

Acts 16

written and compiled by Gary Kukis

Acts 16:1–40

The Second Missionary Tour (Lystra, Macedonia, Philippi)

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 16:1–3](#)

[Acts 16:4–5](#)

[Acts 16:6–8](#)

[Acts 16:9–10](#)

[Acts 16:11–12](#)

[Acts 16:13–15](#)

[Acts 16:16–18a](#)

[Acts 16:18b-f](#)

[Acts 16:19–21](#)

[Acts 16:22–24](#)

[Acts 16:25–26](#)

[Acts 16:27–28](#)

[Acts 16:29–30](#)

[Acts 16:31–32](#)

[Acts 16:33–34](#)

[Acts 16:35–36](#)

[Acts 16:37](#)

[Acts 16:38–39](#)

[Acts 16:40](#)

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 16 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.


Preface: Paul and Barnabas had decided to go on a second missionary journey, but they separated over a personnel dispute (this is the end of Luke 15). Paul selects Silas and Luke, and, in this chapter, makes the acquaintance of Timothy, and this group of at least 4 move across the land of Asia minor (present-day Turkey). Paul, in a vision, is called to Macedonia, so they cross over the Aegean Sea to get to Macedonia. The bulk of this

chapter takes place in Philippi, where a sharp business woman, Lydia, believes in the Lord. She also invites these men to stay at her home as their base of operations. Later, Paul casts out a demon from a slave girl who was able to prophesy with the assistance of this demon, bringing in money for her financial backers. They had the officials of the city both beat and imprison Paul and Silas. There is an earthquake, which results in a friendship between Paul and the jailer, who believes in Jesus. In the end, the city officials apologized to Paul and Silas and led them out of prison. At that point, Paul and Silas move on to the next city.

Bible Summary: Paul took Timothy with him. We baptised Lydia in Philippi. Paul was imprisoned and there was an earthquake. The jailer was baptised.¹

The “Key” & Main Points of each Chapter

- **Acts 16: Second Trip**
 - Leave Antioch of Syria
 - Paul & Silas take Timothy
 - Go over to Macedonia
 - Conversion of Lydia
 - Paul & Silas put in jail
 - Conversion of jailer



The “Key” & Main Points of Chapter 16 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 16 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).

Dates	Reference	Events	Books Written	Historic Events	Rome
51–54 AD	Acts 16:1–18:23	2 nd Missionary Journey Paul & Silas (2 yrs in Corinth)	1&2Thessalonians*	51–52 AD Claudius expels Jews from Rome	Claudius (41–54 AD)

*Paul and Silas will actually travel to Thessalonica in the next chapter (still a part of the 2nd missionary journey); so letters to the Thessalonians would have to be sent out near the end of this missionary tour.

Quotations:

¹ From <https://biblesummary.info/acts> accessed March 8, 2022.

Outline of Chapter 16:**Preface****Introduction**

vv.	1–5	2nd Missionary Tour—Paul Adds Timothy to the Group
vv.	6–10	2nd Missionary Tour—Paul and Company Are Guided to Macedonia
vv.	11–40	2nd Missionary Tour—Paul and Company Stop in Philippi
vv.	11–15	Lydia is brought to the Lord
vv.	16–18	Paul casts a demon out of fortune-telling slave girl
vv.	19–24	The magistrates of the city are turned against Paul and he is put in jail
vv.	25–34	The earthquake and conversion of the jailer and his household
vv.	35–39	Paul is released; he demands a public release by city officials
vv.	40	Paul leaves Philippi

Chapter Summary**Addendum****Charts, Graphics and Short Doctrines:**

Preface	Preface	
Preface	Brief Overview	
Preface	The “Key” & Main Points of Chapter 16 (a chart)	
Preface	Quotations	
Introduction	Titles and/or Brief Descriptions of Acts 16 (by Various Commentators)	
Introduction	Brief, but insightful observations of Acts 16 (various commentators)	
Introduction	Fundamental Questions About Acts 16	
Introduction	The Prequel to Acts 16	
Introduction	The Principals of Acts 16	
Introduction	The Places of Acts 16	
Introduction	By the Numbers	
Introduction	A Synopsis of Acts 16	
Introduction	Outlines and Summaries of Acts 16 (Various Commentators)	
Introduction	A Synopsis of Acts 16 from the Summarized Bible	
Introduction		
Introduction	The Big Picture (Acts 13–18)	
Introduction		
Introduction	Changes—additions and subtractions	
v.	1	Where Paul is (a map)
v.	3	A Few Points on Circumcision
v.	3	The Four Laws of Christian Behavior (Thieme/Kukis)
v.	5	Are the Apostolic decrees legit or not?
v.	5	Given what we have studied, and given current trends, to what conclusions are we forced?
v.	6	First Leg of Paul’s Second Missionary Tour (a map)
v.	8	Paul, Silas and Timothy in Asia (a map)
v.	8	A prized possession (from Bible Study.org)
v.	10	When Luke wrote the Gospel of Luke and the Book of Acts
v.	10	Links to the Testimonies of Early Church Fathers

v.	10	The Witness of the Early Church Fathers (A.D. 70–400) (a chart)
v.		
v.	12	Crossing the Aegean Sea (a map)
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.	39	Paul in Prison/The Believer and Social Action
v.		
v.		
Summary		A Set of Summary Doctrines and Commentary
Summary		Why Acts 16 is in the Word of God
Summary		What We Learn from Acts 16
Summary		Jesus Christ in Acts 16
Summary		
Summary		
Addendum		Kretzmann’s Commentary on Acts 16:1–3
Addendum		Footnote for Acts 16:1 (The Christian Community Bible)
Addendum		Kretzmann’s Commentary on Acts 16:4–8
Addendum		Kretzmann’s Commentary on Acts 16:9–10
Addendum		Kretzmann’s Commentary on Acts 16:11–13
Addendum		Kretzmann’s Commentary on Acts 16:14–15
Addendum		Types of Baptisms (R. B. Thieme, Jr.)
Addendum		Footnote for Acts 16:16 (The Christian Community Bible)
Addendum		Kretzmann’s Commentary on Acts 16:16–18
Addendum		Kretzmann’s Commentary on Acts 16:19–24
Addendum		Kretzmann’s Commentary on Acts 16:25–28
Addendum		Kretzmann’s Commentary on Acts 16:29–34
Addendum		Kretzmann’s Commentary on Acts 16:35–40
Addendum		
Addendum		
Addendum		
Addendum		
Addendum		
Addendum		
Addendum		
Addendum		A Complete Translation of Acts 16
Addendum		
Addendum		
Addendum		Doctrinal Teachers Who Have Taught Acts 16

Addendum [Word Cloud from the Kukis Paraphrase of Acts 16](#)
 Addendum [Word Cloud from Exegesis of Acts 16](#)

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			
	Inspiration		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 6		Luke 8	Acts 15

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.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

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	
Angel, Angels, Elect Angels, Demons and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels (also known as <i>demons</i>). They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cludt (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).

Definition of Terms	
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Circumcision, Circumcise, Circumcised	Circumcision is the physical act of the removal of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. Often, when a person is called circumcised, this is a synonym for being Jewish. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
Common Grace; Efficacious Grace	<i>Common grace</i> describes the Holy Spirit acting as a human spirit for unregenerate man. This allows him to temporarily hear and understand the gospel of Jesus Christ. When the person believes in Jesus Christ, the Holy Spirit makes that faith efficacious (effective) for salvation.
Demon-possessed, Demon Possession	This is when one or more demons share the body of an unbeliever. Control of the body, the thoughts and the vocal cords are shared. People can seem completely rational (like Judas did when Satan indwelt him) or very irrational (like the demon-possessed men who wore no clothing and lived among the graveyards). Order this book from R. B. Thieme, Jr. Ministries. Online partial lesson by R. B. Thieme, Jr. Robert Dean, Jr. (Demon Possession and the Christian), Joe Griffin (The Fallacy of Exorcism —chart)
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).

Definition of Terms	
Doctrinal Church; Doctrinally Oriented Church	<p>A doctrinal church is a church where the primary thrust of the church is the teaching of the Word of God, verse-by-verse and book by book. A believer attending such a church for a month or two should fully understand the gospel and rebound. It should not take much longer than that, before the believer recognizes the importance of Bible doctrine; and be on his way to having a good grasp of the plan of God. I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). One more thing: a doctrinal church is an independent church, where the pastor-teacher is the authority; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).</p> <p>ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).</p>
Fellowship (with God)	<p>Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i>; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i>. See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).</p>
Functional Virtue; Motivational Virtue	<p>As the believer moves toward spiritual maturity, he develops the motivational virtue of personal love toward God; and the functional virtue of impersonal love toward all mankind. Regarding God, the mature believer is motivated to learn Bible doctrine, to pray, to fellowship with other believers, and to think about their lives and historical significance in terms of their relationship to God. Regarding man, the mature believer has the functional virtue of impersonal love toward others. The believer with impersonal love does not have mental attitude sins toward others, does not speak ill of others (verbal sins), and does not do harm to others (overt sins). Because the human population is so vast, impersonal love (also known as agapê love) is often a non-interactive type love. So, even though we are commanded to have impersonal love toward some random person sitting on the other side of the church from us, this does not require us to actually interact with that person.</p>
Gospel, Gospel Message, Gospels	<p>There are at least 3 ways to understand the word <i>gospel</i>: (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.</p>
Human Spirit	<p>We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).</p>

Definition of Terms	
Impersonal Love	Loving others on the basis of your own character and not on the basis of their failings and shortcomings. This is called agape love in the Bible. This is a non-emotional love; and a love which does not demand behaviors like walking up to a person and telling them two nice things that you observe about him. Primarily, this is a love free of mental attitude sins; verbal sins or overt sins toward those you have impersonal love for. In many cases, this can be a non-interactive love. See L.G. Merritt ; Characteristics of Impersonal Love (Grace Bible Church) ; Personal v. Impersonal Love (Grace Bible Church) Edification Complex of the Soul (HTML) (PDF) (WPD)
Biblical Inspiration, Divinely Inspired	Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without wavering their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ² This is known as the verbal, plenary view of inspiration. See the Basic Doctrine of Inspiration (HTML) (PDF) (WPD) ; the Doctrine of Inspiration (HTML) (PDF) (WPD) ; and the Study of Inspiration (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 .
Judaizers	The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).
The Law of Moses, The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD) .

² Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Definition of Terms	
Mature Believer; Mature Believers	The purpose of a pastor-teacher in a local church is to build up the individual believers there until they reach a unity of the faith and knowledge of the Son of God, to the point where they are no longer tossed about by every wind of doctrine. As a result, we speak truth by means of doctrine in our souls and the filling of the Holy Spirit. This definition comes from Ephesians 4:11–16. 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).
Metabolized doctrine ; Metabolized Bible doctrine	<i>Metabolized doctrine</i> is Bible doctrine (or divine truth) that is understood and believed. It is a necessary building block of spiritual growth. Academic knowledge of things Biblical is not enough. Doctrine must be believed. See the Doctrine of Grace Apparatus for Perception (HTML) (PDF) (WPD). See also the Metabolization of Bible Doctrine .
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Personal Love for God	This is the point at which, you understand God well enough to have personal love for Him. <i>As we move from spiritual childhood to spiritual adulthood, we realize more and more of what God the Father has done for us and with that knowledge we love Him more and more every day. Therefore, having a personal love for God is based on your understanding and assurance of the common questions you found answers to as a growing believer.</i> ³ Personal and Impersonal Love (Grace Bible Church) (Grace Fellowship Church).
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.

³ From <http://gracedoctrine.org/personal-love-for-god-the-father/> accessed February 3, 2016 (slightly edited).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
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).
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul’s Need for Daily Doctrine , Soul’s Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Soulish Man	<i>Soulish man</i> is a synonym for <i>unregenerate man</i> . He is called soulish because he has a human soul, but does not have a human spirit. He is able to relate to fellow human beings but not to God.
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
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. ⁴ It is reasonable to suppose that there were formal and informal gatherings prior to this.

⁴ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

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/>

and the very excellent **Thieme's Bible Doctrine Dictionary** ([Order](#); [Read Online](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Acts 16

Introduction: Acts 16 picks up where **Acts 15** ([HTML](#)) ([PDF](#)) ([WPD](#)) leaves off. Paul proposed a second missionary journey to Barnabas in Acts 15, but they got hung up on personnel. Barnabas wanted to include his nephew⁵ Mark and Paul was unwilling to give John Mark a second chance (Mark deserted them on the first missionary journey). Their dispute was so strong, that both men decided to go their separate ways. Barnabas chose to go by sea to Cyprus; and Paul chose to take the land route back to where they had been.

In Acts 16, it almost appears as if Paul is being blocked from going this way or that way. He does make a few stops in Galatian and Asia Minor. However, Paul picks up a young man named Timothy along the way; but through one section of land known as Asia Minor Paul makes very few stops.

One night, Paul has a dream-vision, and he understands the people of Macedonia to be calling to him to come there, so they (Paul, Silas, Timothy and Luke) cross the Aegean Sea and enter into Macedonia. They then travel to Philippi, where the remainder of this chapter takes place.

Along a riverside, they come across a businesswoman from that region, Lydia. It appears that she, with others there, was worshiping the True God, but had not fully understood Jesus. Paul taught her Jesus and baptized her and her family there. She invited him to stay at her home.

Paul uses her home as a base of operations, and when going back out to that same river, they kept crossing paths with a slave girl with a demon. That slave girl was able to parlay this demonic association with a gig as a fortune teller, and she apparently made good money doing this. When Paul and Silas came around, she encouraged others to hear them, saying things like, "**These men are servants of the Most High God, who proclaim to you the way of salvation.**"

Paul cast the demon out of her, which was apparently good for her, but bad for those who owned her (she seemed to be owned by a group of investors). When they found that she could no longer make them money, they brought government officials to go after Paul and company. They beat him, they beat Silas, and they threw them in jail.

That night in jail, there was an earthquake, where the bonds which held the prisons were loosened and all of the doors to the prison were opened. The jailer was in a panic and was about to kill himself, when Paul stopped him, saying, "Be cool; we're all still here."

In their personal interactions, the jailer came to believe in Jesus Christ, along with his entire household.

The next day, the magistrates sent a message to let Paul and Silas out of jail. Paul insisted that this be done as publically as his beating and being cast into jail. The officials agreed. This will lead to a discussion about this very thing required by Paul. Was this right that he insist upon this kind of treatment?

⁵ I think that they are related?

It is difficult to give a short title to a chapter. On the one hand, this is the 2nd missionary journey and it can be named by the cities that Paul and company go to. However, knowing the names of the cities does not really tell us much of the story. However, as soon as you try to give some of the story, you are writing a summary rather than giving it a title.

A title or one or two sentences which describe Acts 16.

Titles and/or Brief Descriptions of Acts 16 (by Various Commentators)

New Matthew Bible: *Timothy is circumcised. Paul preaches at Phillippi, and there he is put in prison.*⁶

Kretzmann's Commentary: *Paul and Silas make a visitation and missionary trip through Asia Minor and are then directed by the spirit to Macedonia, where they begin their labors in the city of Phillippi.*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 16 (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 16

Some of these questions may not make sense unless you have read Acts 16. 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 16

⁶ From <https://www.biblegateway.com/passage/?search=Acts%2016&version=NMB> accessed November 4, 2023.

⁷ From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Acts 16

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 16

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 16

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 16 (Various Commentators)

Kretzmann's Commentary:⁸

Verses 1-3

Paul and Silas in Asia Minor. Acts 16:1-10

Timotheus, the Christian disciple:

Verses 4-8

Through Asia Minor to Troas:

Verses 9-10

The vision:

Verses 11-13

Paul and His Companions at Philippi

The voyage to Philippi:

Verses 14-15

The conversion of Lydia:

Verses 16-18

The encounter with the spirit of divination:

Verses 19-24

Paul and Silas imprisoned:

Verses 25-28

The earthquake at midnight:

Verses 29-34

The conversion of the jailer:

Verses 35-40

The release of the prisoners:

⁸ From <https://www.studydrive.org/commentaries/eng/kpc/acts-16.html> accessed November 4, 2023.

Outlines and Summaries of Acts 16 (Various Commentators)

The Voice: *Paul and Silas are keeping a low profile in order to advance the cause of Jesus. Paul's first miracle in the area is to cast out an evil spirit from a girl. This sets off an unexpected chain of events bringing the men into the city court to be beaten before the crowds. This sounds like the start of a very bad day. Silas must wonder, "Paul, what were you doing? Is your aggravation with this wandering girl worth all this trouble?" But they neither fight nor despair; instead, they sing, pray to God, and love their captors. Paul and Silas demonstrate that believers are not easily distracted or depressed as long as serving God is their priority.*⁹

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Acts 16 from the Summarized Bible

Contents: Paul finds Timothy. Paul's Macedonian vision. The first convert in Europe. Demons cast out of a damsel. Paul and Silas beaten. Conversion of the Philippian jailer.

Characters: Jesus, Holy Spirit, Paul, Timothy, Lydia, a damsel, Silas, prison keeper, magistrates, sergeants.

Conclusion: The movements of God's servants and the dispensing of the means of grace by them are in a particular manner under a divine guidance and direction, and those who are under the check and conduct of the Spirit, though they be called upon to suffer much for Jesus' sake, may be sure God will in some way get glory to Himself by their testimony and persecutions.

Key Word: Called (Acts 16:10) and kept (Acts 16:25, Acts 16:27).

Strong Verses: Acts 16:31.

Striking Facts: Acts 16:31. Here is the sum of the whole Gospel, the covenant of grace in a nutshell. It is the only way to salvation. Admit the record that God has given in His Gospel concerning His Son, assent to it as faithful and worthy of acceptance, receive Jesus Christ as He is offered to us in the Gospel, and give up yourself to be saved and ruled by Him.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 16 (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 13–18)

Scripture	Text/Commentary
13	Barnabas, Simeon Niger, Lucius of Cyrene, Manaen, and Saul begin the first missionary journey traveling from church in Antioch (which appears to have been a home base) to Cyprus and then to Antioch of Pisidia. Beginning with v. 9, Saul will be called Paul. When in Pamphylia, John Mark deserted them, returning to Jerusalem.
14	Paul and Barnabas continue the missionary journey in Iconium, then Lystra. Paul is stoned in Lystra and thought to be dead. They travel back to Antioch (of Syria), having appointed elders at the local churches which they had established.

⁹ From <https://www.biblegateway.com/passage/?search=Acts%2017&version=VOICE> accessed November 10, 2023.

The Big Picture (Acts 13–18)

Scripture	Text/Commentary
15	<p>The believers in Jerusalem began to dispute the things happening outside of Jerusalem. They believed that believers needed to be circumcised and follow the Law of Moses. Although Peter stood up against them, still a legalistic compromise document is put together and sent up north to Antioch to Saul, Barnabas and the church there.</p> <p>Paul and Barnabas then discuss a second missionary tour, but Barnabas wants to bring John Mark, and Paul absolutely refuses. As a result, Paul and Barnabas will go their separate ways. The second missionary tour begins in the final few verses of this chapter. Paul and Silas travel to Syria and Cilicia.</p>
16	<p>The second missionary tour goes through Lystra, Macedonia and Philippi. Timothy joins the team, Paul has a vision of Macedonia, Paul and Silas arrested in Philippi, conversion of their jailer.</p>
17	<p>The second missionary tour continues through Thessalonica, Berea and Athens. Paul went three times to the local synagogue in Thessalonica, and is finally repudiated by the Jewish leaders there, who worry that these “have turned the world upside down.” The people were more receptive in Berea, checking Paul’s references in the night after he spoke. In Athens, Paul addresses the Areopagus and gives a talk on the unknown god.</p>
18	<p>Paul completes the 2nd missionary journey, going next to Corinth and then returning to Antioch. Paul meets Priscilla and Aquila, who had come there from Rome, since Claudius expelled the Jews from Rome at that time. Jewish leaders bring Paul before Gallio, but Gallio refused to rule on religious matters. It appears that Paul should have remained longer in Ephesus, but did not. However, he left Priscilla and Aquila there. A Jewish teacher named Apollos also taught the eager Ephesians.</p> <p>At the end of this chapter, Paul begins the 3rd missionary tour.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

After adding the Worrell New Testament, I first placed it with the Weird/Anachronistic translations. I have decided to move it to the literal translations group.

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

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

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

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

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...*

About midway through this chapter, I decided to start translating dé (δέ) [pronounced *deh*] *now or then*. Although this participle sometimes sets up a contrast, it more often just moves the action along.

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](#)

2nd Missionary Tour—Paul Adds Timothy to the Group

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 he arrived even to Derbe and to Lystra, and behold, a disciple, a certain one was there, for a name Timothy, a son of a woman of a Jewess of a believer; but of a father of a Greek; who was well-reported of by the [ones] in Lystra and Iconium, of [the] brothers. This one, wished the Paul, with him to go out. And taking [him], he circumcised him, for the Jews, the ones being in the places these. For they knew everyone that Greek the father of him was.

Acts
16:1–3

Kukis mostly literal translation:

Now [Paul] had come to Derbe and Lystra, and look, [there] was a certain disciple there [whose] name [was] Timothy. [He was] the son of a female Jewish believer, but from a Greek father. [Timothy] was well-reported of by the brothers in Lystra and Iconium. Paul wished [for] this one to go out with him [to the mission field]. Taking [him], [Paul] circumcised him, for the Jews, the ones being in these places, knew—all of them—that his father was Greek.

Kukis paraphrase

Now [Paul] had come first to Derbe and then to Lystra. He found out that there was a certain disciple there named Timothy. Timothy was the son of a believing Jewess and a Greek father. The brothers in Lystra and Iconium spoke highly of Timothy. Having heard all of this, Paul wanted to take Timothy to the mission field with him. First, Paul circumcised Timothy, for the Jews in these regions knew that Timothy's father was a Greek man.

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 translation¹⁰ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

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

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	But he arrived even to Derbe and to Lystra, and behold, a disciple, a certain one was there, for a name Timothy, a son of a woman of a Jewess of a believer; but of a father of a Greek; who was well-reported of by the [ones] in Lystra and Iconium, of [the] brothers. This one, wished the Paul, with him to go out. And taking [him], he circumcised him, for the Jews, the ones being in the places these. For they knew everyone that Greek the father of him was.
Complete Apostles' Bible	Now he arrived at Derbe and Lystra. And behold, a certain disciple was there named Timothy, the son of a certain Jewish woman who believed, but his father was Greek, who had a good testimony by the brothers in Lystra and Iconium. Paul desired this Timothy to go forth with him, and taking him, he circumcised him because of the Jews who were in those places, for they all knew that his father was Greek.
Douay-Rheims 1899 (Amer.)	And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed: but his father was a Gentile. To this man the brethren that were in Lystra and Iconium gave a good testimony. Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.

¹⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Holy Aramaic Scriptures ¹¹	<p>And he had come unto Derbe city, and unto Lustra {Lystra}. Then, there was there a certain Talmiyda {Disciple}, whose name was Timatheus {Timothy}, the son of a certain Yehudaytha {Judean woman/a Jewess}, a Believer, and his father was an Armaya {an Aramæan}.</p> <p>And all The Talmiyde {The Disciples/The Students} who were from Lustra {Lystra} and from Eyqanun {Iconium} was testifying concerning him.</p> <p>This one, Paulus {Paul} desired to take with him, and he took him, and circumcised him, because of the Yehudaye {the Judeans/the Jews} who were there in the region, for, they all knew that his father was an Armaya {an Aramean}.</p>
James Murdock's Syriac NT	<p>And he came to the city Derbe, and to Lystra. And there was a certain disciple there, whose name was Timothy, the son of a believing Jewess, but his father was a Gentile.</p> <p>And all the disciples of Lystra and Iconium gave good testimony of him.</p> <p>Him Paul was disposed to take with him: and he took him, and circumcised him, because of the Jews that were in that region; for they all knew that his father was a Gentile.</p>
Original Aramaic NT ¹²	<p>And he arrived at the city Derby and at Lystra, but a disciple was there whose name was Timotheaus, son of a certain Jewess believer, and his father was an Aramæan*.</p> <p>And all the disciples who were from Lystra and from Iqonion were testifying about him.</p> <p>Paul wanted to take this man with him and he took and circumcised him, because all the Jews in that place knew that his father was an Aramaean.</p>
Significant differences:	
English Translations:	<p>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.</p>
Limited Vocabulary Translations:	
Bible in Basic English	<p>And he came to Derbe and Lystra: and there was a certain disciple there named Timothy, whose mother was one of the Jews of the faith, but his father was a Greek;</p> <p>Of whom the brothers at Lystra and Iconium had a high opinion.</p> <p>Paul had a desire for him to go with him, and he gave him circumcision because of the Jews who were in those parts: for they all had knowledge that his father was a Greek.</p>
Bible in Worldwide English	<p>Then he came to Derbe and Lystra. A disciple named Timothy was there. His mother was a Jew, a believer, and his father was a Greek. The Christian brothers at Lystra and Iconium spoke very well of Timothy. Paul wanted him to go with him. He circumcised him because all the Jews in those places knew that his father was a Greek.</p>
Easy English	<p>Timothy travels with Paul and Silas</p> <p>Paul travelled to Derbe and then he arrived in Lystra. A man called Timothy lived in Lystra. He was a believer. His mother was a Jew who had become a believer in Jesus. But Timothy's father was a Gentile who came from Greece. All the believers in Lystra and Iconium said good things about Timothy. Paul wanted Timothy to</p>

¹¹ From <https://theholycaramaicscriptures.weebly.com/>

¹² The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

travel with him to different places. All the Jews in that region knew that Timothy's father was a Gentile. So Paul circumcised Timothy, so that the Jews would accept him.

Timothy's father was not a Jew. So nobody had circumcised Timothy when he was a baby. Paul wanted Timothy to go with him to help him with his work. Paul wanted to tell Jews, not only Gentiles, the good news about Jesus. These Jews knew Timothy. They knew that his father was not a Jew. This is why Paul circumcised Timothy. If he had not done this, the Jews would not have accepted him.

Easy-to-Read Version—2008 Paul went to the city of Derbe and then to Lystra, where a follower of Jesus named Timothy lived. Timothy's mother was a Jewish believer, but his father was a Greek. The believers in the cities of Lystra and Iconium had only good things to say about him. Paul wanted Timothy to travel with him, but all the Jews living in that area knew that his father was a Greek. So Paul circumcised Timothy to please the Jews.

God's Word™

Timothy Joins Paul in Lystra

Paul arrived in the city of Derbe and then went to Lystra, where a disciple named Timothy lived. Timothy's mother was a Jewish believer, but his father was Greek. The believers in Lystra and Iconium spoke well of Timothy. Paul wanted Timothy to go with him. So he circumcised him because of the Jews who lived in those places and because he knew that Timothy's father was Greek.

Good News Bible (TEV)

Paul traveled on to Derbe and Lystra, where a Christian named Timothy lived. His mother, who was also a Christian, was Jewish, but his father was a Greek. All the believers in Lystra and Iconium spoke well of Timothy. Paul wanted to take Timothy along with him, so he circumcised him. He did so because all the Jews who lived in those places knew that Timothy's father was Greek.

J. B. Phillips

Paul chooses Timothy as companion

He also went to Derbe and Lystra. At Lystra there was a disciple by the name of Timothy whose mother was a Jewish Christian, though his father was a Greek. Timothy was held in high regard by the brothers at Lystra and Iconium, and Paul wanted to take him on as his companion. Everybody knew his father was a Greek, and Paul therefore had him circumcised because of the attitude of the Jews in these places.

The Message

A Dream Gave Paul His Map

Paul came first to Derbe, then Lystra. He found a disciple there by the name of Timothy, son of a devout Jewish mother and Greek father. Friends in Lystra and Iconium all said what a fine young man he was. Paul wanted to recruit him for their mission, but first took him aside and circumcised him so he wouldn't offend the Jews who lived in those parts. They all knew that his father was Greek.

NIRV

Timothy Joins Paul and Silas

Paul came to Derbe. Then he went on to Lystra. A believer named Timothy lived there. His mother was Jewish and a believer. His father was a Greek. The believers at Lystra and Iconium said good things about Timothy. Paul wanted to take him along on the journey. So he circumcised Timothy because of the Jews who lived in that area. They all knew that Timothy's father was a Greek.

New Life Version

Timothy Starts to Work with Paul

Paul went down to the cities of Derbe and Lystra. There was a follower there named Timothy. His mother was a Jewish Christian and his father was a Greek. The Christians in the city of Lystra and Iconium respected Timothy. Paul wanted Timothy to go with him as a missionary. He took him and had Timothy go through the religious act of becoming a Jew because of the Jews who were in those places. Everyone knew his father was a Greek.

New Simplified Bible

Paul arrived at Derbe and Lystra where he saw a disciple named Timothy. He was the son of a Jewish woman, and his father was a Greek. The brothers at Lystra and Iconium spoke well of him. Paul wanted to have him travel with him. So he had him

circumcised because of the Jews who were in the area. For they knew that his father was a Greek.

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

Casual English Bible¹³

ACTS 16

MISSION TRIP #2: PAUL HITS THE ROAD AGAIN BACKTRACKING THROUGH TURKEY

Paul went to Derbe, then on to Lystra. It was there in Lystra that he met Timothy, son of a Jewish woman who had converted. Timothy's father was a Greek, not a Jew. Timothy had a wonderful reputation among the believers who knew him there in Lystra. He had the same reputation in neighboring Iconium. Paul wanted Timothy to join him on this mission trip. So he circumcised him. He did that because the Jews in the area knew that Timothy's dad was a Greek. [1]

^{16:3}Paul often taught in synagogues. He apparently thought that circumcising Timothy, who was half Jewish, would make it easier for many of the Jews to accept Timothy as one of their own.

Contemporary English V.

Paul and Silas went back to Derbe and Lystra, where there was a follower named Timothy. His mother was also a follower. She was Jewish, and his father was Greek. The Lord's followers in Lystra and Iconium said good things about Timothy, and Paul wanted him to go with them. But Paul first had him circumcised, because all the Jewish people around there knew that Timothy's father was Greek.

Goodspeed New Testament

He went to Derbe and Lystra also. At Lystra there was a disciple named Timothy whose mother was a Jewish Christian while his father was a Greek, and who was highly thought of by the brothers in Lystra and Iconium. Paul wished to take this man on with him, and so on account of the Jews in that district he had him circumcised, for they all knew that his father was a Greek.

The Living Bible

Paul and Silas went first to Derbe and then on to Lystra where they met Timothy, a believer whose mother was a Christian Jewess, but his father a Greek. Timothy was well thought of by the brothers in Lystra and Iconium, so Paul asked him to join them on their journey. In deference to the Jews of the area, he circumcised Timothy before they left, for everyone knew that his father was a Greek and hadn't permitted this before. [*and hadn't permitted this before, implied.*]

New Berkeley Version
The Passion Translation

Paul and Silas came to the city of Derbe and then went on to Lystra, the hometown of a believer named Timothy. His mother was a Jewish follower of Jesus, but his father was not a Jew. Timothy was well known and highly respected among all the believers of Lystra and Iconium. Paul *recognized God's favor on Timothy's life* and wanted him to accompany them in ministry, but Paul had Timothy circumcised first because of the significant Jewish community living in the region, and everyone knew that Timothy's father wasn't a Jew.

Plain English Version¹⁴

Paul, Silas and Timothy told people about Jesus in lots of towns

Then Paul and Silas went to the town called Derbi, and then to the town called Listra. A Christian man called Timothy lived in Listra. Timothy's mother was a Jew, and she believed in Jesus too, but Timothy's father was a Greek. All the Christians there in Listra said that Timothy was a good man, and all the Christians in the town nearby, called Iconium, they said that too. But the Jewish people in those places knew that Timothy's father was Greek, and they knew that the Greek people don't do a young man operation on their boys, like the Jewish people do. Paul wanted Timothy to go around with him to a lot of places, and he wanted the Jewish mob in

¹³ From <https://www.casualenglishbible.com/>

¹⁴ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

every place to be happy with Timothy, so he got them to do a young man operation on Timothy.

Radiant New Testament

Timothy Joins Paul and Silas

Paul then went to Derbe and to Lystra, where a disciple named Timothy lived. His mother was Jewish and a believer, but his father was a Greek. The believers at Lystra and Iconium said such good things about Timothy that Paul wanted to take him along on the journey. So he circumcised him, since all the Jews who lived in that area knew that Timothy's father was Greek.

UnfoldingWord Simplified T.

Paul and Silas went to the cities of Derbe and Lystra and visited the believers there. A believer whose name was Timothy lived in Lystra. His mother was a Jewish believer, but his father was a Greek. The believers in Lystra and Iconium said good things about Timothy, and Paul wanted to take Timothy with him when he went to other places, so he circumcised Timothy. He did that so that the Jews who lived in those places would accept Timothy, because they knew that his non-Jewish father had not circumcised him.

Williams' New Testament¹⁵

Now he went to Derbe and Lystra too. At Lystra there was a disciple named Timothy, whose mother was a Christian Jewess, but his father was a Greek. He had a high reputation among the brothers in Lystra and Iconium. Paul wanted this man to join him in his journey; so on account of the Jews in that district he took him and had him circumcised, for everybody knew that his father was a Greek.

Partially literal and partially paraphrased translations:

American English Bible

Well, [Paul] got as far as Derbe, and then he continued on to **Lystra**.

{Look!} There he found a disciple named Timothy, who was the son of a believing Jewish woman and a Greek father.

The brothers in Lystra and Iconium had many good things to say about him, and Paul wanted to take this man along with him. So he went and circumcised him... He did this because of the many Jews who were in those places, since they all knew that his father was Greek.

Beck's American Translation

Breakthrough Version

He made it to Derbe and Lystra and, look, a certain student was there with *the* name Timothy, a son of a trusting Jewish woman, but of a Greek father, who was witnessed by the brothers in Lystra and Iconium. Paul wanted this *student* to go out together with him. And after he took *him*, he circumcised him because of the Jewish *people*, the ones who were in those places. You see, absolutely everyone realized that his father was Greek.

Common English Bible

Paul adds Timothy

Paul reached Derbe, and then Lystra, where there was a disciple named Timothy. He was the son of a believing Jewish woman and a Greek father. The brothers and sisters in Lystra and Iconium spoke well of him. Paul wanted to take Timothy with him, so he circumcised him. This was because of the Jews who lived in those areas, for they all knew Timothy's father was Greek.

Len Gane Paraphrase¹⁶

Then he came to Derbe and Lystra, and look, a certain disciple was there named Timothy, the son of a Jewish woman, who believed, but his father [was] a Greek. [Timothy] had a good report from the brethren who were at Lystra and Iconium. Paul wanted him to go out with him, so he took him and circumcised him, because of the Jews who lived in that area, for all knew that his father was Greek.

A. Campbell's Living Oracles

And he went through Syria and Cilicia confirming the congregations; and came to Derbe and Lystra; and, behold, a certain disciple was there, whose name was Timothy, the son of a believing Jewess, but of a Grecian father; who had an

¹⁵ William's New Testament - 1937 by Charles B. Williams.

¹⁶ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

honorable character given by the brethren in Lystra and Iconium. Him Paul would have to go forth with him: and took and circumcised him, on account of the Jews who were in those places: for they all knew his father, that he was a Greek. Acts 15:41 is included for context.

New Advent (Knox) Bible

So he reached Derbe, and Lystra. Here he met a disciple, named Timothy, son of a believer who was a Jewess and a Gentile father. He was well spoken of by the brethren at Lystra and Iconium, and Paul resolved to take him as a companion on his journey. But he was careful to circumcise him; he was thinking of the Jews living in those parts, who all knew that Timothy's father was a Gentile.

NT for Everyone

Timothy—and new developments

Paul went on further, to Derbe and then Lystra. There was a disciple there by the name of Timothy, the son of a believing Jewish woman, but with a Greek father. The Christians in Lystra and Iconium spoke well of him. Paul wanted Timothy to go with them, so he took him and circumcised him because of the Jews in those regions, since they all knew that his father was Greek.

20th Century New Testament

Among other places Paul went to Derbe and Lystra. At the latter place they found a disciple, named Timothy, whose mother was a Jewess who had become a believer in Christ, while his father was a Greek, And who was well spoken of by the Brethren in Lystra and Iconium. Wishing to take this man with him on his journey, Paul caused him to be circumcised on account of the Jews in that neighborhood, for they all knew that his father had been a Greek.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Paul Selects Timothy

Paul went on to Derbe and Lystra, where there was a disciple named Timothy, the son of a believing Jewish woman, but his father was a Greek. The brothers and sisters at Lystra and Iconium spoke highly of him. Paul wanted Timothy to go with him; so he took him and circumcised him because of the Jews who were in those places, since they all knew that his father was a Greek.

Conservapedia Translation

He then came to Derbe and Lystra. A certain student was there, named Timothy. His mother was a believing Jewess, but his father was a Greek. He was held in high regard by the brothers at Lystra and Iconium. Paul wanted this man to go out with him. He took him and circumcised him on account of the Jews who lived in those neighborhoods; they all knew that his father was a Greek.

Ferrar-Fenton Bible

Paul and Timothy.

And he descended to Derbe and Lystra. And there was a disciple there, named Timothy, the son of a woman, a believing Jewess, but of a Grecian father, who was well recommended by the brothers who were at Lystra and Iconium. Paul, being anxious that he should accompany him, took and circumcised him out of respect to the Jews resident in these places; because they all knew that his father was a Greek.

God's Truth (Tyndale)

Then came he to Derba and to Lystra. And behold a certain disciple was there named Timotheus, a womans son which was a Jewess and believed: but his father was a Greek. Of whom reported well, the brethren of Lystra and of Iconium. The same Paul would that he should go forth with him, and took and circumcised him because of the Jewes which were in those quarters: for they knew all, that his father was a Greek.

