outside, having placed the knees [fig., having knelt down], prayed; and having turned to the body, he said, "Tabitha, get up!" Then she opened her eyes, and having seen Peter, she sat up!

Then having given her [his] hand, he lifted her up; and having called the holy ones and the widows, he presented her living.

Benjamin Brodie's trans.

And Peter, after getting up, went with them, whom after he arrived, they brought into the upper room. Now all the widows [beneficiaries of her good works] stood by him, crying and showing the tunics [inner clothing, togas] and coats [outer clothing, robes] which Dorcas had made when she was with them.

And Peter, after leading all of them outside and bowing his knees, prayed, and after turning face-to-face to the body, said: "Tabitha, get up!" Then she opened her eyes and when she saw Peter, she sat up.

Then, after giving her his hand, he lifted her up to a standing position. Then, after summoning the saints and widows, he presented her, alive.

Modern Literal Version 2020

Now having *stood up*, Peter went together-with them, those who came*, and they led *him* into the upstairs-room. And all the widows presented to him, weeping and showing the tunics and garments; as many as Dorcas was making*, while being with them.

But after Peter had cast them all outside; having placed his knees down, he prayed. And having turned again toward the body, he said, Tabitha, rise* up. And she opened her eyes, and after she saw Peter, she sat up.

Now he gave her his hand and stood her up. And having summoned the holy-ones and widows, he presented her as living.

The gist of this passage: Peter raised up Dorcas from the dead.
39-41

Acts 9:39a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<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
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
sunérchomai (συνέρχομαι) [pronounced soon-EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	3 rd person singular, aorist active indicative	Strong's #4905

Acts 9:39a

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; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Having gotten up, Peter assembled together with the saints in Joppa [lit., with them].

Over and over again, we have the verb *anistēmi* (ἀνίστημι) [pronounced *ahn-ISS-tay-mee*] in this chapter. In total, it occurs 8 or 9 times in this chapter. It means, *to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out*. Strong's #450. What is meant is, a person often gets up with a specific purpose in mind. He has a plan, a destination, a thing to do, and he sets out to execute that plan, to go where he needs to go, or to do that thing which he needs to do. In this case, Peter needs to head on over to Joppa.

Most of the time—this incident being a prime example—the trip is secondary to the destination. Peter is in Lydda and, a couple of words later (in the narrative) he is in Joppa. There was a great deal involved in Peter going from point A to point B, but that information is not given to us in Luke's narrative.

However, I can think of 3 instances, off the top of my head, when the trip itself, of going from point A to point B, is the center of the narrative. When God leads Israel out of Egypt, giving them freedom from slavery, their walk from Egypt to **Canaan**, by way of Sinai, is the basis for much of the **Torah** (also called, the **Law of Moses**). The second trip which comes to mind is Philip when he catches up to the Ethiopian eunuch in Acts 8. Luke places us into that narrative almost as if we are sitting side-by-side the two men. And finally, Paul faces a shipwreck in Acts 27. There is exquisite detail shared with us by Luke (who was actually there).

Acts 9:39b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
paraginomai (παράγινομαι) [pronounced pahr-ahg-EEN-ohm-a]	<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; accusative case	Strong's #3854
anagō (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	3 rd person plural, aorist active indicative; Attic form	Strong's #321
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

Acts 9:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huperion (ὑπερῶον) [pronounced hoop-er-OH-on]	<i>upper story, a higher part of the house, an apartment in the third story, an upper chamber/room</i>	neuter singular noun, accusative case	Strong's #5253

Translation: After he arrived, they led [him] to the upper room...

Peter arrives, and the saints who meet up with him take him to the upper room where the body of Tabitha has been placed.

We do not know what is in the minds of these people. Do they think that Peter can raise her from the dead? Do they think that he should? Does Peter consider this? Is it in the back of his mind, "Am I able to raise a person from the dead?" We have no idea what is in their thinking.

As discussed earlier, when the two trusted disciples came to Peter from Joppa, it is very possible that Tabitha was still alive at that time but very ill

Acts 9:39c			
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
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	3 rd person plural, aorist active indicative	Strong's #3936
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
pasai (πάσαι) [pronounced PAH-sigh]	<i>the whole, all; everyone, each one, all [things]</i>	feminine plural adjective; nominative case	Strong's #3956
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
chērai (χήραι) [pronounced KHAY-rye]	<i>widows; women who lack a husband</i>	feminine plural noun; nominative case	Strong's #5503
klaiō (κλαίω) [pronounced KLAH-yoh]	<i>bewailing, those who weep [aloud], sobbing, wailing aloud</i>	feminine plural, present active participle; nominative case	Strong's #2799

Translation: ...and they presented to him all the widows weeping.

No matter what is in Peter's mind right now, he is taken to the upper room, and there are widows crying and weeping and sobbing. And if their crying seems to die down, one of them will think of something about Tabitha, and mentioned it, and then this great cacophony of weeping starts up again.

Acts 9:39d			
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
epideiknumi (ἐπιδείκνυμι) [pronounced <i>ehp-ee-DIKE-noo-mee</i>]	<i>exhibiting, showing; bringing forth to view; furnishing; being looked at, producing what may looked at; displaying something belonging to one's self; proving, demonstrating, setting forth to be known and acknowledged</i>	feminine plural, present middle participle, nominative case	Strong's #1925
chitōnes (χιτῶνες) [pronounced <i>khee-TON-ehs</i>]	<i>tunics, undergarments, usually worn next to the skin, garments, shirts, vestments; clothes, clothing</i>	masculine plural noun, accusative case	Strong's #5509
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
himatia (ἱμάτια) [pronounced <i>heem-AHT-ee-ah</i>]	<i>garments (of any sort); cloaks, mantles, tunics; upper garments; overcoats</i>	neuter plural noun, accusative case	Strong's #2440
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
This is the 3 rd time this correlative pronoun has occurred in this chapter.			
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 singular, imperfect active indicative	Strong's #4160
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autōn (αὐτῶν) [pronounced <i>ow-TONE</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person feminine plural pronoun; ablative/genitive case	Strong's #846
ōn/ousa/on (ὄν/ούσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	feminine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Acts 9:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Dorkas (Δορκάς) [pronounced dor-KASS]	<i>gazelle, deer; transliterated, Dorcas</i>	feminine singular proper noun person, nominative case	Strong's #1393

Translation: They kept on showing [him] the tunics and garments [that] Dorcas has been making when she was with them.

Among other things, Tabitha (Dorcas) was a seamstress, and she had sown many things. Along with her body in the upper room were examples of her work. One widow would find a tunic which Dorcas was making for Simon the tanner, and she would hold it up, barely able to speak, saying, "And she was just sewing this for Simon!" And then she would start to cry and weep; and all of the other widows would join in, with great cries of sadness. Then a second widow brings in the tiny slippers that Dorcas made for her child at age 6 months, and she still has them, and she still remembers how Dorcas lovingly made this for her child. She says all this, and barely finishes, and starts to wail ever so much—and, of course, the other widows join in, crying and sobbing. Then it starts to die down again, and a third widow finds an almost-finished cloak, and she holds it up and tells everyone that lovely Dorcas was making this for her son, and he was so excited to wear it, but now, it might not ever be finished. And then she starts crying at the top of her vocal register, and the other widows, empathetic as can be, join with her in weeping and wailing.³³

It is difficult for us to appreciate the work and the product here as people in the United States. There are a considerable number of us who have purchased clothing and have never worn it, or worn it once or twice. Master bedroom closets here in many houses are huge. In the ancient world, clothing would have all been hand-crafted and owning more than one set of clothes would have been unusual.

Acts 9:39 Having gotten up, Peter assembled together with the saints in Joppa [lit., with them]. After he arrived, they led [him] to the upper room and they presented to him all the widows weeping. They kept on showing [him] the tunics and garments [that] Dorcas has been making when she was with them. (Kukis mostly literal translation)

For celebrity events, a celebrity often wears an original dress crafted by some extremely famous person (who possibly did not even design the dress being worn). In this city, quite a number of people wore an original Dorcas and they were proud to own such an article of clothing. Given this reality, it is difficult for us to place ourselves mentally back in a time like this where a single article of clothing was very significant.

Acts 9:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]</i>	masculine singular, present active participle, nominative case	Strong's #1544

³³ R. B. Thieme, Jr. did not choose to give a description of this scene when he taught the book of Acts, so I did the best that I could to carry on his tradition of painting a picture of what was taking place.

Acts 9:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
exô (ἔξω) [pronounced EHx-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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

Translation: The Peter threw [them all] outside.

The verb used here is ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh], and it means, *to throw out; to drive out; to cast out; to send out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]*. Strong's #1544. He cannot hear himself think, with all the weeping and wailing, and women coming up to him, holding up this or that piece of clothing, and then bursting into tears, which sets everyone else in the room off as well.

Peter does not simply *throw them out*, but an adverb describes where he threw them out to: exô (ἔξω) [pronounced EHx-oh], which means, *outside, without, out of doors; outward*. Strong's #1854. So *Peter throws them out outside*. The present tense is linear aktionsart, so Peter did not say, "Get out" and they did. This took him some time to clear the room. He kept on driving them all out.

Acts 9:40b			
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
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>setting [putting, placing] [a person or thing; laying [something] down; setting [something in its proper place]; assigning to a place; appointing, making; constituting; decreeing (when by God)</i>	masculine singular, aorist active participle, nominative case	Strong's #5087
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
gonata (γόνατα) [pronounced GOHN-ah-ah]	<i>the knees, acts of kneeling down</i>	neuter plural noun; accusative case	Strong's #1119

Acts 9:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros- YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #4336

Translation: Having placed [his] knees [on the ground] [Peter] prayed.

Peter then falls on his knees and prays to God. My thinking is, he is asking, "What am I to do here, Lord?" The woman is dead. She is over off to the side, lifeless, on some sort of a slab. She's been dead for a day or more (in fact, constructing a timeline suggests that Tabitha was alive when the messengers left to seek out Peter).

Peter could not think with all the commotion taking place in that room. Now it is quiet, he is speaking to God in prayer, and no doubt, he is saying to God, "I am here; You obviously wanted me here. But why?"

We do not know the exact content of Peter's prayer (although I think that I am pretty close right here). But Peter had to get all of the weeping and wailing ladies out of the room, so he can think and speak to God.

We are also not told what God said, or how God responded to Peter's prayer. Was there an audible answer?

Just in case there was, remember that this is still the nascent stage of the church, and the New Testament has not even begun to be written yet (as far as we know; perhaps some writing has been done). So, what happens here is not our standards and practices for the church today. We go to the book of Acts for the evolution of the church, and we go to the epistles for the standards and practices of the church.

It is quite fascinating to me, since the people who took part in the early church had no idea what was going to take place. Most of them, it seems, expected to see Jesus return before they died. Obviously, they did not. Jesus has not returned as of yet. That there would have been a delineation between the early church and the church post A.D. 100—that would have never occurred to any of the early saints. Yet, somehow, Luke accurately recorded much of what took place during the church's inception; and Paul and Peter (and others) wrote what would become the standards and practices for the Church Age in their letters to the churches. How does it happen that the epistles to various churches and groups managed to somehow stay outside of the evolution of the church? That is because God the Holy Spirit is the Author (or co-Author) of every book of the Bible, so He is able to keep it all straight in His mind.

Acts 9:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epistrepḥō (ἐπιστρέφω) [pronounced <i>ep-ee- STREF-oh</i>]	<i>turning (back, around), returning, coming back; reverting; being caused to return, bringing back</i>	masculine singular, aorist active participle, nominative case	Strong's #1994
prós (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

Acts 9:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983

Translation: Then turning around [to be] face to face with the body,...

Peter was apparently not praying, looking at the body of Tabitha. In order to face the body, he had to turn around.

Again, I made a guess at Peter's prayer (and I think I am close); but we do not know what his expectations were. But, for whatever reason, he looks over at her body. I think at this point, Peter knows why he is here.

Acts 9:40d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (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
Tabitha (Ταβιθά) [pronounced <i>tab-ee-THAH</i>]	<i>gazelle, deer; transliterated, Tabitha</i>	proper noun person; indeclinable	Strong's #5000
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450

This is the 7th or 8th time that this verb has occurred in this chapter.

Translation: ...he said, "Tabitha, get up!"

Although we do not know what God said to Peter (if anything), Peter knew what to do. He says to her, "Get up!"

Peter was here, Tabitha was dead, and my guess is, he put that together, deciding that God did not bring him to this place for no reason. Peter had seen Jesus raise people from the dead; and now he has the power of the Holy Spirit.

Application: All of this takes place in the pre-canon period of the Church Age. There were a great many signs and wonders which took place at this time. These same things do not occur today (there may be the odd miracle, but do not expect that to happen to you). Authority was being given to the Apostles, as their writings were from the New Testament.

Acts 9:40e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open [up]</i>	3 rd person singular, aorist passive indicative	Strong's #455
tous (τοὺς) [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
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; accusative case	Strong's #3788
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: [Tabitha] opened up her eyes,...

Suddenly, Tabitha is alive and she opens up her eyes.

Acts 9:40f			
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
eidô (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	feminine singular, aorist active participle; nominative case	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

Acts 9:40f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074
anakathizô (ἀνακαθίζω) [pronounced an-ak-ath-ID-zoh]	<i>to raise one's self and sit upright, to sit up, to erect</i>	3 rd person singular, aorist active indicative	Strong's #339

This verb is only found twice in the New Testament, both times at the hand of Luke (Luke 7:15 Acts 9:40).

Translation: ...and, having seen Peter, sat up.

She looks at Peter—a man that she has never seen before—and sits up. In her final memories, she probably remembers being taken ill. Now she sits up and begins to take in where she is.

Acts 9:40 The Peter threw [them all] outside. Having placed [his] knees [on the ground] [Peter] prayed. Then turning around [to be] face to face with the body, he said, "Tabitha, get up!" [Tabitha] opened up her eyes, and, having seen Peter, sat up. (Kukis mostly literal translation)

Acts 9:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, aorist active participle, nominative case	Strong's #1325
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autê (αὐτῆ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
cheir (χείρ, χειροός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450

This is the 8th or 9th time that this verb has occurred in this chapter.

autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
---------------------------------------	---	---	---------------

Translation: Giving to her [his] hand, [Peter] raised her up.

No doubt, she sits there and looks around for a few moments, taking all this in. Her last memory is of being sick. There is no indication that she has a memory from her period of being dead.

Peter extends his hand and helps her to stand up.

Acts 9:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phôneô (φωνέω) [pronounced foë-NEH-oh]	<i>sounding, emitting a sound, speaking (with a loud voice); crowing; crying (out, aloud), calling (out, one's self); sending for, summoning</i>	masculine singular, aorist active participle, nominative case	Strong's #5455
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tous (τοὺς) [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
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; accusative case	Strong's #40
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
chêrai (χῆραι) [pronounced KHAY-rye]	<i>widows; women who lack a husband</i>	feminine plural noun; accusative case	Strong's #5503

Translation: Then, calling to the saints and to the widows,...

Then Peter calls to the other believers and widows who are there.

Acts 9:41c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	3 rd person singular, aorist active indicative	Strong's #3936

Acts 9:41c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Look back on v. 39c to see the clever play on words from wordsmith Luke.			
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
zaô (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	feminine singular, present active participle; accusative case	Strong's #2198

Translation: ...[Peter] presented her [to them] alive.

The verb here is the aorist active indicative of *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-meet/par-is-TAHN-oh*], which means, *to present; to bring near; to rule, to reign; to stand by [ready to help]*. Strong's #3936. Back in v. 39, when Peter arrived, the believers there took him to the upper room and *presented to him* the widows who were bewailing and sobbing, remembering all of the clothes that Tabitha had sown. Now he presents Tabitha to them, very much alive.

The verb *zaô* (ζάω) [pronounced *DZAH-oh*] means, *living, being alive; having lived; the one enjoying life; one who is breathing; having soul life*. The present tense means, *she keeps on living, she keeps on being alive*. Strong's #2198.

Acts 9:41 Giving to her [his] hand, [Peter] raised her up. Then, calling to the saints and to the widows, [Peter] presented her [to them] alive. (Kukis mostly literal translation)

Acts 9:39–41 Having gotten up, Peter assembled together with the saints in Joppa [lit., *with them*]. After he arrived, they led [him] to the upper room and they presented to him all the widows weeping. They kept on showing [him] the tunics and garments [that] Dorcas has been making when she was with them. The Peter threw [them all] outside. Having placed [his] knees [on the ground] [Peter] prayed. Then turning around [to be] face to face with the body, he said, “Tabitha, get up!” [Tabitha] opened up her eyes, and, having seen Peter, sat up. Giving to her [his] hand, [Peter] raised her up. Then, calling to the saints and to the widows, [Peter] presented her [to them] alive. (Kukis mostly literal translation)

Acts 9:39–41 Peter headed on over to Joppa and joined up with the saints there. As soon as he arrived, the saints led Peter up to the upper room, where the body was, and where all of the widows were standing around weeping and sobbing. Then they started to show him all of the tunics and garments which Dorcas had made while she was alive with them. After a few minutes of this, Peter told everyone to get out of the room. He got on his knees before God and prayed. Then he turned around to where the body was, and he said aloud, “Tabitha, get up!” The woman opened up her eyes and, seeing Peter, sat up. Peter extended his hand to her and helped her to stand up. Peter then called the saints and widows back in, and he presented Tabitha to them very much alive. (Kukis paraphrase)

But well-known it became even of all Joppa and believed many upon the Lord. But it became days able to remain in Joppa with a certain one, Simon a tanner.

Acts
9:42–43

[This] became well-known even in all of Joppa; therefore, many believed upon the Lord. And it was many days [for Peter] to stay in Joppa with one Simon a tanner.

As one would expect, this incident became well-known throughout Joppa and many people believed on the Lord as a result. Peter decided to stay for many days in Joppa with a tanner named Simon.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But well-known it became even of all Joppa and believed many upon the Lord. But it became days able to remain in Joppa with a certain one, Simon a tanner.
Complete Apostles Bible	And it became known throughout all of Joppa, and many believed on the Lord. And it came about that he stayed many days in Joppa with one Simon, a tanner.
Douay-Rheims 1899 (Amer.)	And it was made known throughout all Joppe. And many believed in the Lord. And it came to pass that he abode many days in Joppe, with one Simon a tanner.
Holy Aramaic Scriptures	And this was known in all the city, and many believed in Maran {Our Lord}. But, he was in Yupha {Joppa} not a few days, where he lodged in the house of Shimeun {Simeon} the tanner.
James Murdock's Syriac NT	And this became known throughout the city; and many believed on our Lord. And he tarried in Joppa not a few days: and he lodged in the house of Simon a tanner.
Original Aramaic NT	And this was made known in the whole city, and many believed in Our Lord. But he was in Joppa not a few days while he dwelt in the house of Shimeon a Tanner.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And news of it went all through Joppa, and a number of people had faith in the Lord. And he was living in Joppa for some time with Simon, a leather-worker.
Bible in Worldwide English	All over Joppa people heard about this. Many people believed on the Lord. Peter stayed in Joppa for many days. He was with a man named Simon, who made skins into leather.
Easy English	People everywhere in Joppa heard what had happened. As a result, many more people believed in the Lord Jesus. Peter stayed in Joppa for many days. He stayed with a man called Simon, who was a tanner.
Easy-to-Read Version—2008	<p> A 'tanner' is someone who works with animal skins to make leather.</p> People everywhere in Joppa learned about this, and many believed in the Lord. Peter stayed in Joppa for many days at the home of a man named Simon, who was a leatherworker.
Good News Bible (TEV)	The news about this spread all over Joppa, and many people believed in the Lord. Peter stayed on in Joppa for many days with a tanner of leather named Simon.
J. B. Phillips	This became known throughout the whole of Joppa and many believed in the Lord. Peter himself remained there for some time, staying with a tanner called Simon.
<i>The Message</i>	When this became known all over Joppa, many put their trust in the Master. Peter stayed on a long time in Joppa as a guest of Simon the Tanner.
NIRV	This became known all over Joppa. Many people believed in the Lord. Peter stayed in Joppa for some time. He stayed with Simon, a man who worked with leather.
New Simplified Bible	It became known throughout Joppa and many believed in the Lord. He waited many days in Joppa with Simon a tanner.

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

Casual English Bible	Everyone in Joppa heard the story. Many started believing in the Lord because of it. Peter stayed in Joppa for several days. He stayed with Simon, a tanner. [15] ¹⁵ 9:43The job of making leather from dead animals was ritually unclean as far as tradition-minded Jews were concerned. Anyone who touched a dead animal remained “defiled until evening” (Leviticus 11:24, New Living Translation). They had to wash and then wait until the next day before they could worship God in the Jerusalem Temple. In the meantime, anyone they touched became unclean too.
Contemporary English V.	Everyone in Joppa heard what had happened, and many of them put their faith in the Lord. Peter stayed on for a while in Joppa in the house of a man named Simon, who made leather.
The Living Bible	The news raced through the town, and many believed in the Lord. And Peter stayed a long time in Joppa, living with Simon, the tanner.
New Berkeley Version New Living Translation	. The news spread through the whole town, and many believed in the Lord. And Peter stayed a long time in Joppa, living with Simon, a tanner of hides.
The Passion Translation	The news spread all over the city of Joppa, and many believed in the Lord. Peter remained in Joppa for several more days as a guest at the house of Simon the tanner.
Plain English Version	Those people that saw her alive, they started telling other people about it, and soon everybody in Joppa heard that story, and a lot of people believed in our leader Jesus. Peter stayed in Joppa for a long time. He lived with a man called Simon. Simon was a leather worker.
UnfoldingWord Simplified T.	Soon people everywhere in Joppa knew about that miracle, and as a result many people believed in the Lord Jesus. Peter stayed in Joppa many days with a man named Simon who made leather from animal skins.
William's New Testament	This became known all over Joppa, and many came to believe in the Lord. So it came about that Peter stayed in Joppa several days, at the house of a tanner named Simon.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, [Peter] stayed in JopPa for several days, [in the home of] Simon the Tanner . V. 42 was placed with the previous passage for context.
Beck's American Translation Breakthrough Version	. It became known throughout all of Joppa, and many <i>people</i> trusted based on the Master. He happened to stay an adequate amount of days in Joppa beside a certain Simon, a leatherworker.
Common English Bible	The news spread throughout Joppa, and many put their faith in the Lord. Peter stayed for some time in Joppa with a certain tanner named Simon.
A. Campbell's Living Oracles	And this was known throughout all Joppa, and many believed in the Lord. And he continued many days at Joppa, in the house of one Simon, a tanner.
New Advent (Knox) Bible	This became known all over Joppa, and many learned to believe in the Lord. He stayed in Joppa a number of days after this, lodging with a tanner whose name was Simon.
20 th Century New Testament	This became known all through Jaffa, and numbers of People came to believe in the Lord. And Peter stayed some days at Jaffa with a tanner named Simon.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	This became know throughout all of Joppa, and many people came to believe in the Lord. He happened to stay for many days in Joppa with a tanner named Simon.
Revised Ferrar-Fenton Bible	And it became known through the whole of Joppa; and many believed on the Lord. He afterwards remained in Joppa for a considerable time with Simon, a tanner.