International Standard V

Timothy Joins Paul in Lystra

Paul [Lit. He] also went to Derbe and Lystra, where there was a disciple named Timothy, the son of a believing Jewish wife whose husband was a Greek. Timothy [Lit. He] was highly regarded by the brothers in Lystra and Iconium. Paul wanted this man to go with him, so he took him and had him circumcised because of the Jews

	who lived in that region, because everyone knew that Timothy's [Lit. that his] father was a Greek.
Urim-Thummim Version	Then he came to Derbe and Lystra: and look, a certain disciple was there, named Timotheus, the son of a woman that was a Jewess, and believed; but his father was a Greek: which were affirmed by the brethren that were at Lystra and Iconium. Him resolved Paul to go out with him; and took and circumcised him because of the Jews that were in those quarters: for they all knew that his father was a Greek.
Weymouth New Testament	He also came to Derbe and to Lystra. At Lystra he found a disciple, Timothy by name--the son of a Christian Jewess, though he had a Greek father. Timothy was well spoken of by the brethren at Lystra and Iconium, and Paul desiring that he should accompany him on his journey, took him and circumcised him on account of the Jews in those parts, for they all knew that his father was a Greek.
Worsley's New Testament	Then he came to Derbe and Lystra: and behold there was a certain disciple there, named Timothy, the son of a believing Jewess, but of a Grecian father. Who was well spoken of by the brethren at Lystra and Iconium: wherefore Paul was desirous that he should go forth with him, and took and circumcised him because of the Jews that were in those parts; for they all knew that his father was a Greek.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁷	<p>Paul recruits Timothy</p> <ul style="list-style-type: none"> • Paul traveled on to Derbe and then to Lystra. A disciple named Timothy lived there, whose mother was a believer of Jewish origin but whose father was a Greek. As the believers at Lystra and Iconium spoke well of him, Paul wanted Timothy to accompany him. So he took him and, because of the Jews of that place who all knew that his father was a Greek, he circumcised him. <p>Phil 2:19; 1Cor 4:17; 1Thes 3 2Tim 3:11 1Cor 9:20</p> <p>Extensive footnote for v. 1 has been placed in the Addendum.</p>
The Heritage Bible	<p>And he arrived into Derbe and Lystra, and behold, a certain disciple was there, named Timothy, the son of a certain faithful Jewish woman, and his father a Greek,</p> <p>Who had a good testimony among the brothers at Lystra and Iconium.</p> <p>Paul determined for him to go out with him, and taking <i>him</i>, circumcised him because of the Jews being in those places, because they all saw that his father was a Greek.</p>
New American Bible (2011)	<p>Paul in Lycaonia: Timothy.</p> <p>He reached (also) Derbe and Lystra where there was a disciple named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek.^a The brothers in Lystra and Iconium spoke highly of him,^b and Paul wanted him to come along with him. On account of the Jews of that region, Paul had him circumcised,* for they all knew that his father was a Greek.</p> <p>* [16:3] Paul had him circumcised: he did this in order that Timothy might be able to associate with the Jews and so perform a ministry among them. Paul did not object to the Jewish Christians' adherence to the law. But he insisted that the law could not be imposed on the Gentiles. Paul himself lived in accordance with the law, or as exempt from the law, according to particular circumstances (see 1 Cor 9:19–23).</p> <p>a. [16:1] 1 Tm 1:2; 2 Tm 1:5. b. [16:2] Phil 2:20.</p>

¹⁷ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

New Catholic Bible	He then moved on to Derbe and Lystra where there was a disciple named Timothy, ^[a] the son of a Jewish woman who had become a believer, but his father was a Greek. The brethren of Lystra and Iconium regarded him highly, and Paul decided to take him along. Therefore, he had him circumcised, because of the Jews in that region who all knew that his father was a Greek.
New Jerusalem Bible	[a] <i>Timothy</i> : a fellow worker of Paul, to whom the latter will address two Letters. From there he went to Derbe, and then on to Lystra, where there was a disciple called Timothy, whose mother was Jewish and had become a believer; but his father was a Greek. The brothers at Lystra and Iconium spoke well of him, and Paul, who wanted to have him as a travelling companion, had him circumcised. This was on account of the Jews in the locality where everyone knew his father was a Greek.
Revised English Bible—1989	He went on to Derbe and then to Lystra, where he found a disciple named Timothy, the son of a Jewish Christian mother and a gentile father, well spoken of by the Christians at Lystra and Iconium. Paul wanted to take him with him when he left, so he had him circumcised out of consideration for the Jews who lived in those parts, for they all knew that his father was a Gentile.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Sha'ul came down to Derbe and went on to Lystra, where there lived a talmid named Timothy. He was the son of a Jewish woman who had come to trust, and a Greek father. All the brothers in Lystra and Iconium spoke well of Timothy. Sha'ul wanted Timothy to accompany him; so he took him and did a <i>b'rit-milah</i> , because of the Jews living in those areas; for they all knew that his father had been a Greek.
Hebraic Roots Bible	And he arrived in Derbe and Lystra. And behold, a certain disciple named Timothy was there, the son of a certain believing Jewish woman, but his father was a Greek. This one was being testified of by the brothers in Lystra and Iconium. Paul desired this one to go forth with him, and taking him he circumcised him, because of the Jews being in those places. For they all knew his father, that he was a Greek.
Holy New Covenant Trans.	Paul went to the towns of Derbe and Lystra. A student of Jesus named Timothy was there. Timothy's mother was a Jewish believer. His father was not a Jew. The brothers in the towns of Lystra and Iconium respected Timothy. They said good things about him. Paul wanted Timothy to travel with him, but all of the Jewish people living in that area knew that Timothy's father was not Jewish. Therefore, Paul took Timothy and circumcised him to please the Jews.
The Scriptures 2009	And he came to Derbe and Lustra. And see, a certain taught one was there, named Timotiyos, the son of a certain Yehudî woman who believed – but his father was Greek – who was well spoken of by the brothers who were at Lustra and Ikonion. Sha'ul wished to have this one go with him. And he took him and circumcised him because of the Yehudîm who were in those places, for they all knew that his father was Greek.
Tree of Life Version	Now Paul came to Derbe and Lystra. There was a disciple there named Timothy, son of a woman who was a Jewish believer and a Greek father, who was well-spoken of by the brothers at Lystra and Iconium. Paul wanted this man to accompany him, and he took him and circumcised him for the sake of the Jewish people in those places—for they all knew that his father was Greek.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁸	[He] comes but and to derbe and to lystra and look! Student Someone was there [by] name Timothy Son [of] woman jewish faithful [of] father but greek Who was testified by the in lystra* and [in] iconium brothers this wants The Paul with him to proceed and Receiving {him} [He] circumcises him because of the jews the [men] being in the places those had seen for All [Men] for Greek The Father [of] him became...
Alpha & Omega Bible	PAULOS (<i>Paul</i>) CAME ALSO TO DERBE AND TO LYSTRA. AND A DISCIPLE WAS THERE, NAMED TIMOTHEOS (<i>Timothy</i>), THE SON OF A JEWISH WOMAN WHO WAS A BELIEVER, BUT HIS FATHER WAS A GREEK, AND HE WAS WELL SPOKEN OF BY THE BRETHREN WHO WERE IN LYSTRA AND ICONIUM. PAULOS (<i>Paul</i>) WANTED THIS MAN TO GO WITH HIM; AND HE TOOK HIM AND CIRCUMCISED HIM BECAUSE OF THE JEWS WHO WERE IN THOSE PARTS, FOR THEY ALL KNEW THAT HIS FATHER WAS A GREEK.
Awful Scroll Bible	Moreover, he comes to be accordingly-opposite to Derbe and Lystra. Even be yourselves looking, a certain disciple was there named Timothy, a son of a certain Jewish woman, confiding, but whose father was a Greek, who was being honorably testified, by the brothers from-within Lystra and Iconium. This-same one desires Paul to go-out with him, and taking him, he cut-around him because of the Jews, that are being from-within those places, for they all had perceived that his father was begun-by being a Greek.
Concordant Literal Version	Now he arrives also at Derbe and at Lystra. And lo! a certain disciple was there, named Timothy, the son of a believing Jewish woman, yet of a Greek father, who was attested by the brethren in Lystra and Iconium. This one Paul wants to come out with him, and, taking him, circumcised him because of the Jews who are in those places, for they all were aware that his father belonged to the Greeks."
exeGesés companion Bible	<u>TIMO THEOS JOINS PAULOS</u> And he arrives in Derbe and Lystra: and behold, a disciple is there named Timo Theos, the son of a woman - a trustworthy Yah Hudyi; but of a father - a Hellene: and the brothers at Lystra and Iconium witness of him. Paulos wills him to go with him; and takes and circumcises him because of the Yah Hudyim in those places: for they all know his father is a Hellene.
Orthodox Jewish Bible	And Rav Sha'ul arrived also in Derbe and went on to Lystra. And, hinei, a certain talmid of Moshiach was there by the name Timotiyos, the ben of a faithful Yiddisha isha but whose abba was Yevani. Timotiyos was a bochur who was well spoken of by the Achim b'Moshiach in Lystra and Iconium. Rav Sha'ul wanted Timotiyos to come along with his chavurah, so he took him and did a bris milah, because of the Yehudim in those places, for everyone had da'as that his abba was Yevani.
Rotherham's Emphasized B.	Chapter 16.^a And he came even unto Derbe, and unto Lystra; and lo! a certain disciple was there, by name Timothy, son of a believing Jewish woman, but [whose father was a Greek],—who was well attested by the brethren [in Lystra and Iconium]. The same would Paul have go forth [with him], and took and circumcised him, on

¹⁸ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

account of the Jews who were in those places; for they one and all knew that [his father] was [a Greek].

a Publisher's note: This verse is part of the preceding paragraph and should be displayed as follows: "...confirming the assemblies. 16 And he came even unto Derbe..."

Inclusion of the chapter heading for correct bookmark creation prevents it from being displayed as it was in the original printed text.

Expanded/Embellished Bibles:

The Amplified Bible

The Macedonian Vision

Now Paul traveled to Derbe and also to Lystra. A disciple named Timothy was there, the son of a Jewish woman who was a believer [in Christ], however, his father was a Greek. Timothy was well spoken of by the brothers and sisters who were in Lystra and Iconium. Paul wanted Timothy to go with him [as a missionary]; and he took him and circumcised him because of the Jews who were in those places, since they all knew that his father was a Greek.

An Understandable Version

When Paul came to Derbe and [then] to Lystra, he met a certain disciple named Timothy, whose mother was a Jewish believer, but his father was a Greek [i.e., Gentile]. This young man had a very good reputation among the brothers at Lystra and Iconium. Paul wanted him to travel with him [on a preaching mission] so he had him circumcised in order to avoid prejudice by the Jews in that area, for everyone knew that his father was a Greek.

The Expanded Bible

Timothy Goes with Paul

Paul came to Derbe and Lystra [14:6], where a follower [disciple] named Timothy lived. Timothy's mother was Jewish [C her name was Eunice (2 Tim. 1:5; 3:15)] and a believer, but his father was a Greek.

The believers [brothers (and sisters)] in Lystra and Iconium [13:51] respected Timothy and said good things about [spoke well of; testified about] him. Paul wanted Timothy to travel with him, but all the people living in that area knew that Timothy's father was Greek. So Paul circumcised Timothy to please his mother's people [because of the Jews in those places].

Jonathan Mitchell NT

So [with D: after going through these ethnic (= non-Jewish) countries,] he came down into, and arrived at, Derbe, and then at Lystra – and now consider this! – a certain disciple (student; apprentice) was there, named Timothy – [the] son of a faithful (loyal; trusting; believing) Jewish woman, yet of a Greek father – who was constantly being attested (or: repeatedly witnessed of, well reported on and recommended) by the brothers (= fellow believers) in Lystra and Iconium. [It was] this man [that] Paul had wanted and now intended to go out with him, and so after taking [him], he circumcised him because of the Jews – the ones presently being in those places – since they had all seen, and were thus aware, that his father was (or: had been) a Greek.

P. Kretzmann Commentary

Verses 1-3

Paul and Silas in Asia Minor. Acts 16:1-10

Timotheus, the Christian disciple:

Then came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek;

which was well reported of by the brethren that were at Lystra and Iconium.

Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek.

Kretzmann's **commentary** for Acts 16:1–3 has been placed in the **Addendum**.

Syndein/Thieme

Then came he {Paul} to Derbe and Lystra.

And, behold, a certain disciple/student kept on being there {meaning serving the Lord}, named Timotheus {Timothy}, the son of a certain woman, who was a Jewess, and believed . . . but his father was a Greek {implies was an unbeliever}.

Who {Timothy} was well reported of under the authority of the brethren {the other believers in these cities} that were at Lystra and Iconium.

{Note: Apparently Timothy had the gift of pastor-teacher and was doing missions for the churches in Lystra and Iconium and they reported good marks on his works. Timothy is about 21 years old here.}

Him {Timothy} would Paul have to go forth with him. And took and circumcised him because of the Jews which were in that region . . . for they knew all that his father was a Greek.

{Note: This is an example of the Law of Expediency. To do something - not required - for the benefit of evangelizing the unbelievers. Paul knows it is not necessary for Timothy to be circumcised. For example Paul's top troubleshooter was a Greek - Titus - whom Paul took with him to the legalistic Church in Jerusalem to make the point that being circumcised is not required. However to evangelize the Jews, they would not listen to Timothy knowing he was Greek IF he did not get circumcised.}

Translation for Translators

Paul chose Timothy to work with him and Silas.

Acts 16:1-3

Paul and Silas went to Derbe city *and visited the believers there. Next they went to Lystra city.* A believer whose name was Timothy lived there. His mother was a Jewish believer, but his father was a Greek. The believers in Lystra and Iconium said good things about Timothy, and Paul wanted to take Timothy with him *when he went to other places*, so he circumcised Timothy. *He did that so that the Jews who lived in those places would accept Timothy*, because they knew that his non-Jewish father *had not allowed him to be circumcised {anyone to circumcise his son}*.

The Voice

When Paul reached Derbe and Lystra, he invited a disciple named Timothy *to join him and Silas*. Timothy had a good reputation among the believers in Lystra and Iconium, *but there was a problem*: although Timothy's mother was a believing Jew, his father was Greek, *which meant Timothy was uncircumcised*. Because the Jewish people of those cities knew he was the son of a Greek man, Paul felt it would be best for Timothy to be circumcised before proceeding.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Timothy Accompanies Paul and Silas

And he came also to Derbe and to Lystra. And behold, a certain disciple was there named [Literally "by name"] Timothy, the son of a believing Jewish woman but of a Greek father, who was well spoken of by the brothers in Lystra and Iconium. Paul wanted this one to go with him, and he took him [*Here the direct object is supplied from context in the English translation] and [*Here "and" is supplied because the previous participle ("took") has been translated as a finite verb] circumcised him because of the Jews who were in those places, for they all knew that his father was Greek.

NET Bible®

Timothy Joins Paul and Silas

He also came to Derbe¹ and to Lystra.² A disciple³ named Timothy was there, the son of a Jewish woman who was a believer,⁴ but whose father was a Greek.⁵ The brothers in Lystra⁶ and Iconium⁷ spoke well⁸ of him.⁹ Paul wanted Timothy¹⁰ to accompany him, and he took¹¹ him and circumcised¹² him because of the Jews who were in those places,¹³ for they all knew that his father was Greek.¹⁴

^{1sn} Derbe was a city in Lycaonia about 35 mi (60 km) southeast of Lystra. It was about 90 mi (145 km) from Tarsus.

^{map} For location see JP1-E2; JP2-E2; JP3-E2.

^{2sn} Lystra was a city in Lycaonia about 25 mi (40 km) south of Iconium.

map For location see JP1-E2; JP2-E2; JP3-E2.

^{3tn} Grk “And behold, a disciple.” Here ἰδοῦ (idou) has not been translated.

^{4tn} L&N 31.103 translates this phrase “the son of a Jewish woman who was a believer.”

^{5sn} His father was a Greek. Timothy was the offspring of a mixed marriage between a Jewish woman (see 2 Tim 1:5) and a Gentile man. On mixed marriages in Judaism, see Neh 13:23-27; Ezra 9:1-10:44; Mal 2:10-16; Jub. 30:7-17; m. Qiddushin 3.12; m. Yevamot 7.5.

^{6sn} Lystra was a city in Lycaonia about 25 mi (40 km) south of Iconium.

^{7sn} Iconium was a city in Lycaonia about 110 mi (175 km) east of Pisidian Antioch.

^{8tn} For this sense of μαρτυρέω (marturew), see BDAG 618 s.v. 2.b.

^{9tn} Grk “who was well spoken of by the brothers in Lystra and Iconium.” Because of the awkwardness in English of having two relative clauses follow one another (“who was a believer...who was well spoken of”) and the awkwardness of the passive verb (“was well spoken of”), the relative pronoun at the beginning of 16:2 (“who”) has been translated as a pronoun (“him”) and the construction converted from passive to active at the same time a new sentence was started in the translation.

^{10tn} Grk “this one”; the referent (Timothy) has been specified in the translation for clarity.

^{11tn} Grk “and taking him he circumcised him.” The participle λαβων (labwn) has been translated as a finite verb due to requirements of contemporary English style. Paul’s cultural sensitivity showed in his action here. He did not want Timothy’s lack of circumcision to become an issue (1 Cor 9:15-23).

^{12tn} The verb περιέτεμεν (perietemen) here may be understood as causative (cf. ExSyn 411-12) if Paul did not personally perform the circumcision.

^{13tn} Or “who lived in the area.”

^{14tn} The anarthrous predicate nominative has been translated as qualitative (“Greek”) rather than indefinite (“a Greek”).

^{sn} His father was Greek. Under Jewish law at least as early as the 2nd century, a person was considered Jewish if his or her mother was Jewish. It is not certain whether such a law was in effect in the 1st century, but even if it was, Timothy would not have been accepted as fully Jewish because he was not circumcised.

Timothy Joins Paul and Silas in Lystra

Paul also came to Derbe^a and to Lystra.^b In Lystra, there was a follower^c named Timothy. He was the son of a believing Jewish woman and a non-Jewish^d father. He was well-recommended by the brothers and sisters in Lystra and Iconium.^e Paul wanted Timothy to go with him. So he took him and had him circumcised,^f because of the Jews that were in that place^g-they all knew that his father was a non-Jew.^h

a. Prn. der-bee.

b. Prn. liss-tra.

c. Lit. “...Lystra. And behold, there was a certain disciple there.”

d. Lit. “Greek.” See nt. on Acts 14:1.

e. Prn. eye-koe-nee-am.

f. Prn. sir-kum-sized. Lit. “And taking him, he circumcised him.”

g. Lit. “in those places.”

h. Lit. “a Greek.”

The Spoken English NT¹⁹

Wilbur Pickering’s New T.

Paul finds Timothy

So he came to Derbe and Lystra. Well now, a certain disciple was there named Timothy, son of a certain Jewish woman who believed, but his father was a Greek; he was well spoken of by the brothers in Lystra and Iconium. Paul wanted to have

¹⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

him go on with him, so he took and circumcised him because of the Jews who were in those parts, because they all knew that his father was a Greek.¹

(1) Paul had been stoned at Lystra, at the instigation of the Jews, so why is he concerned to please them? And after he joined Paul how much time was Timothy going to spend in his home town? A curious proceeding.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans. ²⁰	Eventually, he also came to Derbe and Lystra, and behold, a certain student lived there named Timothy, a son of a Jewish woman, a believer, and a Greek father, Who was well recommended by the brethren in Lystra and Iconium. Paul wanted this one [Timothy in contrast to John Mark] to travel with him. However, before taking him along, he circumcised him because of the Jews who lived in those regions, for they all knew that his father was a Greek .
Bond Slave Version	Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.
Charles Thomson NT	As for Paul, having chosen Silas and being commended by the brethren to the favour of God, he set out and passed through Syria and Cilicia, establishing the congregations and then went down to Derbe and Lystra. And behold there was there a certain disciple, named Timothy, whose mother was a believing Jewess, but his father was a Greek. He was well spoken of by the brethren in Lystra and Iconium. This man Paul wished to go with him. So he took and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. Acts 15:40–41 are included for context.
Context Group Version	And he came also to Derbe and to Lystra: and look, a certain apprentice was there, named Timothy, the son of a Judean woman that trusted; but his father was a Hellenist. The same was well reported of by the brothers that were at Lystra and Iconium. Him would Paul have to go out with him; and he took and circumcised him because of the Judeans that were in those parts: for they all knew that his father was a Hellenist.
Modern English Version	Timothy Accompanies Paul and Silas Then he came to Derbe and then to Lystra. A disciple was there, named Timothy, the son of a Jewess who believed, but his father was a Greek. He was well spoken of by the brothers who were at Lystra and Iconium. Paul wanted him to travel with him. So he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.
Modern Literal Version 2020	Now he arrived in Derbe and Lystra, and behold, a certain disciple was there, Timothy by name, the son of a certain believing Jewess woman and a Greek father, whom was being testified of by the brethren in Lystra and Iconium. This one, Paul wished to go forth together-with <i>him</i> , and he took <i>Timothy and</i> circumcised him because of the Jews who are in those places; for* they all knew that his father was* Greek.
New American Standard B.	The Macedonian Vision Now Paul also came to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brothers and sisters who were in Lystra and Iconium. Paul wanted this man to leave with him; and he took him and

²⁰ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

The gist of this passage: Paul travel to Derbe and Lystra and takes on the help of Timothy, an uncircumcised half-Jew. He has Timothy circumcised.

1-3

Acts 16:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katantāō (καταντάω) [pronounced <i>kat-an-TAH-oh</i>]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	3 rd person singular, aorist active indicative	Strong's #2658
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
Dérbē (Δέρβη) [pronounced <i>der-BAY</i>]	<i>tanner (of skin): coverer with skin; transliterated, Derbe</i>	feminine singular proper noun; a location; accusative case	Strong's #1191
Thayer: <i>Derbe [is] a city of Lycaonia, on the confines of Isauria.</i>			
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
Lutra (Λύστρα) [pronounced <i>LOOS-trah</i>]	<i>ransoming; transliterated, Lystra</i>	feminine singular proper noun; a location; accusative case	Strong's #3082
Thayer: <i>Lystra [is] a city in the eastern part of the great plain of Lycaonia.</i>			

Translation: Now [Paul] had come to Derbe and Lystra,...

The circumstances as to why Paul had come to Derbe and Lystra, rather than the team of Paul and Barnabas, was given in the final verses of the previous chapter. He had been in Antioch teaching and evangelizing with Barnabas, and Paul suggested to Barnabas that they go back to the **churches** which they founded. However, Barnabas wanted to bring John Mark along, and Paul said *definitely not*, as Mark had deserted them on the previous journey.

All of this is described in the final verses of Acts 15:

Acts 15:36 And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are."

Acts 15:37–38 Now Barnabas wanted to take with them John called Mark. But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work.

Acts 15:39–41 And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. And he went through Syria and Cilicia, strengthening the churches. (ESV)



See [Acts 15 \(HTML\)](#) ([PDF](#)) ([WPD](#)) for more information.

Logically, these verses should have marked the beginning of Acts 16.

Where Paul is (a map); from [Bob Boy's Christianity Blog](#); accessed February 26, 2022. Paul and Barnabas were both in Antioch, which is on the right side of the map. Barnabas went west from there to the island of Cyprus (unmarked). Paul went northwest to Derbe, Lystra and Iconium. It is unclear whether he went by boat or across the land (there are some mountains there, if Paul goes by land).

Acts 16:1b			
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
ἰδοῦ (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)
In Acts 5:28, these two words together are variously translated, (<i>and</i>) <i>yet (here), just look, but instead; but see what you have done; but look at what you have done</i> . This means, literally, <i>and behold, and look, and see [what]</i> .			
I believe that we could reasonably translated these words, <i>suddenly, just then, at that moment</i> .			
μαθητῆς (μαθητῆς) [pronounced <i>math-ay-TAYÇ</i>]	<i>disciple, a learner, pupil, student, follower</i>	masculine singular noun; nominative case	Strong's #3101

Acts 16:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
ên (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)
The verb <i>to be</i> can also refer to a state of having something, a state of being, a state of continuance (in an activity).			
ekei (ἐκεῖ) [pronounced <i>ehk-ī</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563

Translation: ...and look, [there] was a certain disciple there...

There was a disciple in this region whom Paul needed to meet.

Acts 16:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Timótheos (Τιμόθεος) [pronounced <i>tee-MOTH-eh-oss</i>]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiynos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095

Translation: ...[whose] name [was] Timothy.

The young man's name was Timothy.

Acts 16:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οῦ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; genitive/ablative case	Strong's #1135

Acts 16:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-oss]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	feminine singular proper noun; genitive/ablative case	Strong's #2453
pistos (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; genitive/ablative case	Strong's #4103

Translation: [He was] the son of a female Jewish believer,...

Timothy was the product of a mixed marriage. His mother was a **Jewish** believer; and we would assume that he was evangelized by his mother.

Acts 16:1e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Héllēn (Ἕλληνας) [pronounced HEHL-lane]	<i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i>	masculine singular proper noun; a grouping; genitive/ablative case	Strong's #1672

Translation: ...but from a Greek father.

Timothy's father was Greek, and nothing is said about him being a believer.

Acts 16:1 Now [Paul] had come to Derbe and Lystra, and look, [there] was a certain disciple there [whose] name [was] Timothy. [He was] the son of a female Jewish believer, but from a Greek father. (Kukis mostly literal translation)

Timothy would become a very important member of the Pauline team, so their first encounter is recorded by Luke.

Acts 16:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739

Acts 16:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureō (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 rd person singular, imperfect passive indicative	Strong's #3140
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Lutra (Λύστρα) [pronounced <i>LOOS-trah</i>]	<i>ransoming; transliterated, Lystra</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #3082
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Ikónion (Ἰκόνιον) [pronounced <i>ee-KON-ee-on</i>]	<i>little image; transliterated, Iconium</i>	neuter singular proper noun; a location; accusative case	Strong's #2430
Thayer: <i>Iconium [is] a famous city of Asia Minor, which was the capital of Lycaonia.</i>			
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80

Translation: [Timothy] was well-reported of by the brothers in Lystra and Iconium.

By this point in Timothy's life, he was well-known, and apparently a rather dynamic believer.

All believers have different personality types. You can have two believers who are roughly the same in spiritual age, and one might be well-known and another one, not at all. Timothy appears to be well-known. Believers who know him give him a good report.

Acts 16:2 [Timothy] was well-reported of by the brothers in Lystra and Iconium. (Kukis mostly literal translation)

Although young, Timothy apparently had a good reputation among those who knew him.

Acts 16:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
thélō (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>	3 rd person singular, aorist active indicative	Strong's #2309
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	aorist active infinitive	Strong's #1831

Translation: Paul wished [for] this one to go out with him [to the mission field].

Paul met Timothy and determined that he would be a great asset on this second missionary journey.

We do not know if Paul and Silas were the only two on this team. However, until now, they are the only two named.

Acts 16:3b			
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
lambánō (λαμβάνω) [pronounced lahm-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

Acts 16:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peritemnô (περιτέμνω) [pronounced <i>per-ee-TEHM-noh</i>]	<i>to cut around, to circumcise</i>	3 rd person singular, aorist active indicative	Strong's #4059
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: Taking [him], [Paul] circumcised him,...

Paul chose to **circumcise** Timothy and Timothy, apparently, agreed. Does Timothy, as a believer, have the right to remain uncircumcised? He certainly does. However, he is going to willingly submit to being **circumcised** so that is not an issue to the **Jews** which he and Paul will evangelize.

This might be seen as an abbreviated doctrine of circumcision.

A Few Points on Circumcision

1. Circumcision is an extremely important topic to the Jews. Circumcision and uncircumcision are mentioned in 59 verses in the Old Testament.
2. God required this of Abraham not at salvation but at age 99. Many theologians understand Abraham to be a Sumer-Akkadian prior to circumcision; but a Hebrew after circumcision. Genesis 17:24
3. Prior to Abraham being circumcised, God told Abraham about it and what He required, which included the circumcision of every male of his house (including Ishmael) and every male child from that point forward at eight days old. Genesis 17
4. God said that this would be a sign of the covenant between Himself and Abraham. Genesis 17:12–14
5. Circumcision was so important that, when Moses moved forward to return to Egypt on the calling of God, God stopped him and did not allow him to move forward until his second son was circumcised. Exodus 4:24–26
6. Circumcision was so important, that Joshua and his encampment of Israelites was not to move forward until every male had been circumcised. Joshua 5
7. The key in Exodus and Joshua is, the Hebrew males had a covenant with God and the circumcised phallus indicated who they were—they are the race with whom God has a covenant.
8. Both God and Hebrew believers often referred to those outside of His covenant as the uncircumcised. Judges 14:3 15:18 1Samuel 17:26 2Samuel 1:20
9. Paul said, if one is circumcised, but violates some other portion of the Law, he is no different from the uncircumcised; and if one who is uncircumcised follows the Law from his own conscience, is that not the same as being circumcised? Romans 2:25–29
10. Paul also wrote that, if someone is called while circumcised, let him remain circumcised (as if you could undo this); and if someone is called while uncircumcised, let him remain uncircumcised. In this new economy, circumcision and uncircumcision mean nothing. 1Corinthians 7:18–19
11. Paul recognizes that his ministry is primarily to the uncircumcised (the gentiles) while Peter's ministry is focused upon the circumcised (the Jews). Galatians 2:6–7
12. Paul concludes that it is not circumcision or uncircumcision which means anything, but the new birth (being born again, regeneration). Galatians 6:15
13. In fact, in Christ, there is no circumcision or uncircumcision. Philippians 3:11

The believer is in Christ, so we share His circumcision. Therefore, there is no requirement for the uncircumcised to become circumcised.

Many times, we have bits and pieces of information like this to counterbalance the previous chapter, where **Judaizers** were coming into churches and requiring gentiles to be circumcised and to follow **the Law**. Despite the imperfect response, it was made clear that gentiles did not need to be circumcised nor did they need to follow the **Mosaic Law**. And yet here, Timothy is being circumcised as an adult. What is the problem? Is it because he was half Jewish? Well, yes, in part. Paul will thread the needle on this topic in 1Corinthians by presenting three laws: the law of freedom, the law of love and the law of ultimate sacrifice. Under the law of freedom, Timothy can remain uncircumcised or he can get circumcised, whatever he wants. It is his phallus. However, under the law of love, Timothy might set aside his freedom and submit to a custom so that this thing, whatever it happens to be (in this case, **circumcision**, but that is not the only example) so that no one gets hung up on that particular detail. Whispers where Timothy is evangelizing: "I heard that this young man is Jewish but he is not circumcised." "No! Do tell!" Even though this falls under the heading of, *none of your damn business*, Paul knew that it would become an issue. Therefore, he nipped that issue in the bud, so to speak.

Illustration: Politicians do this all of the time. At one time, a politician needed to appear to have a good marriage (an excellent illustration of this is Bill and Hillary Clinton). Don't misunderstand me; I do not have any inside information here. But I would think, based on Bill's many acts of infidelity, that Hillary would have divorced him long ago. However, both of them had political careers, and posing as a happy couple (maybe they were, maybe they weren't) was a bare minimum illusion which was presented to the public.

Illustration: Staying with politicians: politicians in conservative states (cities, counties) often portray themselves as wholly or mostly conservative (the same thing goes for politicians in liberal states). However, the truth is, that person may have few if any actual standards or beliefs. However, this is how he (or she) presents himself.

My point was not to start up a political discussion, but to show that this sort of compromise happens all of the time, both in Christian lives and in political lives. I could have used the illustration of the CEO or the company which pretends to be *green* or pretends to be very concerned with the environment. Maybe they are, maybe they aren't; but they portray themselves as such because it is good business.

The ESV (capitalized) is used below.

The Four Laws of Christian Behavior (Thieme/Kukis)

1. **The law of liberty** is directed toward yourself and your rights as a believer. Biblically you have the right to do certain things that are not sin and will not cause you to sin and lose **fellowship** with the Lord. That is your freedom, your law of liberty. It is expressed by 1Corinthians 8:4,9 **Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." But take care that this right of yours does not somehow become a stumbling block to the weak.**
2. **The law of love** is directed toward God and others. **Mature believers** have the **motivational virtue**, **personal love** for God; and they have the **functional virtue**, which is **impersonal love** directed toward all. The law of love avoids offending weaker believers so that it does not become a distraction to their **spiritual growth**. We find this law in 1Corinthians 8:13 **Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.** It is legitimate for the believer to eat meat. In fact, it is legitimate for the believer to eat meat which was sacrificed to idols. (Do you see how this conflicts with the proclamation sent out in Acts 15?) However, if eating such meat causes your brother to stumble, then you avoid it. Let me give you a modern example. It is legitimate for a believer to have an alcoholic drink. It is not okay for us to get drunk, but having a drink is okay. Let's say you are at a party and there are several believers there who are recovering alcoholics. You partaking in a couple glasses of wine might send them the wrong message, and so, you don't drink.
3. **The law of expediency** is directed primarily toward the unbeliever. The law of expediency is something which a believer might do (or not do) when it comes to evangelism. The believer certainly has a life testimony before the unbeliever. This may have been formed over a long period of time, or the unbeliever

The Four Laws of Christian Behavior (Thieme/Kukis)

may be forming opinions right there on the spot. The unbeliever often superimposes certain standards on the believer, standards which are simply wrong. He expects the believer to comply and exemplify these standards regardless of their spiritual connotation (or lack thereof). Therefore the Christian must often refrain from doing certain things not because they are wrong but because they prevent the unbeliever from seeing the true issue of salvation, faith in the Lord Jesus Christ. This helps the unbeliever to focus his attention upon the true issue and not to become distracted by false issues. This law is expressed in 1Corinthians 9:16–23 and 10:23. 1Corinthians 9:19–23 **For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.** In other words, do not do things which the unbeliever may focus on. Let's say that an evangelist really enjoys the music of Elton John and dresses up like him when evangelizing. Now, is it legitimate for this believer to wear clothes similar to those that Elton John wears? Certainly. However, unless there is a costume party happening, every unbeliever in the place is going to be focused on that manner of dress. Okay, I realize, that was a dumb example. But this helps to explain with Paul and Timothy are doing. It is clear from the previous chapter that certain Jews want to require gentiles to be circumcised. This is a big issue to them. Timothy, who is half-Greek, has chosen to become circumcised so that this is not an issue to the people he evangelizes.

4. **The law of supreme sacrifice** is always directed toward God. This is the highest law of Christian behavior. It requires the believer to often forsake normal living and legitimate function in life in order to serve the Lord in a specialized capacity or in an historical emergency. This law is stated in 1Corinthians 9:1-15. 1Corinthians 9:4–8, 15 **Do we not have the right to eat and drink? Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting.** Paul is saying that there are a number of things which he has the right to do, but he chooses not to, in order to set these things aside for his ministry to God. The most common example is the male believer, who sets aside marriage in order to better function in the realm of his spiritual gifts. Now, quite obviously, men who have a strong sex drive should not necessarily forsake marriage and, instead, *be married to the Lord*. This is where this law is misapplied by the Catholic church in general and Catholic priests in particular. Paul did set aside marriage and a great many other things in order to evangelize and teach. However, any male believer who might be prone to having affairs or hookups should not abstain from marriage.

R. B. Thieme, Jr. taught these 4 laws in a number of different studies. I would assume that they can be found in his 1Corinthians study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Application: Considering the law of expediency, what might be a modern-day example? A believer with doctrine is going to be very conservative. In fact, half of the Republican party is going to be too liberal for him. However, even though it is okay for a believer to have political views and to express them, that is not necessarily something which the believer should often do. A great example of this was the evangelist Billy Graham, who had a good relationship with presidents of both parties. How he voted and what his political views were cannot be found in any of his public statements. Now, it is just as possible, in some circumstances, where some expression of conservatism would be good for an evangelist to make.

Acts 16:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τους (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
Ιουδαίοι (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
τους (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ὄν/ουσα/όν (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τοῖς (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
τοποὶ (τόποι) [pronounced TOP-oy]	<i>places, rooms, spaces; inhabited places [cities, villages]; locations</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5117
ἐκείνοις	<i>to them, of them, by them</i>	3 rd person masculine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Translation: ...for the Jews, the ones being in these places,...

There were Jewish unbelievers that Paul (and Timothy) would evangelize. Paul did not want the fact of Timothy's lack of circumcision to become an issue.

Even though this is a very minor thing (insofar as I am concerned), it was a very big deal to the Jewish population in that era (and in most eras; my guess is that the percentage of uncircumcised Jews even today is well under 1%²¹).

Acts 16:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person plural, pluperfect active indicative	Strong's #1492
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
<i>Gar is a causative particle standing always after one or more words in a clause and expressing the reason for what has been before, affirmed or implied.²²</i>			
hapas (ἅπας) [pronounced <i>HAP-as</i>]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, nominative case	Strong's #537
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
Héllēn ("Ελλην) [pronounced <i>HEHL-lane</i>]	<i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i>	masculine singular proper noun; a grouping; nominative case	Strong's #1672
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
patēr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
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

²¹ I also googled this and found that my estimation was right on.

²² Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 357.

Acts 16:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchō (ὑπάρχω) [pronounced hoop-AR- khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 rd person singular, imperfect active indicative	Strong's #5225

Translation: ...knew—all of them—that his father was Greek.

Although it does not specifically say, I would postulate that Timothy is clearly Jewish and clearly Greek—simply from his appearance. Particularly for **religious** Jews, this would bring up the question, *Is he circumcised?* That may seem silly to us, but remember that there were Judaizers spreading the false teaching that gentile believers must be circumcised (Acts 15:5). Therefore, this is a non-issue which might become a serious issue to those who have not yet believed in Jesus. What Paul is doing is removing any barrier which might prevent a **Jew** from believing in Jesus. Circumcision is so deeply embedded in Jewish culture that, if an uncircumcised Jew was presenting the gospel, some Jews could not help but wonder if, “Does this mean that we will no longer circumcise our children?” (and, it does not mean that) Circumcision, when it comes to faith in Christ, is a nonissue. A circumcised person may come to Christ and an uncircumcised person may come to Christ. If either group decides to circumcise their children (or not to circumcise their children), this would be a nonissue. It would not be right; it would not be wrong. It would not improve anyone’s spiritual status; it would not be detrimental to anyone’s spiritual status.