Free Bible Version	The news spread through the whole of Joppa, and many believed in the Lord. Peter spent a long time in Joppa, staying at the house of Simon the tanner.
God's Truth (Tyndale)	And it was known throughout all Joppa, and many believed on the Lord. And it fortunated that he tarried many days in Joppa with one Simon a tanner.
International Standard V	What happened became known throughout Joppa, and many believed in the Lord. Meanwhile, Peter [Lit. he] stayed in Joppa for several days with Simon, a leatherworker.
Montgomery NT	This incident became known throughout Joppa, and many believed in the Lord. Peter stayed for some time in Joppa, lodging in the house of Simon, the tanner.
UnfoldingWord Literal Text	This matter became known throughout all Joppa, and many people believed on the Lord. Then it happened that Peter stayed for many days in Joppa with a certain man named Simon, a tanner.
Weymouth New Testament	This incident became known throughout Jaffa, and many believed in the Lord; and Peter remained for a considerable time at Jaffa, staying at the house of a man called Simon, a tanner.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This became known throughout all of Joppa and many people believed in the Lord because of it. As for Peter, he remained for some time in Joppa at the house of Simon, a tanner of leather.
The Heritage Bible	And it became known through all Joppa, and many believed upon the Lord. And it was, that he stayed sufficient days in Joppa with one Simon, a tanner.
New American Bible (2011)	This became known all over Joppa, and many came to believe in the Lord. * r And he stayed a long time in Joppa with Simon, a tanner. * [9:43] The fact that Peter lodged with a tanner would have been significant to both the Gentile and Jewish Christians, for Judaism considered the tanning occupation unclean. r. [9:43] 10:6.
New Catholic Bible	It came to be known throughout Joppa, causing many to come to believe in the Lord. Peter stayed on for many days in Joppa at the house of a tanner ^[m] named Simon. [m] A <i>tanner</i> : one who tans hides of animals and hence is considered unclean by the Law. Peter's stay with him prepares the way for his mission to the Gentiles who were considered to be unclean by the Jews.
New Jerusalem Bible	The whole of Jaffa heard about it and many believed in the Lord. Peter stayed on some time in Jaffa, lodging with a leather-tanner called Simon.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	This became known all over Yafo, and many people put their trust in the Lord. Kefa stayed on in Yafo for some time with a man named Shim'on, a leather-tanner.
Hebraic Roots Bible	And it became known through all Joppa. And many believed in our Master. And it was considerable days that he remained in Joppa with one Simon, a tanner.
Holy New Covenant Trans.	People everywhere in Joppa learned about this. Many of these people believed in the Lord Jesus. Peter stayed in Joppa for many days. He stayed with a man named Simon who was a leather-worker.
The Scriptures 2009	And it became known throughout all Yapho, and many believed on the Master. And it came to be that he stayed for many days in Yapho with Shim'on, a leather-tanner.
Tree of Life Version	It became known throughout Joppa, and many came to believe in the Lord. So it happened that Peter stayed on in Joppa for several days with Simon, a tanner.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Known but [It] becomes against all the joppa and believe Many [Men] to the lord becomes but days considerable {him} to stay in joppa with someone simon tanner...
Alpha & Omega Bible	IT BECAME KNOWN ALL OVER JOPPA, AND MANY BELIEVED IN THE LORD. AND PETER STAYED MANY DAYS IN JOPPA WITH A TANNER NAMED SIMON. †(A Tanner is a person who works with the skin of dead animals. The Jews shunned people of such occupation. Therefore Peter had already begun embracing gentile people & the ways of the Gentiles.)
Awful Scroll Bible	And it becomes known throughout all of Joppa, and many confide in the Lord. And it comes about, he is to abide many days from-within Joppa, with a certain Simon, a tanner.
Concordant Literal Version	Now it became known down the whole of Joppa, and many believe on the Lord." Now it came that he remains a considerable number of days in Joppa with a certain Simon, a tanner."
exeGeses companion Bible	And it became known throughout all Yapho; and many trust in Adonay. And so be it, he abides in Yapho many days with one Shimon a tanner.
Orthodox Jewish Bible	It became known throughout all Yafo, and rabbim (many) had emunah in Rebbe, Melech HaMoshiach Adoneinu. And it came about that Kefa remained in Yafo yamim rabbim with a certain Shimon, a tanner..
Rotherham's Emphasized B.	And it became [known] throughout the whole of Joppa, and many believed upon the Lord. And it came to pass that [for a considerable number of days] he abode in Joppa, with one Simon, a tanner.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	This became known all over Joppa, and many came to believe in the Lord [that is, to adhere to and trust in and rely on Jesus as Christ and Savior]. And so it was that Peter stayed in Joppa for many days with Simon, a tanner [The Jews considered this occupation "unclean."].
An Understandable Version	And this [<i>miracle</i>] became known throughout all of Joppa and many people believed in [<i>Jesus as</i>] the Lord. And Peter lived for some time in Joppa with Simon, who was an [<i>animal hide</i>] tanner.
The Expanded Bible	People everywhere in Joppa learned about this, and many believed in the Lord. Peter stayed in Joppa for many days with a man named Simon who was a tanner [or Simon Byrseus; C Byrseus means "tanner" (someone who works with animal skins), but could be a name or an occupation; the occupation was considered unclean by Jews since it involved the bodies of dead animals].
Jonathan Mitchell NT	So it came to be known down through [the] whole of Joppa, and many folks placed trust upon (or: believed and had faith on) the Lord [= Christ or Yahweh]. Now it turned out [for] him to remain and dwell in Joppa – alongside of a certain Simon, a tanner – for a considerable number of days.
P. Kretzmann Commentary	And it was known throughout all Joppa; and many believed in the Lord. And it came to pass that he tarried many days in Joppa with one Simon, a tanner. Kretzmann's commentary for Acts 9:36–43 has been placed in the Addendum .
Syndein/Thieme	And it was known throughout all Joppa and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon, a tanner. {Note: Under Jewish Law, Jews were forbidden to stay with tanners. Their work was needed by society but they were considered outcasts. This represents Peter being oriented to the Principal of Grace at this point. Later Peter falls back into legalism

and Paul has to brace him in front of the Church at Jerusalem and Peter takes it and grows in Grace.}

Translation for Translators *Soon* people everywhere in Joppa knew about that miracle, and as a result many people believed in the Lord *Jesus*. Peter stayed in Joppa many days with a man named Simon who made leather *from animal skins*.

The Voice The news of this miracle spread throughout the city, and many believed in the Lord. Peter stayed in Joppa for some time as the guest of Simon, a tanner by profession.

Bible Translations with Many Footnotes:

Lexham Bible And it became known throughout all Joppa, and many believed in the Lord. And it happened that he stayed many days in Joppa with a certain Simon, a tanner. [Or “with a certain Simon Berseus”; most modern English versions treat the word as Simon’s profession (“Simon the tanner”), but the word may actually be a surname (“Simon Berseus” or “Simon Tanner”)]

NET Bible® This became known throughout all¹¹² Joppa, and many believed in the Lord.¹¹³ So¹¹⁴ Peter¹¹⁵ stayed many days in Joppa with a man named¹¹⁶ Simon, a tanner.¹¹⁷
^{112tn} Or “known all over.” BDAG 511 s.v. κατά A.1.c. has “became known throughout all Joppa” for γνωστὸν γενέσθαι καθ ὅλης Ἰόππης (gnwston genesqai kaq’ {olh” lopp”).

^{113sn} This became known...many believed in the Lord. This is a “sign” miracle that pictures how the Lord can give life.

^{114tn} 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.

^{115tn} Grk “he”; the referent (Peter) has been specified in the translation for clarity.

^{116tn} Grk “with a certain Simon.”

^{117tn} Or “with a certain Simon Berseus.” Although most modern English translations treat βυρσε (bursei) as Simon’s profession (“Simon the tanner”), it is possible that the word is actually Simon’s surname (“Simon Berseus” or “Simon Tanner”). BDAG 185 s.v. βυρσεύς regards it as a surname. See also MM 118.

The Spoken English NT That miracle became well known throughout Joppa, and lots of people became believers^{ff} in the Lord.

And Peter eventually spent quite a few days in Joppa with a tanner⁹⁹ named Simon.

^{ff.} Or simply, “believed.”

^{99.} That is, a person who prepares leather from cowhide.

Literal, almost word-for-word, renderings:

A Faithful Version And this became known throughout the whole city of Joppa, and many believed in the Lord.

And it came to pass that he remained in Joppa for many days, lodging with a certain Simon, a tanner.

Analytical-Literal Translation Now it became known throughout all of Joppa, and many believed on the Lord. And it happened, [that] he stayed many days in Joppa, with a certain Simon a tanner [i.e. a person who converts animal hides into leather].

Benjamin Brodie’s trans. Consequently, this [miracle of raising the dead] became known throughout all Joppa and many came to believe on the Lord.

And it came to pass that he remained [as a house guest] for many days in Joppa with a certain man, Simon the tanner .

Literal New Testament KNOWN AND IT BECAME THROUGHOUT WHOLE THE OF JOPPA, AND MANY BELIEVED ON THE LORD.

AND IT CAME TO PASS [THAT] DAYS MANY ABODE HE IN JOPPA WITH A CERTAIN SIMON A TANNER.

Modern Literal Version 2020 **Now it became known throughout the whole of Joppa and many believed upon the Lord.**

Now he happened for him to remain a considerable *number of days* in Joppa with a certain Simon, a tanner.