Illustration: Let’s say that you are still hung up on that circumcision thing; and you hate the idea that Paul has convinced Timothy to be circumcised as an adult. Let me use a political illustration. In the United States, politicians are rarely defeated because of their stance on this or that issue; or because of what they will or won’t do in office. Donald Trump made a stupid, off-handed (and private) remark to someone who was interviewing him years before he was running for president. It is hard to estimate how many people—women in particular—were so turned off to this remark that they voted for someone else. This remark had absolutely no effect on Trump’s presidency, but it certainly had an effect on a significant number of people.

Illustration: If that was too emotionally involving, another presidential candidate in the 2000s got worked up and overly-enthused and talked about going to this state, then to the next state and the next, and then he loudly and enthusiastically called out yee-aww! It was a stupid thing to say, but it really had nothing to do with him being a good or bad candidate. The remark made him sound dumb, and he dropped out of the race soon after making this meaningless remark.

My point is, sometimes the most inconsequential thing in the world can affect how a person is perceived. As a result, Paul knew Timothy needed to be circumcised.

Acts 16:3 Paul wished [for] this one to go out with him [to the mission field]. Taking [him], [Paul] circumcised him, for the Jews, the ones being in these places, knew—all of them—that his father was Greek. (Kukis mostly literal translation)

New European Version Commentary: Paul often writes in his letter that circumcision is meaningless (e.g. 1 Cor. 7:19). But he was sensitive to the feelings of the Jews. There are times when we must try to take down the barriers which there are between us and our audience. We must at times give in on non-essentials.²³

²³ From <https://www.n-e-v.info/acts16.html> accessed November 4, 2023.

Acts 16:1–3 Now [Paul] had come to Derbe and Lystra, and look, [there] was a certain disciple there [whose] name [was] Timothy. [He was] the son of a female Jewish believer, but from a Greek father. [Timothy] was well-reported of by the brothers in Lystra and Iconium. Paul wished [for] this one to go out with him [to the mission field]. Taking [him], [Paul] circumcised him, for the Jews, the ones being in these places, knew—all of them—that his father was Greek. (Kukis mostly literal translation)

Acts 16:1–3 Now [Paul] had come first to Derbe and then to Lystra. He found out that there was a certain disciple there named Timothy. Timothy was the son of a believing Jewess and a Greek father. The brothers in Lystra and Iconium spoke highly of Timothy. Having heard all of this, Paul wanted to take Timothy to the mission field with him. First, Paul circumcised Timothy, for the Jews in these regions knew that Timothy's father was a Greek man. (Kukis paraphrase)

But as they were passing through the cities, they were delivering over to them the decrees the ones having been judged by the Apostles and elders, of the [ones] in Jerusalem. So then indeed the churches were being made strong in the faith and they were having abundantly in the number according to a day.

Acts
16:4–5

As [Paul, Silas, and Timothy] were passing through the cities, they were [also] delivering to [the people there] the ordinances, the ones having been decreed by the Apostles and the elders, from the [ones living] in Jerusalem. Now when the churches were made strong in faith, they were having in abundance a number [of people join with them] each day.

As Paul, Silas and Timothy then began to pass through the cities, they also delivered to the people there the ordinances which had been decreed by the Apostles and the elders from the Jerusalem council. Now, as the churches continued to be made strong in the faith, a great number of people were added to them each day.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But as they were passing through the cities, they were delivering over to them the decrees the ones having been judged by the Apostles and elders, of the [ones] in Jerusalem. So then indeed the churches were being made strong in the faith and they were having abundantly in the number according to a day.
Complete Apostles Bible	And as they were going through the cities, they were delivering to them the decrees to keep, which had been decided by the apostles and the elders at Jerusalem. Therefore the churches were strengthened in the faith, and were growing in number each day.
Douay-Rheims 1899 (Amer.)	And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem. And the churches were confirmed in faith and increased in number daily.
Holy Aramaic Scriptures	And while they were going among the cities, they were Proclaiming, and Teaching unto them that they should be observing those Commands which The Shlikhe {The Sent Ones} and The Qashishe {The Elders} who were in Urishlem {Jerusalem}, had written. Also, The Edatha {The Assemblies} were established in The Haymanutha {The Faith}, and were increasing in number daily.
James Murdock's Syriac NT	And as they went among the cities, they preached and taught them, that they should observe those injunctions which the legates and Elders at Jerusalem had written.

And so were the churches established in the faith, and were increased in number daily.

Original Aramaic NT As they were going among the cities preaching, they were also teaching them to keep those commandments that the Apostles and Elders who were in Jerusalem had written;
Yet the churches were established in the faith and growing in numbers everyday.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And on their way through the towns, they gave them the rules which had been made by the Apostles and the rulers of the church at Jerusalem, so that they might keep them.
So the churches were made strong in the faith and were increased in number every day.

Bible in Worldwide English They went from town to town and talked to the people. They told them what the apostles and church leaders at Jerusalem had said should be done. So the church people became stronger in what they believed. Every day more people joined the church.

Easy English Paul, Silas and Timothy travelled through many towns. In each place, they told the believers the things that the apostles and the other leaders in Jerusalem had decided. They told the believers to obey those rules. 5 In this way, the groups of believers in those towns became stronger. They trusted Jesus more. More and more people joined the groups of believers every day.

Easy-to-Read Version–2008 Then Paul and those with him traveled through other cities. They gave the believers the rules and decisions from the apostles and elders in Jerusalem. They told them to obey these rules. So the churches were becoming stronger in their faith, and the number of believers was growing every day.

God's Word™ As they went through the cities, they told people about the decisions that the apostles and spiritual leaders in Jerusalem had made for the people. So the churches were strengthened in the faith and grew in numbers every day.

Good News Bible (TEV) As they went through the towns, they delivered to the believers the rules decided upon by the apostles and elders in Jerusalem, and they told them to obey those rules. So the churches were made stronger in the faith and grew in numbers every day.

J. B. Phillips As they went on their way through the cities they passed on to them for their observance the decisions which had been reached by the apostles and elders in Jerusalem. Consequently the churches grew stronger and stronger in the faith and their numbers increased daily.

The Message As they traveled from town to town, they presented the simple guidelines the Jerusalem apostles and leaders had come up with. That turned out to be most helpful. Day after day the congregations became stronger in faith and larger in size.

NIRV Paul and his companions traveled from town to town. They reported what the apostles and elders in Jerusalem had decided. The people were supposed to obey what was in the report. So the churches were made strong in the faith. The number of believers grew every day.

New Life Version They went from city to city and told the Christians what the missionaries and the church leaders in Jerusalem had written for the Christians to do. The churches were made stronger in the faith. More people were added each day.

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

Casual English Bible	As they traveled from town to town, they told everyone about the decision the apostles and other church leaders made at the council meeting in Jerusalem. [2] This news strengthened the faith of the people. The church congregations continued to grow every day. ² 16:4Acts 15:29
Contemporary English V.	As Paul and the others went from city to city, they told the followers what the apostles and leaders in Jerusalem had decided, and they urged them to follow these instructions. The churches became stronger in their faith, and each day more people put their faith in the Lord.
Goodspeed New Testament	As they traveled on from one town to another, they passed on to the brothers for their observance the decisions that had been reached by the apostles and elders at Jerusalem. So the churches became stronger and stronger in the faith, and their numbers increased from day to day.
The Living Bible	Then they went from city to city, making known the decision concerning the Gentiles, as decided by the apostles and elders in Jerusalem. So the church grew daily in faith and numbers.
New Berkeley Version New Living Translation	. Then they went from town to town, instructing the believers to follow the decisions made by the apostles and elders in Jerusalem. So the churches were strengthened in their faith and grew larger every day.
The Passion Translation	They went out together as missionaries, traveling to different cities where they preached and informed the churches of the decrees of the apostolic council of Jerusalem for the non-Jewish converts to observe. All the churches were growing daily and were encouraged and strengthened in their faith.
Plain English Version	Then Paul, Silas and Timothy went through that country, and in every town they told the Christians about the things that the leaders in Jerusalem talked about, and they told them all to do everything that those leaders said in their letter. So the people in the churches in those places, they trusted Jesus more strongly, and every day more people joined them and trusted in Jesus too.
Radiant New Testament	Paul and his group traveled from town to town, reporting what the apostles and elders in Jerusalem had decided the people should do. So the churches were strengthened in the faith and the number of believers grew every day.
UnfoldingWord Simplified T.	So Timothy went with Paul and Silas, and they traveled to many other towns. In each town they told the believers the rules that had been decided by the apostles and elders in Jerusalem. They helped the believers in those towns to trust more strongly in the Lord Jesus, and every day more people became believers.
William's New Testament	As they journeyed on from town to town, they delivered to the brothers to keep the decisions reached by the apostles and elders at Jerusalem. So the churches through faith continued to grow in strength and to increase in numbers from day to day.

Partially literal and partially paraphrased translations:

American English Bible	Well, as they traveled through the cities, they taught the decisions of the Apostles and elders in JeruSalem, and urged the brothers to obey them. So the congregations kept getting stronger in the faith and growing day after day.
Beck's American Translation Breakthrough Version	. As they were traveling through the cities, they were turning the rules over to them to be observing (the ones that had been decided by the missionaries and the older <i>men</i> in Jerusalem). So the assemblies certainly were becoming solid in the trust and overflowing in the number daily.
Common English Bible	As Paul and his companions traveled through the cities, they instructed Gentile believers to keep the regulations put in place by the apostles and elders in

	Jerusalem. So the churches were strengthened in the faith and every day their numbers flourished.
Len Gane Paraphrase	As they traveled through the cities, they handed over the decisions to obey which we decided on by the Apostles and elders who were at Jerusalem. So the churches were strengthened in the faith and increased numerically every day.
A. Campbell's Living Oracles	And as they passed through the cities, they delivered to their custody the decrees, which were determined by the Apostles and elders that were at Jerusalem. The congregations, therefore, were confirmed in the faith, and increased in number daily.
New Advent (Knox) Bible	As they passed from city to city, they recommended to their observance the decree laid down by the apostles and presbyters at Jerusalem. They found the churches firmly established in the faith, and their numbers daily increasing.
20 th Century New Testament	As they traveled from town to town, they gave the Brethren the decisions which had been reached by the Apostles and Officers of the Church at Jerusalem, for them to observe. So the Churches grew stronger in the Faith, and increased in numbers from day to day.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	And as they travelled through the towns they delivered into their custody the decrees which had been agreed upon by the apostles and the elders who were in Jerusalem. The assemblies were accordingly strengthened in the faith, and the number daily increased.
Free Bible Version	As they went through the different towns they gave them the requirements the apostles and elders in Jerusalem had said should be observed. The churches were strengthened in their trust in the Lord and every day their numbers increased.
God's Truth (Tyndale)	As they went through the cities, they delivered them the decrees for to keep, ordained of the Apostles and elders, which were at Jerusalem. And so were the congregations stablished in the faith, and increased in number daily.
Lexham Bible	And as they went through the towns, they passed on to them to observe the rules that had been decided by the apostles and elders who were in Jerusalem. So the churches were being strengthened in the faith and were growing in number every day.
Montgomery NT	And as they went on their way through the cities they handed them the resolutions which the apostles and the elders in Jerusalem had ordained for them to keep. So the churches were strengthened in the faith and continued to increase in number daily.
Riverside New Testament	Thus they traveled through the cities and delivered to the disciples for observance the rules that had been decided on by the apostles and elders in Jerusalem. So the churches grew firmer in faith and increased in numbers from day to day.
Leicester A. Sawyer's NT	And when he went through the cities he gave them the ordinances to observe which had been determined by the apostles and elders at Jerusalem. Then the churches were strengthened in the faith, and increased in number daily.
The Spoken English NT	And as they were going from town to town, they were passing on to them the rules that had been decided on by the apostles and elders in Jerusalem, for people to follow. And so the communities were being strengthened in their faith, and their numbers were getting bigger every day.
Urim-Thummim Version	And as they went through the cities they delivered them the decrees to observe, that were ordained by the Apostles and elders that were at Jerusalem. And so were the ekklesias established in the Faith, and increased in number daily.
Weymouth New Testament	As they journeyed on from town to town, they handed to the brethren for their observance the decisions which had been arrived at by the Apostles and Elders in Jerusalem. So the Churches went on gaining a stronger faith and growing in numbers from day to day.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And as they went through the cities, they gave over to them the decrees⁴ to keep, that were judicially decided by the apostles and elders who were in Jerusalem.</p> <p>Indeed therefore the churches were solidified in the faith, and increased in number daily.</p> <p>⁴16:4 decrees, dogma, a Greek word brought into English, meaning a law. Paul and Timothy gave to the churches the decrees, or dogmas, decided on in the Jerusalem conference in Acts 15.</p>
New Jerusalem Bible	<p>As they visited one town after another, they passed on the decisions reached by the apostles and elders in Jerusalem, with instructions to observe them. So the churches grew strong in the faith, as well as growing daily in numbers.</p>
Revised English Bible–1989	<p>As they made their way from town to town they handed on the decisions taken by the apostles and elders in Jerusalem and enjoined their observance. So, day by day, the churches grew stronger in faith and increased in numbers.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>As they went on through the towns, they delivered to the people the decisions reached by the emissaries and the elders in Yerushalayim for them to observe. Accordingly, the congregations were strengthened in the faith and increased in number day by day.</p>
Hebraic Roots Bible	<p>And as they went through the cities, they delivered to them the need to keep the decrees that had been determined by the apostles and the elders in Jerusalem. Then indeed the congregations were being made stronger in the faith, and increased in number day by day.</p>
Holy New Covenant Trans.	<p>Then Paul and Timothy were traveling through other towns. They gave the believers the rules and decisions from the delegates and elders in Jerusalem. Paul and Timothy told the believers to obey these rules. So the called out people were becoming stronger in the faith and they were growing every day.</p>
The Scriptures 2009	<p>And as they went through the cities, they delivered to them the regulations to keep, which were decided by the emissaries and elders at Yerushalayim. Then, indeed, the assemblies were strengthened in the belief, and increased in number every day.</p>
Tree of Life Version	<p>As they were traveling through the cities, they were handing down the rulings that had been decided upon by the emissaries and elders in Jerusalem, for them to keep.</p> <p>So Messiah's communities were strengthened in the faith and kept increasing daily in number.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>as but [They] passed the cities [They] gave (over) [to] them to keep the proclamations the [things] having been judged by the delegates and [men] older the [men] in jerusalem* The certainly so Congregations were strengthened [in] the faith and [They] oversupplied [in] the number in day...</p>
Awful Scroll Bible	<p>Furthermore, as they were proceeding-through the cities, they were giving-before them the decrees to observe, having been approved by the sent-out ones and the elders, of those from-within Jerusalem.</p> <p>Surely therefore, they called-out were becoming firm in the confidence, and were abounding in numbers throughout the days.</p>

Concordant Literal Version	Now, as they went through the cities, they give over to them the decrees to maintain, which have been decided upon by the apostles and elders who are in Jerusalem." The ecclesias, indeed, then, were stable in the faith and superabounded in number day by day."
exeGesés companion Bible	And as they go through the cities, they deliver them the dogmas to guard, that are judged by the apostles and elders at Yeru Shalem. So indeed the ecclesiae solidify in the trust, and superabound in number daily.
Orthodox Jewish Bible	And as they were traveling through the cities, they were handing on to them to be shomer regarding the mitzvot that had been laid down by the Moshiach's Shlichim and the Ziknei HaKehillot of Moshiach in Yerushalayim. The Moshiach's Kehillot, therefore, were growing in the emunah (faith), and yom yom were increasing in number.
Rotherham's Emphasized B.	And as they passed through the cities they were delivering unto them, for observance, the decrees which had been decided upon by the Apostles and Elders who were in Jerusalem. The assemblies therefore, were being confirmed in the faith, and increasing in number every day . Sometimes, the indentations for Rotherham's translation seem to be quite random.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	As they traveled from town to town, they delivered the decrees decided on by the apostles and elders who were in Jerusalem, for the churches to observe. So the churches were strengthened in the faith, and they <i>continually</i> increased in number day after day.
An Understandable Version	And as they traveled through the towns [<i>of Asia Minor</i>] they presented [<i>to each church</i>] the requirements they were to observe that had been decided on by the apostles and elders of the Jerusalem church. So, the churches [<i>of the region</i>] were being [<i>spiritually</i>] strengthened in the faith and grew in number daily.
The Expanded Bible	·Paul and those with him [¹ They] traveled from town to town and ·gave [delivered; passed on] the ·decisions [decrees] made by the apostles and elders in Jerusalem for the people to obey. So the churches became stronger in the faith and grew larger every day.
Jonathan Mitchell NT	Now as they continued traveling through the villages and cities, [D adds: they continued heralding and repeatedly dispensing the Lord Jesus Christ to them publicly, with all the boldness and freedom of a citizen, while at the same time] they kept on delivering (or: handing over) to them the effects of the opinions and the decision, [regarding] what seemed appropriate [for them] to be observing and maintaining – which had been decided upon by the sent-forth folks and elders (or: older men) who were in Jerusalem. The called-out communities were indeed, therefore, being progressively made strong, firm, solid and stable in the faith (or: in union with the trusting conviction), and they kept on increasing and superabounding in number daily.
Syndein/Thieme	And as they went through the cities, they delivered them the decrees {dogma - a firm stand on a subject} for to keep {literally means to guard something that belongs to you}, that were ordained of the apostles and elders who were at Jerusalem. And so were the churches keeping on being stabilized in the faith, and increased in number daily.
Translation for Translators	Paul, Silas and Timothy told believers in Galatia what the church leaders had decided.

Acts 16:4-5

So Timothy went with Paul and Silas and they traveled to many other towns. In each town they told the believers the rules that had been decided by the apostles and elders in Jerusalem {that the apostles and elders in Jerusalem had decided} that non-Jewish believers should obey.

God was helping the believers in those towns to trust more strongly in the Lord Jesus, and every day more people became believers.

The Voice

Leaving there, now accompanied by Timothy, they delivered to the churches in each town the decisions and instructions given by the apostles and elders in Jerusalem. The churches were strengthened in the faith by their visit and kept growing in numbers on a daily basis.

Bible Translations with Many Footnotes:

NET Bible®

As they went through the towns,¹⁵ they passed on¹⁶ the decrees that had been decided on by the apostles and elders in Jerusalem¹⁷ for the Gentile believers¹⁸ to obey.¹⁹ So the churches were being strengthened in the faith and were increasing in number every day.²⁰

¹⁵tn Or "cities."

¹⁶tn BDAG 762-63 s.v. παραδίδωμι 3 has "they handed down to them the decisions to observe Ac 16:4."

¹⁷map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁸tn Grk "for them"; the referent (Gentile believers) has been specified in the translation for clarity.

¹⁹tn Or "observe" or "follow."

²⁰tn BDAG 437 s.v. ἡμέρα 2.c has "every day" for this phrase.

Wilbur Pickering's New T.

As they were going through the cities they were delivering the dogmas to them, to keep—the ones that had been determined by the apostles and the elders in Jerusalem.²

So the congregations kept on being strengthened in the faith, and were increasing in number daily.³

(2) One of the dogmas was that circumcision was not necessary, so was Paul hedging?

(3) Evidently they were enthusiastically sharing the Good News.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Furthermore, as they walked through cities, they handed down the resolutions for them [Gentiles] to keep, which were proposed [for a continuing, strong social life] by the apostles and overseers in Jerusalem.

So then, the assemblies [in the Derbe and Lystra region] were made stronger with reference to doctrine and they increased in number daily .

Bond Slave Version

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

And so were the churches established in the faith, and increased in number daily.

Charles Thomson NT

And as they passed through the cities they "delivered to their keeping the determinations of the apostles and elders who were at Jerusalem. So the congregations were established in the faith, and grew daily more and more numerous.

Context Group Version

And as they went on their way through the cities, they handed over to them the decrees to keep which had been determined by the emissaries and elders that were at Jerusalem. So the governing assemblies were strengthened in the trust, and increased in number daily.

English Standard Version	As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. So the churches were strengthened in the faith, and they increased in numbers daily.
Far Above All Translation	And as they went through the cities, they delivered decrees to them, to keep, which had been issued by the apostles and the elders in Jerusalem. So the churches were consolidated in the faith and they increased in number daily.
Green’s Literal Translation	And as they went through the cities, they delivered to them the need to keep the decrees that had been determined by the apostles and the elders in Jerusalem. Then indeed the assemblies were being made stronger in the faith, and increased in number day by day.
Legacy Standard Bible	Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to keep. So the churches were being strengthened in the faith [Or in faith], and were abounding in number daily.
Modern Literal Version 2020	Now as they were traveling through the cities, they were giving them the decrees, to observe, the ones having been decided by the apostles and the elders in Jerusalem. Therefore indeed, the congregations* were being strengthened in the faith, and were abounding in number every day.

The gist of this passage: The small evangelical group traveled from city to city, passing along the decrees delivered down from Jerusalem. Because of their passing through and teaching, the congregations became strengthened.

4-5

Acts 16:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hōs (ὡς) [pronounced hohç]	like, as; how; about; in such a way; even as; when, while	comparative particle, adverb	Strong’s #5613
dé (δέ) [pronounced deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
diaporeuomai (διαπορεύομαι) [pronounced dee-ap-or-YOO-om-ahee]	to cause to pass through (or, by) a place; to carry across; to journey (through, in) [a place], to go through; to travel through	3 rd person plural, imperfect active indicative	Strong’s #1279
tas (τάς) [pronounced tahss]	the, to the, towards them	feminine plural definite article; accusative case	Strong’s #3588
poleis (πόλεις) [pronounced POH-lice]	cities, city-states; inhabitants of a city	feminine plural noun; accusative case	Strong’s #4172

Translation: As [Paul, Silas, and Timothy] were passing through the cities,...

Timothy joined up with Paul and Silas and they began to travel through the various cities that Paul and Barnabas had traveled to before.

Based upon the context, at this point, they seem to be interacting with believers in places where Paul and Barnabas had already made inroads.

Acts 16:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παραδίδωμαι) [pronounced pah-rah- DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person plural, imperfect active indicative	Strong's #3860
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
phulassō (φυλάσσω) [pronounced foo- LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	present active infinitive	Strong's #5442
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
dogmata (δόγματα) [pronounced DOG- maht-ah]	<i>laws (civil, ceremonial or ecclesiastical); decrees, ordinances</i>	neuter plural noun; accusative case	Strong's #1378

Translation: ...they were [also] delivering to [the people there] the ordinances,...

In the Greek, there is this personal pronoun *by them, to them, with them*. It does not refer back to the *cities* as there is a different gender. So, we can either choose what it stands for out of the blue, or go back to v. 2, where we have a masculine plural noun (*believers*) and appropriate that as the antecedent.

Paul, Silas and Timothy are going to the believers in these various cities, and they are taking the decision of the Jerusalem council with them. They read off these decrees and, perhaps, they see that someone makes a copy for the people there.

I see that we have 4 choices here: (1) we determine that these decrees were out of line as was the process by which they were formed; (2) the decrees are legitimate and these men were right to bring them and distribute them to the churches; (3) these decrees were right and legitimate for that stage of the church, but not now; or (4) whatever these decrees were, right or wrong, we do not have to make any sort of decision about them. They simply do not play any part in the **post-canon period** of the **Church Age**.

My opinion in the previous chapter is, these decrees are ill conceived from the beginning, even though what they require seems to be pretty innocuous. The Jerusalem church council should not be meeting and making rules for all of the churches, even if those rules seem reasonable. These decided-upon rules were discussed in greater detail in **Acts 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Let's finish this chapter up and revisit these options.

Acts 16:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
krinō (κρίνω) [pronounced <i>KREE-no</i>]	<i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i>	masculine plural, perfect passive participle, accusative case	Strong's #2919
hupō (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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
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; genitive/ablative case	Strong's #652
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
presbutēros (πρεσβύτερος) [pronounced <i>pres-BOO-tehr-oss</i>]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; genitive/ablative case	Strong's #4245
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
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierosolyma (Ἱερουσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i>]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; dative, locative or instrumental case	Strong's #2414

Translation: ...the ones having been decreed by the Apostles and the elders, from the [ones living] in Jerusalem.

These decrees had been decided upon by the Apostles and the elders in Jerusalem. They talked about them, they debated them, and then they took a vote. For any denomination, isn't this how things are done? Don't the

Baptists have some sort of group meeting, decide on their doctrines, debate, discuss and vote? And, when a clear decision cannot be reached, don't they simply break up into two groups, like the Baptists and the Southern Baptists?

Acts 16:4 *As [Paul, Silas, and Timothy] were passing through the cities, they were [also] delivering to [the people there] the ordinances, the ones having been decreed by the Apostles and the elders, from the [ones living] in Jerusalem.* (Kukis mostly literal translation)

New European Version Commentary: *The decree of chapter 15 was a series of concessions aimed at producing unity between Jewish and Gentile Christians. The unity achieved by these concessions meant that more people were attracted to the faith- because our unity is our greatest witness (Jn. 17:21-23). The churches increased "daily" because presumably they baptized people each day- they saw the crucial importance of it, and didn't leave it until the weekends or some convenient time of year.*²⁴

The question, of course, is, is this the right way to go? Obviously, the church at Jerusalem was more or less wiped out (although believers continue to live in and around Jerusalem); but there are no more edicts or decrees coming down from there. Some churches—I should say, some denominations, along with the Catholic Church—continue to issue such decrees (it is not often, but they do come). This is really not a legitimate thing for a church to do. A **local church** ought to be autonomous, although, quite obviously, most are not. Who knows what various decisions are being made at the denomination level, but I would suggest that there is just as much politics and culture involved as there is Scripture.

Acts 16:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced <i>men</i>]	<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 <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are found together in a number of places in Luke's writings, 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.			
ekklêsiai (ἐκκλησίαι) [pronounced <i>ek-klay-SEE-ī</i>]	<i>churches, assemblies, gatherings, companies; transliterated, ekklêsiai</i>	feminine plural noun, nominative case	Strong's #1577
stereóō (στερεώω) [pronounced <i>ster-eh-OH-oh</i>]	<i>to make strong, to strengthen, to make firm, to establish, to receive strength; to solidify</i>	3 rd person plural, imperfect passive indicative	Strong's #4732

²⁴ From <https://www.n-e-v.info/acts16.html> accessed November 4, 2023.

Acts 16:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102

Translation: Now when the churches were made strong in faith,...

To make this even trickier, the particles thrown together can carry forward what happened in v. 4 to bring us a result in v. 5. That in itself would assure us that these decrees were legitimate.

On the other hand, this is not the only way to interpret these two particles when they are placed together.

In any case, the churches (actually, the people in the assemblies) were being made strong in the faith. Faith can refer to the act of believing; but it can also refer to the object of faith, which is **Bible doctrine**. As more accurate information was presented to these churches, believers would consider that information, believe it, and be strengthened. The key to spiritual growth is learning and believing more truth.

When Paul came to town, he taught them more and more truth, as he accumulated that truth in his own soul.

Acts 16:5b			
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
perisseuô (περισσεύω) [pronounced per-iss-SUE-oh]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	3 rd person plural, imperfect active indicative	Strong's #4052
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
arithmós (ἄριθμός) [pronounced ar-ith-MOSS]	<i>number; a fixed and definite number; an indefinite number, a multitude</i>	masculine singular noun, dative, locative or instrumental case	Strong's #706
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596

Acts 16:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun; accusative case	Strong's #2250

Literally, this means, *according to a day*. This is variously translated, *daily, day-by-day, every day, each day*.

Translation: ...they were having in abundance a number [of people join with them] each day.

As a result, these local churches were growing in numbers. There were local outreaches emanating from the recently-established churches; and people were being brought to the faith.

Acts 16:5 **Now when the churches were made strong in faith, they were having in abundance a number [of people join with them] each day.** (Kukis mostly literal translation)

Which churches are we speaking of and how do we know these things? Are letters coming from these churches and being sent to Paul in Antioch? Or are these the words of God the Holy Spirit? With regards to the latter, I tend to shy away from Luke, or any other author of Scripture, simply becoming a hand through which the Holy Spirit writes. I would suggest this sort of writing of Scripture to be rare or possibly even non-existent.

What I am saying is, Luke is not writing these words simply as guided by God the Holy Spirit in some mysterious way. He would have to have actual events or an actual set of reasons to write these words down. Therefore, Luke would have this information either from reports sent to Paul from these churches; or he would make this generalization based upon going to several local churches and hearing this report from the elders of the churches. When speaking of the authors of Scripture, we must bear in mind that they are completely human and act that way. Their vocabulary, point of view, personal experiences, writing style, etc. is all a part of the recording of Scripture. However, at the same time, God the Holy Spirit directs their writing in such a way that God's complete and connected thought is conveyed to mankind.

In general, this is known as the Doctrine of **Inspiration**, which is discussed in these documents: **The Basic Doctrine of Inspiration (HTML) (PDF) (WPD)**; **The Doctrine of Inspiration (HTML) (PDF) (WPD)**; **A Study of Inspiration (HTML) (PDF) (WPD)**.

Acts 16:4–5 **As [Paul, Silas, and Timothy] were passing through the cities, they were [also] delivering to [the people there] the ordinances, the ones having been decreed by the Apostles and the elders, from the [ones living] in Jerusalem. Now when the churches were made strong in faith, they were having in abundance a number [of people join with them] each day.** (Kukis mostly literal translation)

One commentator spoke favorably of the apostolic decrees as a good thing, because it brought Jews and gentiles together.²⁵ Unity based upon compromise leads to heresy. Believers should unify behind accurate doctrine not behind a compromise which is reached (there is nothing wrong with compromise unless it compromises Bible doctrine).

Acts 16:4–5 **As Paul, Silas and Timothy then began to pass through the cities, they also delivered to the people there the ordinances which had been decreed by the Apostles and the elders from the Jerusalem council. Now, as the churches continued to be made strong in the faith, a great number of people were added to them each day.** (Kukis paraphrase)

²⁵ From <https://www.n-e-v.info/acts16.html> accessed November 12, 2023.

I have suggested 4 options previously, and I will discuss them below.

Are the Apostolic decrees legit or not?

1. We determine that these decrees were out of line as was the process by which they were formed.
 - 1) This is the position which I took in the previous chapter.
 - 2) Essentially my argument was, we threw away straight-out unarguable **legalism** and replaced it with a much subtler legalism.
 - 3) The danger is certainly that, avoidance of heathen worship might be seen as a necessary condition for salvation.
2. The decrees are legitimate and these men were right to bring them and distribute them to the churches.
 - 1) Clearly the Apostles had the authority to make decisions like this for the various churches. The Pauline epistles are a perfect example of this. What he writes in those epistles is the law, for churches then and for churches now.
 - 2) Isn't the fact that there are more Apostles make these decrees even more legitimate? It is not just Paul but Paul and Peter and James and John (with others) making these determinations.
3. These decrees were right and legitimate for that stage of the church, but not now.
 - 1) This is certainly a strong possibility, as the Apostles did have authority over more than one church.
4. Whatever these decrees were, right or wrong, we do not have to make any sort of decision about them. They simply do not play any part in the post-canon period of the Church Age.
 - 1) We simply do not have Apostles in this day and age, so such decrees and decisions made by any sort of an extra-Biblical operation.
 - 2) Therefore, right or wrong, this operation simply has no current-day application (like the gifts of tongues or prophecy).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Given what we have studied, and given current trends, to what conclusions are we forced?

There is certainly another thing to be discussed. If this approach is illegitimate, how are these churches increasing in faith and in numbers? Isn't that contraindicated? That is, if the Apostles are going wrong, shouldn't these congregations be suffering and should people not be added to their numbers?

The gospel of Jesus Christ is certainly the most powerful set of ideas that the world has ever seen. Today, do you think that every teacher and every evangelist has everything right, or most everything right? In many cases, evangelists even foul up the **gospel message**, and yet, people believe in Jesus. When I heard the gospel, it was very mixed up and confusing. All I knew is, there was some sort of decision that I needed to make. I was not sure what exactly that decision was, but that is how I remember it.

So, even though there is no justification for denominations in the New Testament, it seems like the bulk of our churches come under the auspices of a denomination, the worst and most misguided of these being the Catholic church. But are people saved in the Catholic church? You bet they are! I have no doubts about that; and in some regions, those who have believed in Jesus understand the basic points of the gospel very well (that is, that their church and Mary have nothing whatever to do with their salvation).

My point is, we can have a great many churches, most of which are way, way out of line in some areas, and yet these churches might grow and there might be additional believers added, despite their confusion.

I have attended Lutheran churches where gay lovers expressed affection to one another in church, and no one blinked an eye. I have been in a *praise and worship* church where a considerable portion of the service was led by a woman-led Christian rock band. The woman spoke pretty much every Sunday and one of her remarks was,

“Well, I don’t know very much about theology.” To me, that would suggest that such a person ought not to have the microphone in the first place. And, at the same time, I have been in **doctrinal churches** of 5 members and the **pastor-teacher** and the **pastor** was doing his job; and that was all that attended his church (and I think most of them were supportive relatives).

I am not saying, *anything goes*. I am saying that, despite the weakness of many churches, people still continue to believe in Jesus. Now, how much do they grow? Many times, almost not at all. It is my opinion that you really cannot attend a Catholic church regularly and grow spiritually. Those things are just incompatible. You can be evangelized in some Catholic churches; but growth would be less likely to take place.

Application: When it comes to our nation, what does God want? God wants new believers to be on the increase and not on the decrease. He also wanted Bible-centered churches where the Word of God is taught accurately, with an understanding of **rebound**, the importance of Bible doctrine, and the concept of **dispensations**.

Quite frankly, I am surprised that there are many excellent applications of this very controversial topic (controversial in my mind, at least).

Chapter Outline

Charts, Graphics and Short Doctrines

2nd Missionary Tour—Paul and Company Are Guided to Macedonia

But he passed through the Phrygia and Galatian country, having been prevented by the Holy Spirit to speak the word in the Asia. But going according to the Mysia, they were attempting [to go] to the Bithynia and did not permit them the Spirit of Jesus. But going past Mysia they descended into Troas.

Acts
16:6–8

[The evangelistic team] passed through Phrygia and the Galatian region, having been prevented by the Holy Spirit to speak the word in Asia. When they came up to Mysia, they attempted [to go] to Bithynia, but the Spirit of Jesus did not permit them [to go there]. Having gone past Mysia, they [then] descended into Troas.

Paul’s evangelistic team passed through Phrygia and a portion of Galatia, having been prevented by the Holy Spirit to speak the word of Christ in Asia. When they came up to Mysia, they attempted to enter Bithynia, but the Spirit of Jesus did not permit this. So, having gone past Mysia, they then went down into Troas.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he passed through the Phrygia and Galatian country, having been prevented by the Holy Spirit to speak the word in the Asia. But going according to the Mysia, they were attempting [to go] to the Bithynia and did not permit them the Spirit of Jesus. But going past Mysia they descended into Troas.
Complete Apostles Bible	Now when they had gone through Phrygia and the Galatian region, they were forbidden by the Holy Spirit from speaking the word in Asia, having come to Mysia they attempted to go to Bithynia, but the Spirit did not permit them. So they bypassed Mysia, and went down to Troas.

Douay-Rheims 1899 (Amer.)	And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of Jesus suffered them not. And when they had passed through Mysia, they went down to Troas.
Holy Aramaic Scriptures	Then, they proceeded in the regions of Phrugia {Phrygia} and in Galatia, and The Rukha d'Qudsha {The Spirit of Holiness} held them back, so that they shouldn't speak The Miltha d'Alaha {The Word of God} in Asia {i.e. Asia-Minor}. And when they had come unto the region of Musia {Mysia}, they were desiring that they should go from there, unto Bithunia {Bithynia}, and The Rukheh d'Eshu {The Spirit of Yeshua} didn't permit them to. And after they had gone out from Musia {Mysia}, they came unto the region of Truaus {Troas}.
James Murdock's Syriac NT	And they travelled through the regions of Phrygia and Galatia; and the Holy Spirit forbid them to speak the word of God in Asia. And when they came into the region of Mysia, they were disposed to go from there into Bithynia, but the Spirit of Jesus permitted them not. And when they departed from Mysia, they came down to the region of Troas.
Original Aramaic NT	But they walked in the regions among Phrygia and Galatia, and The Spirit of Holiness forbade them to speak the word of God in Asia. When they came to the region Musia, they desired to go from there to Bithunia and The Spirit of Yeshua* did not permit them. And when they went forth from Musia, they went down to the region Troas.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And after they had gone through the land of Phrygia and Galatia, the Holy Spirit did not let them take the word into Asia; And having come to Mysia, they made an attempt to go into Bithynia, but the Spirit of Jesus did not let them; And going past Mysia, they came down to Troas.
Bible in Worldwide English	Paul and Silas went through the district of Phrygia and Galatia. The Holy Spirit said they should not tell Gods word in the country of Asia Minor. After they came to the district of Mysia, they wanted to go to the country of Bithynia but the Holy Spirit did not allow them. So they went by Mysia and came to the city of Troas.
Easy English	Paul has a vision Paul and his friends wanted to go to the region of Asia to speak God's message. But the Holy Spirit stopped them from doing this. So they travelled through the regions of Phrygia and Galatia. Then they arrived at the edge of the region of Mysia. They wanted to go from there into the region of Bithynia. But the Holy Spirit of Jesus stopped them from going there too. So they went quickly through Mysia and they arrived at the city of Troas, on the coast.
Easy-to-Read Version–2008	Paul and those with him went through the areas of Phrygia and Galatia because the Holy Spirit did not allow them to tell the Good News in the province of Asia. When they reached the border of Mysia, they tried to go on into Bithynia, but the Spirit of Jesus did not let them go there. So they passed by Mysia and went to the city of Troas.
Good News Bible (TEV)	They traveled through the region of Phrygia and Galatia because the Holy Spirit did not let them preach the message in the province of Asia. When they reached the border of Mysia, they tried to go into the province of Bithynia, but the Spirit of Jesus did not allow them. So they traveled right on through Mysia and went to Troas.
J. B. Phillips	Paul and Silas find their journey divinely directed

They made their way through Phrygia and Galatia, but the Holy Spirit prevented them from speaking God's message in Asia. When they came to Mysia they tried to enter Bithynia, but again the Spirit of Jesus would not allow them. So they passed by Mysia and came down to Troas, where one night Paul had a vision of a Macedonian man standing and appealing to him in the words: "Come over to Macedonia and help us!" V. 9 is included for context.