The gist of this passage:
42-43

Acts 9:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnōstos (γνωστός) [pronounced <i>gnome-TOSS</i>]	<i>well known, acquaintance, known, notable</i>	neuter singular adjective; nominative case	Strong's #1110
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<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
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; genitive/ablative case	Strong's #3650
Ióppē (Ιόππη) [pronounced <i>ee-OHP-pay</i>]	<i>beautiful; transliterated, Joppa, Japho</i>	proper noun location; genitive/ablative case	Strong's #2445

Translation: **[This] became well-known even in all of Joppa;...**

Quite obviously, something like this would have been spoken about throughout Joppa. These sorts of signs and wonders may seemed like they occur in large numbers, but when we consider the time frame, the area where we are, there are actually relatively few miracles—and certainly, nothing like this.

Acts 9:42b			
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
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person plural, aorist active indicative	Strong's #4100
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, nominative case	Strong's #4183

Acts 9:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
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

The final 3 words match with v. 35b.

Translation: ...therefore, many believed upon the Lord.

Many people in Joppa believed in the Lord as a result of this.

Acts 9:42 [This] became well-known even in all of Joppa; therefore, many believed upon the Lord. (Kukis mostly literal translation)

It would make sense for Peter to remain here and to teach these many new converts.

Acts 9:43a

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
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
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>	feminine plural adjective; accusative case	Strong's #2425

Acts 9:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménō (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	aoist active infinitive	Strong's #3306
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Ióppē (Ἰόππη) [pronounced ee-OHP-pay]	<i>beautiful; transliterated, Joppa, Japho</i>	proper noun location; dative, locative or instrumental case	Strong's #2445

Translation: And it was many days [for Peter] to stay in Joppa...

Peter decided to remain in Joppa in order to teach the new converts what he knew.

Luke now does some foreshadowing:

Acts 9:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
tini (τινι) [pronounced tihh-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
Simōn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4613
burseús (βυρσεύς) [pronounced boorce-YOOCE]	<i>tanner, one who works with leather</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1038

Translation: ...with one Simon a tanner.

A tanner named Simon took Peter in.

This seems like an odd detail, but there are two things being conveyed. First of all, many believers in the 1st century are named throughout the New Testament as a testimony to them. However, there is a reason by Simon's trade is also named.

A tanner worked with dead animal skins, and touching such made a person unclean. Leviticus 11:24. It is unusual for Peter to be staying with such a one. I don't mean that he is sinning or out of line; but Peter, when around gentiles, seems to have loosened up somewhat when it comes to a strict adherence to the law.

Simon the Tanner's Home (a photograph); from the [wayback Machine](#); accessed September 19, 2023.

The accompanying text is from David Smith (or Preacher Smith): *Our first, guided stop on the Israel trip was at the traditional location of Simon the Tanner's house in Jaffa (Joppa; Yafo). Of course, what you see here today isn't Simon the Tanner's actual house from back in the day, but what is here is likely located close to where Simon the Tanner's house was actually located, quite close to the beach and ancient harbor.*³⁴ Whether this is really close to where Simon lived or not is a whole other thing.



Acts 9:43 **And it was many days [for Peter] to stay in Joppa with one Simon a tanner.** (Kukis mostly literal translation)

We might see this short segment as a preview of coming events. God is going to impress on Peter what is clean and unclean now. This will take place in **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 9:42–43 **[This] became well-known even in all of Joppa; therefore, many believed upon the Lord. And it was many days [for Peter] to stay in Joppa with one Simon a tanner.** (Kukis mostly literal translation)

Acts 9:42–43 **As one would expect, this incident became well-known throughout Joppa and many people believed on the Lord as a result. Peter decided to stay for many days in Joppa with a tanner named Simon.** (Kukis paraphrase)

Bear in mind that we are not following Paul and the other 11 Apostles. The number of people that we follow are actually quite limited. We followed a couple of disciples—Stephen and Philip—and mostly we have followed Peter around. In most of the book of Acts, we will be following Saul (later renamed Paul).

The traditions have the other Apostles going off in many different directions and proclaiming Jesus to many other lands. This would explain why we do not find their stories in Acts; and why Paul writes, “I went to Jerusalem, but only spend time with Peter and James.” Luke spent a significant portion of his life traveling with Paul; and this gave him access to a number of believers who could tell him about Jesus or about their experiences after the resurrection and ascension of Jesus.

If one of the Apostles goes off to Africa, let's say, then he might remain there. He may never return to Jerusalem. Given all of the persecution in Jerusalem, it makes sense that the other disciples would reassess their location in Jerusalem and move out to all the corners of the earth (which Jesus urged them to do).

That this sort of thing takes place is only hinted at with Peter and with Philip (who was not an Apostle but an elected deacon).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Verse Navigation](#)

[Introduction and Text](#)

³⁴ From the [wayback Machine](#); accessed September 19, 2023.

[First Verse](#)

[Chapter Summary](#)

[Addendum](#)

www.kukis.org

[Exegetical Studies in Acts](#)

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 9 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 9

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 9

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

This was referenced in [Acts 9:1–2](#).

Kretzmann's Commentary on Acts 9:1–2

In marked contrast to the earnest labors of Philip in building up the Church of Christ we have here the hostile and destructive activities of Saul. With the passing of time the fire of his enmity did not abate, but was rather fanned to ever greater heat and fierceness. This state of mind had become so habitual with him that he actually breathed threats and murders against the disciples of the Lord. That was the atmosphere which he breathed, in which he lived. The threats alone were a base transgression of the Fifth Commandment, but he also actually

Kretzmann's Commentary on Acts 9:1–2

followed them up with murder; he delivered all the disciples whom he could capture to prison and death. But his worst sin consisted in his blaspheming the name of the Lord by this opposition and persecution. Saul's greatest delight at that time would have been to destroy both Christ and all Christendom in one day, had he been able to do so, 1 Timothy 1:13; Php_3:6 ; Galatians 1:13; 1 Corinthians 15:9 In this frame of mind he went to the high priest and earnestly besought him for letters, credentials setting forth his authorization in the name of the Sanhedrin at Jerusalem. For Saul's attention had been called to the fact that Christian congregations were being established elsewhere, and the matter gave him no rest. Damascus had a large Jewish population and was the nearest foreign city of importance. To check the spread of the Gospel in this city would be a great victory for the Jews. The Sanhedrin at that time, even under Roman government, had great power and jurisdiction, both civil and criminal. Not only could it have arrests made by its own officers, but it could also deal with cases where the death penalty was not involved. And the authorities of Damascus were not liable to hinder such activities, as long as they were confined to the Jews. It was Saul's plan, therefore, to have his credentials addressed to all the synagogues of Damascus, in order that he might have full jurisdiction to act. Should he then find any persons, either men or women, "of this way," addicted to this new doctrine, as he supposed, he intended to bring them to Jerusalem in bonds. Note: The hostility of the vehement enemies of Christ in our days may not be able to show itself in just this way, but they make use of the flimsiest excuses and subterfuges to persecute the Church of Christ. Even as Saul, the Pharisee, sought to establish his own righteousness over against the righteousness of Jesus of Nazareth, and thus became the most dangerous enemy of Christ, so the modern Pharisees take offense at the preaching of salvation by the blood of the crucified Christ.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 14, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 9:1–2](#).

Commentary on Acts 9:1 (The Christian Community Bible)

- 9.1 This is a decisive event in the beginning of the Church. Christ comes in person to win over the fiercest persecutor of the Christians. The conversion of Saul, who will become Paul, the apostle to the Gentiles, is also found in Acts 22 and 26.

It would be wrong to present Paul as an evil man who finally finds the right path. As shown in Acts 22:3-4; Galatians 1:14 and Philippians 3:4-11, Paul from his youth felt the need to dedicate himself to the service of God. This is why he went to Jerusalem to study the Law, that is, religion, with the best teachers of his day. His interest in the things of God made him uninterested in looking for a wife: he did not marry. To this young man, dependable and responsible, the Jews entrusted the difficult task of eliminating from their communities the new and suspicious doctrine of the Christians. Paul is in charge of the repression of Christ's followers and he does this in a very harsh way, for the good of his religion.

Why do you persecute me? (v. 4) Who is this Lord who calls me a persecutor, when my only ambition is to serve God? Until that time Paul felt good, like the Pharisee of the parable (Lk 18:9), and thanked God for having made him a responsible, dependable and active believer.

Now, faced with the light of Christ, he discovers that his merits and services are of no use to God; his faith is mainly human fanaticism; his self-assurance as a believer is disguised pride. Paul sees himself as a sinner, violent and rebellious; but at the same time, he understands that God has welcomed him, chosen him and forgiven him: this man is my chosen instrument (v. 15).

Paul is no longer the Pharisee of the parable; rather he has put himself in the place of the publican. "My God, have mercy on me, a sinner!" This is the characteristic conversion of a militant Christian. However active we may be, we will be unable to present ourselves as witnesses to Christ, if we do not admit to being forgiven

Commentary on Acts 9:1 (The Christian Community Bible)

sinner. This is why there is such Christian concern for universal reconciliation.

From then on, Saul (who will take the name Paul) will be a chosen instrument of Christ to spread the Church to other countries. Until then the Church, which was led by and made up of Jews, did not go beyond the Jewish people. Paul was a Jew too, but had been educated outside his country. He enjoyed the culture of the Greeks as much as that of his own race. Because of that and because of his exceptional personality, he was to be the apostle to the Greeks.

The Church must constantly renew itself, and is renewed through the conversion of adults. Christian communities, even when they want to be open to people who do not participate in community affairs (for example, workers, or at times, young people), are usually unable to be really open. Thus the Lord calls some people from different walks of life who, once they have received the faith of the Church, will be able to evangelize those of their own milieu and to preserve their freedom with regard to traditional groups.

In crucial times in history, Christ called new men and women whom his Church needed: Francis of Assisi and, closer to us, John XXIII.

The Way: this is what Christianity was called; the word expressed the fact that it is not only a matter of religious teachings, but rather a new way of life enlightened by hope.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced in [Acts 9:4](#); and comes from NB1.

Positional Truth = “(being) in Christ” (R. B. Thieme, Jr.)

1. The mechanics of positional truth are found in Acts 1:5; 1Corinthians 12:13 [mechanics]; Ephesians 4:5 [principle]. In other words, at the point of salvation every believer receives 36 things. Five of these are directly accomplished by God the Holy Spirit, one of which is the baptism of the Spirit whereby He takes us and enters us into union with Jesus Christ.
2. Positional truth belongs to the carnal as well as the spiritual believer, to the supergrace believer and the reversionist — 1Corinthians 1:2, 30.
3. Positional truth protects the believer from divine judgement in eternity. Being in union with Christ means that we share His life [eternal], His righteousness [+R, which means it is impossible for us to be judged at the great white throne], His sonship, His heirship, His priesthood, His election, His destiny, His kingship. Romans 8:1.
4. Positional sanctification qualifies the believer to live with God forever. If you are going to live with God forever there are certain things you must have: eternal life, +R — 1John 5:11,12; 2Corinthians 5:21. The believer enters into union with Christ, he shares the life of Christ, the righteousness of Christ, therefore he is qualified to live with God forever, he has the same kind of life that God has, the same kind of righteousness that God has.
5. Positional truth explains both election and predestination. The principle is that in eternity past Jesus Christ was elected by God the Father, so Christ is elected. In electing Christ He also gave Him a destiny. When we enter into union with Christ we share the election of Christ, we share the destiny of Christ; therefore we are pre designed, foreordained by virtue of union with Christ. Remember that Christianity is a relationship: union with Christ, not a religion.
6. Positional truth produces a new creature in Christ — 2Corinthians 5:17.
7. Positional truth guarantees the eternal security of the believer — Romans 8:38,39.
8. Positional truth exists in two categories: retroactive and current. When Jesus Christ died on the cross the sins of the old sin nature were poured out on Him and judged, human good was rejected. When we

Positional Truth = “(being) in Christ” (R. B. Thieme, Jr.)

accept Christ as saviour we enter into union with Christ as He is seated at the right hand of the Father. But we also enter into union with Christ as He was upon the cross. We are identified with Christ in His death, we are identified with Christ in His resurrection and ascension. Retroactive positional truth is identification with Christ in His death — Romans 6; Colossians 2:12; 3:3. Current positional truth is identification with Christ in His resurrection.

9. The implications of current positional truth. They all have to do with the fact that we share what Christ has. Christ is seated at the right hand of the Father, we share everything that Christ has and is.
 - a. Christ is eternal life — 1John 5:11,12.
 - b. Christ is absolute righteousness — 2Corinthians 5:21.
 - c. Christ is elected, we share His election — Ephesians 1:4.
 - d. Christ has a destiny, we share His destiny — Ephesians 1:5.
 - e. Christ is the Son, we are in union with Christ, we share His sonship — 2Timothy 2:1.
 - f. Christ is the heir, we share His heirship — Romans 8:16,17.
 - g. Christ is sanctified, we share His sanctification — 1Corinthians 1:2.
 - h. Christ is a King, we share His kingdom — 2Peter 1:11.
 - i. Christ is a high priest, we share His priesthood — Hebrews 10:10-14.
10. The characteristics of positional truth.
 - a. It is not an experience, it is neither emotional nor ecstatics.
 - b. It is not progressive, it cannot be improved in time or eternity.
 - c. It is not related to human merit or human good. Grace escalates divine good and excludes human good.
 - d. Positional truth is eternal in nature, it will last forever.
 - e. Positional truth is known only to the Word of God.
 - f. Positional truth is obtained en toto at the moment of salvation. It is accomplished by means of the baptism of the Spirit, one of the 36 things we receive at the point of salvation.

Chapter Outline

Charts, Graphics and Short Doctrines

This was referenced in [Acts 9:5–6](#).

Kretzmann’s Commentary on Acts 9:3–6

Saul, having readily obtained the letters which he desired, lost no time in leaving Jerusalem. To reach his destination, he had about 140 miles to travel in a general northeasterly direction. For Damascus was the ancient capital of the province of Syria, situated about seventy miles from the Mediterranean, from which it was separated by the Lebanon and Antilebanon ranges. The Abana River flowed through it, and the Pharpar ran a few miles south of its walls. Damascus is one of the oldest cities in the world, said to have been founded by Uz, the grandson of Shem, and known to Abraham, Genesis 15:15. It has always been an important trade center and was also known for its manufactories, The journey, by either the caravan road through Samaria and Galilee, or by the Roman road over Jericho and through Perea and Decapolis, occupied some seven or eight days. One fact stands out with a certainty which cannot be denied, namely, that a state of mind less favorable for conversion than that of Saul when he started out on his mad expedition can hardly be imagined. He was in the very midst of Pharisaic darkness and unbelief, abhorring the very name of Christ and full of resentment and hatred toward those that confessed belief in this name. But the Lord's manner of dealing with even the most hopeless cases and obstinate enemies passes human understanding. For it was at midday of the last day of the trip, when the travelers had left the snow-capped peak of Mount Hermon behind them, and may have been able to see the city of Damascus in the distance before them, that suddenly, without warning, an extremely bright light from heaven shone round about Saul, so bright as to render him blind. Perceiving that a miracle was happening, he fell to the ground in helpless terror. In that light, and before darkness fell upon him, Saul saw

Kretzmann's Commentary on Acts 9:3–6

Christ, the Crucified, 1 Corinthians 9:1. And when he had fallen, he heard and plainly understood a voice, which solemnly called to him: Saul, Saul, why persecutest thou Me? With fear and trembling, Saul asked: "Who art Thou, Lord?" either because he could not distinguish from the voice whether it was Stephen or some other victim speaking, or because he wanted to be certain that he was not beset by a hallucination. The Lord now fully revealed Himself to Saul as Jesus, whom he was persecuting by his present treatment and by his proposed measures against the believers in His name. Two facts were thus impressed upon the mind and heart of Saul, that the union between Christ and His Church is perfect and lasting, and that therefore the persecution of the believers was a persecution of Christ Himself. And the searching love of Jesus was immediately made manifest in His warning and pleading cry: It will be hard for thee to strike out against the goads, a figure taken from the driving of oxen by means of pointed sticks, against which they will sometimes attempt to kick. Here the hour of conversion was come. "For there is no heart so strong, though it were nothing but flint diamond, which could hold out and must not break. " The enemy was vanquished, because the Stronger had come over him and had changed his mind and heart; the Lord had revealed Himself to him, Galatians 1:16. Saul now, full of trembling and astonishment, has only one purpose in mind, to do the will of his Lord, and asks what the Lord wants him to do. "In this way we should also learn to fit ourselves properly, confess our sins and desist from them, believe on Jesus Christ, and find comfort in His sufferings, and finally yield to the right obedience to God, in order that we may not again by disobedience fall from the great grace and into the wrath of God by an unrepentant life. That means to follow the example of Paul properly, which is written for our comfort and doctrine. " And then the Lord gave this new convert directions as to his behavior, namely, to arise and go into the city, where he would receive such information as he needed to direct his future course. "Here we should mark especially: Although God from heaven speaks with Paul, yet He does not want to annul the office of preaching, nor make this an extraordinary case; but He directs him into the city to the pulpit and preacher; there he should hear and learn what is to be learned. For God, our Lord, wants to establish something special for no one, but gives His Baptism and Gospel to the whole world, to one as well as to the other. There one may learn how to be saved, and not wait whether God will make something new and send us an angel from heaven. For it is His will that we go and hear the Gospel from those that preach it; there we should find it, and nowhere else."

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 14, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:8–9](#).

Kretzmann's Commentary on Acts 9:7–9

Luke here for the first time mentions the companions of Saul, and describes their behavior. The men that accompanied him stood stupefied when the miracle occurred; for they heard the sound of the voice, but were unable to see any one. If we here add the witness of chap. 22:6-11 and chap. 26:13-18, in which passages the same event is described, we obtain the following picture. The great light from heaven was seen by all, but only upon Saul was its immediate effect that of throwing him to the ground. His companions stood stupefied for a few moments, as though frozen stiff with fear and apprehension, trying to realize the meaning of the vision. But after the first shock their limbs would no longer support them, and they also fell to the ground. And it was while they were lying down that the men heard the voice, the utterance of someone speaking, and Saul caught every word, but they did not hear definitely, nor could they understand who it was that spoke. And while the form of Jesus was clearly revealed to Saul in the midst of the light, the others saw nothing but the light. So much, then, these companions of Saul could testify to: that a great light appeared, that a voice was heard from the midst of it, that Saul became blind as a result of the miracle. Saul now arose from the earth, but when he tried to open his eyes, he found that he had lost his sight and could see nothing. It was necessary for his companions to take him by the hand and thus lead him into the city. And there his blindness continued for three days, during which time he neither ate nor drank. That was the result of the experience which he had gone through, by which he had been shaken in the innermost parts of his being. The conversion of a person is not always attended with such miracles as in the case of Saul, but it is always as miraculous. It is the Lord that conquers and vanquishes

Kretzmann's Commentary on Acts 9:7–9

the sinners, His enemies. His holy Law strikes them to the ground, drives them to fear and despair. But He immediately follows with the comforting message of the Gospel, and then the wonder is performed. The resistance and enmity of the unregenerated heart is changed to a cordial acceptance of the love of God. That is the miracle of conversion.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:8–9](#).

The Early History of Paul's Life (from Kretzmann's Commentary)

Paul, the great missionary of the Gentiles, was born in Tarsus, the ancient, famous capital of Cilicia in Asia Minor, on the Cydnus River, twelve miles from the sea. in the midst of a productive plain, Acts 22:3. The city was renowned for its culture as well as its learning, one historian placing it above even Athens and Alexandria in this respect. In this seat of Greek learning the boy, himself the son of a Pharisee and therefore a strict Jew, acquired a knowledge of the Greek language and of the manners and customs of the Greeks, which stood him in good stead in after-life. Incidentally, it should be noted that the inhabitants of Tarsus, having shown themselves friendly to the Romans at the time of Julius Caesar, mere given the privileges of Roman citizens (or Paul's father may have obtained the right as a reward of merit), and it was on this account that, Paul, a Roman citizen by birth, claimed the rights of such a citizen on different occasions, thus rendering the cause in which he was engaged considerable service. Paul was of pure Jewish descent, a Hebrew of the Hebrews, of the tribe of Benjamin, and descended from pious ancestors, Php_3:4-5 ; 2 Timothy 1:3. The instruction in the Law of Moses which he received at home and in the local synagogue was as thorough as that of any Jewish boy in Palestine.

According to Jewish custom some form of manual training was a necessary part of every boy's education. The young boy Saul also learned a trade, that of a tent-maker, Acts 18:3; Acts 20:34. The goats' hair which was used for the manufacture of rude garments and tent cloth, was produced in great quantities in the mountains of Cilicia, whence the finished cloth acquired the name cilicium. This trade was of great service, to Paul in some of the dark days of after-years, Acts 18:3; Acts 20:34; 1 Thessalonians 2:9. As soon as little Saul was ready for the great high school of the Jews At Jerusalem, he was sent there by his father, and was thus brought up at the feet of Gamaliel, one of the most learned doctors of the Jews, whose prudence and calmness made him conspicuous among the members of the Sanhedrin, Acts 22:3. His advance in the religion of the Jews was beyond that of many of his own age, since he was more exceedingly zealous for the traditions of the fathers, Galatians 1:14. He lived up to the demands of the Jewish Law and of all the traditions of the elders with all strictness, so that he could, in after-years, appeal to those that knew to testify to his having lived the life of a strict Pharisee, Acts 26:4-5; Php_3:6 .

Very likely Saul left. Jerusalem before John the Baptist began his work, and was absent during the years of Christ's ministry; for there is no indication in Paul's writings of a personal knowledge of events in the life of Jesus. It seems that he returned to Jerusalem about the time that Stephen began his debates in the interest of the Christian religion and took part in at least one of these discussions as a member of the synagogue of Cilicia. Paul's later life is largely described in the Book of Acts and in his epistles, and the probable facts as to his last years will be discussed in connection with some of his last letters.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:11–12](#).