The Message

They went to Phrygia, and then on through the region of Galatia. Their plan was to turn west into Asia province, but the Holy Spirit blocked that route. So they went to Mysia and tried to go north to Bithynia, but the Spirit of Jesus wouldn't let them go there either. Proceeding on through Mysia, they went down to the seaport Troas.

NIRV

Paul's Vision of the Man From Macedonia

Paul and his companions traveled all through the area of Phrygia and Galatia. The Holy Spirit had kept them from preaching the word in Asia Minor. They came to the border of Mysia. From there they tried to enter Bithynia. But the Spirit of Jesus would not let them. So they passed by Mysia. Then they went down to Troas.

New Life Version

Paul Is Called to Macedonia in a Dream

They went through the countries of Phrygia and Galatia. The Holy Spirit kept them from preaching the Word of God in the countries of Asia. When they came to the city of Mysia, they tried to go on to the city of Bithynia but the Holy Spirit would not let them go. From Mysia they went down to the city of Troas.

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

Casual English Bible

PAUL'S VISION: "COME TO MACEDONIA"

Paul and Timothy traveled west through the regions of Phrygia and Galatia. [3] But the Holy Spirit kept them from preaching to people in Asia. [4] Instead, they went north to the region of Mysia. [5] They wanted to go east into the neighboring region of Bithynia. But the Spirit of Jesus [6] wouldn't let them go. Instead, they traveled through Mysia and went down to the west coast city of Troas.

³16:6In what is now western Turkey.

⁴16:6In Roman times, Asia did not refer to the Far East. It was the territory on what is now Turkey's west coast. It was home to one of the largest cities in the Roman Empire: Ephesus.

⁵16:7This is a stretch of land on what is now the northwestern coast of Turkey.

⁶16:7The "Spirit of Jesus" is an unusual phrase. It appears in only one other place in the Bible: Philippians 1:19. Some Bible experts suggest that the instruction Paul got may have come on behalf of Jesus, perhaps referencing him directly.

Contemporary English V.

Paul and his friends went through Phrygia and Galatia, but the Holy Spirit would not let them preach in Asia. After they arrived in Mysia, they tried to go into Bithynia, but the Spirit of Jesus would not let them. So they went on through Mysia until they came to Troas.

Goodspeed New Testament

Thus they crossed Phrygia and Galatia. The holy Spirit prevented them from delivering the message in Asia, and when they reached Mysia they tried to get into Bithynia, but the Spirit of Jesus would not permit it, and they passed Mysia and came down to Troas.

New Berkeley Version

New Living Translation

A Call from Macedonia

Next Paul and Silas traveled through the area of Phrygia and Galatia, because the Holy Spirit had prevented them from preaching the word in the province of Asia at that time. Then coming to the borders of Mysia, they headed north for the province of Bithynia,^[b] but again the Spirit of Jesus did not allow them to go there. So instead, they went on through Mysia to the seaport of Troas.

[b] *Phrygia, Galatia, Asia, Mysia, and Bithynia* were all districts in what is now Turkey.

The Passion Translation	The Holy Spirit had forbidden Paul and his partners to preach the word in the southwestern provinces of Turkey, so they ministered throughout the region of central and west-central Turkey. When they got as far west as the borders of Mysia, they repeatedly attempted to go north into the province of Bithynia, but again the Spirit of Jesus would not allow them to enter. So instead they went right on through the province of Mysia to the seaport of Troas.
Plain English Version	Paul had something like a dream and saw a man from Macedonia country Paul and his friends wanted to tell the message about Jesus to the people in the country called Asia, but the Holy Spirit told them, “No, don’t go there.” So they went through the countries called Frigia and Galatia. Then they got to the country called Misia, and they tried to go on into the next country, called Bithynia. But again the Holy Spirit said, “No, don’t go there.” So they went past Misia and got to the town called Troas.
Radiant New Testament	Paul’s Vision of a Man From Macedonia Paul and his group traveled all through the area of Phrygia and Galatia, looking for a place to stop and preach the word. But the Holy Spirit didn’t let them stop there, or farther west in the province of Asia, either. When they came to the border of Mysia, they tried to go northeast into Bithynia, but the Spirit of Jesus wouldn’t let them. So they passed by Mysia and went southwest to Troas, on the coast of the Aegean Sea.
UnfoldingWord Simplified T.	Paul and his companions were stopped from speaking the word in Asia by the Holy Spirit, so they went through the regions of Phrygia and Galatia. They arrived at the border of the province of Mysia, and they wanted to go north into the province of Bithynia, but again the Spirit of Jesus kept them from going there. So they went through the province of Mysia and arrived at Troas, a city by the sea.
William's New Testament	Then they crossed Phrygia and Galatia. But because they were prevented by the Holy Spirit from speaking the message in Asia, they went on to Mysia and tried to get into Bithynia, but the Spirit of Jesus would not permit them. So they passed by Mysia and went down to Troas.

Partially literal and partially paraphrased translations:

American English Bible	From there they traveled through Phrygia and the country of Galatia. However, the Holy Breath [of God] wouldn’t allow them to teach the word in [the province of] Asia. And when they got down to Mysia, they tried to go on to Bithynia, but the Spirit of Jesus wouldn’t allow them to do so. As a result, they passed Mysia and went on to Troas.
Beck’s American Translation Breakthrough Version	. They went through Phrygia and a rural area of Galatia after they were hindered by the Sacred Spirit to speak the message in Western Turkey. After going along Mysia, they were trying to travel into Bithynia, and Jesus' Spirit did not allow them. After they went past Mysia, they walked down into Troas.
Common English Bible Len Gane Paraphrase	. Now after they had went throughout Phrygia and the area around Galatia, they were forbidden by the Holy Spirit to preach the Word in Asia. After coming to Mysia, they wanted to go into Bithynia, but the Spirit did not allow them, so they bypassed Mysia and came to Troas.
New Advent (Knox) Bible	Thus they passed through Phrygia and the Galatian country; the Holy Spirit prevented them from preaching the word in Asia. Then, when they had come as far as Mysia on their journey, they planned to enter Bithynia; but the Spirit of Jesus would not allow it.[1] So they crossed Mysia, and went down to the sea at Troas. [1] vv. 6, 7: If the apostles went into northern Galatia, e.g. to Ankara, they would pass on from there into Bithynia without coming anywhere near Mysia. Some

commentators, therefore, would translate in verse 6, 'they passed through the Phrygio-Galatic region', that is, the country round Pisidian Antioch which Paul had visited already on his previous journey. The Greek has, 'the Phrygian and Galatian country'.

NT for Everyone

They went through the region of Phrygia and Galatia, since the holy spirit had forbidden them to speak the word in the province of Asia. When they came to Mysia, they tried to go into Bithynia, but the spirit of Jesus didn't allow them to do so. So, passing by Mysia, they came down to Troas.

20th Century New Testament

They next went through the Phrygian district of Galatia, but were restrained by the Holy Spirit from delivering the Message in Roman Asia. When they reached the borders of Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not permit them. Passing through Mysia, they went down to Troas; And there one night Paul saw a vision. A Macedonian was standing and appealing to him--'Come over to Macedonia and help us.' V. 9 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Evangelization of Europe

They went through the region of Phrygia and Galatia; they had been forbidden by the Holy Spirit to speak the word in Asia. When they came to Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not allow them. Passing by Mysia they went down to Troas.

When they had gone throughout Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia Province.	That is, ancient Asia Minor, or the modern Turkey.
After they had come to Mysia, they tried to go into Bithynia Province, but the Spirit did not allow them to.	Bythinia and Pontus were originally two client kingdoms that were eventually bequeathed to Rome by their last rulers, at the behest of Julius Caesar.
While passing by Mysia they came down to Troas.	

Conservapedia Translation

They next went through the districts of Phrygia and Galatia, having been forbidden by the Holy Spirit to deliver the message in Asia Minor. Coming down to Mysia, however, they attempted to proceed to Bithynia; but the Spirit of Jesus did not allow them. Then, having passed by Mysia, they went down to Troas.

God's Truth (Tyndale)

When they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy ghost to preach the word in Asia, they came to Mysia, and sought to go into Bithynia. But the spirit suffered (allowed) them not. Then they went over Mysia, and came down to Troada.

International Standard V

Paul Has a Vision

Because they had been prevented by the Holy Spirit from speaking the word in Asia, Paul and Timothy [Lit. Then they] went through the region of Phrygia and Galatia. They went as far as Mysia and tried to enter Bithynia, but the Spirit of Jesus did not permit them, so they bypassed Mysia and went down to Troas.

Weymouth New Testament

Then Paul and his companions passed through Phrygia and Galatia, having been forbidden by the Holy Spirit to proclaim the Message in the province of Asia. When they reached the frontier of Mysia, they were about to enter Bithynia, but the Spirit of Jesus would not permit this. So, passing along Mysia, they came to Troas.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) They traveled through Phrygia and Galatia, because they had been prevented by the Holy Spirit from preaching the message in the province of Asia. When they came to Mysia, they tried to go on to Bithynia, but the Spirit of Jesus did not allow them to do this. So, passing by Mysia, they went down to Troas.
Gal 4:13
20:5
- The Heritage Bible And having gone through Phrygia and the region of Galatia - being stopped under the Holy Spirit from speaking the word in Asia -
And coming over against Mysia, they tested going through Bithynia, and the Spirit absolutely did not let them.
And going near Mysia they went down to Troas.
- New American Bible (2011) **Through Asia Minor.**
They traveled through the Phrygian and Galatian territory because they had been prevented by the holy Spirit from preaching the message in the province of Asia. When they came to Mysia, they tried to go on into Bithynia, but the Spirit of Jesus* did not allow them, so they crossed through Mysia and came down to Troas.
* [16:7] The Spirit of Jesus: this is an unusual formulation in Luke's writings. The parallelism with Acts 16:6 indicates its meaning, the holy Spirit.
- New Catholic Bible They traveled through the region of Phrygia^[b] and Galatia because they had been told by the Holy Spirit not to preach the word in the province of Asia. When they approached the border of Mysia, they tried to go into Bithynia, but since the Spirit of Jesus did not allow them to do so, they passed through Mysia and came down to Troas.^[c]
[b] *Phrygia*: originally, this was the Hellenistic country of Phrygia, but it had now become part of the Roman provinces of Asia (which was only one-third of Asia Minor) and Galatia. Galatian Phrygia contained both Iconium and Antioch. Asia included Mysia, Lydia, and Caria in addition to parts of Phrygia.
[c] *Troas*: a Roman colony and an important seaport 10 miles from the ancient city of Troy. Paul returned to it after his third missionary journey (Acts 20:5-12).
- Revised English Bible—1989 They travelled through the Phrygian and Galatian region, prevented by the Holy Spirit from delivering the message in the province of Asia. When they approached the Mysian border they tried to enter Bithynia, but, as the Spirit of Jesus would not allow them, they passed through Mysia and reached the coast at Troas.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible They traveled through the region of Phrygia and Galatia, because they had been prevented by the *Ruach HaKodesh* from speaking the message in the province of Asia. When they came to the frontier of Mysia, they tried to go into Bithynia; but the Spirit of Yeshua would not let them. So, after passing by Mysia, they came down to Troas.
- Hebraic Roots Bible And passing through the Phrygian and the Galatian country, being forbidden by the Holy Spirit to speak the Word in Asia,
coming against Mysia, they attempted to go along Bithynia, and the Spirit of Yahshua did not allow them.
And passing by Mysia, they came down into Troas.
- Holy New Covenant Trans. Paul and Timothy went through the countries of Phrygia and Galatia. The Holy Spirit did not allow them to preach the Good News in the country of Asia. They went near the land of Mysia. They wanted to go into the country of Bithynia but the Spirit of Jesus did not let them go in. So they passed by Mysia and went down to the city of Troas.
- The Scriptures 2009 And having passed through Phrygia and the Galatian country, they were forbidden by the Set-apart Spirit to speak the word in Asia. When they came to Musia, they

tried to go into Bithunia, but the Spirit did not allow them. And having passed by Musia, they came down to Troas.

Tree of Life Version

They went through the region of Phrygia and Galatia, having been forbidden by the Ruach ha-Kodesh to speak the word in Asia. When they came to Mysia, they were trying to proceed into Bithynia, but the Ruach of Yeshua would not allow them. So they passed by Mysia and went down to Troas.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[They] pass but the phrygia and galatian land Being Prevented by the pure spirit to speak the word in the asia Coming but in the mysia [Men] tested to the bithynia to go and not allows them The Spirit [of] Jesus Passing (By) but the mysia [Men] descend to troas...

Alpha & Omega Bible

THEY PASSED THROUGH THE PHRYGIAN AND GALATIAN REGION, HAVING BEEN FORBIDDEN BY THE HOLY GHOST TO SPEAK THE WORD IN ASIA; AND AFTER THEY CAME TO MYZIA, THEY WERE TRYING TO GO INTO BITHYNIA, AND THE SPIRIT OF JESUS DID NOT PERMIT THEM; †(KJV leaves out Jesus, because this proves that Jesus is the Holy Ghost.)

Awful Scroll Bible

AND PASSING BY MYZIA, THEY CAME DOWN TO TROAS.

And going-through Phrygia and the region of Galatia, being prevented by the Awful Breath to speak the Word from-within Asia, coming through Mysia, they were trying to proceed through Bithynia, but the Breath allows them not.

exeGesés companion Bible

And coming-near Mysia, they walked-down to Troas, and a vision is being appeared to Paul during the night, there was having been stood a certain man of Macedonia calling- him -by, and speaking out, "Walking-through into Macedonia, be cry-running to us!" V. 9 is included for context.

THE VISION OF PAULOS

And going throughout Phrygia and the Galatian region, - forbidden by the Holy Spirit to speak the word in Asia; and coming to Mysia, they test to go into Bithynia: and the Spirit allows them not: and passing by Mysia they descend to Troas.

Orthodox Jewish Bible

And they traveled through the regions of Phrygia and Galatia, having been forbidden by the Ruach Hakodesh to speak the dvar Hashem in [the Roman Province of] Asia.

And having come to the border of Mysia, they were trying to go toward Bithynia, and the Ruach of Moshiach did not permit them.

So, passing by Mysia, they came down to Troas.

Rotherham's Emphasized B.

And they passed through the Phrygian' and Galatian' country, being forbidden^b by the Holy Spirit to speak the word in Asia; but [coming along Mysia] they were attempting to journey [into Bithynia],—and [the Spirit of Jesus] suffered them not; but [passing by Mysia] they came down unto Troas.

^b Or: "hindered."

Expanded/Embellished Bibles:

The Amplified Bible

Now they passed through the territory of Phrygia and Galatia, after being forbidden by the Holy Spirit to speak the word in [the west coast province of] Asia [Minor]; and after they came to Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not permit them; so passing by Mysia, they went down to Troas.

An Understandable Version

And then Paul, Silas, Timothy [and perhaps others by now] traveled through the districts of Phrygia and Galatia [i.e., provinces of central Asia Minor] because [an inspired message from] the Holy Spirit would not permit them to proclaim the

message in Asia [*i.e., the westernmost province of Asia Minor*]. When they came near Mysia [*i.e., a northwestern province of Asia Minor*] they attempted to travel into Bythynia [*i.e., a northern province of Asia Minor*] but [an inspired message from] the Holy Spirit of Jesus would not allow them to, so they went on through Mysia and came down to Troas, [*i.e., a seaport on the Aegean Sea, from which they sailed over to Europe*].

The Expanded Bible

Paul Is Called to Macedonia

·Paul and those with him [^LThey] went through the areas of Phrygia [^Ca region in north central Asia Minor; 18:23] and Galatia [^Ceither the Roman province of Galatia or the old kingdom of Galatia in its north] since the Holy Spirit ·did not let them [prohibited them to; ^Ceither through circumstances or divine revelation] ·preach the Good News [^Lspeak the word] in Asia [^Ca Roman province, in present-day Turkey]. When they came ·near [or opposite] the country of Mysia [^Cthe northwest section of Asia Minor, present-day Turkey], they tried to go into Bithynia [^Cnorthern Asia Minor further east than Mysia], but the Spirit of Jesus did not let them. So they passed by Mysia and went to Troas [^Ca city in northwest Asia Minor]..

Jonathan Mitchell NT

So they went through Phrygia and [the] Galatian province [note: possibly the ethnographic area of the Gauls or Celts who dwelt in North Galatia], having been restrained (or: prevented) by the set-apart Breath-effect (or: the Holy Spirit) from speaking the message (the Logos; the Word; [D reads: not even one word of God]) within the [province of] Asia.

Now upon coming down [to] Mysia, they made efforts [D reads: they continued wanting and intending] to travel on into Bithynia, and then the Breath-effect (or: Spirit) of Jesus did not let (permit; allow) them.

So, skirting alongside (or: bypassing) Mysia, they went down into Troas.

P. Kretzmann Commentary

Now, when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the spirit suffered them not.

and they, passing by Mysia, came down to Troas.

Kretzmann's **commentary** for Acts 15:4–8 has been placed in the **Addendum**.

Syndein/Thieme

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia.

{Note: There were many possible reasons for this: 1. It was a very legalistic area and Paul just failed in legalism. Maybe Paul was not ready. Discipline and training first. 2. By closing the doors in the hallway, the Pauline team made it all the way to France and Spain and the Atlantic Ocean - a great spread of the gospel.}

After they were come to Mysia, they attempted to go into Bithynia but the Spirit suffered them not.

And they passing by Mysia came down to Troy {Troas}.

Translation for Translators

Because of a vision in Troas, Paul went to preach in Macedonia.

Acts 16:6-10

Paul and his companions wanted/planned to enter Asia *province* and preach the message *about Jesus* there, but they were prevented by the Holy Spirit {the Holy Spirit prevented them} *from going there*. So they traveled through Phrygia and Galatia *provinces*. They arrived at the border of Mysia *province* and they wanted to go *north* into Bithynia *province*. But again the Spirit of Jesus showed them that they should not *go there*. So they went through Mysia *province* and arrived at Troas, a *port city*. I, Luke, joined them there.

The Voice

They sensed the Holy Spirit telling them not to preach their message in Asia at this time, so they traveled through Phrygia and Galatia. They came near Mysia and planned to go into Bithynia, but again they felt restrained from doing so by the Spirit of Jesus. So they bypassed Mysia and went down to Troas.

Bible Translations with Many Footnotes:

Lexham Bible

Paul's Vision of a Man of Macedonia

And they traveled through the Phrygian and Galatian region, having been prevented by the Holy Spirit from speaking the message in Asia. [A reference to the Roman province of Asia (modern Asia Minor)] And when they [*Here "when" is supplied as a component of the participle ("came") which is understood as temporal] came to Mysia, they attempted to go into Bithynia, and the Spirit of Jesus did not permit them. So going through Mysia, they went down to Troas.

NET Bible®

Paul's Vision of the Macedonian Man

They went through the region of Phrygia²¹ and Galatia,²² having been prevented²³ by the Holy Spirit from speaking the message²⁴ in the province of Asia.²⁵ When they came to²⁶ Mysia,²⁷ they attempted to go into Bithynia,²⁸ but the Spirit of Jesus did not allow²⁹ them to do this,³⁰ so they passed through³¹ Mysia³² and went down to Troas.³³

^{21sn} Phrygia was a district in central Asia Minor west of Pisidia.

^{22sn} Galatia refers to either (1) the region of the old kingdom of Galatia in the central part of Asia Minor (North Galatia), or (2) the Roman province of Galatia, whose principal cities in the 1st century were Ancyra and Pisidian Antioch (South Galatia). The exact extent and meaning of this area has been a subject of considerable controversy in modern NT studies.

^{23tn} Or "forbidden."

^{24tn} Or "word."

^{25tn} Grk "Asia"; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words "the province of" are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

^{26tn} BDAG 511 s.v. κατά B.1.b has "to Mysia" here.

^{27sn} Mysia was a province in northwest Asia Minor.

^{28sn} Bithynia was a province in northern Asia Minor northeast of Mysia.

^{29tn} Or "permit"; see BDAG 269 s.v. ἐάω 1.

^{30tn} The words "do this" are not in the Greek text, but are supplied for stylistic reasons, since English handles ellipses differently than Greek.

^{31tn} Although the normal meaning for παρέρχομαι (parercomai) is "pass by, go by," it would be difficult to get to Troas from where Paul and his companions were without going through rather than around Mysia. BDAG 776 s.v. παρέρχομαι 6 list some nonbiblical examples of the meaning "go through, pass through," and give that meaning for the usage here.

^{32sn} Mysia was a province in northwest Asia Minor.

^{33sn} Troas was a port city (and surrounding region) on the northwest coast of Asia Minor, near ancient Troy.

The Spoken English NT

Paul Sees a Vision: "Come Over to Macedonia and Help us Out!"

Next they traveled through the area of Phrygiaⁱ and Galatia,^j because they'd been forbidden by the Holy Spirit from preaching^k in Asia. And after going along the borders of Mysia,^l they were trying to go into Bithynia,^m but the Spirit of Jesus wouldn't let them. So they passed by Mysia and went down to Troas.ⁿ

i. Prn. fridg-ee-a.

j. Prn. ga-lay-sha.

k. Lit. "speaking the word."

l. Prn. mis-ee-a. Or "Going along opposite Mysia."

m. Prn. bi-thinn-ee-a.

n. Prn. troe-azz.

Wilbur Pickering's New T.

The 'Macedonian call'

Now when they had gone through Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to speak the word in Asia, they approached Mysia and tried to go to Bythnia, but the Spirit⁴ did not permit them.

So they bypassed Mysia and went down to Troas.⁵

(4) Perhaps 6% of the Greek manuscripts add 'of Jesus' (as in NASB, LB, TEV, etc.).

(5) Paul and Silas were sufficiently in tune with the Holy Spirit that He could lead them. The areas mentioned were basically unevangelized, so their attempt was a 'natural', but those areas would be reached later as the News radiated out from Ephesus to all Asia. God wanted to get the Church started in Europe, and in particular the area where Greek was the mother tongue.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Then they passed through the Phrygian and Galatian region, being forbidden by the Holy Spirit to proclaim the Word in Asia.

And after they appeared before the public at Mysia, they made an attempt to travel into Bithynia, but the Spirit from Jesus would not permit them.

Consequently, after passing through Mysia, they came down to Troas .

Bond Slave Version

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas.

Legacy Standard Bible

The Macedonian Vision

And they passed through the Phrygian [Or *Phrygia and the Galatian region*] and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia [West coast province of Asia Minor]; and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them; and passing by Mysia, they came down to Troas.

Modern English Version

Paul's Vision of the Macedonian

They went through the region of Phrygia and Galatia and were forbidden by the Holy Spirit to speak the word in Asia. When they came near Mysia, they tried to go into Bithynia, but the Spirit did not allow them. So they passed by Mysia and went down to Troas.

Modern Literal Version 2020

Now having gone through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to speak the word in Asia. After they came down to Mysia, they were attempting to travel to Bithyna, and the Spirit did not permit them. And having passed beside Mysia, they went-down to Troas.

NT (Variant Readings)

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come opposite Mysia, they assayed to go into Bithynia; and the Spirit °of Jesus permitted them not; and passing by Mysia, they came down to Troas.

°Byz. omits " of Jesus"

Niobi Study Bible

The (Mission to) Macedonian Call

Now when they had gone throughout Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the Word in Asia. After they had come to Mysia, they attempted to go into Bithynia, but the Spirit suffered permit not. And passing by Mysia, they came down to Troas.

The gist of this passage:

When proclaiming the gospel in a region which is today West Turkey, Paul and Silas freely moved through some areas, but were restricted by God in others.

Acts 16:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, aorist active indicative	Strong's #1330
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
Phrygia (Φρυγία) [pronounced froog-EE-ah]	<i>dry, barren; transliterated, Phrygia</i>	feminine singular proper noun location, accusative case	Strong's #5435
Thayer: Phrygia was a region in Asia Minor bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, Mysia and it contained the cities of Laodicea, Hierapolis, and Colosse.			
kaí (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Galatikós (Γαλατικός) [pronounced gal-at-ee-KOSS]	<i>belonging to Galatia; Galatian, a citizen of Galatia; Galatic</i>	feminine singular proper adjective; a grouping; accusative case	Strong's #1054
chōra (χώρα, ας, ῆ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561

This can also mean *the space lying between two places or limits; a region or country i.e. a tract of land; the (rural) region surrounding a city or village, the country; the region with towns and villages which surround a metropolis; land which is ploughed or cultivated, ground.*

Translation: [The evangelistic team] passed through Phrygia and the Galatian region,...

In vv. 6–8, Paul's evangelistic team does a great deal of traveling, but they do not stop anywhere until they get to Troas.



At this point, in v. 6, they are passing through Phrygia and a portion of the region of Galatia. According to vv. 1–2, they have already traveled through Derbe, Lystra and Iconium.

Now, in my opinion, God wants Paul and his crew to abandon that epistle affirmed in Jerusalem, and return to simply evangelism. Who knows just how many copies of that thing that they were carrying with them?

First Leg of Paul's Second Missionary Tour (a map); from [Bob's Boy's Christianity blog](#); accessed February 27, 2022. This map helps us for this entire passage. You may find yourself coming back to this map if you do not have a mental picture of it. Most of this region is called *Asia* or *Asia Minor* at this time. Today that same region is western Turkey. In Paul's time, there many in this region who believed in Jesus; today, there are many who believe in Mohammed who live in this region.

Acts 16:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κῶλυῶ (κωλύω) [pronounced koh-LOO-oh]	<i>hindering, preventing (by word or deed), forbidding; withholding a thing from anyone; denying or refusing one a thing</i>	masculine plural, aorist passive participle, nominative case	Strong's #2967
ὑπὸ (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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
ἅγιος (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
πνεῦμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
λαλέῶ (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980
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
λογος (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 16:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Asía (Ἰ Asía) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, dative, locative or instrumental case	Strong's #773

Thayer: *Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.*

Translation: ...having been prevented by the Holy Spirit to speak the word in Asia. (Kukis mostly literal translation)

We think of something entirely different when we hear the name *Asia*. In the ancient world, Asia is roughly the same region as Turkey is today. The team was not allowed to go into the region of Asia (that is, modern Turkey).

Acts 16:6 [The evangelistic team] passed through Phrygia and the Galatian region, having been prevented by the Holy Spirit to speak the word in Asia.

At this point, Paul, Silas and Timothy will be doing a lot of traveling, but not much teaching or evangelism.

Acts 16:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, aorist active participle, nominative case	Strong's #2064
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (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)
Musía (Μυσία) [pronounced moo-SEE-ah]	<i>land of beach trees; transliterated, Mysia, Musia</i>	feminine singular proper noun; a location; accusative case	Strong's #3465

Acts 16:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer: <i>Mysia</i> [is] a province of Asia Minor on the shore of the Aegean Sea, between Lydia and Popontis; it included the cities of Pergamos, Troas, and Assos.			

Translation: When they came up to Mysia,...

The team was moving towards Mysia, going up the mountainous region there. So Paul, Silas and Timothy are doing a great deal of traveling, but they are not stopping the teach or evangelize.

Although the text does not tell us this, let me suggest that both Paul and Silas are teaching Timothy what they know as they keep moving forward.

Acts 16:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peirazô (πειράζω) [pronounced pi-RAD-zoh]	to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor	3 rd person plural, imperfect active indicative	Strong's #3985
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Bithunía (Βιθυνία) [pronounced bee-thoo-NEE-ah]	a violent rushing; transliterated, Bithynia, Bythinia, Buthinia	feminine singular proper noun; a location; accusative case	Strong's #978
Thayer: <i>Bithynia</i> [is] a Roman province in Asia Minor, bounded by the Euxine Sea, the Propontis, Mysia, Phrygia, Galatia, Paphlagonia.			
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	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	aorist (deponent) middle/passive infinitive	Strong's #4198

Translation: ...they attempted [to go] to Bithynia,...

Paul's team was desiring to go north into Bithynia. If you look at the [Map](#), the team starts to move further north.

Acts 16:7c			
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
εἰς (εἰς) [pronounced <i>eh-AH-oh</i>]	<i>to allow, to permit, to let; to allow one to do as he wishes, to not restrain, to let alone; to give up, to let go, to leave</i>	3 rd person singular, aorist active indicative	Strong's #1439
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
τοῦ (τοῦ) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
Ἰησοῦς (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: ...but the Spirit of Jesus did not permit them [to go there].

While attempting to go north, they are stopped by the Spirit of Jesus. That is, in some way, the Holy Spirit, did not permit them to do so.

We have no idea exactly what sort of manifestation of the Holy Spirit that we had here. Was this a physical manifestation of sort preventing them from going north? Or were their circumstances and reasons which kept them from going north? The text is unclear, and probably for a reason. Do we restrict ourselves in life if we do not see a clear leading from point A to point B?

Their intention is to go north, but they are directed to move west instead.

God does move us about in this world; and He does so with great reasons to do so. However, our emotions are not our guide in this realm.

Illustration: I ended up in Texas, but emotionally, I wanted to remain in California. In retrospect, there is no doubt in my mind that I belonged here in Texas, and that God guided me in this direction. So despite wanting to return to California emotionally for seven years, remaining in Texas was the correct choice for me.

Tangent: I have suggested, particularly of late, that believers who cannot find a doctrinal church, to relocate to an area where such a church exists. For many believers, that may be radical and even a little crazy. So let me explain why. The number of believers in the United States is decreasing. The number of doctrinal churches and the interest in such churches appears to be waning as well. If churches are completely mixed up where you are, and there is no place for you to grow spiritually, isn't leaning by electronic means acceptable? Yes and no. When you are an island, it is difficult to grow spiritually, even with excellent resources (and there are many resources).

However, if our nation faces great discipline (and I believe that it does), do you want to be in a geographical region where there are no mature believers or a place where there are many mature believers? I hope in your mind you chose the latter. There are local churches who gather and their pastor-teacher is somewhere else teaching; but they, as a group, receive teaching, and individuals are able to grow in that local church. To my way of thinking, there is nothing wrong with that; and it is reasonable to make use of the electronic means which we have today (either listening to a church with a small group of believers a distance from that church—sometimes in another state; or listening to MP3 files of a doctrinal teacher). My point is, you do not want to be the only doctrinal believer in a city. We are better off together, even if you have no social life with those in your church (all fellowship can take place within the church auditorium walls, or wherever you meet).

Acts 16:7 [When they came up to Mysia, they attempted [to go] to Bithynia, but the Spirit of Jesus did not permit them [to go there]. (Kukis mostly literal translation)

The team of Paul, Silas and Timothy begin to move further north, but the Spirit of Jesus prevents them from doing so.

Acts 16:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παρέρχομαι: (parerchomai) [pronounced <i>par-EHR-khom-ah-ee</i>]	<i>going past, passing by; of persons moving forward; of time; an act continuing for a time; metaphorically; passing away, perishing; passing over, that is, neglecting, omitting, (transgressing); being led by, being carried past, being averted; coming near, coming forward, arriving</i>	masculine plural, aorist active participle, nominative case	Strong's #3928
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
Musía (Μυσία) [pronounced <i>moo-SEE-ah</i>]	<i>land of beach trees; transliterated, Mysia, Musia</i>	feminine singular proper noun; a location; accusative case	Strong's #3465
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person plural, aorist active indicative	Strong's #2597
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
Trōás (Τρωάς) [pronounced <i>tro-AS</i>]	<i>a Trojan; transliterated, Troas</i>	feminine singular proper noun; a location; accusative case	Strong's #5174

Acts 16:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
---------------------	-------------------------	------------------	-----------------

Thayer: *Troas [is] a city near Hellespont.*

Translation: Having gone past Mysia, they [then] descended into Troas.

If you view the [map](#), they were prevented from going further north, so they begin moving west toward the waters which lead to Macedonia.

Paul's missionary team goes down into Troas.

Easton: *Troas [was a]...city on the coast of Mysia, in the north-west of Asia Minor, named after ancient Troy, which was at some little distance from it (about 4 miles) to the north...The ruins of Troas extend over many miles, the site being now mostly covered with a forest of oak trees. The modern name of the ruins is Eski Stamboul i.e., Old Constantinople.*²⁶

Acts 16:8 **Having gone past Mysia, they [then] descended into Troas.** (Kukis mostly literal translation)

Troas is right on the coast of the Aegean Sea.

Paul, Silas and Timothy in Asia (a map); from [Bible Study](#); accessed November 5, 2023. On this map, Antioch of Pisidia is shown. However, it is not clear that Paul's team traveled through there on this mission.

We will see in the next passage that, at Troas, the team of Paul, Silas and Timothy grows by one.



Bible Study.org provides us with some related information to this map:

A prized possession (from Bible Study.org)

Paul, who in 67 A.D. is in Rome as a prisoner, knows he will soon die as a martyr. Understanding that his time is short, he seeks to canonize his writings for inclusion in the Bible. In his last epistle, he asks his close friend Timothy to bring him something special from Troas.

"When you come, bring the chest that I left in Troas with Carpus, and the books - especially the parchments" (2Timothy 4:13, HBFV).

This chest contained, according to the Holy Bible Faithful Version, what Paul needed to complete his writings.

"We can deduce that this chest contained Paul's own writings - as well as extra sheets of parchment or animal skins that had been made into blank pages for writing. Once Timothy and Mark arrived with these items, Paul could then add the final inspired additions to his Epistles" (HBFV, page 69).

From <https://www.biblestudy.org/meaning-names/troas.html> accessed November 5, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

²⁶ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Troas.

Acts 16:6–8 [The evangelistic team] passed through Phrygia and the Galatian region, having been prevented by the Holy Spirit to speak the word in Asia. When they came up to Mysia, they attempted [to go] to Bithynia, but the Spirit of Jesus did not permit them [to go there]. Having gone past Mysia, they [then] descended into Troas. (Kukis mostly literal translation)

Acts 16:6–8 Paul's evangelistic team passed through Phrygia and a portion of Galatia, having been prevented by the Holy Spirit to speak the word of Christ in Asia. When they came up to Mysia, they attempted to enter Bithynia, but the Spirit of Jesus did not permit this. So, having gone past Mysia, they then went down into Troas. (Kukis paraphrase)

It appears that this is a lot of information regarding Paul's team *not* being able to go here or there. I believe the reason is, they need to set aside this decree from Jerusalem and return to simply evangelizing the cities with the gospel of Jesus Christ. When they are ready to do that, they will be more on track for their tour.

Furthermore, God wants Paul's team to cross over the Aegean Sea and enter into Macedonia.

And a vision in a night to Paul appeared—a man, Macedonian, was [in a state of] standing, and calling him, and saying, “Having gone through to Macedonia, help us.” But when the vision he saw, immediately we sought to go to Macedonia, uniting together that had called us the God to announce the good news to them.

Acts
16:9–10

A vision appeared to Paul in the night—[it] was a Macedonian man standing [there], calling to him and saying, “While passing through Macedonia, help us.” Even as he saw [this] vision, we immediately sought to go to Macedonia, uniting together [to agree] that God had called us to proclaim the good news to them.

That night, Paul experienced a remarkable vision. It was a Macedonian man just standing there, calling to him. The man said, “When you are in Macedonia, stop and help us!” When Paul told the rest of us what he saw, we all agreed to go to Macedonia. We believed that God had called us there to proclaim the good news to the Macedonians.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And a vision in a night to Paul appeared—a man, Macedonian, was [in a state of] standing, and calling him, and saying, “Having gone through to Macedonia, help us.” But when the vision he saw, immediately we sought to go to Macedonia, uniting together that had called us the God to announce the good news to them.
Complete Apostles Bible	And a vision appeared during the night to Paul. A certain man of Macedonia was standing, urging him, and saying, “Come across to Macedonia and help us.” Now when he saw the vision, immediately we sought to go out to Macedonia, concluding that the Lord had called us to preach the gospel to them.
Douay-Rheims 1899 (Amer.)	And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him and saying: Pass over into Macedonia and help us. And as soon as he had seen the vision, immediately we sought to go into Macedonia: being assured that God had called us to preach the gospel to them.
Holy Aramaic Scriptures	And in a vision of the night, Paulus {Paul} saw a certain gabra {man}; a Maqedunia {a Macedonian}, who stood and sought from him, while saying, “Come unto Maqedunia {Macedonia}, and help me!”

Then, when Paulus {Paul} had seen this vision, he at once desired to go forth unto Maqedunia {Macedonia}, on account that he understood that Maran {Our Lord} had called us, so that we should declare The Hope unto them.