Kretzmann's Commentary on Acts 9:10–12

A certain disciple there was at Damascus, one of those whose life and liberty Saul had set out to seek. His name was Ananias ("Jehovah is gracious"), more appropriate in this case than in that of his namesake, chap. 5. Whether he was a presbyter of the congregation at Damascus, as some commentators have suggested, cannot be determined. To him the Lord appeared in a vision, whether in a dream by night or in a condition of ecstasy by day, is not stated, and called him by name. Ananias, in immediate obedience, signified his readiness to hear the command of the Lord, for he recognized in the speaker his Lord, Jesus Christ, the Head of His Church. And the Lord at once gave him the necessary, explicit directions. He was to arise and to proceed to the street which bore the name Straight, conspicuous even today in a city full of crooked and curved streets, as having only a few slight angles in the length of a mile. It runs westward from the eastern gate into the heart of the city. On this street there lived a man by the name of Judas, and in his house Saul had found lodging. The Lord had directed Saul to go to the city, where he would be told what he should do. For a matter of three days the stricken man, in total darkness, had waited for the promised message. It is often a part of God's specific plan to lay inactivity upon some person, by sickness or by some other affliction. At such a time the heart has sufficient opportunity for earnest, prayerful communion with God. The new spiritual life of Saul was giving evidence of its presence in prayer; in prayer he was obtaining strength and patience to endure the test of the Lord to the end. And a vision had also been granted to him in which he had seen the very Ananias to whom the Lord was now speaking come in to him and restore his sight by the laying on of hands. The vision had been granted Saul partly to give him the assurance of healing, partly to make him see the hand of God in all the things which were befalling him.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:15–16](#).

Kretzmann's Commentary on Acts 9:13–16

The obedience of Ananias was put to a severe test by the Lord's commission, when he heard the name Saul of Tarsus. He had heard from many people concerning this man, what and how many and how various evil things he had done to the Lord's saints in Jerusalem. Note the honoring name "saints," which is here given to the Christians for the first time, as such that have been cleansed and sanctified by the blood of Jesus. They are His saints, purchased and won by Him for His own; He is their Redeemer and their God. Ananias also had the definite knowledge that Saul here in Damascus had authority and power from the high priest at Jerusalem to bind and thus to arrest all those that called upon the name of Jesus as their Lord and Savior. Here is another honoring description of the believers which also characterizes them exactly. They place their full and complete trust in their Savior, a fact which they show by their calling upon Him. But the Lord quickly silenced the objection of His servant by repeating His command: Go! And He took away all the apprehensive fears of Ananias by telling him that Saul was to be a vessel of His choosing, a vessel in which, as it were, the riches of God's mercy would be preserved for the use of many. For in this chosen vessel, Saul of Tarsus, God had determined that His name should be carried before Gentiles and before kings and before the children of Israel. The name of the Lord Jesus Christ is like a precious jewel, for whose bearing He had selected and prepared a fitting casket. The special mission of the man who became the Lord's apostle afterwards was here already indicated. His chief work was to be among the Gentiles, to those not belonging to the children of Abraham according to the flesh. But he was to testify also before kings and rulers, as the governors of Cyprus, of Achaia, of Judea. And lastly, his work was to include his brethren according to the flesh. The Lord here opened the door of the future wide before the eyes of Ananias, in order to work in him the proper willingness to execute the commission. But not only in witnessing for the Lord would this man Saul be found a fitting, choice vessel of the Lord, but Jesus intended also to let him experience suffering for His name's sake. These sufferings would come upon him as a part of the obligation of the Lord's vessel. No longer will he bring sufferings to others, but he would bend his

Kretzmann's Commentary on Acts 9:13–16

back willingly to the load which the Lord knew to be the measure of his strength. That is the privilege of believers to this day, both to confess the name of the Lord and to endure the reproach of Christ.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:18–19](#).

Kretzmann's Commentary on Acts 9:17–19

The apprehensions of Ananias had been removed by the Lord's revelation. Leaving his own house, he entered into that which had been designated to him by the Lord. Finding Saul, he at once laid his hands upon him to transmit to him recovery from his blindness, and at the same time addressed him as a Christian brother. His conversion had changed the raging enemy and persecutor to one that was in true communion and union with all the believers. He explained the reason for his visit by stating that the Lord had sent him, the same Jesus that had revealed Himself to Saul as he was traveling along the way. He was now both to receive his sight and to be filled with the Holy Ghost. By his conversion, Saul had received the gift of the Holy Spirit, and by the present imposition of hands, besides regaining his eyesight, he was given a new and extraordinary measure of the light and power of the Spirit, as well as the power to perform miracles, thus being prepared for the ministry for which he had been chosen. As the immediate result of the laying on of hands, sight was restored to Saul; from his eyes there fell down a deposit, or skin, like scales, either a crust due to inflammation or a growth caused by the Lord for the time being. And the baptism that followed brought the reception of the Holy Ghost, as also his formal acceptance into the Christian Church. Thus, also, Saul received the assurance and the seal of the forgiveness of his sins, chap. 22:16. Now the time of uncertainty and doubt was past, the crisis had safely been weathered. Saul now took food and strengthened himself. After the days of severe remorse he broke his fast. The Christians, contrary to popular opinion, are not given to foolish asceticism, but make use of the gifts of the Lord in a proper way. The young convert was now also introduced to the disciples, to the members of the congregation at Damascus; he openly joined their ranks and thus confessed his faith. Note: The excuse which is sometimes offered that people may be just as good Christians without belonging to the Church does not hold in the face of the example here narrated.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 16, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

This doctrine was referenced in [Acts 9:18](#).

Types of Baptisms (by R. B. Thieme, Jr.)

There are seven baptisms in the scriptures (Four real, three ritual)

A. Real Baptisms: (Actual Identification)

1. Baptism of Moses — 1Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
2. Baptism of the cross or cup — Matthew 20:22; 2Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1Peter 2:24.
3. Baptism of the Holy Spirit — (Believer), 1Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.

Types of Baptisms (by R. B. Thieme, Jr.)

4. Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2Thessalonians 1:7-9.
- B. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
 1. Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: “I have previously believed in Christ, I am now symbolizing that identification with His Kingdom by baptism.”
 2. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father’s will. Jesus Christ identified Himself with the Father’s will in the execution of salvation — Matthew 3:13-17. We cannot “follow the Lord in baptism” as to His purpose (securing our redemption) but can duplicate the mode of His
 3. Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
 - a. The person going into the water is identified with the water, and he is saying in effect, “I am identified with Him in His death.”
 - b. The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
 - c. Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth , current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
 - d. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

This is an early doctrine of R. B. Thieme, Jr. which is probably from NB1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 9:20](#).

Commentary on Acts 9:19 (The Christian Community Bible)

• 19. For three years Paul preaches his faith and relates his own experience in the province of Damascus, also called Arabia (see Gal 1:17 and 2 Cor 11:32).

Paul is already going his own way. He does not separate from the Church, as his journey to Jerusalem shows, since he goes there to meet the apostles. Yet he preserves his independence as he waits for the promptings of the Spirit.

A portion of v. 19 was placed with v. 20 in the main document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:22](#).

Kretzmann’s Commentary on Acts 9:20–22

Saul had, by the Word of the Lord through Ananias and probably also by direct command of God, received his commission as preacher and missionary. And he lost no time in entering upon his duties. Quickly, as soon as possible, he preached in the synagogues, heralding the message, proclaiming Jesus that He is the Son of God. He proved to the assembled Jews that the same Jesus that had been put to death by them could be none else than the promised Messiah, the very Son of God, concerning whom Psalms 2:7 spoke. That is the great message of the New Testament, the sum and substance of all preaching of the person and office of the Savior. The result was that all those that heard Saul speak were stupefied with astonishment, which they voiced in the excited inquiry: Is not this the man that destroyed, laid waste, in Jerusalem those that called upon this name, and has come here for the purpose of leading them bound to the high priests? The mission of Saul had become known among the Jews, probably through his companions or by message from Jerusalem, and his former hatred had been a matter of general knowledge. His complete change, therefore, was altogether inexplicable to his former companions. Meanwhile Saul was growing in spiritual and religious strength day by day, in his understanding of Scriptures and of their great central theme, and in his power to apply the import of the wonderful news to the situation before him. Whenever he had the opportunity, he argued his inexhaustible topic and confounded the Jews, literally, poured them together, mired them up, making it impossible for them to stand up before his mighty exposition and demonstration that this man Jesus is the Christ. This truth he proved by demonstrating the agreement between the Messianic predictions and the historical facts in the life of Jesus, and he testified to it from the soundness and firmness of his conviction. The power of the Holy Spirit in his message, added to his confidence and joyfulness, could not fail to make a deep impression, even as it does to this day.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 16, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:23–25](#).

Kretzmann's Commentary on Acts 9:23–25

"After many days were fulfilled," at the expiration of a longer period of time. Luke does not say where Saul stayed during this time, nor does he describe his labors, but it is probable that the journey to Arabia, Galatians 1:17, took place at this time. Whether Saul was engaged in missionary labors, or whether the Lord was granting him period of special preparation, we have no means of knowing. But having returned once more to Damascus, Saul was soon to learn that the amazement of his fellow-countrymen had worn off. The Jews planned together to kill him, to put him out of the way for proclaiming the Gospel. He experienced something of the hostile attitude and persecution which he had formerly shown to the disciples of Jesus. Saul found out about the plot to kill him and made plans to escape. The Jews, however, had laid their plans so well that they had also gained the cooperation of the ethnarch under King Aretas, 2 Corinthians 11:32, and they had guards at all the gates of the city, with orders that they should put Saul to death if he attempted an escape. Undoubtedly they hoped to have little difficulty in laying hold of him in the city, as soon as they thought the time would be ripe. In this emergency the disciples found a way to foil the pursuers. They found a house which was built next to the city wall, or even with a superstructure resting on the wall, and it was an easy matter to lower Saul from an opening in the wall, by means of a large basket, such as were used by hucksters to carry their wares. In this way the disciples of Damascus sent Saul away from the city and provided for his safety. This was about three years after his conversion, Galatians 1:18.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 17, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:31](#).