James Murdock's Syriac NT	And in a vision of the night, there appeared unto Paul, a man of Macedonia, who stood and besought him, saying: Come to Macedonia and help us. And when Paul had seen this vision, immediately we were desirous to depart for Macedonia; because we inferred, that our Lord called us to preach to them.
Original Aramaic NT	And in a vision of the night, a man appeared to Paulus from Macedonia who stood and begged of him as he said, "Come to Macedonia and help me." But when Paulus saw this vision, we desired at once to proceed to Macedonia, because we understood that Our Lord was calling us to evangelize them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Paul had a vision in the night; a man of Macedonia came, requesting him, and saying, Come over into Macedonia and give us help. And when he had seen the vision, straight away we made the decision to go into Macedonia, for it seemed certain to us that God had sent us to give the good news to them.
Bible in Worldwide English	In the night Paul had a vision: he saw a picture like a dream. He saw a man of Macedonia standing and calling to him, Come over into Macedonia and help us. After Paul had seen the vision, we tried to leave for Macedonia right away. We believed that the Lord had called us to tell the people there the good news.
Easy English	During that night, Paul had a vision. In the vision, he saw a man from the region called Macedonia. The man stood there and he said to Paul, 'Please, please come across the sea to Macedonia and help us.' After Paul's vision, we immediately prepared ourselves for the journey to Macedonia. We decided that God was telling us to go there. He wanted us to tell the people there the good news about Jesus.
Easy-to-Read Version–2008	That night Paul saw a vision. In it, a man from Macedonia came to Paul. The man stood there and begged, "Come across to Macedonia and help us." After Paul had seen the vision, we immediately prepared to leave for Macedonia. We understood that God had called us to tell the Good News to those people.
God's Word™	During the night Paul had a vision of a man from Macedonia. The man urged Paul, "Come to Macedonia to help us." As soon as Paul had seen the vision, we immediately looked for a way to go to Macedonia. We concluded that God had called us to tell the people of Macedonia about the Good News.
Good News Bible (TEV)	That night Paul had a vision in which he saw a Macedonian standing and begging him, "Come over to Macedonia and help us!" As soon as Paul had this vision, we got ready to leave for Macedonia, because we decided that God had called us to preach the Good News to the people there.
J. B. Phillips	So they passed by Mysia and came down to Troas, where one night Paul had a vision of a Macedonian man standing and appealing to him in the words: "Come over to Macedonia and help us!" As soon as Paul had seen this vision we made every effort to get on to Macedonia, convinced that God had called us to give them the good news. V. 8 is included for context.
The Message	That night Paul had a dream: A Macedonian stood on the far shore and called across the sea, "Come over to Macedonia and help us!" The dream gave Paul his map. We went to work at once getting things ready to cross over to Macedonia. All

'We' is used here so it seems that Luke met Paul, Silas and Timothy in Troas.

the pieces had come together. We knew now for sure that God had called us to preach the good news to the Europeans.

NIRV

During the night Paul had a vision. He saw a man from Macedonia standing and begging him. "Come over to Macedonia!" the man said. "Help us!" After Paul had seen the vision, we got ready at once to leave for Macedonia. We decided that God had called us to preach the good news there.

New Life Version

That night Paul had a dream. A man was standing in front of him crying out, "Come over to the country of Macedonia and help us!" After he had seen this, we agreed that God told us to go to Macedonia to tell them the Good News.

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

Casual English Bible

There, Paul had a vision one night. He saw a man from Macedonia [7] suddenly standing in front of him. Pleading, the man said, "Help us! Please come to Macedonia!" After Paul saw the vision, we [8] left right away for Macedonia. We figured God was calling us to go there and tell the good news to those folks.

⁷16:9Macedonia was a region in what is now northern Greece and the Republic of Macedonia, which is just north of Greece.

⁸16:10At this point, the person writing Acts actually writes himself into the story. He starts including himself in the entourage traveling with Paul. Many Bible experts speculate that the writer was Luke, a physician who got a lot of his information about Paul from eyewitness experience.

Contemporary English V.

During the night, Paul had a vision of someone from Macedonia who was standing there and begging him, "Come over to Macedonia and help us!"

After Paul had seen the vision, we began looking for a way to go to Macedonia. We were sure that God had called us to preach the good news there.

The Living Bible

That night [literally, "In the night."] Paul had a vision. In his dream he saw a man over in Macedonia, Greece, pleading with him, "Come over here and help us." Well, that settled it. We [Luke, the writer of this book, now joined Paul and accompanied him on his journey.] would go to Macedonia, for we could only conclude that God was sending us to preach the Good News there.

New Berkeley Version

The Passion Translation

While staying there Paul experienced a supernatural, ecstatic vision during the night. A man from Macedonia appeared before him, pleading with him, "You must come across the sea to Macedonia and help us!"

After Paul had this vision, we immediately prepared to cross over to Macedonia, convinced that God himself was calling us to go and preach the wonderful news of the gospel to them.

Plain English Version

They stayed in Troas, and that night, Paul had something like a dream, but he was not asleep, he was still awake. He saw a man from Macedonia country. That man was standing there, and he was saying to Paul, "Come over to Macedonia and help us."

I, Luke, joined with Paul and Silas there at Troas. After Paul saw that Macedonian man, we knew that God wanted us to tell the good news to the people in Macedonia, and we got ready to go there.

UnfoldingWord Simplified T.

That night God gave Paul a vision in which he saw a man from the province of Macedonia. He was calling to Paul, saying, "Come to Macedonia and help us!"

After he saw the vision, we left for Macedonia, because we believed that God had called us to proclaim the good news with the people there.

William's New Testament

There Paul had a vision one night: a man from Macedonia kept standing and pleading with him in these words, "Come over to Macedonia and help us!"

As soon as he had this vision, we laid our plans to get off to Macedonia, because we confidently concluded that God had called us to tell them the good news.

Partially literal and partially paraphrased translations:

American English Bible	And there, during the night, Paul had a vision of a Macedonian man who was standing and begging him: 'Come over to Macedonia and help us!' Well, as soon as he saw this vision, we started out for Macedonia, assuming that God had called us to preach the good news to them.
Beck's American Translation Breakthrough Version	And a sighting was seen by Paul through the night. There was a certain man, a Macedonian, who had been standing, encouraging him and saying, "After walking across into Macedonia, help us." As <i>soon as</i> he saw the sighting, right away we looked to go out into Macedonia, inferring that God has called us to share good news with them.
Common English Bible	A vision of a man from Macedonia came to Paul during the night. He stood urging Paul, "Come over to Macedonia and help us!" Immediately after he saw the vision, we prepared to leave for the province of Macedonia, concluding that God had called us to proclaim the good news to them.
Len Gane Paraphrase A. Campbell's Living Oracles	And a vision appeared to Paul in the night: There stood a certain Macedonia, entreating him, and saying, Come over to Macedonia, and help us. And as soon as he had seen this vision, we immediately endeavored to go to Macedonia; assuredly inferring, that the Lord had called us to declare the gospel to them.
New Advent (Knox) Bible	Here Paul saw a vision in the night; a certain Macedonian stood by him in entreaty, and said, Come over into Macedonia, and help us. That vision once seen, we were eager to sail for Macedonia; we concluded that God had called us there to preach to them.[2] [2] It is evident from this verse that St Luke himself joined St Paul about the time when he reached Troas.
NT for Everyone	Then a vision appeared to Paul in the night: a man from Macedonia was standing there, pleading with him, and saying, "Come across to Macedonia and help us!" When he saw the vision, at once we set about finding a way to get across to Macedonia, concluding that God had called us to preach the good news to them.
20 th Century New Testament	And there one night Paul saw a vision. A Macedonian was standing and appealing to him--'Come over to Macedonia and help us.' So, immediately after Paul had seen the vision, we looked for an opportunity to cross over to Macedonia, concluding that God had summoned us to tell the Good News to the people there.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	During the night Paul had a vision in which a Macedonian man was standing and pleading with him, "Cross over to Macedonia and help us!" After he had seen the vision, we immediately made efforts to set out for Macedonia, concluding that God had called us to preach the gospel to them.
Conservapedia Translation	A vision appeared to Paul in the night: a man of Macedonia was standing and pleading with him, saying, "Come over into Macedonia and help us." After he had seen the vision, we tried immediately to go into Macedonia, convinced that the Lord had called us to preach the gospel to them. The shift in POV from third person to first means that Luke joined the party at this time and place.
Revised Ferrar-Fenton Bible	And during the night, a vision appeared to Paul, that of a man, a Macedonian, who stood imploring him, saying, "Come over to Macedonia, and help us!" Paul Visits Europe. Accordingly, having seen this vision, we at once attempted to proceed to Macedonia, concluding that God had called us forward to evangelize them.

	Chap. 16 v. 10. Note.—Here I believe the united mission of Paul and his cousin, and physician, Luke, begins.
God's Truth (Tyndale)	And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying: come into Macedonia and help us. After he had seen the vision, immediately we prepared to go into Macedonia, certified that the Lord had called us, for to preach the gospel unto them.
International Standard V	During the night Paul had a vision. A man from Macedonia was standing there and pleading with him, "Come over to Macedonia and help us!" As soon as he had seen the vision, we immediately looked for a way to go to Macedonia, because we were convinced that God had called us to tell the people there [Lit. tell them] the good news.
Weymouth New Testament	Here, one night, Paul saw a vision. There was a Macedonian who was standing, entreating him and saying, "Come over into Macedonia and help us." So when he had seen the vision, we immediately looked out for an opportunity of passing on into Macedonia, confidently inferring that God had called us to proclaim the Good News to the people there.
Worsley's New Testament	And Paul saw a vision in the night, There stood a certain man of Macedonia, intreating him and saying, Come over into Macedonia and help us. And as soon as he had seen the vision, immediately we endeavoured to depart into Macedonia, concluding that the Lord called us to preach the gospel to them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Paul goes to Macedonia</p> <ul style="list-style-type: none"> • There one night Paul had a vision. A Macedonian stood before him and begged him, "Come over to Macedonia and help us!" When he awoke, he told us of this vision and we understood that the Lord was calling us to give the Good News to the Macedonian people. • 9. Suddenly the text mentions <i>we</i>, that is to say, that Luke is beginning to relate his own involvement. We must conclude that in Troas, Paul and Silas met Luke, a doctor from Antioch who was waiting for them. He may have arrived by boat while the two missionaries were traveling inland.
The Heritage Bible	<p>And a vision appeared to Paul through the night; a certain man of Macedonia was standing, and calling him, saying, walking through into Macedonia, help us. And when he saw the vision, immediately we¹⁰ sought to go out into Macedonia, concluding that the Lord had called us to announce the good news to them.</p> <p>¹⁰ 16:10 <i>we</i>; This is the first time the narrative is carried forward in the first person. Up to this point in Acts the narrative has been told in the third person; he or they did thus and so. Now, for the first time the narrative is carried forward by "we." By this we conclude that Luke joined Paul here as he went into Macedonia.</p>
New American Bible (2011)	<p>During [the] night Paul had a vision. A Macedonian stood before him and implored him with these words, "Come over to Macedonia and help us." When he had seen the vision, we* sought passage to Macedonia at once, concluding that God had called us to proclaim the good news to them.</p> <p>* [16:10–17] This is the first of the so-called "we-sections" in Acts, where Luke writes as one of Paul's companions. The other passages are Acts 20:5–15; 21:1–18; 27:1–28:16. Scholars debate whether Luke may not have used the first person plural simply as a literary device to lend color to the narrative. The realism of the narrative, however, lends weight to the argument that the "we" includes Luke or another companion of Paul whose data Luke used as a source.</p>
New Catholic Bible	<p>Paul at Philippi.^[d] During the night, Paul had a vision in which a man of Macedonia appeared to him and pleaded with him, saying, "Cross over to Macedonia and help us." Once he had seen this vision, we immediately arranged for passage to</p>

Macedonia, convinced that God had summoned us to proclaim the good news to them.

[d] The account shifts to the first person, “we” (v. 10), as Luke will do three more times (Acts 20:5-15; 21:1-18; 27:1—28:16); these passages probably represent personal notes of Luke about events that he himself witnessed (see Lk 1:1). The listeners and different social groups are always addressed according to the same order. One tries at first to make the Jewish community change its mind and accept the fulfillment of the history of its people; then one turns to the Gentiles. At Philippi, Paul encounters some Jews who are influenced by Hellenism and devoted to commerce. The home of Lydia becomes the center of a community.

New Jerusalem Bible

One night Paul had a vision: a Macedonian appeared and kept urging him in these words, 'Come across to Macedonia and help us.' Once he had seen this vision we lost no time in arranging a passage to Macedonia, convinced that God had called us to bring them the good news.

Revised English Bible—1989

During the night a vision came to Paul: a Macedonian stood there appealing to him, “Cross over to Macedonia and help us.” As soon as he had seen this vision, we set about getting a passage to Macedonia, convinced that God had called us to take the good news there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

There a vision appeared to Sha'ul at night. A man from Macedonia was standing and begging him, “Come over to Macedonia and help us!” As soon as he had seen the vision, we lost no time getting ready to leave for Macedonia; for we concluded that God had called us to proclaim the Good News to them.

Holy New Covenant Trans.

That night Paul saw a vision. In this vision a man from the country of Macedonia appeared to Paul. The man stood there begging him, "Come across to Macedonia. Help us!"

After Paul had seen the vision, immediately we prepared to leave for Macedonia. We understood that God had called us to tell the Good News to those people.

The Scriptures 2009

And in the night a vision appeared to Sha'ul: A man of Makedonia was standing, begging him and saying, “Come over to Makedonia and help us.”

And when he saw the vision, immediately we sought to go to Makedonia, concluding that the Master had called us to bring the Good News to them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and Vision through the night [by] the paul is seen Man Macedonian Someone was Having Stood and Calling (Near) him and Saying Crossing to macedonia help! us as but the vision [He] sees immediately [We] seek to proceed to macedonia Putting (Together) for has called us The God to announce them...

Alpha & Omega Bible

A VISION APPEARED TO PAULO (Paul) IN THE NIGHT: A MAN OF MACEDONIA WAS STANDING AND APPEALING TO HIM, AND SAYING, “COME OVER TO MACEDONIA AND HELP US.”

WHEN HE HAD SEEN THE VISION, IMMEDIATELY WE SOUGHT TO GO INTO MACEDONIA, CONCLUDING THAT THEOS (*The Alpha & Omega*) HAD CALLED US TO PREACH THE GOSPEL TO THEM.

Awful Scroll Bible

And coming-near Mysia, they walked-down to Troas,

and a vision is being appeared to Paul during the night, there was having been stood a certain man of Macedonia calling- him -by, and speaking out, "Walking-through into Macedonia, be cry-running to us!"

Furthermore, as he perceived the vision, well-set-forth we seek to go-out to Macedonia, forcing-together that, the Lord has called- us -with-regards-to, for ourselves to herald-the-Good-Tidings to them. V. 8 is included for context.

Concordant Literal Version	And during the night a vision was seen by Paul. A certain man, a Macedonian, was standing and entreating him, and saying, "Cross over into Macedonia! Help us!" Now as he perceived the vision, we immediately seek to come out to Macedonia, deducing that God has called us to bring the evangel to them."
exeGeses companion Bible	And through the night, a vision appears to Paulos; a man standing - a Macedonian who beseeches him, wording, Pass through to Macedonia, and help us. And after he sees the vision, straightway we seek to go to Macedonia, concluding that Adonay calls us to evangelize to them.
Orthodox Jewish Bible	And during the lailah a chazon (vision) appeared to Rav Sha'ul. It was of a certain ish from Macedonia who had been standing and was begging him, saying, "Come over to Macedonia and help us." And when Rav Sha'ul saw the chazon, immediately he sought to cross over to Macedonia, concluding that Hashem had called us to preach the Besuras HaGeulah to them.
Rotherham's Emphasized B.	§ 27. Paul and his Companions come from Troas unto Philippi: Lydia—the Jailer—and others believe. And a vision by night unto Paul appeared:— A man of Macedonia there was, standing and beseeching him, and saying— Come over into Macedonia, and bring us succor! Now <when the vision he had seen> [straightway] we sought to go forth unto Macedonia, concluding that God [had summoned us] to tell the glad tidings [unto them].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then a vision appeared to Paul in the night: a man from [the Roman province of] Macedonia [Northern Greece.] was standing and pleading with him, saying, "Come over to Macedonia and help us!" And when he had seen the vision, we [At this point Luke (the writer) apparently joined the journey and includes himself in the narrative, speaking in the first person.] (including Luke) tried to go on into Macedonia at once, concluding that God had called us to preach the gospel to them.
An Understandable Version	Then one night [while asleep] Paul had a vision [i.e., an inspired dream] in which a man from Macedonia [i.e., northern Greece] stood in front of him begging, "Come over to Macedonia to help us." After seeing [the man in] the vision, we immediately made every effort to go to Macedonia, concluding that God had called us to proclaim the good news [about Jesus] to the people there. [Note: This is first use of "we" and "us" in the book of Acts and indicates that Luke, the writer of Acts, joined the party at this point. See 1:1 with Luke 1:1-3].
The Expanded Bible	That night Paul saw in a vision a man from Macedonia [^C an area across the Aegean Sea in mainland Greece]. The man stood and begged [urged; encouraged], "Come over to Macedonia and help us." After Paul had seen the vision, we [^C the switch to first person plural ("we") indicates that the author, Luke, joined them (see also 20:5—21:18; 27:1—28:16)] immediately prepared [made plans; attempted] to leave for Macedonia, understanding [or convinced] that God had called us to tell the Good News [preach the Gospel] to those people.
Jonathan Mitchell NT	Then, during one night, a vision (or: sight; effect and result of something seen) was seen by (or: in) Paul: [D adds: as it were] a certain Macedonian man was standing [D adds: before him] and calling him to his side for assistance, and repeatedly saying, "After crossing over into Macedonia, run to us with aid, in response to our cry for help!" [note: this was a call to come to Europe]

Now as [soon as] he saw the vision [D reads: Then, being aroused he related the vision in detail to us and we understood.] we immediately endeavored to go forth into Macedonia, progressively putting [aspects of the vision] together and mutually concluding that God [D and others read: {the} Lord] had called to us, to bring them [D reads: those in Macedonia] the good news – the message of goodness, ease and well-being..

P. Kretzmann Commentary

Verses 9-10

The vision:

And a vision appeared to Paul in the night: There stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us.

and after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

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

Syndein/Thieme

And a vision appeared to Paul in the night. There stood a Noble Man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us."

{Note: The Macedonians kept their unique helmets and style of dress so Paul would recognize where he was from.}

And after he {Paul} had seen the vision, immediately we {Paul, Silas, Timothy and the writer of Acts - Luke, with others} endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Translation for Translators

That night God gave Paul a vision in which he saw a man *who was a native of Macedonia province*. He was standing *some distance away*, and he was earnestly calling to Paul, "Please come over *here* to Macedonia and help us!" *The next morning we (exc)* immediately got ready to go to Macedonia, because we believed that God had called us to *go and* preach the good message to the people there.

The Voice

That night Paul had a vision in which a Macedonian man was pleading with him.

Macedonian Man: Come over to Macedonia! Come help us!

Luke now shifts his narration from impersonal observation to a first-person account of events because he has joined Paul, Silas, and Timothy.

This vision convinced us all that God was calling us to bring the good news to that region.

Bible Translations with Many Footnotes:

Lexham Bible

And a vision appeared to Paul during the night: a certain Macedonian man was standing there and imploring him and saying, "Come over to Macedonia and [*Here "and" is supplied because the previous participle ("come over") has been translated as a finite verb] help us!"

And when he had seen the vision, we wanted at once to go away to Macedonia, concluding that God had called us to proclaim the good news to them.

NET Bible®

A³⁴ vision appeared to Paul during the night: A Macedonian man was standing there³⁵ urging him,³⁶ "Come over³⁷ to Macedonia³⁸ and help us!" After Paul³⁹ saw the vision, we attempted⁴⁰ immediately to go over to Macedonia,⁴¹ concluding that God had called⁴² us to proclaim the good news to them.

^{34tn}Grk "And a." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, *kaí* (*kai*) has not been translated here.

^{35tn}The word "there" is not in the Greek text, but is implied.

^{36tn}The participle *λέγων* (*legwn*) is redundant and has not been translated.

^{37tn}Grk "Coming over." The participle *διαβάς* (*diabas*) has been translated as a finite verb due to requirements of contemporary English style.

^{38sn}Macedonia was the Roman province of Macedonia in Greece.

^{39tn}Grk "he"; the referent (Paul) has been specified in the translation for clarity.

^{40tn} Grk “sought.”

^{41sn} Macedonia was the Roman province of Macedonia in Greece.

^{42tn} Or “summoned.”

The Spoken English NT

And during the night, a vision came^o to Paul. A Macedonian^p man was standing there and pleading with him. He was saying, “Come over to Macedonia^q and help us out!”

When he saw that vision, we tried right away to leave for Macedonia. We were convinced God had invited us^r to preach the good news to the Macedonians.

^{o.} Lit. “appeared.”

^{p.} Prn. mass-a-doe-nee-an.

^{q.} Prn. mass-a-doe-nee-a.

^{r.} Or “had called us over.”

Wilbur Pickering’s New T.

A vision appeared to Paul during the night: a man of Macedonia was standing, appealing to him and saying, “Come over to Macedonia and help us”.

So when he saw the vision, we⁶ immediately prepared to go over to Macedonia, concluding that the Lord⁷ had called us to evangelize them.

(6) At this point Luke joined the party.

(7) Perhaps 5% of the Greek manuscripts have ‘God’ instead of ‘Lord’ (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Then a vision appeared to Paul during the night. A man, who was a Macedonian, appeared and repeatedly invited him by saying: “Come over into Macedonia and help us.”

Now after he saw the vision, we immediately began deliberations [planning the trip] to depart for Macedonia, united in the proposition that God had called us to preach the good news to them .

Charles Thomson NT

And a vision appeared to Paul in the night; it was a certain man, a Macedonian, standing and intreating him, and saying, Cross over to Macedonia and help us.

Therefore as he saw this vision, we immediately endeavoured to go to Macedonia, concluding from it, that the Lord called us to publish the glad tidings to them.

Context Group Version

And a vision appeared to Paul in the night: There was a man of Macedonia standing and imploring him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, right away we sought to go out into Macedonia, concluding that God had called us to proclaim the Imperial News to them.

Modern Literal Version 2020

And a vision was seen by Paul through the night. A certain man, a Macedonian, was standing, pleading with him and saying, *After* having crossed over into Macedonia, help us!

Now as he saw the vision, we immediately sought to go forth into Macedonia, concluding that the Lord has called us to proclaim the good-news to them.

New European Version

And a vision appeared to Paul in the night. There was a man of Macedonia standing, urging him and saying: Come into Macedonia and help us! And when he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.

New Matthew Bible

And a vision appeared to Paul in the night: there stood a man from Macedonia who appealed to him, saying, Come into Macedonia and help us! After he had seen the vision, immediately we prepared to go into Macedonia, persuaded that the Lord had called us to preach the gospel to them.

The gist of this passage:
9-10

Paul has the vision of a Macedonian man beckoning him to come to Macedonia.

Acts 16:9a			
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
hórama (ὄραμα) [pronounced <i>HOHR-am-ah</i>]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, nominative case	Strong's #3705
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
tô (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
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

Translation: A vision appeared to Paul in the night—...

Apparently, while in Troas, Paul had a vision in the night. Like many of the miracles, signs and visions, the amount of detail given is sparse. Was he awake, was he asleep, was he alone, or with people? We have no idea. Even that Paul is in Troas, at this point, is an assumption (but not a big assumption, as v. 8 has them in Troas).

Acts 16:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
optánomai (ὀππάνομαι) [pronounced <i>op-TAHN-oh-my</i>]	<i>to appear; an appearance of; to allow oneself to be seen</i>	3 rd person singular, aorist passive indicative	Strong's #3700
anêr (ἄνῆρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
Makedôn (Μακεδών) [pronounced <i>mak-EHD-ohn</i>]	<i>extended land; transliterated, Macedonian</i>	masculine singular proper noun; a grouping; nominative case	Strong's #3110

Acts 16:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer: <i>Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.</i>			
êṅ (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)
The verb <i>to be</i> can also refer to a state of having something, a state of being, a state of continuance (in an activity).			
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; nominative case	Strong's #2476

Translation: ...[it] was a Macedonian man standing [there],...

In this vision, Paul sees a Macedonian man. How does Paul know what kind of man he is? Perhaps there is a particular kind of dress or a particular look; or, perhaps, Paul simply knows this fact, without having any actual basis for it. R. B. Thieme, Jr. tells us that there is a particular type of helmet worn by the soldiers on Macedonia, so that is what he thinks was the identifying factor. Again, the lack of information stands out. Nevertheless, we hear what is important.

It is interesting that the main verb and the participle seem to be coterminous, but they are different tenses. The absolute status quo verb *to be* is in the imperfect, and this can refer to a state of being or to a state of continuance (in whatever activity is described).

Standing is a perfect active participle, which means that he has been standing there for a time, with results that continue into the future.

Now, just so we are clear, this is a vision, not a real thing. There is not some Macedonian guy standing somewhere. But the perfect tense indicates that, for a period of time, the Macedonians have needed Paul to come to them. This may be the reason why God has shut down most of Paul's side trips which he wants to take.

We should be careful to not confuse these things with life as a believer today. Even though God will guide us to go here or there, many times that will involve us making choices to go here or there. Certainly, if God does not want us in one place, he can make that impossible or very difficult to get to; and, on the other hand, open up all the doors and all the highways to the place where He wants us to go. But, we are not going to see some manifestation of God, Jesus or the Holy Spirit somehow acting like a road sign. That would be a sign of mental illness, not a sign of which way you are to go or not go.

Also, Paul is having a vision. The **canon of Scripture** has not yet been closed, so God reveals truth to believers in a number of different ways. Now, this is not done to all believers or to even a large portion of believers. There are some key men in key positions—such as Paul—and God is going to guide them. But, always remember, *to whom much is given, much is required!* God will, in a number of ways, guide Paul. At one point, despite all of God's warnings, Paul goes where God is telling him not to go. Paul pays dearly for this breach in obedience. So, maybe you should be glad that God the Holy Spirit is not sitting in the passenger seat of your vehicle motioning which direction to turn at every intersection.

Acts 16:9c			
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
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 entreats [prays]</i>	masculine singular, present active participle; nominative case	Strong's #3870
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: ...calling to him...

This man is calling to Paul; and the words used here suggest that he is a distance away, or Paul might walk right by him, but he clamors to get Paul's attention.

Again, there is no actual man; but this is what Paul is seeing.

Acts 16:9d			
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
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
diabaínō (διαβαίνω) [pronounced <i>dee-ab-AH-ee-no</i>]	<i>going through, crossing over, passing through</i>	masculine singular, aorist active participle, nominative case	Strong's #1224
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
Makedonía (Μακεδονία) [pronounced <i>mak-ed-on-EE-ah</i>]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109

Thayer: Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.

Translation: ...and saying, "While passing through Macedonia,..."

Now, this is interesting, and I don't know that I have an explanation yet. Why doesn't this man say, "Paul, come here to Macedonia"? Instead, he says, "While you are passing through Macedonia,..."

Paul perhaps has the intent of crossing the Aegean Sea, but with a final destination which is beyond the province of Macedonia.

Acts 16:9e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boēthēō (βοηθέω) [pronounced <i>bo-ay-THEH-oh</i>]	<i>help, bring aid [us]; relieve</i>	2 nd person singular, aorist active imperative	Strong's #997
hēmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...help us."

And the man pleads with Paul, "Help us." We would understand that the man is saying, "Help us here in Macedonia."

Now, do these people there need housing? Are they short of cash and they want Paul to bring them cash? No, what is being called for is to Paul to come to them with the gospel of Jesus Christ. He is to bring them the gospel message.

Acts 16:9 A vision appeared to Paul in the night—[it] was a Macedonian man standing [there], calling to him and saying, "While passing through Macedonia, help us." (Kukis mostly literal translation)

Acts 16:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hórama (ὄραμα) [pronounced <i>HOHR-am-ah</i>]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, accusative case	Strong's #3705
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person singular, aorist active indicative	Strong's #1492

Translation: Even as he saw [this] vision,...

Paul apparently tells those that he is with about this vision. However, this phrase seems to bypass that action. Paul has had this vision, and those who are with him will make a decision as a group (v. 10b).

Acts 16:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euthus (εὐθύς) [pronounced yoo-THOOS]	<i>straightway, immediately, forthwith, at once</i>	adverb of time (this is also an adjective)	Strong's #2117
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	1 st person plural, aorist active indicative	Strong's #2212
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	aorist active infinitive	Strong's #1831
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
Makedonía (Μακεδονία) [pronounced mak-ed-on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109

Translation: ...we immediately sought to go to Macedonia,...

Paul apparently tells everyone who is there with him about this vision. All of them decide together to go to Macedonia next. The decision is either immediate or they decide to go immediately.

For the first time in any of Luke's writings, we have a 1st person plural verb. This tells us that the writer of the book of Acts is now a part of the action. Luke is right there in the midst of it all.

We have no idea how this takes place. In v. 8, we have two masculine plural verbs where this small missionary group is coming down to Troas. I have assumed that the vision takes place while Paul is in Troas (they will all set sail from Troas to go to Macedonia); so Luke has apparently met with them in Troas.

When Luke wrote the Gospel of Luke and the Book of Acts:

Let me put a few things together here, bearing in mind that I will be making a number of assumptions. This is about A.D. 52²⁷, about 22 years after Jesus has been crucified, raised again and then ascended into heaven (another source suggests A.D. 49²⁸). It is possible that Luke has written his gospel up to this point (although I lean toward him working on it at this time). I believe that Luke had access to the book of Mark, as some sections are very similar (perhaps Luke talked with Peter?). However, this would be problematic. Remember that Mark is off with Barnabas at this time, and Luke is with Paul; and there does not appear to be an intersection which occurs after this point.

²⁷ This date comes from the Modern Literal Version 2021 in sword, it is found at the end of Acts 15).

²⁸ From [Christianity Today](#), accessed February 27, 2022.

This gives us a number of options. Let's say that Mark and Luke wrote their **gospels** before this missionary tour took place. This would give both men some status in the Christian community. However, would Paul have been so quick to dismiss John Mark, had that been the case? Furthermore, if Luke is associated with Paul, this would give him access to both Paul's past (found in the book of Acts) and access to believers who were with the Lord at the beginning (the various disciples with whom Paul would interact). I lean more toward Luke beginning his writing at this time.

There is pretty much an upper end on the dates as well. Luke mentions Jerusalem a great number of times in his gospel and in the book of Acts, but there is no mention of it being destroyed (except prophetically by the Lord). Since the destruction took place in A.D. 70, Luke had to have written his gospel and the book of Acts before 70 A.D. Furthermore, there are historic events taking place in the 60's which are not found in Acts; and there are the deaths of Peter, Paul and James (the Lord's half-brother), all of which take place A.D. 61–67. So, the early 60's would be the latest time that Luke would have written. It would make little sense for him to write this book of the early church and not mention any of those things.

This second missionary tour with Paul takes place A.D. 51–53, during which time Paul writes 1 and 2 Thessalonians. Luke, benefitting by this travel and the connections which he makes, might begin to make notes during this second tour; or over the next few years following this missionary journey write both his gospel and the book of Acts.

Paul is in Rome under house arrest for 2 years in 60–62 and this is found in the book of Acts. This almost certainly fixes the completion of the book of Acts between A.D. 62–64 (which is a very commonly accepted range). How long prior to this does Luke finish his gospel? A.D. 58–62 would be my guess. As an aside, most people believe that Mark was written first, so Mark was probably written and disseminated around A.D. 58 or slightly earlier.

Luke appears to remain with Paul up until A.D. 62. We find the word *we* up to the very last chapter of Acts, when Paul is spending 2 years in Rome under house arrest. If Paul is writing a number of letters from his place in Rome, would it not also make sense for those in his entourage to do the same? Luke, by this point in time, would have had both loads of information about Jesus (he has traveled all over with Paul, including a wrong turn which led them into Jerusalem). Luke may have met a number of believers there who were alive during the short ministry of Jesus. Given that we have a lengthy letter—the gospel of Luke—written; would it not make sense that Luke wrote this during this downtime, A.D. 60–62; and then to follow that up with the book of Acts. For a writer, it is not difficult to write a book in the space of a year or two; particularly when you are guided by God the Holy Spirit. Furthermore, an ancient writer does not tend to write several drafts. Luke probably wrote each book once and that was it.

This forces Mark's gospel to be written and available by A.D. 60 (or earlier, as logically, Luke would have used his gospel in part to write his own gospel²⁹).

I have looked at a number of different sources. Liberal theologians want to place the gospels as far as possible after the death and resurrection of the Lord; and, if possible, remove the traditional names attached to them. However, given the many significant incidents which occur in the 60's, I would eliminate any source who places the book of Luke after A.D. 64. That would simply be illogical (I recognize that some skeptics believe that writing these gospels were done in such a way as to *appear* to have been written earlier, but that is simply them reinforcing their own biases). Bear in mind that there are many early church fathers who speak of the gospels, and many of them confirming, in some way or another, their authority and accuracy.

According to Mark Goodnight: *Our early church fathers had quite a bit to say about our four gospels (Matthew, Mark, Luke, and John). Of the four Gospels alone, there are 19,368 citations by the church*

²⁹ I would include Matthew's gospel in here as well.

fathers from the late first century on.³⁰ I cannot imagine that many citations; but even if there were only 19, that would have been enough to confirm early dates for the gospels.

Testimony of Papias (*Papias lived from 70AD to 163AD, was a disciple of the Apostle John, and was a Bishop of Hierapolis (which is located in modern Turkey). Here's what he wrote down (as quoted by Eusebius in his book Ecclesiastical History (340AD): Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered, without however recording in order what was said or done by Christ. For neither did he hear the Lord, nor did he follow him; but afterwards, as I said, (attended) Peter, who adapted his instructions to the needs (of his hearers) but had no design of giving a connected account of the Lord's oracles. So then Mark made no mistake, while he thus wrote down some things as he remembered them; for he made it his one care not to omit anything that he heard, or to set down any false statement therein.*³¹ Papias would not be making statements like this if Mark had been written by some other author and that book having been written in A.D. 100 or later (which is the ridiculous assumption of some).

I did not find additional church fathers from the first century³²; however, I also did not look too hard. I simply wanted to be some basic information up here, so that we may logically deduce when Luke wrote this book and the book of Luke.

I did not want to get too lengthy on the information above, but I came across some excellent resources.

Links to the Testimonies of Early Church Fathers

The best resource was one called *Cold-case Christianity*. It follows out the testimony of several church fathers, which give us an unbroken chain of written evidence—in particular about the Apostles John and his writings.

<https://coldcasechristianity.com/writings/testing-the-gospels-from-john-to-hippolytus/>

The Expository Files from www.bible.ca which speaks of the integrity of the New Testament as witnessed to by early church fathers.

<https://www.bible.ca/ef/topical-the-church-fathers-and-their-testimony.htm>

6 ANCIENT SOURCES THAT IDENTIFY THE AUTHOR OF THE FOURTH GOSPEL
August 8, 2020 by Erik Manning

<https://isjesusalive.com/ancient-sources-john/>

The Gospel according to the Church Fathers
by Nathan Busenitz

<https://thecripplegate.com/the-gospel-according-to-the-church-fathers/>

The Early Church on the Gospel by Joshua Washington (one of the things which I like here is, he has a reference to a large number of quotations which he did not use):

<https://thescripturesays.org/early-church/gospel/>

³⁰ From [Cyber Penance](#), accessed February 27, 2022.

³¹ From [Cyber Penance](#), accessed February 27, 2022.

³² Bear in mind that Matthew, Mark, Luke and John are early church fathers from the 1st century.

Links to the Testimonies of Early Church Fathers

And I quoted from *What did the early church fathers say about the gospels?* By Mark Goodnight:

<https://cyberpenance.wordpress.com/2017/01/05/what-did-the-early-church-fathers-say-about-the-gospels/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

	X= Citation or allusion to O= Named as authoritative ?= Named as disputed																						
	Pseudo-Barnabas (c. 70-130)	Clement of Rome (c. 95-97)	Ignatius (c. 110)	Polyzoan (c. 110-150)	Hermas (c. 115-140)	Didache (c. 120-150)	Papias (c. 130-140)	Irenaeus (c. 130-202)	Dionysius (c. 150)	Justin Martyr (c. 150-165)	Clement of Alexandria (c. 150-215)	Tertullian (c. 150-220)	Origen (c. 185-254)	Cyprian of Jerusalem (c. 315-386)	Eusebius (c. 265-340)	Augustine (c. 400)	Marin (c. 410)	Muratori (c. 170)	Apostolic (c. 300)	Chalcedon (c. 380)	Augustine (357)		
	Individuals																Canons						
Matthew	X	X		X	X	X		O		X	X	X	X	O	O	O	O		O	O	O	O	
Mark	X			X	X			O		X	X	X	X	O	O	O	O		O	O	O	O	
Luke	X			X	X	X		O		X	X	X	X	O	O	O	O	O	O	O	O	O	
John		X		X			X	O		O	X	X	X	O	O	O	O		O	O	O	O	
Acts				X	X			O		X	X	X	X	O	O	O	O		O	O	O	O	
Romans		X		X		X		O		X	O	X	X	O	O	O	O	O	O	O	O	O	
1Corinthians		O		X	X	X		O		X	O	X	X	O	O	O	O	O	O	O	O	O	
2Corinthians				X	X			O	X	X	O	X	X	O	O	O	O	O	O	O	O	O	
Galatians				X				O	X	X	O	X	X	O	O	O	O	O	O	O	O	O	
Ephesians	X	X	X	X				O		X	X	X	X	O	O	O	O	O	O	O	O	O	
Philippians				X	X	X		O			O	X	X	O	O	O	O	O	O	O	O	O	
Colossians				X	X			O	X	X	O	X	X	O	O	O	O	O	O	O	O	O	
1Thess.				X	X	X	X	O		X	X	X	X	O	O	O	O	O	O	O	O	O	
2Thess.				X	X			O		X	X	X	X	O	O	O	O	O	O	O	O	O	
1Timothy		X		X	X	X		X			O	X	X	O	O	O	O		O	O	O	O	
2Timothy	X				X			X			X	X	O	O	O	O	O		O	O	O	O	
Titus	X	X						X	X		O	X	X	O	O	O	O		O	O	O	O	
Philemon			X										O	O	O	O	O	O	O	O	O	O	
Hebrews	X	X			X			X			O	X	?	O	O	O	O			O		O	
James		X			X								O	?	O	O				O		O	
1Peter	X			X	X			O		X	O	X	O	O	O	O	O			O	O	O	
2Peter	X	X											?	O	?	O	O			O	?	O	
1John				X	X			O			O	X		O	O	O	O			O	O	O	
2John				X				X					?	O	?	O	O			O	O	?	O
3John													?	O	?	O	O			O	O	?	O
Jude								X			O	X		O	?	O	O			O	O	?	O
Revelation				X	X	O	O			X	O	X	O		O	O	O			O		O	O

The Witness of the Early Church Fathers (A.D. 70–400) (a chart)³³

Acts 16:10c			
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 plural, present active participle, nominative case	Strong's #4822

³³ This New Testament Canon Charts is from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 193 (reproduced with WordPerfect).

Acts 16:10c			
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
proskaleomai (προσκαλέομαι) [pronounced pros-kal-EH-om-ahee]	<i>to call toward oneself, to summon, to invite, to call (for, to, unto)</i>	3 rd person singular, perfect (deponent) middle indicative	Strong's #4341
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
euaggelizô (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	aorist middle infinitive	Strong's #2097
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

Translation: ...uniting together [to agree] that God had called us to proclaim the good news to them.

Based upon Paul's vision, all of the entourage who are with him agree that they must go to Miletus and proclaim the gospel to them.

Acts 16:10 Even as he saw [this] vision, we immediately sought to go to Macedonia, uniting together [to agree] that God had called us to proclaim the good news to them. (Kukis mostly literal translation)

Acts 16:9–10 A vision appeared to Paul in the night—[it] was a Macedonian man standing [there], calling to him and saying, “While passing through Macedonia, help us.” Even as he saw [this] vision, we immediately sought to go to Macedonia, uniting together [to agree] that God had called us to proclaim the good news to them. (Kukis mostly literal translation)

Acts 16:9–10 That night, Paul experienced a remarkable vision. It was a Macedonian man just standing there, calling to him. The man said, “When you are in Macedonia, stop and help us!” When Paul told the rest of us what he saw, we all agreed to go to Macedonia. We believed that God had called us there to proclaim the good news to the Macedonians. (Kukis paraphrase)

2nd Missionary Tour—Paul and Company Stop in Philippi

Lydia is brought to the Lord

Departing therefore from Troas, we sailed straight to Samothrace, but we were coming to the Neapolis [possibly, *new city*]. From there to Philippi, which is first of the portion of Macedonia, a city colony, but we were in the city spending days, certain (ones) [there].

Acts
16:11–12

Departing, therefore, from Troas, we sailed directly to Samothrace, and [then] we [found ourselves] coming to the new city [or, *Neopolis*]. From there [we traveled] to Philippi, which is a chief [city] of [that] portion of Macedonia, a [Roman] city-colony. We were in [that] city, spending some days [there].

Departing from Troas, we sailed directly to Samothrace, and then to Neapolis. From there, we traveled to Philippi, which is a chief city in that section of Macedonia. It is known as a Roman city-colony. We spent several days there.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Departing therefore from Troas, we sailed straight to Samothrace, but we were coming to the Neapolis [possibly, <i>new city</i>]. From there to Philippi, which is first of the portion of Macedonia, a city colony, but we were in the city spending days, certain (ones) [there].
Complete Apostles Bible	Therefore, putting to sea from Troas, we ran a straight course to Samothrace, and the next day came to Neapolis, and from there to Philippi, which is chief of that part of Macedonia, a colony. And we were spending some days in that very city..
Douay-Rheims 1899 (Amer.)	And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis. And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together..
Holy Aramaic Scriptures	And we journeyed from Truaus {Troas}, and straight unto Samathraqi {Samothracia}, and from there, the day after, we came unto Neapulis {Neapolis} city. And from there, unto Philipus {Philippi}, which is the chief city of Maqedunia {Macedonia}, and is a colony. Then we were in that city certain days.
James Murdock's Syriac NT	And we sailed from Troas, and came direct to Samothrace; and from there, on the following day, we came to the city Neapolis. And from there to Philippi, which is the chief [city] of Macedonia, and is a colony. And we remained in that city certain days.
Original Aramaic NT	And we traveled from Troas and went straight to Samothracia, and from there, the day after, we came to the city Neapolis, And from there to Philippus, which is the capital of Macedonia, and it is a colony, but we were in this city for notable days.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So, from Troas we went straight by ship to Samothrace and the day after to Neapolis; And from there to Philippi, which is the most important town of Macedonia and a Roman colony: and we were there for some days.
Bible in Worldwide English	So we left Troas in a boat and went straight across the water to the town of Samothrace. The next day we went to Neapolis. From there we went to Philippi. This was the big city of the district of Macedonia. It was a free city. We stayed there for some time.
Easy English	Lydia becomes a believer We got in a ship at Troas and we sailed across the sea. We went across to an island called Samothrace. The next day, we continued our journey to a port called Neapolis. We then travelled across the land to Philippi, the most important city in the region of Macedonia. The Romans ruled Philippi and many Roman people lived there. We stayed there for a few days.
Easy-to-Read Version—2008	We left Troas in a ship and sailed to the island of Samothrace. The next day we sailed to the city of Neapolis. Then we went to Philippi, a Roman colony and the leading city in that part of Macedonia. We stayed there for a few days.
God's Word™	So we took a ship from Troas and sailed straight to the island of Samothrace. The next day we sailed to the city of Neapolis, and from there we went to the city of Philippi. Philippi is a leading city in that part of Macedonia, and it is a Roman colony. We were in this city for a number of days.
Good News Bible (TEV)	We left by ship from Troas and sailed straight across to Samothrace, and the next day to Neapolis. From there we went inland to Philippi, a city of the first district of Macedonia; it is also a Roman colony. We spent several days there.
J. B. Phillips	The Gospel comes to Europe: a business-woman is converted So we set sail from Troas and ran a straight course to Samothrace, and on the following day to Neapolis. From there we went to Philippi, a Roman garrison-town and the chief city in that part of Macedonia. A portion of v. 12 is placed with the next passage for context.
The Message	Putting out from the harbor at Troas, we made a straight run for Samothrace. The next day we tied up at New City and walked from there to Philippi, the main city in that part of Macedonia and, even more importantly, a Roman colony. We lingered there several days.
NIRV	Lydia Becomes a Believer in Philippi At Troas we got into a boat. We sailed straight for Samothrace. The next day we went on to Neapolis. From there we traveled to Philippi, a Roman colony. It is an important city in that part of Macedonia. We stayed there several days.
New Life Version	Lydia, the First Christian in Europe We took a ship from the city of Troas to the city of Samothracia. The next day we went to the city of Neapolis. From there we went to the city of Philippi. This was an important city in Macedonia. It was ruled by the leaders of the country of Rome. We stayed here for some days.

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

Casual English Bible	So we caught a ship in Troas that was sailing nonstop to the nearby island of Samothrace. [9] The next day the ship set sail again, and we arrived that day in the city of Neapolis. [10] EUROPE'S FIRST CONVERT: THE LADY OF PURPLE From there, we moved on to the city of Philippi—a full-fledged Roman town. [11] That made it one of the most important cities in the district of Macedonia. We stayed there for several days. ⁹ 16:11It was about a 75-mile (120-km) voyage from Troas to the far side of the island of Samothrace, where there was a good harbor.
----------------------	--

¹⁰16:11 The one-day voyage from Samothrace to Neapolis was another 60 miles (96 km).

¹¹16:12 Philippi was designated “a Roman colony.” That’s the highest status a city in a foreign country could attain from Rome. Philippi ran by Roman laws, like any other city in the Roman Empire’s homeland, in what is now Italy.

Contemporary English V.

We sailed straight from Troas to Samothrace, and the next day we arrived in Neapolis. From there we went to Philippi, which is a Roman colony in the first district of Macedonia. We spent several days in Philippi.

The Living Bible

We went aboard a boat at Troas, and sailed straight across to Samothrace, and the next day on to Neapolis, and finally reached Philippi, a Roman [*Roman*, implied.] colony just inside the Macedonian border, and stayed there several days.

New Berkeley Version

New Living Translation

Lydia of Philippi Believes in Jesus

We boarded a boat at Troas and sailed straight across to the island of Samothrace, and the next day we landed at Neapolis. From there we reached Philippi, a major city of that district of Macedonia and a Roman colony. And we stayed there several days.

The Passion Translation

From Troas we sailed a straight course to the island of Samothrace, and the next day to Neapolis. Finally we reached Philippi, a major city in the Roman colony of Macedonia, and we remained there for a number of days.

Plain English Version

A woman called Lydia believed in Jesus

We got on a ship and went straight to the town called Samothrace, and the next day we got to the town called Neapolis. We left the ship there, and we went by road to the town called Philippi, and we stayed there for a few days. Philippi was the main town in that part of Macedonia, and a lot of Roman people lived there.

Radiant New Testament

Lydia Becomes a Believer in Philippi

At Troas we got into a boat and sailed to the island of Samothrace. The next day we landed on the coast of Macedonia at Neapolis. From there we traveled to Philippi, which is a Roman colony and the most important city in that part of Macedonia. We stayed there several days.

UnfoldingWord Simplified T.

We got on a boat and sailed from Troas to Samothrace, and the next day went to the city of Neapolis. Then we left Neapolis and went to Philippi. It was a very important city in Macedonia, where many Roman citizens lived. We stayed in Philippi for many days.

William's New Testament

So we sailed away from Troy and struck a bee line for Samothrace, and the next day on to Neapolis. From there we went on to Philippi, a Roman colony, the leading town in that part of Macedonia. In this town we stayed some days.

Partially literal and partially paraphrased translations:

American English Bible

So having been led from Troas, we set a straight course for **Samothrace**. Then the next day we traveled to Neapolis, and from there on to **Philippi** (a [Roman] colony that’s one of the main cities in that part of Macedonia), where we spent several days.

Beck’s American Translation

Breakthrough Version

After taking off out of Troas, we sailed straight to Samothracia, the following *day* to Young City, and from there to Philippi, a certain *city* that is a primary city of *that* part of Macedonia, a *Roman* colony. We were spending some days in that city..

Common English Bible

Lydia’s conversion

We sailed from Troas straight for Samothrace and came to Neapolis the following day. From there we went to Philippi, a city of Macedonia’s first district and a Roman colony. We stayed in that city several days.

Len Gane Paraphrase

So then they left Troas and sailed straight to Samothracia and the next day to Neapolis. From there to Philippi which is the foremost city in that area of Macedonia

	and a Roman colony. While we were staying in that city for a number of days, on the Sabbath we went out of the city to the river side, where prayer was often made, and sat down to talk to the women who came there. V. 13 is included for context.
A. Campbell's Living Oracles	Setting sail, therefore, from Troas, we ran directly to Samothracia; and the next day to Neapolis; and came thence to Philippi, which is a city of the first part of Macedonia, a colony: and we continued in this city for some days.
New Advent (Knox) Bible	So we put out from Troas, made a straight course to Samothrace, and next day to Neapolis. Thence we reached Philippi, which is a Roman colony and the chief city in that part of Macedonia; in this city we remained for some days, conferring together.[3]
	[3] 'Conferring together'; this appears to be the meaning of the Latin. The Greek, however, has simply 'passing the time'.
NT for Everyone	Preaching and prison in Philippi So we sailed away from Troas and made a straight course to Samothrace, and the next day to Neapolis. From there we went on to Philippi, a Roman colony, the chief city of the district of Macedonia. We stayed in this city for some days.
20 th Century New Testament	Accordingly we set sail from Troas, and ran before the wind to Samothrace, reaching Neapolis the next day. From there we made our way to Philippi, which is the principal city of that part of Macedonia, and also a Roman Settlement. In that city we spent several days.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So, embarking from Troas, we sailed a straight course to Samothracia, and the next day to Neapolis [That is to say, the modern city of Naples, Italy.], From there we traveled to Philippi, the capital city of that part of Macedonia, and a colony. We stayed in that city several days.
Revised Ferrar-Fenton Bible	The Conversion of Lydia. Setting sail therefore from Troas, we steered straight to Samothracia, and the day following to Neapolis; and from there to Philippi, which is a capital of that part of Macedonia, a colony. And we rested for some days in the town itself.
God's Truth (Tyndale)	Then loosed we forth from Troada, and with a straight course came to Samothracia, and the next day to Neapolim, and from that place to Philippos, which is the chieftest city in the parts of Macedonia, and a free city. A portion of v. 12 is placed with the following passage for context.
International Standard V	Paul and Silas in Philippi Sailing from Troas, we went straight to Samothrace, the next day to Neapolis, and from there to Philippi, an important city of the district [Other mss. read a city of the first district] of Macedonia and a Roman [The Gk. lacks Roman] colony. We were in this city for several days.
NIV, ©2011	Lydia's Conversion in Philippi From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis. From there we traveled to Philippi, a Roman colony and the leading city of that district [The text and meaning of the Greek for <i>the leading city of that district</i> are uncertain.] of Macedonia. And we stayed there several days.
Urim-Thummim Version	Then launching from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from there to Philippi, that is the chief city of that part of Macedonia, and a colony: and we were in that city spending a number of days.
Weymouth New Testament	Accordingly we put out to sea from Troas, and ran a straight course to Samothrace. The next day we came to Neapolis, and thence to Philippi, which is a city in Macedonia, the first in its district, a Roman colony. And there we stayed some little time.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

Therefore setting sail from Troas, we sailed a straight course into Samothracia, and the next day into Neapolis;

Also from there to Philippi, which is the foremost city of the province of Macedonia, a colony,¹² and we were remaining in that city certain days.

¹² 16:12 a colony. Roman is not in the text but understood. A colony, kolonia, during the Roman Empire of the time of Christ and St. Paul, was a military colony, and a place of settlement of retired Roman soldiers, who served to maintain Philippi as a Roman center for security of the Empire in Macedonia. Colonies possessed the right of Roman freedom, and of holding the land under Roman law, as well as exemption from polltax and tribute. Most Roman colonies were established along the coast.

New American Bible (2011)

Into Europe.

* We set sail from Troas, making a straight run for Samothrace, and on the next day to Neapolis, and from there to Philippi, a leading city in that district of Macedonia and a Roman colony. We spent some time in that city.

* [16:11–40] The church at Philippi became a flourishing community to which Paul addressed one of his letters (see Introduction to the Letter to the Philippians).

New Catholic Bible

We set sail from Troas and made a straight run to Samothrace.^[e] On the following day, we reached Neapolis, 12 and from there we sailed to Philippi,^[f] a leading city in the district of Macedonia and a Roman colony. We spent some time in that city.

[e] *Samothrace*: an island in the northeastern Aegean Sea. Neapolis: the seaport for Philippi, ten miles away.

[f] *Philippi*: a city in eastern Macedonia. Some of its members establish a flourishing Christian community to which one of Paul's Letters will later be addressed.

NRSV (Anglicized Cath. Ed.)

The Conversion of Lydia

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district [Other authorities read *a city of the first district*] of Macedonia and a Roman colony. We remained in this city for some days.

Revised English Bible–1989

We sailed from Troas and made a straight run to Samothrace, the next day to Neapolis, and from there to Philippi, a leading city in that district of Macedonia and a Roman colony. Here we stayed for some days, and on the sabbath we went outside the city gate by the riverside, where we thought there would be a place of prayer; we sat down and talked to the women who had gathered there. V. 13 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Sailing from Troas, we made a straight run to Samothrace; the next day we went to Neapolis; and from there, we went on to Philippi, a Roman colony and the leading city of that part of Macedonia. A portion of v. 12 is placed with the next passage for context.

Hebraic Roots Bible

Then having set sail from Troas, we ran a straight course into Samothrace, and on the next day into Neapolis, and from there into Philippi, which is the first city of that part of Macedonia, a colony. And we were in this city, staying some days.

Holy New Covenant Trans.

We left Troas by ship and sailed to the island of Samothrace. The next day we sailed to the town of Neapolis. Then we went to Philippi. Philippi is an important city in that part of Macedonia. It is a city for Romans. We stayed there for a few days.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Being Led (Up) but from troas [We] run (straight) to samothrace [on] the [one] but following {We run} to young city (and) onward to philippi Who is [of] first part [of] the macedonia City Colony [We] were but in this the city Staying days (some) ones...

Awful Scroll Bible	Therefore, being led-out of a ship from Troas, we make a well-placed-forth-course to Samothracia, so, on the coming-upon day to Neapolis. So from there to Philippi, which-certain is a principal city of that part of Macedonia, a colony. And we were from-within that city spending-throughout certain days.
Concordant Literal Version	Now, setting out from Troas, we run straight to Samothrace, yet the ensuing day to Neapolis, and thence to Philippi, which is the foremost city of that part of Macedonia, a colony."
exeGesés companion Bible	So embarking from Troas, we come straightly to Samothracia, and next to Neapolis. ON TO PHILIPPI And from there to Philippi - the preeminent city of that part of Macedonia - a colony; and we tarry in that city some days:.
Orthodox Jewish Bible	And having set sail from Troas, we ran a straight course to Samothrace, and, on the next day, to Neapolis; and from there, to Philippi, which is a chashuve city of the district of Macedonia, a Roman colony. And we were in this city, staying some yamim.
Rotherham's Emphasized B.	Setting sail therefore from Troas we ran straight into Samothracia, and on the morrow unto New City, and from thence unto Philippi,—which indeed is the first city of the part of Macedonia—a colony . A portion of v. 12 will be placed with the next passage for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So setting sail from Troas, we ran a direct course to Samothrace, and the next day [went on] to Neapolis; and from there [we came] to Philippi, which is a leading city of the district of Macedonia, a Roman colony. We stayed on in this city for several days; and on the Sabbath day we went outside the city gate to the bank of the [Gangites] river, where we thought there would be a place of prayer [Apparently there were not enough Jews living in Philippi to establish a synagogue.], and we sat down and began speaking to the women who had come there. V. 13 is included for context.
An Understandable Version	After setting sail from Troas we headed straight for Samothrace [<i>i.e., an island in the Aegean Sea</i>] and the next day we went on to Neapolis [<i>i.e., a seaport in Macedonia</i>], and from there to Philippi, a city of the principal district of Macedonia, [<i>which was</i>] a Roman colony. We stayed in this city for a number of days.
The Expanded Bible	Lydia Becomes a Christian We left [embarked/put out to sea from] Troas and sailed straight to the island of Samothrace [^c a mountainous island in the north Aegean]. The next day we sailed to Neapolis [^c city in Macedonia, the first city Paul visited on the continent of Europe]. Then we went by land to Philippi, a Roman colony [^c a town begun by Romans with Roman laws, customs, and privileges] and the leading city in that part [or one of the leading cities in that district; or a city in the first district] of Macedonia. We stayed there for several days.
Jonathan Mitchell NT	Therefore, setting sail and putting out to sea, from Troas we followed a straight course (i.e., were sailing before the wind) unto Samothrace, but on the following [day we went] to Neapolis, and from there unto Philippi, a colony which is a foremost city of [that] part of Macedonia. Now we were within this city, continuing to spend time, for some days.
Syndein/Thieme	Therefore setting sail from Troy {Troas}, we came with a straight course to Samothracia, and the next day to Neapolis.

And from there to Philippi, which is the chief city of that part of Macedonia . . . and a colony. And we were in that city abiding {wearing away the time looking for an opportunity} certain days.

{Note: Philippi was named after Alexander the Great's father Philip. A 'colony' meant Philippi was under special Roman status. When a city was made a colony, all its citizens became Roman citizens automatically. They no longer could be scourged or crucified. And, all Roman citizens had the right to appeal their case to the Emperor - as Paul does in the future.}

Translation for Translators

Paul's company went from Troas to Philippi.

Acts 16:11-12

So we (*exc*) got on a ship in Troas and sailed across *the sea* to Samothrace Island. We spent the night there, and the next day we sailed again across *the sea and arrived* at Neapolis *port/town*. Then we left Neapolis and went *by land* to Philippi. It was a very important city in Macedonia *province, where many Roman citizens lived*. We stayed in Philippi several days.

The Voice

We set sail from the port city of Troas, first stopping in Samothrace, then the next day in Neapolis, finally arriving in Philippi, a Roman colony and one of Macedonia's leading cities. We stayed in Philippi for several days.

Bible Translations with Many Footnotes:

Lexham Bible

The Conversion of Lydia at Philippi

So putting out to sea from Troas, we sailed a straight course to Samothrace, and on the following day to Neapolis, and from there to Philippi, which is a leading city of *that* district of Macedonia, a Roman colony. And we were staying in this city for some days.

NET Bible®

Arrival at Philippi

We put out to sea⁴³ from Troas⁴⁴ and sailed a straight course⁴⁵ to Samothrace,⁴⁶ the next day to Neapolis,⁴⁷ and from there to Philippi,⁴⁸ which is a leading city of that district⁴⁹ of Macedonia,⁵⁰ a Roman colony.⁵¹ We stayed in this city for some days.

^{43tn} BDAG 62 s.v. ἀνάγω 4, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

^{44sn} Troas was a port city (and surrounding region) on the northwest coast of Asia Minor. See v. 8.

^{45tn} BDAG 406 s.v. εὐθυδρομέω has “of a ship run a straight course” here; L&N 54.3 has “to sail a straight course, sail straight to.”

^{46sn} Samothrace is an island in the northern part of the Aegean Sea.

^{47sn} Neapolis was a seaport on the southern coast of Macedonia. It was 10 mi (16 km) from Philippi.

^{48map} For location see JP1-C1; JP2-C1; JP3-C1; JP4-Category #1.

^{49tc} † Or perhaps, “a city in the first district” (there are a number of textual variants). L&N 1.85 follow the text of UBS⁴ and NA²⁷ here: “In Ac 16:12...the Greek New Testament published by the United Bible Societies has adopted a conjectural emendation, since the more traditional text, πρῶτη της μερίδος, literally ‘first of the district,’ is not only misleading in meaning but does not reflect the historical fact that Philippi was a city in one of the four districts of Macedonia but was not a capital city.” The original text is probably πρῶτη της μερίδος (prôtê tês meridos, “first of that district”) as found in \bar{A} ⁷⁴ κ A C Ψ 33^{vid} 36 81 323 945 1175 1891 pc. This has traditionally been translated to give the impression that Philippi was the capital city of the district, but it does not necessarily have to be translated this way. The translation of the article before μερίδος as “that” acknowledges that there were other districts in the province of Macedonia.

^{50sn} Macedonia was the Roman province of Macedonia in Greece.

^{51sn} A Roman colony was a city whose residents were regarded as Roman citizens, since such cities were originally colonized by citizens of Rome. From Troas to Philippi was 130 mi (208 km).

The Spoken English NT

Lydia Becomes a Believer in Philippi, Macedonia

So we set out from Troas and sailed straight to Samothrace,^s and the next day we got to Neapolis.^t

From there we went to Philippi,^u which is a leading city^v in the district of Macedonia. It's a Roman colony.^w

^{s.} Prn. sam-o-thrace.

^{t.} Prn. nee-app-o-liss.

^{u.} Prn. fil-lipp-eye.

^{v.} Lit. "a first city."

^{w.} It's possible that this sentence originally read, "...Philippi, which is in the first district of Macedonia."

Wilbur Pickering's New T.

Philippi

So setting sail from Troas, we ran a straight course to Samothrace, and the next day to Neapolis; and from there to Philippi, which is the foremost city of that part of Macedonia, a colony.⁸ We stayed some days in that city.

(8) A Roman colony—this conferred status and some privileges.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Therefore, having set sail from Troas, we sailed a straight course to Samothrace, and on the next [day] to Neapolis, and from there to Philippi, which is a first [fig., prominent] city of the district of Macedonia, a [Roman] colony. Then we were staying in that very city [for] several days.
Benjamin Brodie's trans.	Subsequently, after setting sail from Troas, we ran a straight course to Samothracia, and on the next day to Neapolis [a common sequential sea route], And from there to Philippi, which was the chief city with reference to the district of Macedonia, a colony [of Rome]. As a matter of fact, we remained in this city, spending time there for several days .
Bond Slave Version	Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.
Far Above All Translation	So we set sail from Troas and had a straight voyage to Samothrace, and the next <i>day</i> to Neapolis. And from there to Philippi, which is the first city of the district of Macedonia, a <i>Roman</i> colony, and we were in the city itself spending time there for several days.
Legacy Standard Bible	Lydia's Conversion in Philippi So setting sail from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis; and from there to Philippi, which is a leading city of the district of Macedonia, a Roman colony; and we were staying in this city for some days.
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.} Therefore having set-sail from Troas, we made a straight route to Samothrace, and the next <i>day</i> to Neapolis; and from there to Philippi, which is <i>the</i> first city of <i>that</i> part of Macedonia, a <i>Roman</i> colony. Now we were staying in the same city for some days.
New European Version	Preaching and an earthquake in Philippi Setting sail therefore from Troas, we made a straight course to Samothrace and the day following to Neapolis, and from there to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we stayed in this city for some days.
Niobi Study Bible	Lydia Baptized at Philippi

Therefore casting loose from Troas we made a straight course to Samothrace, and the next day Neapolis, and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony. And we stayed in that city a number of days.

Revised Geneva Translation Then went we forth from Troas. And with a straight course, we came to Samothrace, and the next day to Neapolis; and from there to Philippi (which is the chief city in the parts of Macedonia, and whose inhabitants came from Rome to dwell there). And we stayed in that city some days.

The gist of this passage: The evangelicals said from Troas to Samothrace, then to Neapolis; and then they go by land to Philippi.

11-12

Acts 16:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anagō (ἀνάγω) [pronounced an-AG-oh]	leading up, leading or bringing [into a higher place]; departing; those launching out, the one setting sail, being put to sea	masculine plural, aorist passive participle, nominative case	Strong's #321
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
Trōás (Τρωάς) [pronounced tro-AS]	a Trojan; transliterated, Troas	feminine singular proper noun; a location; genitive/ablative case	Strong's #5174
euthudroméō (εὐθυδρομέω) [pronounced yoo-thoo-drom-EH-oh]	to sail a strait (direct) course, to run (make) a straight course	1 st person plural, aorist active indicative	Strong's #2113
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
Samothráikē (Σαμοθράκη) [pronounced sam-oth-RAK-ay]	a sign of rags; transliterated, Samothrace, Samothracia	feminine singular proper noun; a location; accusative case	Strong's #4543

Thayer: Samothracia [was] an island on the Aegean Sea, about 38 Miles (60 km) from the coast of Thrace at the mouth of the river Hebrus.

Translation: Departing, therefore, from Troas, we sailed directly to Samothrace,...

Paul and company have traveled through Asia Minor (which is roughly equivalent to modern Turkey), without really making many stops. However, in Troas, Paul saw a vision which beckoned him to Macedonia, which is across the Aegean Sea (at the end of v. 12, there will be a [map](#) provided).

Samothrace is an island, about 40 miles from the coast of Thrace. Despite the lack of description of the natural beauty of where they were, Paul and the men with him must have seen some of the most beautiful sights in all the world in their travels.

Acts 16:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epioûsa (ἐπιούσα) [pronounced ep-ee-OO-sah]	<i>coming upon, approaching; when used of time, coming on, being at hand, next, following, on the following day</i>	feminine singular, present participle; dative, locative or instrumental case	Strong's #1966
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
neos/neôteros (νέος/νεώτερος) [pronounced NEH-os, neh-OH-ter-os]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	feminine singular comparative adjective; accusative case	Strong's #3501
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
There are no spaces and no lower case letters found in the actual Greek manuscripts. So, even though a number of Westcott Hort text modules read Νέαν Πόλιν, it is actually ΝΕΑΝΠΟΛΙΝ. Ancient people who read Greek are able to see that there are two words there, an adjective and a noun, both accusatives.			
There is a slight difference in the Byzantine Greek text and the Scrivener Textus Receptus. Instead, they have ΝΕΑΠΟΛΙΝ. You may not immediately see the difference, but there is a missing letter, which changes this from two words into one. That one word is...			
Neápolis (Νεάπολις) [pronounced neh-AHP-ol-is]	<i>new young city; transliterated, Neapolis</i>	feminine singular proper noun; a location; accusative case	Strong's #3496
Thayer: <i>Neapolis [was] a maritime city of Macedonia, on the gulf of Strymon, having a port and colonised by Chalcidians.</i>			
I believe that this is the correct reading here.			

Translation: ...and [then] we [found ourselves] coming to the new city [or, Neapolis].

Across the sea from Samothrace was the city of Neapolis (I believe that is the correct reading, as opposed to *new city*) (See the explanation in the Greek tables above.) Neapolis simply means *new city*.

From Hastings: *NEAPOLIS.—The harbour of Philippi, at which St. Paul landed (Act_16:11) after sailing from Troas. It lay on the coast of Macedonia opposite Thasos, being situated on a promontory with a harbour on each side. It was about 10 miles from Philippi...The modern name of Neapolis is Kavalla.*³⁴

Acts 16:11 Departing, therefore, from Troas, we sailed directly to Samothrace, and [then] we [found ourselves] coming to the new city [or, Neapolis]. (Kukis mostly literal translation)

Acts 16:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeïthen (κἀκεῖθεν) [pronounced <i>kak-Ī-thehn</i>]	<i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i>	adverb	Strong's #2547
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
Philippoī (Φίλιπποι) [pronounced <i>FIHL-ip-roy</i>]	<i>lover of horses; transliterated, Philippi</i>	masculine singular proper noun; a location; accusative case	Strong's #5375

Thayer: *Philippi [is]...a city of Macedonia located on or near the northern coast of the Aegean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis.*

Translation: From there [we traveled] to Philippi,...

Paul's troupe then continued moving in a northwesterly direction to Philippi (see the [map](#) below).

Philippi was named after Philip II of Macedon, the father of Alexander the Great. He was the 18th king of Macedonia and he ruled there 359–336 B.C.

Acts 16:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hētis (ἧτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
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)

³⁴ James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Neapolis.

Acts 16:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; nominative case	Strong's #4413
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
meris (μερίς) [pronounced mehr-ECE]	<i>a part as distinct from the whole; an assigned part, a portion, share; section, part, parcel, district</i>	feminine singular noun, genitive/ablative case	Strong's #3310
Makedonía (Μακεδονία) [pronounced mak-ed-on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #3109

Translation: ...which is a chief [city] of [that] portion of Macedonia,...

Philippi was a chief city in Macedonia (Macedonia is the land mass; Neapolis and Philippi are cities in Macedonia).

Easton: *In New Testament times, [Macedonia] was a Roman province lying north of Greece. It was governed by a propraetor with the title of proconsul.*³⁵

Acts 16:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; nominative case	Strong's #4172
kolōnía (κολωνία) [pronounced kol-oh-NEE-ah]	<i>colony, district; also transliterated colony</i>	feminine singular noun; nominative case	Strong's #2862

Translation: ...a [Roman] city-colony.

R. B. Thieme, Jr. describes what this means: *[Being a colony] is the highest honour which could be bestowed upon any city in the Roman empire. Throughout the Roman empire there were special cities made Roman colonies. When this occurred the citizens all became Roman citizens, and they were protected with special privileges. For example, they could not be scourged or crucified. They were provided all the protection of the Roman law and if it was felt that a sentence was a miscarriage of justice it was very simple to appeal to the emperor in any part of the empire.*³⁶

³⁵ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Macedonia.

³⁶ From R. B. Thieme, Jr.'s study of the book of Acts, lesson #71.

In order to maintain this status, the city officials could not violate Roman citizens.

Acts 16:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person plural, imperfect indicative	Strong's #1510
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, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778
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
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4172
diatribō (διατρίβω) [pronounced dee-at-REE-bow]	<i>spending time, wearing through (time), remaining (somewhere), abiding, being, continuing, tarrying</i>	masculine plural, present active participle, nominative case	Strong's #1304
hēmerai (ἡμέραι) [pronounced hay-MEH-rah]	<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

Translation: We were in [that] city, spending some days [there].

Remember that Paul was summoned in a vision to come to Macedonia. They seemed to stop in Philippi in order to evangelize the population there.

Acts 16:11–12 From there [we traveled] to Philippi, which is a chief [city] of [that] portion of Macedonia, a [Roman] city-colony. We were in [that] city, spending some days [there]. (Kukis mostly literal translation)

The verses which follow describe what took place.

Acts 16:11–12 Departing, therefore, from Troas, we sailed directly to Samothrace, and [then] we [found ourselves] coming to the new city [or, *Neopolis*]. From there [we traveled] to Philippi, which is a chief [city] of [that] portion of Macedonia, a [Roman] city-colony. We were in [that] city, spending some days [there]. (Kukis mostly literal translation)

Crossing the Aegean Sea (a map); from **Walking with Jesus**; accessed February 28, 2022.

We might call this leg 2 of the Second Missionary Journey of Paul and Company. They were in Asia Minor (today, this roughly corresponds to Turkey), and they crossed over the Aegean Sea, first stopping a third of the way there in Samothrace, and then going on to Neapolis and Philippi.

Acts 16:11–12 Departing from Troas, we sailed directly to Samothrace, and then to Neapolis. From there, we traveled to Philippi, which is a chief city in that section of Macedonia. It is known as a Roman city-colony. We spent several days there. (Kukis paraphrase)



Remember that important document which Paul was carrying with him from the Jerusalem church, which was something that everyone apparently agreed to? I don't think that we will hear about that document again.

The paragraph which follows is quite remarkable. See if you can pick out how Paul's approach to evangelism takes a dramatic turn.

Luke tends to have very long and involved sentences. I often break these up into smaller, bite-sized pieces.

There were a few things that gave me trouble when translating this.

And the day of the Sabbaths, we went outside of the gate along a river, where we were thinking prayer [and worship] is. And sitting we spoke to the assembling women. And a certain woman by a name Lydia, a seller of purple fabric of a city of Thyatira was showing reverence to the God was hearing [our teaching]. From her the Lord opened the heart to pay attention to the speakings by Paul. But as she was baptized and the house of hers. She exhorted [us], saying, "If you [all] judge me faithful in the Lord to be, having entered into the house of mine, remain [here]." And she urged strongly us.

Acts
16:13–15

In the day of the Sabbaths, we went outside the gate [of the city] [to a place] along the river, where we thought prayer [and worship] was taking place. [After] sitting down [there], we spoke to [some] women who were assembling [by the river]. [There was] a certain woman [there] named Lydia, one who sold purple fabric in the city Thyatira. Showing reverence to God, she was listening [to us]. The Lord opened up her heart to pay attention to the things being said by Paul. She was then baptized along with [those in] her household. She entreated [us], saying, "If you [all] determine [that] I am faithful in the Lord, [then] enter into my house [and] stay [there for a time]." She strongly urged us [to do this].

On one of the Sabbath days, we decided to go outside of the city gates, to a place along the riverside, where we thought that prayer and worship was taking place. We sat down there and began teaching the women who were assembling. There was one woman there named Lydia, who sold purple fabrics in the city of Thyatira. She showed reverence toward God by listening to our teaching and to the gospel message. The Lord opened up her heart so that she concentrated on the things that Paul was saying. Having believed in Jesus, she was baptized, along with members of her household who were also there (and who had also believed). She then asked us, "If you determine that I am faithful in the Lord, then please enter into my house and stay there while you are here in Thyatira." She in fact insisted that we do this.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And the day of the Sabbaths, we went outside of the gate along a river, where we were thinking prayer [and worship] is. And sitting we spoke to the assembling women. And a certain woman by a name Lydia, a seller of purple fabric of a city of Thyatira was showing reverence to the God was hearing [our teaching]. From her the Lord opened the heart to pay attention to the speakings by Paul. But as she was baptized and the house of hers. She exhorted [us], saying, "If you [all] judge me faithful in the Lord to be, having entered into the house of mine, remain [here]." And she urged strongly us.
- Complete Apostles Bible And on the Sabbath day we went outside the city beside a river, where prayer was customarily made; and having sat down we spoke to the women who assembled together there.
And a certain woman named Lydia, a dealer of purple cloth of the city of Thyatira, who worshipped God, heard us, whose heart The Lord opened to give heed to the things spoken by Paul.
And when she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.
- Douay-Rheims 1899 (Amer.) And upon the Sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer: and sitting down, we spoke to the women that were assembled.
And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.
And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.
- Holy Aramaic Scriptures And we went forth on the day of The Shabtha {The Sabbath}, outside from the gate of the city, on the side of the river, on account that there was seen a Beth Tslutha {a Prayer House}. And after we were seated, we were speaking with the women who were gathered there.
And a certain woman, a seller of Arguna {Purple i.e. purple dyes or purple garments}, who revered Alaha {God}, her name being Ludia {Lydia}, from Theuatira {Thyatira} city. This one's heart Maran {Our Lord} opened, and she listened to the thing which Paulus {Paul} was speaking.
And she was Immersed {Baptized}; she and the sons of her house. And she was seeking from us, and said, "If it is that you are truly confident that I have believed in Maran {Our Lord}, come, lodge in my house." And she greatly urged us.