Kretzmann's Commentary on Acts 9:26–31

Three years before, Saul had left Jerusalem. an enemy and persecutor of the disciples of Christ. And now he

Kretzmann's Commentary on Acts 9:26–31

returned to the city, himself persecuted and hunted by his former friends and companions. Just what feelings surged through his heart as he passed the place where the Lord had appeared to him, or the spot where the stoning of Stephen had taken place, may well be conjectured. But the crowning humiliation came to him in Jerusalem, in the treatment of the disciples. He tried to join himself to the members of the congregation, with the intimacy which was the rule among the disciples in those days. But his efforts were met with suspicion, since his former career was too well known. Very likely they feared that Saul was merely simulating interest and conviction for the sake of being admitted into the secrets of the congregation and of obtaining names of the prominent people connected with it, in order to pursue his old methods once more. In their distrust they felt that they needed the strongest kind of evidence for the sincerity, both of his conversion and of the honesty of his motives in desiring to join them. It may often happen that a sin of earlier days, though performed in partial or total ignorance, may harm a person's standing in later years, in spite of the most sincere repentance. Fortunately, this distressing experience of Saul did not last too long; for Barnabas, the former Levite, Acts 4:36, who may have been acquainted with Paul even from early days in Tarsus, now undertook to vouch for him. He took him to the apostles and narrated to them at length how the conversion of the former persecutor of the Church had taken place when the Lord Himself appeared to him and spoke to him on the way, and also that Saul had spoken the great truths of the Gospel boldly at Damascus. In the name of Jesus he had spoken so freely, and had thus received the same commission as had the apostles themselves. This introduction took place to Peter and James, Galatians 1:19, the other apostles being absent from Jerusalem on matters pertaining to the Church. Barnabas having vouched for Saul, the latter was now recognized as a brother, and he went in and out among the congregation in Jerusalem; he had confidential intercourse with the apostles and with all the brethren daily. And very naturally Saul, also in Jerusalem, began to preach freely in the name of the Lord. The message of salvation whose glory and comfort he had experienced he felt constrained to bring to others, Acts 4:20. But when he also spoke and disputed with the Hellenists, to whom he himself had belonged, perhaps in the same synagogue that had attempted to argue against the wisdom of Stephen, Acts 6:9, he found that they were deeply embittered against him as a deserter from their ranks. With this feeling prompting them, they undertook to kill him; they did not actually apply their hands to it, but they began to make arrangements to that effect. It was true, therefore, that the Hellenistic Jews would not accept Saul's testimony concerning Jesus, Acts 22:17. The brethren found out about the intention of removing the brother whom they now highly esteemed, and foiled the evil purpose. They took Saul down to Caesarea on the Mediterranean, whence he had an opportunity to cross over to Asia Minor, to Tarsus in Cilicia, his home town. It seems to have been the opinion of the brethren that it would be best for Saul to wait in his own city until such a time as the Lord would assign some definite work to him. Here we leave Saul for a while. Luke, in closing this section, appends the remark that all the congregations, the entire Church, since their fiercest, most zealous enemy had been vanquished, had rest, peace, and prosperity, had a fine opportunity of being established, internally and externally, throughout all Judea and Galilee and Samaria. The Church was edified, built up as a solid structure; its right to exist was fully vindicated; its members walked, conducted their entire lives, by or through the fear of the Lord, as a result of the faith which lived in their hearts; and they were filled with the comfort of the Holy Ghost, the promised help and sustenance of Jesus became a fact, and the result was seen also in the growing number of the disciples. It is the Lord that builds His Church, as well in the days of strife and oppression as in the days of peace and prosperity, and it is the comfort of His Spirit which makes true church-work possible, causing also the appearance of true, piety in the life of the congregations.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 17, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 9:32–33](#).

Commentary on Acts 9:32 (The Christian Community Bible)

- 32. Peter appears in his role of “inspector” of the churches (the word bishop means inspector).

Commentary on Acts 9:32 (The Christian Community Bible)

It is said here that he visits the saints. In the years prior to Christ, the word “saints,” namely, those consecrated to God, was used especially to designate the new people of God since the coming of the Messiah (see Dn 7:27). Christians are the new people of God since they are the Church (see 5:11); they are also the saints.

The raising of Tabitha is similar to what Jesus did. It is an echo of the Resurrection of Christ, as the raising of Lazarus (Jn 11) or the widow’s son had been (Lk 7:11).

God wished to grant these signs to strengthen faith in Jesus’ resurrection. Besides the people who had been witnesses of his Resurrection, it was necessary that, in various places, the communities could see for themselves that God “raises the dead” (see Heb 11:19). Similar resurrections have been seen in the Church even in recent years.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:34–35](#).

Kretzmann’s Commentary on Acts 9:32–35

It seems to have been the custom of the apostles to visit new sections of the field that were opened, new congregations that were established. Peter and John had done so in Samaria, Paul followed the same custom in his mission-work, and here we find Peter traveling throughout all quarters, throughout the sections of the provinces where congregations had lately been established. The purpose was evidently to establish and keep the unity of the spirit in the bond of peace. In this way, Peter also came down to the saints, to the members of the congregation, in and about Lydda, the ancient Lod, Nehemiah 7:37, about two-thirds of the distance between Jerusalem and Joppa, in the beautiful valley of Sharon, some three hours from the seacoast. Here at Lydda Peter found a certain man, apparently not a member of the congregation, but one that undoubtedly had heard of its work, a Greek, or Hellenistic Jew, by the name of Aeneas. He was a paralytic and had suffered for eight years, being bedridden and unable to help himself. Note how carefully and exactly Luke, as a physician, describes the sickness. Peter spoke only a few words to this man, telling him that Jesus Christ healed him. At the same time he therefore commanded him to arise and to arrange his own pillows, to make his own bed, something which his paralyzed limbs had not permitted him to do for years. The miracle of healing was performed at once. Jesus, the exalted Christ, who now sits at the right hand of God, is everywhere near His congregation, also in all bodily needs. The miracle was so obvious that its effect was marked. Not only the people in and about Lydda, but also the inhabitants of the great valley or plain of Sharon, which extended its fertile fields northward to Mount Carmel, saw the man that had been healed, and there followed a general conversion to the Christian faith as professed by Peter and by the congregation at Lydda. The people were convinced that the claims of Jesus as the Messiah must be well established if even His servants could perform such mighty deeds.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-9.html> accessed September 18, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 9:42–43](#).

Kretzmann’s Commentary on Acts 9:36–43

Peter may well have stayed at Lydda for some time, confirming the disciples and establishing the congregation. But he was suddenly called away to a house of mourning in Joppa, the seaport of Jerusalem. In this city there

Kretzmann's Commentary on Acts 9:36–43

was a woman disciple, whose Aramaic name was Tabitha (splendor, beauty), given by Luke in the Greek form Dorcas (doe). She may have been known by both names. The preaching of the Gospel, probably through the efforts of Philip, who traveled through this country, chap. 8:40, had had a wonderful effect in the case of this woman. She was full of, she abounded in, good works and in deeds of mercy, in the giving of alms which she practiced. She gave evidence of the power of the Gospel which lived in her heart, with the love toward Christ and her neighbor breaking forth at all times. But this good woman, about this time, took sick and died, and the people that had witnessed and enjoyed her goodness made the first preparations for her burial by washing her and laying her out in the upper room of the house. Meanwhile it had occurred to some friend that Peter, according to the general report, was in Lydda, and the disciples of Joppa resolved to dispatch two men to him with the earnest entreaty: Do not delay to come to us. The urgency of the matter should be emphasized. Whether the disciples had any definite plan as to the probable bringing back of Dorcas to life, or whether they simply wished the presence of Peter to comfort them in their sorrow, is not stated. At any rate, Peter lost no time in accompanying them, and they had about three hours' time to discuss the situation with him as they traveled back to Joppa. Upon Peter's arrival they immediately took him up to the upper room where the deceased sister lay. If anything was to be done, hurry was imperatively demanded, since the climate makes a speedy burial necessary. As is usual upon such occasions, all the widows that had received any kindness at the hands of Dorcas, crowded around Peter, bitterly weeping and exhibiting to him the undergarments, or gowns, and the mantles that Dorcas had made while she was still alive with them. Such works of charity, though usually hidden before the eyes of men, are valued highly in the sight of God. The simple works of Christian service, done in all simplicity of heart, the care of the household, sewing, mending, cooking, and the little helps shown to neighbors, if done for the love of Christ, are recorded with God for a reward of merit in His day. Peter, first of all, removed all these people from the room; he wanted to be all alone in prayer with his heavenly Father and with his Lord Jesus Christ. Throwing himself upon his knees, he laid the matter before God in prayer, and then, turning to the dead body, commanded: "Tabitha, arise!" And by the power of the Lord the miracle was performed. The woman that had been dead opened her eyes and, seeing Peter, sat up. And he, assisting her to her feet, called the members of the congregation and especially the widows that were so deeply grieved, and presented her alive. Jesus Christ, the Prince of Life, that had returned Aeneas to perfect health, called also this woman back to life, in order that she might continue her works of mercy in their behalf. Life and death of all Christians is in the hands of their Lord. The miracle was soon spread forth throughout the city, and many believed on the Lord. The power necessary to bring a dead person back to life impressed them, and the Gospel won their hearts for Jesus. And Peter stayed in Joppa for some time, his presence at this time being especially fortunate. A man by the name of Simon, a tanner by trade, was his host. The trade was commonly detested by the Jews, but Peter was rapidly learning to discard the old prejudices and serve all men, become all things to all men.

From <https://www.studylight.org/commentaries/eng/kpc/acts-9.html> accessed September 19, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 9

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Saul continues to persecute the saints until Jesus appears to him

Nevertheless, Saul kept on breathing menace and murder regarding the disciples of the Lord, having come to the High Priest.

Saul was filled with menace and murder in his soul. He went to the High Priest to speak to him about the disciples of the Lord.

A Complete Translation of Acts 9

The Kukis Reasonably Literal Translation	Kukis Paraphrase
He asked from him letters for Damascus [to bring] to the synagogues [there], so that certain ones of the way, being men as well as women, [might] be bound and brought to Jerusalem [for judgment].	Saul wanted letters which he could take to all of the synagogues in Damascus, so that if there were men or women there of the way, that they might be bound and brought to Jerusalem for a hearing.
But during the journey, [this thing] happened to him when drawing near to Damascus. Suddenly, a light from the sky flashed around him. Having fallen to the ground, he heard a voice saying to him, "Saul, Saul, why do you keep on persecuting Me?"	As Saul continued on his journey, this happened to him when he came close to Damascus: suddenly, a light from heaven flashed all around him. He fell to the ground, and then he heard a voice speaking to him, saying, "Saul, Saul, why do you continue to persecute Me?"
[Saul] said, "Who are You, Sir?" And the [Lord] answered, "I am Jesus, Whom you keep on persecuting. Nevertheless, get up and go into the city and [there] you will be told what is necessary for you to do."	Saul, blinded, looked up to the Lord and asked, "Who are You, Lord?" And Jesus answered, saying, "I am Jesus, the One you continue persecuting. That being said, get up and go into the city of Damascus. There you will be told what you must do."
The men traveling with [Saul] stopped [in] silence. They were indeed hearing the voice, but they kept on seeing nothing.	The men who were traveling along with Saul stopped right there. They stood in utter silence, listening carefully and looking around. They certainly heard the voice, but they did not see anything or anyone who might be speaking.
Saul was lifted up off the ground, however when his eyes were opened, he saw nothing. Leading him by the hand, the [men who traveled with him] brought [him] to Damascus. He continued [in the same house] for three days without seeing. Also he did not eat or drink.	Saul's traveling companions helped lift him off the ground, but when Saul opened up his eyes, he was still unable to see. His associates led him carefully by the hand the rest of the way to Damascus. He could not see for three days. During that time, he did not eat or drink either.
God calls upon Ananias to go to Saul	
[There] was a certain disciple in Damascus named Ananias. The Lord spoke to him face to face in a vision, [saying], "Ananias." [Ananias] answered, "I am here [lit., <i>Behold me</i>], Lord."	God knew about a certain disciple named Ananias, who lived in Damascus. The Lord spoke to him in a vision, saying, "Ananias." Ananias responded, saying, "I am here, Lord."
The Lord [said] directly to him, "Get up [and] go to the street, the [one] called Straight, and look for the house of Judah [for] Saul [with the] name [of] Tarsus. [You will] see he keeps on praying. He has seen a man in a vision, Ananias by name, entering [into this house] and laying on [his] hands so that he might recover [his] sight."	The Lord then communicated with him directly, saying, "Get ready and go to the street named Straight Street, and locate Judah's house, for Saul of Tarsus will be inside praying. Saul has seen a man named Ananias in a vision, who will come into the house and lay hands on him, with the result that he will recover his sight."
Ananias answered, [saying,] "Lord, I have heard from many [others] about this man [and] how much evil [that] he has done to Your saints in Jerusalem. And here [in Damascus], he continues having the authority from the chief priests to bind all those who call upon Your name."	Ananias knew who Saul was, and he said to the Lord, "Lord, I have heard from many people about this man Saul, and about all of the evil which he has done against Your saints in Jerusalem. Even here in Damascus, he has the authority from the chief priests to imprison anyone who calls upon Your name."

A Complete Translation of Acts 9	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>The Lord said directly to him, “Go [right now]! He keeps on being a chosen instrument for Me, to carry My name before the gentiles and [their] kings and [to] the sons of Israel. No doubt I will show him the many things it will be necessary for him to suffer for My name.”</p>	<p>The Lord then spoke forcefully to him, “Go right now! This Saul, whom you have warned Me about, will become My chosen instrument. He will carry My name before the gentiles and before their kings, as well as to the children of Israel. I will certainly reveal to him just how many things he must suffer for My name’s sake.”</p>
Ananias ministers to Saul	
<p>So Ananias departed and entered into the house [of Judas]. Placing upon him [his] hands, he said, “Saul, [my] brother—the Lord has sent me [to you]—Jesus, the One who appeared to you on the road on which you were going—so that you might recover [your] sight and be filled with the Holy Spirit.”</p>	<p>Ananias departed, found the house of Judas, and went inside. He placed his hands on Saul, and said, “Saul, my brother, the Lord sent me to you. I am speaking of Jesus Who appeared to you on the road you were on. He sent me so that you might receive back your sight and be filled with the Holy Spirit as well.”</p>
<p>Suddenly, [things] like scales fell from [Saul’s] eyes [and] he recovered [his] sight. Standing up, [he went outside] and was baptized. After taking in some food, he was strengthened. And he was with the disciples in Damascus for many days.</p>	<p>Suddenly, whatever obstructed Saul’s sight fell from his eyes, as if they were scales. His sight returned to him. Standing up, he went outside to where there was water and he was baptized (making a public declaration that he was now a believer in Jesus the Christ). After eating some food, Saul also regained his strength. He stayed with these disciples in Damascus for many days.</p>
Saul gives his testimony and proclaims the gospel in Damascus	
<p>Immediately, [Saul went] into the synagogues. He was proclaiming Jesus, that This One keeps on being the Son of God.</p>	<p>As soon as Saul had recovered his strength, he began going into the synagogues in Damascus. He began to proclaim that Jesus keeps on being the Son of God.</p>
<p>The ones who heard [Saul] were amazed. They kept on saying, “Is this not the one who was causing havoc in Jerusalem, [against] those who call upon This Name? Has he [not] come here for the purpose of binding [such ones] to bring [them] to the chief priests?”</p>	<p>Those who heard Saul in the synagogues were astonished. They kept on remarking to one another, “Is this not the man who previously was causing great havoc in Jerusalem? Did he not pursue those who called upon the name of Jesus? Did he not originally come here to Damascus for the same purpose? Does he not want to bind up those who believe in Jesus and haul them back to Jerusalem and put them before the chief priests?”</p>
<p>Saul was more [and more] empowered, and [as a result], he confounded the Jews who lived in Damascus, [by] teaching [them] in a group that This One [Man, Jesus] is the Messiah [or, <i>Christ</i>].</p>	<p>Saul became more and more empowered with knowledge of salvation and the Savior. As a result, he confounded, perplexed and stirred up the Jews who lived in Damascus. He kept teaching them, when they were gathered. Saul kept on proclaiming This One, the Man Jesus, is the Christ, the promised Messiah.</p>
When religious Jews begin to plot Saul’s death, he is helped to escape Damascus	

A Complete Translation of Acts 9

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>After many days are completed, the Jews [of Damascus] deliberated (together) to kill [Saul]. Now Saul has come to know their plot. Nevertheless, they watch the gates [of the city] day and night so that they might [capture him and] execute him. His disciples got a hold of him at night, [and] they sent him down through [a window in] the wall, lowering [him] down in a basket.</p>	<p>After many days passed, the Jews at Damascus gathered together and deliberated on how to kill Saul. However, Saul became aware of their plot. Nevertheless, these recalcitrant Jews watched the gates of the city all day and all night, with the intention of capturing Saul and executing him. However, those who believed in Jesus got a hold of Saul instead, and lowered him in a basket through a window in the wall.</p>
Saul in Jerusalem (and then Caesarea and then Tarsus)	
<p>Having arrived in Jerusalem, [Saul] attempted to join himself to the disciples, but they all were afraid of him, not believing him to be a disciple. However, Barnabas took him and led [him] directly to the Apostles. He described to them how he saw the Lord on the road [to Damascus] and that [the Lord] spoke to him. [Barnabas] also [told them] how [Saul] spoke boldly in the name of Jesus [when] in Damascus.</p>	<p>Having arrived in Jerusalem, Saul tried to associate himself with the disciples of Jesus, but they were afraid of him. They did not believe that he was really a disciple himself and that this was a trick. However, Barnabas got a hold of Saul and brought him directly to Peter and some of the disciples who were willing to hear him out. Barnabas told them how Saul actually saw the Lord when on the road to Damascus and how Jesus spoke to him. "Since then," Barnabas continued, "Saul has spoken boldly in the name of Jesus while in Damascus."</p>
<p>[Saul] was with [the disciples of Jesus], coming in and going out in Jerusalem, speaking freely in the name of the Lord. He was both speaking and disputing with the Hellenists, but they were attempting to murder him. The brothers, fully knowing [about this plot], led [Saul] to Caesarea and [then] sent him [from there] to Tarsus.</p>	<p>Saul began to associate with the disciples of Jesus, moving freely about Jerusalem, and speaking boldly of the Lord. On many occasions, he found himself speaking with and disputing with the Hellenists. However, what they wanted to do was kill him. When fellow members of the royal family found out about this plot to kill Saul, they helped transport Saul to Caesarea. From Caesarea, they sent him to Tarsus.</p>
The church enjoying a temporary peace	
<p>Therefore, the church, throughout all Judæa, Galilee and Samaria, was having peace, [and] being built up. Furthermore, [the church] was going forward in the fear/respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing [in numbers and in doctrine].</p>	<p>As a result, the church enjoyed peace in all of Judæa, Galilee and Samaria; and it kept on being edified. The church moved forward in the fear and respect of the Lord and by the encouragement of the Holy Spirit. It kept on increasing in numbers and in doctrine.</p>
Peter heals Aeneas in Lydda	
<p>It came to pass that Peter went down [from Jerusalem] was going through all (the cities), [to be] face to face with the saints, those living in Lydda. He found there a certain man, by [the] name [of] Aeneas, [who] for eight years was lying on a cot—he kept on being paralyzed.</p>	<p>At some point, Peter decided to come down from Jerusalem to visit some other cities, in order to meet with and teach the saints in Lydda. He discovered a man there named Aeneas who had been bed-ridden for eight years, paralyzed for all of that time.</p>

A Complete Translation of Acts 9	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Peter said to him, "Aeneas, Jesus (the) Christ is healing you. Stand up and put up [your cot] for yourself." He stood up at once. All of those in Lydda and Sharon saw him, which [persons] turned back to the Lord.</p>	<p>Peter said to him, "Aeneas, Jesus the Christ keeps on healing you. Stand up and fold up your cot." Aeneas immediately got to his feet. All of those in Lydda and Sharon who saw him turned around back to the Lord.</p>
Peter raises Dorcas from the dead	
<p>In Joppa, [there] was a certain female disciple with the name Tabitha (which is translated [as] Dorcas). She was filled with good deeds and donations (to the poor), which (things) she kept on doing. But it came about in those days that, having become weak, she died. Having washed [the body], they placed [it] in an upper room.</p>	<p>While Peter was in Joppa, he became aware of a female disciple named Tabitha (which is translated into Greek as Dorcas). Her life was filled with good works and donations of her time and money to others. However, around that time, she became very weak and died. Her body was washed and placed in an upper room prior to burial.</p>
<p>Now, Lydda being near to Joppa, the disciples had heard that Peter was there [lit., <i>in her</i>]. They sent out two men directly to him, exhorting [him], "Do not delay to journey [this way] to us."</p>	<p>Since Lydda was near to Joppa, the disciples in Joppa had caught wind that Peter was there. Therefore, they sent two responsible men directly to Peter, expressing the strong desire that he immediately travel back to Joppa with them.</p>
<p>Having gotten up, Peter assembled together with the saints in Joppa [lit., <i>with them</i>]. After he arrived, they led [him] to the upper room and they presented to him all the widows weeping. They kept on showing [him] the tunics and garments [that] Dorcas has been making when she was with them. The Peter threw [them all] outside. Having placed [his] knees [on the ground] [Peter] prayed. Then turning around [to be] face to face with the body, he said, "Tabitha, get up!" [Tabitha] opened up her eyes, and, having seen Peter, sat up. Giving to her [his] hand, [Peter] raised her up. Then, calling to the saints and to the widows, [Peter] presented her [to them] alive.</p>	<p>Peter headed on over to Joppa and joined up with the saints there. As soon as he arrived, the saints led Peter up to the upper room, where the body was, and where all of the widows were standing around weeping and sobbing. Then they started to show him all of the tunics and garments which Dorcas had made while she was alive with them. After a few minutes of this, Peter told everyone to get out of the room. He got on his knees before God and prayed. Then he turned around to where the body was, and he said aloud, "Tabitha, get up!" The woman opened up her eyes and, seeing Peter, sat up. Peter extended his hand to her and helped her to stand up. Peter then called the saints and widows back in, and he presented Tabitha to them very much alive.</p>
<p>[This] became well-known even in all of Joppa; therefore, many believed upon the Lord. And it was many days [for Peter] to stay in Joppa with one Simon a tanner.</p>	<p>As one would expect, this incident became well-known throughout Joppa and many people believed on the Lord as a result. Peter decided to stay for many days in Joppa with a tanner named Simon.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Acts 9			
Series		Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#35–39	Acts 9:1–43

Doctrinal Teachers Who Have Taught Acts 9

	Series	Lesson (s)	Passage
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.