James Murdock's Syriac NT	<p>And on the sabbath day, we went without the gate of the city to the side of a river, because a house of prayer was seen there. And when we were seated, we conversed with the women who there assembled.</p> <p>And a certain woman who feared God, a seller of purple, whose name was Lydia, from the city of Thyatira, [was there]. Her heart our Lord opened, and she hearkened to what Paul spake.</p> <p>And she was baptized, and her household. And she entreated us, saying: If ye are really persuaded that I have believed in our Lord, come and take lodging in my house. And she urged us much.</p>
Original Aramaic NT	<p>And we departed on the Sabbath day outside the gate of the city on the riverside, because there was seen there a house of prayer, and when we sat, we were speaking with the women who had gathered there.</p> <p>And one woman, a merchant of purple who was a worshiper of God, whose name was Lydia, from the city Thayatira, whose heart Our Lord had opened, was listening to what Paulus said.</p> <p>And she was immersed and the children of her house and she was begging of us and saying: "If you are truly confident that I have believed in Our Lord, come lodge yourselves at my house", and she greatly urged us.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And on the Sabbath we went outside the town, by the river, where we had an idea that there would be a place of prayer; and, being seated, we had talk with the women who had come together.</p> <p>And a certain woman named Lydia, a trader in purple cloth of the town of Thyatira, and a God-fearing woman, gave ear to us: whose heart the Lord made open to give attention to the things which Paul was saying.</p> <p>And when she and her family had had baptism, she made a request to us, saying, If it seems to you that I am true to the Lord, come into my house and be my guests. And she made us come.</p>
Bible in Worldwide English	<p>On the Sabbath day we went out of the city to the river. We thought this was a place where people met to talk with God. So we sat down and talked to the women who had come there. One woman named Lydia listened to us. She was from the city of Thyatira, and she sold red cloth. She worshipped God. He worked in her heart and she believed what Paul said. She and all the people in her house were baptised. Then she begged us and said, If you really feel that I believe in the Lord, come and stay at my house. And she would not allow us to say no.</p>
Easy English	<p>On the Jewish day of rest, we went out of the city gate. We went down to the edge of the river. We thought that the Jews might have a special meeting place there. We thought that they would meet there to pray. We found a group of women who were meeting there. So we sat down and we talked to them.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Not many Jews were living in Philippi, so they did not have a synagogue. Instead, they met at the side of the river to pray together.</p> </div> <p>One of the women who listened to us was called Lydia. She was from the city of Thyatira. She bought and sold expensive dark red cloth. She was a Gentile woman who now worshipped God. The Lord helped her to understand Paul's message. So she believed the things that he said.</p> <p>Then Paul and Silas baptized Lydia and the other people who lived in her house. After this, Lydia asked us to go to her house. She said to us, 'If you think that I really believe in the Lord Jesus, then please stay in my house.' We agreed to go and to stay there.</p>

Easy-to-Read Version–2008	On the Sabbath day we went out the city gate to the river. There we thought we might find a special place for prayer. Some women had gathered there, so we sat down and talked with them. There was a woman there named Lydia from the city of Thyatira. Her job was selling purple cloth. She was a worshiper of the true God. Lydia was listening to Paul, and the Lord opened her heart to accept what Paul was saying. She and all the people living in her house were baptized. Then she invited us into her home. She said, "If you think I am a true believer in the Lord Jesus, come stay in my house." She persuaded us to stay with her.
God's Word™	On the day of worship we went out of the city to a place along the river where we thought Jewish people gathered for prayer. We sat down and began talking to the women who had gathered there. A woman named Lydia was present. She was a convert to Judaism from the city of Thyatira and sold purple dye for a living. She was listening because the Lord made her willing to pay attention to what Paul said. When Lydia and her family were baptized, she invited us to stay at her home. She said, "If you're convinced that I believe in the Lord, then stay at my home." She insisted. So we did.
Good News Bible (TEV)	On the Sabbath we went out of the city to the riverside, where we thought there would be a place where Jews gathered for prayer. We sat down and talked to the women who gathered there. One of those who heard us was Lydia from Thyatira, who was a dealer in purple cloth. She was a woman who worshiped God, and the Lord opened her mind to pay attention to what Paul was saying. After she and the people of her house had been baptized, she invited us, "Come and stay in my house if you have decided that I am a true believer in the Lord." And she persuaded us to go.
J. B. Phillips	We spent some days in Philippi and on the Sabbath day we went out of the city gate to the riverside, where we supposed there was a place for prayer. There we sat down and spoke to the women who had assembled. One of our hearers was a woman named Lydia. (She came from Thyatira and was a dealer in purple-dyed cloth.) She was already a believer in God, and she opened her heart to accept Paul's words. When she and her household had been baptised, she appealed to us, saying, "If you are satisfied that I am a true-believer in the Lord, then come down to my house and stay there." And she insisted on our doing so. A portion of v. 12 is included for context.
The Message	On the Sabbath, we left the city and went down along the river where we had heard there was to be a prayer meeting. We took our place with the women who had gathered there and talked with them. One woman, Lydia, was from Thyatira and a dealer in expensive textiles, known to be a God-fearing woman. As she listened with intensity to what was being said, the Master gave her a trusting heart—and she believed! After she was baptized, along with everyone in her household, she said in a surge of hospitality, "If you're confident that I'm in this with you and believe in the Master truly, come home with me and be my guests." We hesitated, but she wouldn't take no for an answer.
NIRV	On the Sabbath day we went outside the city gate. We walked down to the river. There we expected to find a place of prayer. We sat down and began to speak to the women who had gathered together. One of the women listening was from the city of Thyatira. Her name was Lydia, and her business was selling purple cloth. She was a worshiper of God. The Lord opened her heart to accept Paul's message. She and her family were baptized. Then she invited us to her home. "Do you consider me a believer in the Lord?" she asked. "If you do, come and stay at my house." She succeeded in getting us to go home with her.
New Life Version	On the Day of Rest we went outside the city to a place down by the river. We thought people would be gathering there for prayer. Some women came and we sat down and talked to them. One of the women who listened sold purple cloth. She

was from the city of Thyatira. Her name was Lydia and she was a worshiper of God. The Lord opened her heart to hear what Paul said. When she and her family had been baptized, she said to us, "If you think I am faithful to the Lord, come and stay at my house." She kept on asking. Then we went with her.

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

Casual English Bible

EUROPE'S FIRST CONVERT: THE LADY OF PURPLE

From there, we moved on to the city of Philippi—a full-fledged Roman town. [11] That made it one of the most important cities in the district of Macedonia. We stayed there for several days. On the Sabbath day, we went out past the city gate and down by the riverside. We figured that might be a place where people got together to pray. We sat down and struck up a conversation with some women who had congregated there. One of the women in the group was Lydia, from the city of Thyatira. [12] She worshiped God and made her living by selling purple fabric. [13] The Lord gave her a receptive mind as she listened to Paul. She and her entire household got baptized. Then she invited us to stay at her place: "If you think I'm a genuine believer who's worthy of hosting you, please come and stay at my house." She wouldn't take no for an answer. V. 12 is included for context.

¹¹16:12 Philippi was designated "a Roman colony." That's the highest status a city in a foreign country could attain from Rome. Philippi ran by Roman laws, like any other city in the Roman Empire's homeland, in what is now Italy.

¹²16:14 Thyatira was about 250 miles (400 km) away, in what is now western Turkey.

¹³16:14 Purple fabric was a high-end clothing product, expensive to produce because purple dye was hard to find. This dye came from the Mediterranean Sea, from the murex snail.

Contemporary English V.

Then on the Sabbath we went outside the city gate to a place by the river, where we thought there would be a Jewish meeting place for prayer. We sat down and talked with the women who came. One of them was Lydia, who was from the city of Thyatira and sold expensive purple cloth. She was a worshiper of the Lord God, and he made her willing to accept what Paul was saying. Then after she and her family were baptized, she kept on begging us, "If you think I really do have faith in the Lord, come stay in my home." Finally, we accepted her invitation.

Goodspeed New Testament

On the Sabbath we went outside the gates, to the bank of the river where we supposed there was a praying place, and we sat down and talked with the women who gathered there.

One of our hearers was a woman named Lydia, a dealer in purple goods, from the town of Thyatira. She was a believer in God, and the Lord touched her heart, and led her to accept Paul's teaching.

When she and her household were baptized, she appealed to us, and said, "If you are really convinced that I am a believer in the Lord, come and stay at my house." And she insisted upon our coming.

The Living Bible

On the Sabbath we went a little way outside the city to a riverbank where we understood some people met for prayer; and we taught the Scriptures to some women who came. One of them was Lydia, a saleswoman from Thyatira, a merchant of purple cloth. She was already a worshiper of God and as she listened to us, the Lord opened her heart and she accepted all that Paul was saying. She was baptized along with all her household and asked us to be her guests. "If you agree that I am faithful to the Lord," she said, "come and stay at my home." And she urged us until we did.

New Berkeley Version New Living Translation

On the Sabbath we went a little way outside the city to a riverbank, where we thought people would be meeting for prayer, and we sat down to speak with some women who had gathered there. One of them was Lydia from Thyatira, a merchant

of expensive purple cloth, who worshiped God. As she listened to us, the Lord opened her heart, and she accepted what Paul was saying. She and her household were baptized, and she asked us to be her guests. "If you agree that I am a true believer in the Lord," she said, "come and stay at my home." And she urged us until we agreed.

The Passion Translation

When the Sabbath day came, we went outside the gates of the city to the nearby river, for there appeared to be a house of prayer and worship there. Sitting on the riverbank we struck up a conversation with some of the women who had gathered there. One of them was Lydia, a businesswoman from the city of Thyatira who was a dealer of exquisite purple cloth and a Jewish convert. While Paul shared the good news with her, God opened her heart to receive Paul's message. She devoted herself to the Lord, and we baptized her and her entire family. Afterward she urged us to stay in her home, saying, "Since I am now a believer in the Lord, come and stay in my house." So we were persuaded to stay there.

Plain English Version

On the next Saturday, we went outside the town to a place near the river. We thought we might see some Jewish people meeting there to pray. Some women were there, and we sat down and talked with them. One woman was from the town called Thyatira, and her name was Lydia. Her job was to sell purple cloth. She was a woman that respected God. Jesus helped her to listen carefully to the things Paul talked about, and she believed in Jesus. Then we baptised Lydia and her family. After that, Lydia asked us to come and stay at her house. She said, "You must know that I really believe in our leader Jesus now, so please come and stay at my house." She kept on asking us until we agreed, so we stayed at her house.

Radiant New Testament

On the Sabbath day we went outside the city gate and walked down to the river because we expected to find a place of prayer there. We sat down and began to speak to the women who'd gathered together. One of the women who listened to us was named Lydia. She was from the city of Thyatira, and she had a business selling purple cloth. She already believed in God, and the Lord opened her heart to accept Paul's message. When she and her family were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "then come and stay at my house." She convinced us to make her home our base of operations.

UnfoldingWord Simplified T.

On the Sabbath day we went outside the city gate down to the river. We had heard someone say that Jewish people gathered to pray there. When we arrived, we saw some women who had gathered to pray, so we sat down and began to tell them about Jesus. A woman whose name was Lydia was one of the women who was listening to Paul. She was from the city of Thyatira, sold purple cloth, and worshiped God. The Lord God caused her to pay attention to the message that Paul spoke, and she believed it. After Paul and Silas baptized Lydia and the others who lived in her house, she said to them, "If you believe I have been faithful to the Lord, come into my house and stay there." After she said this, we stayed at her house.

William's New Testament

On the sabbath we went outside the gate, to the bank of the river, where we supposed there was a place of prayer, and we sat down and began to talk with the women who had met there. Among them was a woman named Lydia, a dealer in purple goods from the town of Thyatira, and she stayed to listen to us. She was already a worshiper of God, and the Lord so moved upon her heart that she accepted the message spoken by Paul. When she and her household were baptized, she begged us by continuing to say, "If you have made up your mind that I am a real believer in the Lord, come and stay at my house." And she continued to insist that we do so.

Partially literal and partially paraphrased translations:

American English Bible	<p>And on the Sabbath we went to the riverbank outside of the city gate where we thought that we would find a place to pray, then we sat down and started talking to the women who'd assembled there.</p> <p>Well, a woman named Lydia from ThyaTira (an importer of purple [cloth]) who was a worshiper of The God, was listening... And the Lord opened her heart to pay attention to the things that Paul was saying.</p> <p>Then as she and her household were being immersed, she begged:</p> <p style="padding-left: 40px;">'If you men have judged me to be faithful to the Lord, come and stay at my house!'</p> <p>And she kept urging us to come.</p>
Beck's American Translation Breakthrough Version	<p>And on the day of the Sabbaths, we went outside of the gate along a river where we were assuming <i>there</i> to be prayer. And after we were seated, we were speaking to the women who came together. And a certain woman with <i>the</i> name Lydia (a seller of purple cloth of a city of Thyatira, who worshipped God) was listening, whose heart the Master completely opened to be paying attention to the <i>things</i> being spoken by Paul. As she and <i>the people from</i> her house were submerged, she encouraged <i>us</i>, saying, "If you have judged me to be trustable to the Master, come into my house <i>and</i> stay." And she compelled us.</p>
Common English Bible	<p>On the Sabbath we went outside the city gate to the riverbank, where we thought there might be a place for prayer. We sat down and began to talk with the women who had gathered. One of those women was Lydia, a Gentile God-worshipper from the city of Thyatira, a dealer in purple cloth. As she listened, the Lord enabled her to embrace Paul's message. Once she and her household were baptized, she urged, "Now that you have decided that I am a believer in the Lord, come and stay in my house." And she persuaded us.</p>
Len Gane Paraphrase	<p>While we were staying in that city for a number of days, on the Sabbath we went out of the city to the river side, where prayer was often made, and sat down to talk to the women who came there. Then a woman named Lydia, a seller of purple from the city of Thyatira and who worshipped God, listened to us. The Lord opened her heart, so that she paid attention to the things Paul was talking about. After she was baptized, along with her household, she asked us, saying, "If you have considered me to be faithful to the Lord, come into my house and stay there." She really urged us. A portion of v. 12 is included for context.</p>
A. Campbell's Living Oracles	<p>And on the Sabbath day we went out of the city to the side of the river, according to the custom, where was an oratory; and sitting down, we spoke to the women that were assembled there. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshiper of God, heard the discourse: whose heart the Lord opened to attend to the things which were spoken by Paul.</p> <p>And when she was immersed, with her family, she entreated us, saying, If you have judged me to be faithful to the Lord, enter into my house, and continue there. And she compelled us.</p>
New Advent (Knox) Bible	<p>On the sabbath day we went out beyond the city gates, by the river side, a meeting-place, we were told, for prayer; and we sat down and preached to the women who had assembled there. One of those who were listening was a woman called Lydia, a purple-seller from the city of Thyatira, and a worshipper of the true God; and the Lord opened her heart, so that she was attentive to Paul's preaching. She was baptized, with all her household; and she was urgent with us; Now you have decided that I have faith in the Lord, she said, come to my house and lodge there; and she would take no denial.</p>
NT for Everyone	<p>On the sabbath day we went outside the gate to a place by a river where we reckoned there was a place of prayer, and there we sat down. Some women had gathered, and we spoke to them. There was a woman called Lydia, a godfearer,</p>

who was a seller of purple from Thyatira. The Lord opened her heart to pay attention to what Paul was saying. She was baptized, with all her household. "If you have judged me faithful to the Lord," she begged us, "please come and stay at my home."

So she persuaded us.

20th Century New Testament On the Sabbath we went outside the gate to the river-side, where we supposed there would be a Place of Prayer; and we sat down and talked to the women who were gathered there. Among them was a woman, named Lydia, belonging to Thyatira, a dealer in purple cloth, who was accustomed to join in the worship of God. The Lord touched this woman's heart, so that she gave attention to the Message delivered by Paul, And, when she and her household had been baptized, she urged us to become her guests. "Since you have shown your conviction," she said, "that I really am a believer in the Lord, come and stay in my house." And she insisted on our doing so.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation On the Sabbath we went out of the city by a river bank, where prayer was accustomed to be made. We sat down and spoke to the women who often came there. A certain woman named Lydia, a dealer in Tyrian purple dye [Lydia was quite a businesswoman, to be dealing in a luxury comparable to flawless diamonds today. Tyrian purple was extracted from shellfish and was very difficult to obtain.], from the city of Thyatira, who worshipped God, heard us. The Lord opened her heart, and she payed attention to the things that were spoken by Paul. When she and her household had been baptized, she pleaded with us, and said, "If you have thought me faithful to the Lord, come to my house and stay there." And she made that invitation most urgently.

Revised Ferrar-Fenton Bible On the Sabbath day, however, we went outside the gate, along a river side, where we were informed prayer was to be; and having sat down, we spoke to the women who were assembled. And a woman named Lydia, a dealer in purple cloth, of the town of Thyatira, and a worshipper of God, was a listener; the heart of whom the Lord Opened to attend to what was said by Paul. Then when she had been baptized, as well as her family, she invited us, saying, "If you consider me to be faithful to the Lord, come and stay at my house." And she prevailed upon us.

Free Bible Version On the Sabbath day we went out of the town gates down to the riverside where we thought people would come to pray. We sat down and talked with the women that had gathered there.

One of them was called Lydia, who sold purple cloth from the town of Thyatira. She worshiped God, and she listened to us. The Lord opened her mind to what Paul was saying, and she accepted what he told her. After she and all her household were baptized, she pleaded with us, "If you really think that I'm truly committed to the Lord, then come and stay at my house." She kept on insisting until we agreed!.

God's Truth (Tyndale) We were in that city abiding a certain days. And on the Saboth days we went out of the city besides a river where men were wont to pray. And we sat down and spoke unto the women which resorted over there: And a certain woman named Lydia a seller of purple, of the city of Thyatira, which worshipped God, gave us audience. Whose heart the Lord opened that she attended unto the things, which Paul spoke. When she was baptised and her household, she besought us saying: If you think that I believe on the Lord, come into my house, and abide there. And she constrained us. A portion of v. 12 is included for context.

International Standard V On the Sabbath day, we went out the city gate and walked [the Gk. lacks walked] along the river, where we thought there was a place of prayer. We sat down and began talking to the women who had gathered there. A woman named Lydia, from the city of Thyatira, a dealer in purple goods, was listening to us. She was a worshiper of

God, and the Lord opened her heart to listen carefully to what was being said by Paul. When she and her family were baptized, she urged us, "If you are convinced that I am a believer in the Lord, come and stay at my home." And she continued to insist that we do so.

Leicester A. Sawyer's NT

And on the sabbath we went out of the gate, by the river, where the proseuche [place of prayer] usually was, and sitting down we spoke to the women who came together. And a certain woman by the name of Lydia, a dealer in purple, of the city of Thyatira, who worshipped God, heard, whose heart the Lord opened to attend to the [words] spoken by Paul. And when she was baptized, and her house, she requested saying, If you have judged me faithful to the Lord, come into my house and stay; and she constrained us.

Worsley's New Testament

And on the sabbath-day we went out of the city to a river-side, where there used to be prayer: and we sat down and preached to the women that resorted *thither*. And a certain woman named Lydia, a purple-seller of the city of Thyatira, who worshipped God, heard us: whose heart the Lord opened to attend to the things that were spoken by Paul. And when she was baptized and her family, she requested *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and lodge *there*. And she constrained us.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

On the sabbath we went outside the city gate to the bank of the river where we thought the Jews would gather to pray. We sat down and began speaking to the women who were gathering there. One of them was a God-fearing woman named Lydia from Thyatira City, a dealer in purple cloth. As she listened, the Lord opened her heart to respond to what Paul was saying. After she had been baptized together with her household, she invited us to her house, "If you think I am faithful to the Lord, come and stay at my house." And she persuaded us to accept her invitation.

10:2; 16:32

The Heritage Bible

Also on the day of the Sabbaths we went outside of the city alongside of a river where prayer was supposed to be, and sitting down, we spoke to the women who came together.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, worshiping God, heard us, whose heart the Lord completely opened to hold her mind to the things spoken by Paul.

And when she was baptized, and her household, she called on us, saying, If you have judged me to be faithful to the Lord, come into my house, and stay. And she compelled us.

New American Bible (2011)

On the sabbath we went outside the city gate along the river where we thought there would be a place of prayer. We sat and spoke with the women who had gathered there. One of them, a woman named Lydia, a dealer in purple cloth, from the city of Thyatira, a worshiper of God,* listened, and the Lord opened her heart to pay attention to what Paul was saying. After she and her household had been baptized, she offered us an invitation, "If you consider me a believer in the Lord, come and stay at my home," and she prevailed on us.

* [16:14] A worshiper of God: a "God-fearer." See note on Acts 8:26–40.

* [8:26–40] In the account of the conversion of the Ethiopian eunuch, Luke adduces additional evidence to show that the spread of Christianity outside the confines of Judaism itself was in accord with the plan of God. He does not make clear whether the Ethiopian was originally a convert to Judaism or, as is more probable, a "God-fearer" (Acts 10:1), i.e., one who accepted Jewish monotheism and ethic and attended the synagogue but did not consider

himself bound by other regulations such as circumcision and observance of the dietary laws. The story of his conversion to Christianity is given a strong supernatural cast by the introduction of an angel (Acts 8:26), instruction from the holy Spirit (Acts 8:29), and the strange removal of Philip from the scene (8:39).

- New Catholic Bible On the Sabbath, we went outside the city gate alongside the river where we assumed there would be a place of prayer. We sat down and spoke to the women who had gathered there. One of the women, whose name was Lydia, was a worshiper of God. She was from the city of Thyatira and a dealer in purple cloth. As she listened to us, the Lord opened her heart to accept what Paul was saying. When she and her household had been baptized, she urged us insistently, "If you regard me as a believer in the Lord, come and stay at my home." And she won us over.
- New Jerusalem Bible After a few days in this city we went outside the gates beside a river as it was the Sabbath and this was a customary place for prayer. We sat down and preached to the women who had come to the meeting. One of these women was called Lydia, a woman from the town of Thyatira who was in the purple-dye trade, and who revered God. She listened to us, and the Lord opened her heart to accept what Paul was saying. After she and her household had been baptised she kept urging us, 'If you judge me a true believer in the Lord,' she said, 'come and stay with us.' And she would take no refusal.
- Revised English Bible–1989 One of those listening was called Lydia, a dealer in purple fabric, who came from the city of Thyatira; she was a worshiper of God, and the Lord opened her heart to respond to what Paul said. She was baptized, and her household with her, and then she urged us, "Now that you have accepted me as a believer in the Lord, come and stay at my house." And she insisted on our going. V. 13 is placed with a previous passage for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible We spent a few days in this city; then on *Shabbat*, we went outside the gate to the riverside, where we understood a *minyán* met. We sat down and began speaking to the women who had gathered there. One of those listening was a woman from the city of Thyatira named Lydia, a dealer in fine purple cloth. She was already a "God-fearer," and the Lord opened up her heart to respond to what Sha'ul was saying. After she and the members of her household had been immersed, she gave us this invitation: "If you consider me to be faithful to the Lord, come and stay in my house." And she insisted till we went. A portion of v. 12 is included for context.
- Hebraic Roots Bible And we went out on the day of the Sabbath without the gate of the city to the bank of the river, because there was seen a house of prayer; and sitting down we spoke with the women who came together there.
And a certain woman named Lydia, a seller of purple of the city of Thyatira, one reverencing YAHWEH, listened, whose heart the Master opened thoroughly to pay attention to the things being spoken by Paul.
And as she and her household were baptized, she entreated Paul, saying, If you have judged me to be believing in the Master, entering into my house, remain. And she strongly urged us.
- Holy New Covenant Trans. On the Sabbath day we went through the city gate to the river. At the river we thought we might find a special place for prayer. Some women had gathered there. So we sat down and talked with them. There was a woman named Lydia from the city of Thyatira. Her job was selling purple cloth. She worshipped the true God. Lydia listened to Paul. The Lord opened her heart and she believed the things which Paul said. She and all of the people living in her house were immersed. Then Lydia

The Scriptures 2009	<p>invited us into her home. She said, "If you think I am truly faithful to the Lord Jesus, then come stay in my house." She persuaded us.</p> <p>And on the Sabbath day we went outside the city by a river, where there used to be prayer. And having sat down we were speaking to the women who met there.</p> <p>And a certain woman named Ludia,^a a seller of purple from the city of Thyatira, worshipping Elohim, was hearing, whose heart the Master did open to pay attention to what Sha'ul said.</p>
Tree of Life Version	<p>^aMost probably a gentile by birth, converted to עשויה.</p> <p>And when she was immersed, and her household, she begged us, saying, "If you have judged me to be believing in the Master, come to my house and stay." And she urged us.</p> <p>On Yom Shabbat, we went outside the gate to the river, where we expected a place of prayer to be. We sat down and began speaking with the women who had gathered.</p> <p>A woman named Lydia—a seller of purple cloth from the city of Thyatira, a God-fearer—was listening. The Lord opened her heart to respond to what Paul was saying.</p> <p>When she was immersed, along with her household, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my house." And she insisted.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...[on] the also day [of] the breaks (weekly) [We] proceed outside the gate against river where [We] thought prayer to be and Sitting (Down) [We] spoke [to] the gathering women and Someone Woman [by] name Lydia Purple Trader [of] city [of] thyatira* Worshiping the god heard {them} [of] whom The Lord opens the heart {her} to keep the [things] being spoken by the paul as but [She] is washed and The House [of] her [She] calls (near) {us} Saying if [You*] have judged me faithful [to] the lord to be Entering to the house [of] me stay! and [She] compels us...</p>
Alpha & Omega Bible	<p>AND ON THE SABBATH (<i>7th Day of Rest & Worship. i.e. Saturday</i>) DAY WE WENT OUTSIDE THE GATE TO A RIVERSIDE, WHERE WE WERE SUPPOSING THAT THERE WOULD BE A PLACE OF PRAYER; AND WE SAT DOWN AND BEGAN SPEAKING TO THE WOMEN WHO HAD ASSEMBLED.</p> <p>A WOMAN NAMED LYDIA, FROM THE CITY OF THYATIRA, A SELLER OF PURPLE FABRICS, A WORSHIPER OF THEOS (<i>The Alpha & Omega</i>), WAS LISTENING; AND THE LORD OPENED HER HEART TO RESPOND TO THE THINGS SPOKEN BY PAULOS (<i>Paul</i>).</p> <p>AND WHEN SHE AND HER HOUSEHOLD HAD BEEN IMMERSED/BAPTIZED, SHE URGED US, SAYING, "IF YOU HAVE JUDGED ME TO BE FAITHFUL TO THE LORD, COME INTO MY HOUSE AND STAY." AND SHE PREVAILED UPON US.</p>
Awful Scroll Bible	<p>Not only on the sabbath day go- we -out without the city by a river, where wishing-with-regards-to was customary to be, but also sitting-down, we were speaking to the women coming-together there.</p> <p>And a certain woman named Lydia, a seller-of-purple, from the city of Thyatira, revering God, was giving ear, whose sensibility of the heart, the Lord thoroughly-opens-up to adjoin-to that being spoken by Paul.</p> <p>Moreover, as to she is being baptized and her household, she calls- us -by, speaking out, "If yous have judged me to confide in the Lord, coming-towards into my house, be abiding." And she forces-at us.</p>
Concordant Literal Version	<p>Now we were in this city, tarrying some days. Besides, on the day of the sabbaths we came outside of the gate beside a river, where we inferred there is prayer, and, being seated, we spoke to the women who are coming together."</p>

And a certain woman named Lydia, a seller of purple of the city of Thyatira, revering God, heard, whose heart the Lord opens up to heed what is spoken by Paul." Now as she is baptized, she and her household, she entreats, saying, "If you have judged me to be faithful to the Lord, enter into my house and remain. And she urges us."

exeGeses companion Bible

...and on the day of the shabbaths we go from the city by a stream side, where prayer is presumed to be made; and we sit and speak to the women who come together. And a woman named Lydia, a seller of purple, of the city of Thyatira, who venerates Elohim, hears us: whose heart Adonay opens, to heed to those spoken by Paulos: and when she and her household are baptized, she entreats us, wording, If you judge me trustworthy to Adonay, enter my house, and abide. - and she constrains us.

Orthodox Jewish Bible

And on Shabbos, we went outside the sha'ar to a river where there was a mikveh mayim, supposing there we would find a minyan davening, and having sat down, we were speaking with the nashim who had assembled. And a certain isha, by the name Lydia, a dealer in purple cloth, of the city of Thyatira, a yirat Elohim, was listening, and Hashem opened her lev (heart) to pay attention to the things being spoken by Rav Sha'ul. And when she was given the Moshiach's tevilah of teshuva along with all her household, she said, "If you have judged me ne'emanah to Hashem, enter into my bais and stay there." And she prevailed upon us.

Rotherham's Emphasized B.

And we were_^ in this_^ city_^ spending certain days; and [on the day of rest]^c we went forth outside the gate_^ beside a river, where we supposed there was [a place of prayer]_^,^d—and [sitting down] we went on to speak unto the women [who had come together]. And [a certain woman_^ by name Lydia, a seller of purple_^ of the city of Thyatira, devout towards God] was hearkening, whose heart [the Lord] fully opened_^ to be giving heed unto the things being spoken by Paul. And <when she was immersed_^ and her house> she besought [us], saying—
 <If ye have judged me to be [a believer in the Lord]> come into my house_^ and abide [there].

And she constrained us.

^c MI: "of restings"=Rest (all around). Ap: "Sabbath."

^d Or: "that prayer would be."

Expanded/Embellished Bibles:

The Amplified Bible

First Convert in Europe

A woman named ^[d]Lydia, from the city of Thyatira, a dealer in ^[e]purple fabrics who was [already] a worshiper of God, listened to us; and the Lord opened her heart to pay attention and to respond to the things said by Paul. And when she was baptized, along with her household, she pleaded with us, saying, "If you have judged me and decided that I am faithful to the Lord [a true believer], come to my house and stay." And she persuaded us. V. 13 is placed with the previous passage for context.

[d] The first recorded believer in Europe.

[e] This was an important and valuable fabric, having great demand, being used on the official toga in Rome and its colonies.

- An Understandable Version** On a [particular] Sabbath day we went outside the city gate to a place beside a river where we thought people gathered for prayer. We sat down and began speaking [about the Lord] to some women who had gathered there. A certain woman named Lydia, from the town of Thyatira, who sold purple cloth [for a living], was there. She was a worshiper of God and when she heard us [telling about salvation through Christ], the Lord opened her heart to respond to the message being spoken by Paul. And when she was immersed [into Christ], along with her household [i.e., possibly relatives and/or employees] she urged us, saying, "If you consider me to be a faithful disciple of the Lord, come and stay at my house." And she insisted that we go [to her house].
- The Expanded Bible** On the Sabbath day we went outside the city gate to the river where we thought [expected] we would find a special place for prayer [^c Philippi evidently had no synagogue because of its small Jewish population]. Some women had gathered there, so we sat down and talked with them. One of the listeners was a woman named Lydia from the city of Thyatira [^c in western Asia Minor] whose job was selling [who was a dealer/merchant in] purple cloth [^c the most expensive type of material]. She was a worshiper of God [^c a God-fearing Gentile; 10:2], and the Lord opened her mind [^l heart] to pay attention to what Paul was saying. She and all the people in her house [her household] were baptized. Then she invited us to her home [^l urged us], saying, "If you think I am truly [^l have judged me to be] a believer in [or faithful to] the Lord, then come stay in my house." And she persuaded us [urged us strongly] to stay with her.
- Jonathan Mitchell NT** And then, on one of the sabbath days, we went forth outside the [city] gate beside [the] river [Gangites (or: Gargites); about one mile west of town] where we had been supposing (or: inferring from custom) there to be a place of prayer (may = a synagogue; a place devoted to imparting goodness and to speaking toward things being well). And so, after sitting down, we [note: implies each of the four men] began speaking to the women being come together [there]. Then a certain woman named Lydia – a seller (or: dealer) of purple fabrics, from the city of Thyatira, [and she was] a woman who stood in awe of God [D* reads: the Lord {= Yahweh, or, Christ}; note: = a convert to Judaism, or, a "God-fearer;" the word was also used to designate a group (including males and females) separate from proselytes and native Jews, yet enrolled as members of a synagogue] – began hearing and continued listening, whose heart (core of her being) the Lord [= Yahweh, or, Christ] at once completely opened up (or: opened back wide) to continue holding to, attentively accepting and being devoted to the things being presently and progressively spoken by (or: under) Paul. Now as soon as she had been immersed (or: baptized) – along with [D adds: all] her household – she at once called [them] to her side, saying with entreaty, "Since (or: If) you men have sifted and separated me, then decided (judged) me to be trusting in the Lord (or: faithful to the Lord; full of faith by the Lord [= Christ or Yahweh; D reads: God]), upon entering into my house, continue remaining (abiding; dwelling)." And thus she strongly urged us [to accept her hospitality].
- P. Kretzmann Commentary** **Verses 11-13**
Paul and His Companions at Philippi
 The voyage to Philippi:
 Therefore loosing from Troas, we came with a straight course to Samothracia and the next day to Neapolis,
 and from thence to Philippi, which is the chief city of that part of Macedonia and a colony, and we were in that city abiding certain days.
 And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither.
 Vv. 11–12 are included for context.
 Kretzmann's **commentary** for Acts 16:11–13 has been placed in the **Addendum**.

Verses 14-15

The conversion of Lydia:

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened that she attended unto the things which were spoken of Paul.

And when she was baptized and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Syndein/Thieme

Kretzmann's **commentary** for Acts 16:14–15 has been placed in the **Addendum**.
 And on the Sabbath {Jewish Sabbath- Saturday} we {Paul, Timothy, Silas, and Luke} went out of the city by a river side, where prayer was customarily made and we sat down, and spoke unto the women which resorted thither.

And a certain woman named Lydia {a traveling salesperson}, a seller of purple {dye}, of the city of Thyatira, who worshipped God, kept on listening to us . . . whose heart the Lord opened {Holy Spirit acting as a human spirit making the gospel real to her}, that she concentrated on the things which kept on being spoken under the authority of Paul.

{Lydia is the first European convert documented. Purple was a dye that was used to color clothes particularly Roman garbs were Red and or Purple. Thyatira's water was very good for dyes . . . Lydia apparently was a very successful businesswoman.}

And when she received baptism, and her household, she besought us, saying, "If you have discerned me to be faithful to the Lord, come into my house, and abide there." And she urged us to do so.

{Note: Lydia was a leader in her household. Many followed her lead and accepted Christ and were saved. Once they understood positional truth, they were baptized.}

Translation for Translators

Paul preached the gospel and Lydia became a believer.

Acts 16:13-15

On the first ◀Sabbath/Jewish day of rest▶ *after we(exc) arrived*, we went outside the city gate *down* to the river. We had heard *someone* say that *Jewish* people gathered to pray there. *When we arrived there*, we saw some women who had gathered *to pray*. So we sat down and began to tell them *the message about Jesus*. A woman whose name was Lydia was one of those who were listening *to Paul*. She was a *non-Jewish woman*, from Thyatira city, who bought and sold expensive purple cloth. She had accepted what the Jews believe about God. The Lord God caused her to pay attention to the message that Paul preached, and she believed it. *The members of her household also heard the good message and believed in Jesus* [MTY]. After *Paul and Silas* baptized Lydia and the others who lived in her house [MTY] {After Lydia and the others who lived in her house were baptized}, she invited us to *go and stay in* her home. She said, "You (*pl*) know that I *now* believe in the Lord *Jesus*, so *please* come and stay in my house." She persuaded us *to do that*, so *we(exc) stayed there*.

The Voice

On the Sabbath day, we went outside the city walls to the nearby river, assuming that *some Jewish* people might be gathering for prayer. We found a group of women there, so we sat down and spoke to them. One of them, Lydia, was a *business woman* originally from Thyatira. She made a living *buying and selling* fine purple fabric. She was a true worshiper of God and listened to Paul *with special interest*. The Lord opened her heart to take in the message with enthusiasm. She and her whole household were ceremonially washed through baptism. [Literally, immersed, in a rite of initiation and purification]

Lydia: If you believe I'm truly faithful to the Lord, please, you must come and stay at my home.

We couldn't turn down her invitation.

Bible Translations with Many Footnotes:

Lexham Bible

And on the day of the Sabbath, we went outside the city gate beside the river, where we thought there was a place of prayer, and we sat down and [*Here “and” is supplied because the previous participle (“sat down”) has been translated as a finite verb] spoke to the women assembled there . And a certain woman named [Literally “by name”] Lydia from the city of Thyatira, a merchant dealing in purple cloth who showed reverence for God, was listening. The Lord opened her [Literally “whose”] heart to pay attention to what was being said by Paul. And after she was baptized, and her household, she urged us , [*Here the direct object is supplied from context in the English translation] saying, “If you consider me to be a believer in the Lord, come to my house and [*Here “and” is supplied because the previous participle (“come”) has been translated as a finite verb] stay.” And she prevailed upon us.

NET Bible®

On the Sabbath day we went outside the city gate to the side of the river, where we thought there would be a place of prayer, and we sat down⁵² and began to speak⁵³ to the women⁵⁴ who had assembled there.⁵⁵ A⁵⁶ woman named Lydia, a dealer in purple cloth⁵⁷ from the city of Thyatira,⁵⁸ a God-fearing woman, listened to us.⁵⁹ The Lord opened her heart to respond⁶⁰ to what Paul was saying. After she and her household were baptized, she urged us,⁶¹ “If⁶² you consider me to be a believer in the Lord,⁶³ come and stay in my house.” And she persuaded⁶⁴ us.

^{52tn} Grk “and sitting down we began to speak.” The participle καθίσαντες (kathisantes) has been translated as a finite verb due to requirements of contemporary English style.

^{53tn} The imperfect verb ἐλάλουμεν (elaloumen) has been translated as an ingressive imperfect.

^{54sn} To the women. Apparently there were not enough Jews present in Philippi to have a synagogue (ten men would have been required to have one).

^{55tn} The word “there” is not in the Greek text, but is implied.

^{56tn} Grk “And a.” 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.

^{57tn} On the term translated “a dealer in purple cloth” see BDAG 855 s.v. πορφυρόπωλις.

^{58sn} Thyatira was a city in the province of Lydia in Asia Minor.

^{59tn} The words “to us” are not in the Greek text, but are implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

^{60tn} Although BDAG 880 s.v. προσέχω 2.b gives the meaning “pay attention to” here, this could be misunderstood by the modern English reader to mean merely listening intently. The following context, however, indicates that Lydia responded positively to Paul’s message, so the verb here was translated “to respond.”

^{sn} Lydia is one of several significant women in Acts (see 17:4, 12, 34; 18:20).

^{61tn} Grk “urged us, saying.” The participle λέγουσα (legousa) is redundant in English and has not been translated.

^{62tn} This is a first class condition in Greek, with the statement presented as real or true for the sake of the argument.

^{63tn} Or “faithful to the Lord.” BDAG 821 s.v. πίστος 2 states concerning this verse, “Of one who confesses the Christian faith believing or a believer in the Lord, in Christ, in God πιστ. τ κυρίω Ac 16:15.” L&N 11.17 has “one who is included among the faithful followers of Christ – ‘believer, Christian, follower.’”

^{64tn} Although BDAG 759 s.v. παραβιάζομαι has “urge strongly, prevail upon,” in contemporary English “persuade” is a more frequently used synonym for “prevail upon.”

The Spoken English NT

And on the Sabbath day, we went outside the gate and along the river. We thought there was supposed to be prayer going on there.^x So we sat down and were talking with the women who had gathered there.

One of them was a devout woman of God named Lydia, a seller of purple cloth who came from the city of Thyatira.^y She was listening, and the Lord opened her heart to pay close attention to the things Paul was saying.

When she and the people in her household had gotten baptized, she invited us home. She was saying, "If you've found^z me to be faithful to the Lord, come stay at my house." And she made us go home with her.

^x Lit. "...river, where we supposed prayer to be." The ancient mss have a number of slight variations here, such as "...river, where prayer was customarily held."

^y Prn. thye-a-tye-ra.

^z Lit. "judged."

Wilbur Pickering's New T.

On the Sabbath day we went outside the city by a river, where prayer was customarily made,⁹ and sitting down we started speaking to the assembled women.¹⁰ A certain woman named Lydia, a dealer in purple cloth from the city of Thyatira, who worshipped God, really listened, whose heart the Lord opened to give heed to the things spoken by Paul. When she and her household were baptized, she appealed saying, "If you have judged me to be faithful to the Lord, come into my house and stay". So she persuaded us.

(9) Instead of "where prayer was customarily made", perhaps 2% if the Greek manuscripts, of inferior quality, have 'where we supposed a place of prayer to be' (as in NIV, NASB, LB, TEV, etc.).

(10) Evidently there was no synagogue in Philippi. Prayer meetings usually have more women than men.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And on the Sabbath day we went forth outside of the city, by a river, where prayer was customarily to be [fig., made]; and having sat down, we began speaking to the women having assembled.

And a certain woman by name Lydia, a dealer of purple [fabrics] of [the] city of Thyatira, worshiping God, was listening, whose heart the Lord opened to be paying close attention to the [things] being spoken by Paul.

Now when she was baptized, and her household, she pleaded with us, saying, "Since you_p have judged me to be faithful to the Lord, having entered into my house, remain." And she persuaded us.

Benjamin Brodie's trans.

Now on the day of the sabbaths [they met there once a week], we departed outside the gate along the river where we had planned to engage in prayer. And after sitting down, we began to speak to the women who had gathered together there.

As it turns out, a certain woman named Lydia, a business woman dealing in purple cloth from the city of Thyatira, who worshipped God, was listening, whose mentality of the soul the Lord had opened, was trying to pay close attention to the things which were being spoken by Paul.

Now after she and her household were baptized, she appealed to us, saying: "If you judge me to be faithful to the Lord, come into my house, abide there." In fact, she strongly urged us [hospitality].

Charles Thomson NT

So, embarking at Troas, we sailed directly to Samothracia, and the next day to Neapolis, and thence to Philippi, which is a city of the first district of Macedonia, a Roman colony. And in this city we continued several days,

and on the sabbath day we went out of the city to the river side, where there was an established place of prayer, and sat down and spoke to the women who had assembled.

And a certain woman, named Lydia, a dealer in purple, of the city of Thyatira, a worshipper of God, was listening. The Lord had opened her heart to attend to the things which were spoken by Paul.

And when she and her household were baptized, she intreated us saying, If you have judged me to be faithful to the Lord come and lodge at my house. So she prevailed upon us. Vv. 11–12 are included for context.

Context Group Version

And on the Sabbath day we went outside the gate by a riverside, where we supposed there was a place of prayer; and we sat down, and spoke to the women that had come together. And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that bowed down in deference to God, heard us: whose heart the Lord opened to give heed to the things which were spoken by Paul. And when she was immersed, and her household, she implored us, saying, If you (pl) have judged me to be trustworthy to the Lord, come into my house, and stay [there]. And she compelled us.

Far Above All Translation

And on the Sabbath day we went out of the city along the river where prayer was customarily *held* and we sat down and spoke to the women who were gathered *there*.

And a certain woman by the name of Lydia was listening, a seller of purple *cloth, of the city* of Thyatira, who worshipped God, whose heart the Lord had opened to pay heed to the *things* spoken by Paul.

And when she had been baptized, along with her household, she invited *us*, saying, “If you have judged me to be faithful to the Lord, come and stay in my house.” And she urged us *to do so*.

Literal Standard Version

And when he saw the vision, immediately we endeavored to go forth to Macedonia, assuredly gathering that the LORD has called us to preach good news to them, having set sail, therefore, from Troas, we came with a straight course to Samothracia, on the next day also to Neapolis,

there also to Philippi, which is a principal city of the part of Macedonia—a colony.

And we were abiding in this city some days,

on the day of the Sabbaths we also went forth outside of the city, by a river, where there used to be prayer, and having sat down, we were speaking to the women who came together,

and a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, worshiping God, was hearing, whose heart the LORD opened to attend to the things spoken by Paul;

and when she was immersed, and her household, she called on us, saying, “If you have judged me to be faithful to the LORD, having entered into my house, remain”; and she constrained us. Vv. 10–12 are included for context.

Modern English Version

On the Sabbath we went out of the city to a riverside, where prayer was customarily offered. And we sat down and spoke to the women who had assembled. A woman named Lydia, a seller of purple fabric of the city of Thyatira, who worshipped God, heard us. The Lord opened her heart to acknowledge what Paul said. When she and her household were baptized, she entreated us, saying, “If you have judged me to be faithful to the Lord, come to my house and remain there.” And she persuaded us.

Modern Literal Version 2020

And on the Sabbath day, we went forth outside the city beside a river, where it was being supposed to be a place of prayer. And having sat *down*, we were speaking to the women who came together.

And a certain woman, Lydia by name, a seller of purple of the city of Thyatira was hearing *us and* worshiping God, whose heart the Lord opened to take-heed to the things being spoken *of* by Paul.

New Matthew Bible

Now as she and her household were immersed*, she pleaded *with us*, saying, If you° have judged me to be faithful to the Lord, abide° here, having entered into my house. And she constrained us.

We were in that city for several days. And on the Sabbath days we went out of the city, beside a river where people were accustomed to pray. And we sat down and spoke to the women who gathered there. And a certain woman named Lydia, a seller of purple from the city of Thyatira who worshipped God, listened to us, and the Lord opened her heart so that she attended to the things that Paul said. When she was baptized, and her household, she invited us, saying, If you think that I believe on the Lord, come into my house and stay there. And she constrained us. A portion of v. 12 is included for context.

The gist of this passage: Lydia, the first person from Europe to believe in Jesus.
13-15

Acts 16:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (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
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
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
sabbata (σάββατα) [pronounced <i>SAHB-baht-ah</i>]	<i>Sabbaths [day, week]; seven days, seven day period; seven-day feast; week, Saturdays</i>	neuter plural noun; genitive/ablative case	Strong's #4521

Translation: In the day of the Sabbaths,...

I translated the phrase above very literally.

However, I believe that what Luke is saying is, *on one of the Sabbath days*. I think the idea here is, they had a thing which they nearly always did—they came into a city, found the Jewish synagogue (s), and then went in there to teach Jesus. It appears that there was a meeting place for Jews and their converts; but there were not enough of them in Philippi to warrant a synagogue. On this Sabbath day, they were to be found in a group along the riverside.

Acts 16:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	1 st person plural, aorist active indicative	Strong's #1831
exô (ἔξω) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
tês (τῆς) [pronounced <i>tayc</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
pulê (πύλη) [pronounced <i>POO-lay</i>]	<i>a gate, that is, the leaf or wing of a folding entrance</i>	feminine singular noun; genitive/ablative case	Strong's #4439
para (παρά) [pronounced <i>paw-RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
potamos (ποταμός) [pronounced <i>pot-Arndt and Gingrich-OSS</i>]	<i>a stream, a river; a torrent; floods, current, brook</i>	masculine singular noun; accusative case	Strong's #4215

Translation: ...we went outside the gate [of the city] [to a place] along the river,...

The evangelical group did not just go for a walk, but during the week, they had talked around and found out about something that was taking place along the riverside.

Acts 16:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced <i>hoo</i>]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
nomizô (νομίζω) [pronounced <i>nom-IHD-zoh</i>]	<i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); to deem, to regard</i>	1 st person plural, imperfect active indicative	Strong's #3543
The Byzantine Greek text and Scrivener Textus Receptus have 3 rd person singular, imperfect passive indicative instead, which seems to make more sense. This is apparently not a mislabeling, as the word form is different in the Westcott Hort text.			
proseuchê (προσευχή) [pronounced <i>pros-yoo-KHAY</i>]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; accusative case	Strong's #4335

Acts 16:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...where we thought prayer [and worship] was taking place.

Luke and the rest believed that there was something happening out by the river which involved prayer and worship (the word found here can mean either).

What appears to be the case is, there are not enough Jewish people in Philippi to warrant a synagogue. Therefore, many of them would meet at the river for a prayer meeting.

As with Paul's operations, he tended to go to the Jew first in whatever city he was in.

Acts 16:13d			
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
kathizō (καθίζω) [pronounced kath-EED-zoh]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine plural, aorist active participle; nominative case	Strong's #2523
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>	1 st person plural, imperfect active indicative	Strong's #2980
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
sunérchomai (συνέρχομαι) [pronounced soon-EHR-khoh-my]	<i>coming together, gathering together, convening, assembling</i>	feminine plural, aorist active participle, dative, locative or instrumental case	Strong's #4905
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; dative, locative or instrumental case	Strong's #1135

Translation: [After] sitting down [there], we spoke to [some] women who were assembling [by the river].

There were some women gathering there. We do not know exactly how Paul (or the others) spoke with them, but I would think that they were gracious and that they either asked permission to speak with them; or there were many people already with Paul and Luke and Silas; and they invited the women to listen to what was being taught.

So the women assembled there, and it was for some sort of prayer and worship; and they were there because nothing else was really quite right for them. Not the **synagogues** and not the heathen temples.

There are two big things taking place here: (1) Paul's crew is not teaching in a synagogue and probably this is because there is none there; and (2) Paul's crew is speaking primarily to a women's group, to present them with the gospel.

Acts 16:13 *In the day of the Sabbaths, we went outside the gate [of the city] [to a place] along the river, where we thought prayer [and worship] was taking place. [After] sitting down [there], we spoke to [some] women who were assembling [by the river].* (Kukis mostly literal translation)

There is something else which I want to suggest here, and it may not sit well with some people. We do not know exactly how the theology for the Church Age was developed. Although Jesus taught some things about the Church Age specifically during the final night before His crucifixion, He certainly did not give an entire treatise on it. What I would like to suggest is, Paul recognized as they moved forward into this new age (not realizing at first that this was a new age), that things began to happen, concepts began to click, and Paul, very organically began to understand this new age, the age of the church.

Bear in mind, we have been on an entire missionary tour, and have started another, and how many times had Jesus come directly to Paul and taught him? Both Paul and Peter, as we have seen so far in the book of Acts, have been guided by the Holy Spirit; but when it comes to doctrinal issues, it is really unclear as to how much anyone knew (of the Apostles) just what this new age was. Peter, in his epistles, will say that there are things in the Pauline epistles which were hard to understand. The concept of dispensations is found almost entirely in the Pauline epistles (I do not believe that Peter or James taught them). We also know that Jesus told the other Apostles, it is not for you to know the times or the seasons (the succession of events or the epochs).

I see there as being two basic possible ways that Paul understands dispensations: (1) Jesus or God the Holy Spirit teaches him directly or (2) his understanding of dispensations grows/evolves and Paul, guided by the Holy Spirit, figures it out.

In saying this, let me reiterate, the book of Acts represents the evolution of the early church. We do not go to the book of Acts to find the fundamental doctrines of the Church Age; but we go to Acts to see how things unfolded (mostly from Paul's perspective). When it comes to the epistles, it makes sense for them to be fully formed and non-evolving. So, whatever Paul (Peter, James or whomever) writes, it would make no sense for us to study them to get some sort of evolution of Church Age doctrine from them. That is, even if such an evolution of Bible doctrine is taking place, what we read is, for that subject matter, fully formed and completely accurate. This is why some epistles survived and some did not. Some were not fully formed documents; some were not guided by God the Holy Spirit. So, even if we found a third epistle to the Corinthians, we would not automatically add it into the canon, despite it being shown to be authentic.

I say these things right here because what we are studying represents some big changes in Paul's modus operandi. He will write to the Corinthians, *there is neither male nor female; there is neither Jew nor Greek*. Where exactly is this coming from? This thinking is coming from Paul's mind, which is filled with Bible doctrine, and his experiences out in the field—like this one in particular.

Jews evangelizing gentiles? That was not normally done, but God guided Peter in that direction. Men evangelizing women and speaking specifically to groups of women? That was not something which was normally done. However, Paul recognizes by these two events that, when it comes to the gospel of Jesus Christ, you do not distinguish between Jews or Greeks, between men or women. He is beginning to put this together in his mind. These are obvious things—especially to us today—but not obvious to a man who was raised in the Jewish faith.

The epistle to the Galatians was written about this time. Some estimates have it written around A.D. 50; and the events of this chapter take place at that time or a year or so later. So, the idea that there is no male or female is pertinent. This turned out to be Paul's audience and he did not shy away from it.

Acts 16:14a			
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
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
This is the third time that this word is found in this chapter.			
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
Ludia (Λυδία) [pronounced <i>loo-dee'-ah</i>]	<i>travail; transliterated, Lydia, Ludia</i>	feminine singular proper noun; a person; nominative case	Strong's #3070

Translation: [There was] a certain woman [there] named Lydia,...

Although this sentence is a continuation of the one above, I thought it best to begin a new sentence here.

We are going to deal with a specific woman named Lydia. I don't know if there is a *Mr. Lydia* or not. She will seem to be pretty independent in her thinking, although she responds to the gospel.

Acts 16:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
porphurópolis (πορφυρόπωλις) [pronounced <i>por-foo-ROP-oh-lihs</i>]	<i>a merchant dealing in purple cloth, a female seller of purple or of fabric dyed in purple</i>	feminine singular noun, nominative case	Strong's #4211
polis (πόλις, εως, ή) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172
Thuáteira (Θυάπειρα) [pronounced <i>thoo-AHT-i-rah</i>]	<i>odour of affliction; transliterated, Thyatira, Thuatira</i>	neuter plural proper noun; a location; genitive/ablative case	Strong's #2363

Thayer: *Thyatira [was] a colony of Macedonia Greeks, situated between Sardis and Pergamos on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple.*

Translation: ...one who sold purple fabric in the city Thyatira.

A much more complete picture of Lydia is given here than one would find in any other *religious* book. She is presented as a hard-working woman in this city.

Acts 16:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sébomai (σέβομαι) [pronounced SEB-om-ah-ee]	<i>showing reverence for, revering, adoring, being devout, being religious, a pious person, worshiping</i>	feminine singular, present (deponent) middle/passive participle, nominative case	Strong's #4576
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
akoúô (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, imperfect active indicative	Strong's #191

Translation: Showing reverence to God, she was listening [to us].

Paul does most of the speaking; and, for the most part, he presents the gospel of Jesus Christ, based upon historical events and based upon the words of Scripture (which would be the Old Testament at this time, a book which was often seen as belonging to the Jewish people).

Even though Luke was hearing much of Paul's presentations for the first time, we must assume that Luke is a people watcher, with a keen eye for observation. He watched Lydia (and the others) and he can spot the attention on her part to what Paul is saying.

They do not have the doctrine for this yet, but this is the power of the Holy Spirit; along with the Holy Spirit acting as the **human spirit** for Lydia, so that she might apprehend what Paul is saying.

Acts 16:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
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

Acts 16:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dianoigô (διανοίγω) [pronounced dee-an-OY-go]	to open [thoroughly, up]; figuratively to expound	3 rd person singular, aorist active indicative	Strong's #1272
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kardia (καρδία) [pronounced kahr-DEE-uh]	heart, mind, soul; will, character; center [or middle, or essence] [of something]	feminine singular noun, accusative case	Strong's #2588
proséchô (προσέχω) [pronounced pros-EHKH-oh]	to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard	present active infinitive	Strong's #4337
tois (τοίς) [pronounced toyce]	(to, in by) the; these [things]; in these; to those; by all of this	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
laléô (λαλέω) [pronounced lah-LEH-oh]	speaking, talking; that which was spoken [uttered], the things being said; utterances	neuter plural, present passive participle, dative, locative or instrumental case	Strong's #2980
hupó (ὑπό) [pronounced hoop-OH]	under, beneath, through; by	preposition with the genitive or ablative case	Strong's #5259
Paûlos (Παῦλος) [pronounced POW-loss]	small, little; transliterated, Paul, Paulos, Paulus	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Translation: The Lord opened up her heart to pay attention to the things being said by Paul.

God certainly works in the **souls** of unbelievers. He does not change their volition, but God the Holy Spirit makes it possible for an unbeliever to hear and understand the gospel of Jesus Christ, and to see how it is a real issue to the hearer. The gospel message, even though for many of us, seems to be quite basic, is spiritual information. Therefore, what is required is a human spirit in order to understand this information. She is hearing the gospel message from Paul and she is understanding it and relating to it.

How exactly does this happen? What is taking place here? The unbeliever is dichotomous. He has a **soul** and a body. He does not have a human spirit. The soul is what allows us to interact with other people in this world, it is what informs us of life in this world. It is the immaterial part of man. The human spirit is what informs us about God. Whether we have a human spirit which is shut down or whether we do not have a human spirit at all as an unbeliever, I could not tell you. But the **soulish man** is unable to take in spiritual information, which would include the gospel. For a brief period of time, either God gives some function to the human spirit in the unbeliever or the Holy Spirit simply acts as the human spirit. In any case, God takes the gospel—spiritual information—something

which the unbeliever can hear—and the Holy Spirit makes certain that this presentation can be understood. The Holy Spirit makes it clear to Lydia that there is a decision to make. That is what is happening here. This is known theologically as **common grace** and **efficacious grace**. Common grace is the Holy Spirit acting as the human spirit so that the unbeliever can receive spiritual information; and efficacious grace is God the Holy Spirit taking that faith of the unbeliever (faith in Christ) and making it efficacious (effective) for salvation.

Acts 16:14 [There was] a certain woman [there] named Lydia, one who sold purple fabric in the city Thyatira. Showing reverence to God, she was listening [to us]. The Lord opened up her heart to pay attention to the things being said by Paul. (Kukis mostly literal translation)

Acts 16:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
baptizō (βαπτίζω) [pronounced bap-TID-zoh]	<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: She was then baptized...

Lydia apparently believes in Jesus, although this is not spelled out. She is baptized as a testimony to those around her that she has believed in the Lord.

We find a great deal more talk about baptism in the book of Acts than we do in the epistles. The word *baptism* is found in the epistles, but rarely referring to water baptism as associated with spiritual conversion. See the **Types of Baptism** in the **Addendum**.

Acts 16:15b			
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
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624

Acts 16:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: ...along with [those in] her household.

God also opened up the souls to those of her household (which probably included slaves), and they also believed in Jesus and they were also baptized.

We do not know how many people were there along the riverside. We do not know the exact nature of their worship (although many believe this to be in line with the worship of the Jews in this era). It appears that these are people who are simply on positive volition and they have been waiting for the gospel message to hear and believe. God made it possible for them to understand that spiritual information. So Lydia and those of her household believed in Jesus and were baptized.

Acts 16:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced pah-ahk-ah-eh-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, aorist active indicative	Strong's #3870
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, nominative case	Strong's #3004
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	2 nd person plural, perfect active indicative	Strong's #2919
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

Acts 16:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistos (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	feminine singular adjective; accusative case	Strong's #4103
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
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; dative, locative or instrumental case	Strong's #2962
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: She entreated [us], saying, “If you [all] determine [that] I am faithful in the Lord,...

Lydia speaks to Paul as an equal (and they are, in the Lord). Essentially, she is saying, “If you trust me, then this is what I propose.”

Acts 16:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine plural, aorist active participle; nominative case	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Acts 16:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménō (μένω) [pronounced MEH-noh]	remain, abide (now), dwell, live, lodge	2 nd person plural, present active imperative	Strong's #3306

Translation: ...[then] enter into my house [and] stay [there for a time].”

Lydia recognizes that these men do not have a place to stay; she can tell that they need the conveniences of a home, and she invites them to her house.

All of this paints a picture of a woman who is successful and prosperous, and yet, through Paul, she recognizes her need to believe in the Lord.

Similarly, she recognizes the needs of these men to have shelter and food. She may be fully cognizant that these men may need a central location to work out of while they are in Philippi.

Acts 16:15f			
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
parabiázomai (παραβιάζομαι) [pronounced par-ab-ee-AD-zohm-ahee]	to urge strongly, to force contrary to (nature), to compel (by entreaty), to constrain	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #3849
Luke is the only New Testament writer to use this word. Luke 24:29 Acts 16:15.			
hēmas (ἡμᾶς) [pronounced hay-MASS]	us, to us	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: She strongly urged us [to do this].

Lydia is apparently very insistent that these men come and stay at her home.

Something like this really breaks down the barriers. This is not normal for Jewish or Greek society. Lydia is a successful business woman, but she is not cold toward God.

Acts 16:15 She was then baptized along with [those in] her household. She entreated [us], saying, “If you [all] determine [that] I am faithful in the Lord, [then] enter into my house [and] stay [there for a time].” She strongly urged us [to do this]. (Kukis mostly literal translation)

Although the ceremony of baptism is found throughout the book of Acts, it is rarely mentioned in the epistles. In fact, Paul's one mention of ceremonial baptism is presented in a negative way (believers were bragging about who baptized them).

Acts 16:13–15 In the day of the Sabbaths, we went outside the gate [of the city] [to a place] along the river, where we thought prayer [and worship] was taking place. [After] sitting down [there], we spoke to [some] women who

were assembling [by the river]. [There was] a certain woman [there] named Lydia, one who sold purple fabric in the city Thyatira. Showing reverence to God, she was listening [to us]. The Lord opened up her heart to pay attention to the things being said by Paul. She was then baptized along with [those in] her household. She entreated [us], saying, “If you [all] determine [that] I am faithful in the Lord, [then] enter into my house [and] stay [there for a time].” She strongly urged us [to do this]. (Kukis mostly literal translation)

Acts 16:13–15 On one of the Sabbath days, we decided to go outside of the city gates, to a place along the riverside, where we thought that prayer and worship was taking place. We sat down there and began teaching the women who were assembling. There was one woman there named Lydia, who sold purple fabrics in the city of Thyatira. She showed reverence toward God by listening to our teaching and to the gospel message. The Lord opened up her heart so that she concentrated on the things that Paul was saying. Having believed in Jesus, she was baptized, along with members of her household who were also there (and who had also believed). She then asked us, “If you determine that I am faithful in the Lord, then please enter into my house and stay there while you are here in Thyatira.” She in fact insisted that we do this. (Kukis paraphrase)

Paul casts a demon out of fortune-telling slave girl

I have included v. 18a with vv. 16–17 in my translation. In the few cases in other translations where v. 18a is not a complete sentence, I will place it with the next passage.

I did have some difficulty with the translation—primarily taking Luke’s lengthy sentences and chopping them up to smaller ones.

This is a very unusual incident which occurs here. Satanic attacks can take many forms.

But it came about of the traveling of us to the [place of] prayer, a female slave, a certain (one), having a spirit of Python went to meet us, whose trade great was presenting to the lords of her prophesying. This one was following after the Paul and she was crying out, saying, “These, the men the slaves of the God of the Most High are, who are proclaiming to you a way of salvation.” But this one was doing [this] for many days.

Acts
16:16–18a

It came about, as we traveled to the [place of] prayer, [that] a certain female servant, having a spirit of divination [or, *Python*], came to meet us. She, [by] prophesying, presented great gain to her masters. This one was [also] following Paul. She would cry aloud and [then] say, “These men are the slaves of God the Most High, [and they] are proclaiming the way of salvation to you.” She continued doing this for many days.

Later, as we went out to the place of prayer, a certain female servant—a gal who had the spirit of divination partially controlling her, came out there as well to meet us. She was known as a prophetess and she brought great gain to her masters. She also began to follow Paul around, crying out and then saying, “These men are the slaves of God the Most High. They are proclaiming the way of salvation to you.” She continued doing this for many days.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But it came about of the traveling of us to the [place of] prayer, a female slave, a certain (one), having a spirit of Python went to meet us, whose trade great was presenting to the lords of her prophesying. This one was following after the Paul and she was crying out, saying, “These, the men the slaves of the God of the Most

	High are, who are proclaiming to you a way of salvation.” But this one was doing [this] for many days.
Complete Apostles Bible	Now it came to pass, as we went to prayer, that a certain slave girl, having a spirit of Python, met us, who brought much profit to her masters by fortune telling. This girl, following after Paul and us, was crying out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days.
Douay-Rheims 1899 (Amer.)	And it came to pass, as we went to prayer, a certain girl having a pythonical spirit met us, who brought to her masters much gain by divining. This same following Paul and us, cried out, saying: These men are the servants of the Most High God, who preach unto you the way of salvation. And this she did many days.
Holy Aramaic Scriptures	And it happened, that when we went unto The Beth Tslutha {The Prayer House}, a certain young girl met us, in whom there was a spirit of divination. And she had performed for her lords/masters much business by her divining of divination. And she came behind Paulus {Paul}, and behind us, and cried out, and said, "These men, they are The Servants of Alaha {God} the Highest, and they are declaring The Way of Life unto you!" And thus she had done many days.
James Murdock's Syriac NT	And it occurred that, as we were going to the house of prayer, a certain maid met us, who had a spirit of divination, and who procured for her lords great gain by the divination which she performed. And she followed after Paul and us, and cried, saying: These men are the servants of the Most High God, and they announce to you the way of life. And this she did many days.
Original Aramaic NT	And it was that as we were going to the house of prayer, there met with us a girl, one who had a spirit of divination upon her and she was making a great business for her masters in the divination that she had been practicing. She was coming after Paulus and after us, crying and saying, "These men are Servants of the highest God, and they are evangelizing to you the way of life." And thus she was doing for many days,...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when we were going to the place of prayer, we came across a girl with a spirit which gave knowledge of the future, whose masters made great profit from her power. She came after Paul and us, crying out and saying, These men are the servants of the Most High God, who are giving you news of the way of salvation. And this she did on a number of days.
Bible in Worldwide English	One day we were going to the meeting place where people talked with God. We met a girl who had a bad spirit. She used to tell people what was going to happen. Her masters received much money when she did this. This girl kept on following Paul and us. She was shouting, These men are servants of the High God. They are telling us how to be saved. She did this for many days.
Easy English	The Roman rulers put Paul and Silas in prison One day, we were going to the place where people prayed to God. On the way there, we met a slave girl. A bad spirit was living inside her. This spirit told her what would happen soon. People gave her masters a lot of money when she told them about these future things. She followed Paul and all of us. She was shouting, 'These men are servants of the powerful God who is over all! They are telling you how God can save you!'

Easy-to-Read Version—2008	<p>The slave girl continued to do this for many days.</p> <p>One day we were going to the place for prayer, and a servant girl met us. She had a spirit in her that gave her the power to tell what would happen in the future. By doing this she earned a lot of money for the men who owned her. She started following Paul and the rest of us around. She kept shouting, "These men are servants of the Most High God! They are telling you how you can be saved!" She continued doing this for many days.</p>
God's Word™	<p>One day when we were going to the place of prayer, a female servant met us. She was possessed by an evil spirit that told fortunes. She made a lot of money for her owners by telling fortunes. She used to follow Paul and shout, "These men are servants of the Most High God. They're telling you how you can be saved." She kept doing this for many days.</p>
Good News Bible (TEV)	<p>One day as we were going to the place of prayer, we were met by a young servant woman who had an evil spirit that enabled her to predict the future. She earned a lot of money for her owners by telling fortunes. She followed Paul and us, shouting, "These men are servants of the Most High God! They announce to you how you can be saved!" V. 18a will be placed with the rest of v. 18 for context.</p>
J. B. Phillips	<p>Conflict with evil spirits and evil men</p> <p>One day while we were going to the place of prayer we were met by a young girl who had a spirit of clairvoyance and brought her owners a good deal of profit by foretelling the future. She would follow Paul and the rest of us, crying out, "These men are servants of the most high God, and they are telling you the way of salvation." V. 18a will be placed with the rest of v. 18 for context.</p>
The Message	<p>Beaten Up and Thrown in Jail</p> <p>One day, on our way to the place of prayer, a slave girl ran into us. She was a psychic and, with her fortunetelling, made a lot of money for the people who owned her. She started following Paul around, calling everyone's attention to us by yelling out, "These men are working for the Most High God. They're laying out the road of salvation for you!" V. 18a will be placed with the next passage for context.</p>
NIRV	<p>Paul and Silas Are Thrown Into Prison</p> <p>One day we were going to the place of prayer. On the way we were met by a female slave. She had a spirit that helped her tell people what was going to happen. She earned a lot of money for her owners by doing this. She followed Paul and the rest of us around. She shouted, "These men serve the Most High God. They are telling you how to be saved." She kept this up for many days.</p>
New Life Version	<p>Paul Heals a Girl with a Demon</p> <p>One day as we were going to the place to pray, we met a servant-girl who could tell what was going to happen in the future by a demon she had. Her owner made much money from her power. She followed Paul and us crying out, "These are servants of the Highest God. They are telling you how to be saved from the punishment of sin." She did this many days.</p>

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

Casual English Bible	<p>PAUL TAKES THE FORTUNE OUT OF A FORTUNE-TELLER</p> <p>We were headed down to that place where people meet to pray, and we came across a slave girl there. She had a spirit in her that allowed her to tell the future. She made a lot of money for her owners by telling people what was in store for them. She started following Paul and the rest of us. She kept announcing us to the people: "These men telling you how to get saved are men who serve the Highest God!" She kept this up day after day—for many days.</p>
Contemporary English V.	<p>One day on our way to the place of prayer, we were met by a slave girl. She had a spirit in her that gave her the power to tell the future. By doing this she made a lot of money for her owners. The girl followed Paul and the rest of us and kept yelling,</p>

	"These men are servants of the Most High God! They are telling you how to be saved." This went on for several days.
Goodspeed New Testament	Once as we were on our way to the praying place a slave-girl met us who had the gift of ventriloquism, and made her masters a great deal of money by her fortune-telling. This girl would follow Paul and the rest of us, crying out, "These men are slaves of the Most High God, and they are making known to you a way of salvation." V. 18a will be placed with the next passage for context.
New Berkeley Version New Living Translation	Paul and Silas in Prison One day as we were going down to the place of prayer, we met a slave girl who had a spirit that enabled her to tell the future. She earned a lot of money for her masters by telling fortunes. She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, and they have come to tell you how to be saved." V. 18a will be placed with the next passage for context.
The Passion Translation	One day, as we were going to the house of prayer, we encountered a young slave girl who had an evil spirit of divination, the spirit of Python. She had earned great profits for her owners by being a fortune-teller. She kept following us, shouting, "These men are servants of the Great High God, and they're telling us how to be saved!" V. 18a will be placed with the rest of v. 18 for context.
Plain English Version	Paul got Jesus to force a bad spirit out of a young woman On another day, we started to go to a place where people meet together and pray to God. There was a young woman on that road that had a bad spirit in her. That spirit showed her things that were going to happen to people later on. Some men made this young woman work for them with no pay. People used to pay a lot of money to her bosses, and then she told those people things that will happen to them later. That young woman saw Paul and the rest of us going on that road, and she followed us, and she kept on shouting, "These men serve the God that is the greatest of all gods. They can tell you what to do so that God will save you and not punish you." She kept on doing that for a lot of days.
Radiant New Testament	Paul and Silas Are Thrown Into Prison One day when we were going to the place of prayer, a female slave met us. She had a spirit that told fortunes. She earned a lot of money for her owners by doing this. She followed Paul and the rest of us around, shouting, "These men are servants of the Most High God! They're telling you how to be saved." She kept this up for many days.
UnfoldingWord Simplified T.	Another day, while we were going to the place where people gathered to pray, we met a young woman who was a slave. An evil spirit was giving her power to tell the future about people. People paid money to the men who were her owners, in return for her telling them what would happen to them. This young woman followed Paul and the rest of us, shouting, "These men serve the God who is the greatest of all gods! They are telling you how God can save you." She continued to do this for many days.
William's New Testament	Once as we were on our way to the place of prayer, a slave girl met us who had the gift of magical fortune-telling, and continued to make great profits for her owners by fortune-telling. This girl kept following Paul and the rest of us, shrieking, "These men are slaves of the Most High God, and they are proclaiming to you a way of salvation." She kept this up for a number of days.

Partially literal and partially paraphrased translations:

American English Bible	Then sometime later, as we were going somewhere to pray, a servant girl with a divining spirit came and met us. Her masters used her to make predictions, which earned a tidy profit for them. She kept following Paul and the rest of us, shouting: 'These men are slaves of the Most High God and they're preaching to you about the way of salvation!'
Beck's American Translation . Breakthrough Version	It happened as we were traveling to the prayer, for a certain servant girl having a spirit, a Python (<i>a clairvoyant spirit</i>), to meet us, someone who was providing much work for her masters telling fortunes. When she followed behind Paul and us, she was yelling, saying, "These people are slaves of the highest God, some who are announcing a way of rescue to you." This she was doing over many days.
Common English Bible	Paul and Silas in prison One day, when we were on the way to the place for prayer, we met a slave woman. She had a spirit that enabled her to predict the future. She made a lot of money for her owners through fortune-telling. She began following Paul and us, shouting, "These people are servants of the Most High God! They are proclaiming a way of salvation to you!" She did this for many days.
Len Gane Paraphrase	Later as we went to prayer a certain slave woman, who was possessed with a spirit of divination, met us, who brought her masters a lot of profit by soothsaying. This slave woman followed Paul and us and shouted saying, "These men are the servants of the most high God, who shows us the was of salvation." V. 18a will be placed with the rest of v. 18 for context.
A. Campbell's Living Oracles	Now it came to pass, that as we were going to the oratory, we were met by a certain maid-servant that had a spirit of divination, who brought her owners much gain by prophesying: the same, following after Paul and us, cried out, These men are the servants of the Most High God, who declare to you the way of salvation. And this she did for several days.
New Advent (Knox) Bible	And now, as we were on our way to the place of prayer, we chanced to meet a girl who was possessed by a divining spirit; her predictions brought in large profits to her masters. This girl used to follow behind Paul and the rest of us, crying out, These men are the servants of the most high God; they are proclaiming to us the way of salvation. V. 18a will be placed with the rest of v. 18 for context.
NT for Everyone	As we were going to the place of prayer we were met by a girl who had a spirit of divination. She and her oracles made a good living for her owners. She followed Paul and the rest of us. "These men are servants of God Most High!" she would shout out. "They are declaring to you the way of salvation!" She did this for many days.
20 th Century New Testament	One day, as we were on our way to the Place of Prayer, we were met by a girl possessed by a divining spirit, who made large profits for her masters by fortune-telling. This girl followed Paul and the rest of us, calling: "These men are servants of the most high God, and they are bringing you news of a way to Salvation." V. 18a will be placed with the rest of v. 18 for context.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then it happened that as we went to prayer, a certain young woman, possessed by a spirit of divination, met us. This girl brought her masters a great profit by soothsaying. This same girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God! They are showing us the Way of salvation!" She did this for many days.
Revised Ferrar-Fenton Bible	The Slave Girl and Her Masters.

And it happened, as we were proceeding to the place for prayer, that a girl who was possessed by a spirit of divination met us, who procured considerable profit for her masters by fortune telling; and following Paul and us, she shrieked out, exclaiming, "These men are servants of the highest God, who proclaim to you a path of salvation." And she did this on many occasions.

Free Bible Version

One day when we were going down to the place of prayer we met a slave girl possessed by an evil spirit*. She earned her masters a great deal of money by fortune-telling. This girl followed Paul and the rest of us around, shouting, "These men are the servants of Almighty God. They are telling you how to be saved!" She went on doing this for several days.

God's Truth (Tyndale)

And it fortunated as we went to prayer, a certain damsel possessed with a spirit that prophesied, met us, which brought her masters much vantage with Prophesying. The same followed Paul and us and cried saying: these men are the servants of the most high God, which show unto us the way of salvation. And this did she many days.

International Standard V

The Fortune Teller

Once, as we were going to the place of prayer, we met a slave girl who had a spirit of fortune-telling and who had brought her owners a great deal of money by predicting the future. She would follow Paul and us and shout, "These men are servants of the Most High God and are proclaiming to you [Other mss. read us] a way of salvation!" V. 18a will be placed with the rest of v. 18 for context.

Montgomery NT

Now as we were going to the place of prayer, a certain slave girl met us, who had a spirit of divination, and who brought her masters great gain by fortune-telling. She used to follow after Paul and us, crying out again and again, "These men are servants of the most high God, who proclaimed to you the way of salvation." V. 18a will be placed with the rest of v. 18 for context.

NIV, ©2011

Paul and Silas in Prison

Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." She kept this up for many days.

Urim-Thummim Version

And it came to pass as we went to prayer, some young girl possessed with a spirit of divination met us that afforded her masters much money from divination: The same followed after Paul and us and cried saying, these men are the slaves of the most high Elohim that declare to us the road of salvation. And this she did for many days.

Weymouth New Testament

One day, as we were on our way to the place of prayer, a slave girl met us who claimed to be inspired and was accustomed to bring her owners large profits by telling fortunes. She kept following close behind Paul and the rest of us, crying aloud, "These men are the bondservants of the Most High God, and are proclaiming to you the way of salvation." V. 18a will be placed with the rest of v. 18 for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Paul and Silas in prison**

• One day, as we were on our way to the place of prayer, we were met by a slave girl who had a spirit of divination and gained much profit for her owners by her fortune-telling.

She followed Paul and the rest of us shouting, "These people are servants of the Most High God. They will make known to you a way of salvation." V. 18a will be placed with the rest of v. 18 for context.

The extensive [footnote](#) for v. 16 is placed in the [Addendum](#).

The Heritage Bible

And it was, as we went to prayer, a certain girl having a spirit of Python¹⁶ met us, who afforded her lords much profit by divining;

She following Paul and us closely, screamed, saying, These men are the servants of the most high God who preach to us a way of salvation.¹⁷

And she did this many days.

¹⁶ 16:16 Python, Python, in Greek mythology was the name of the serpent or dragon, dwelling in Pytho, at the foot of Mount Parnassus, guarding the oracle of Delphi, and killed by Apollo. The name was transferred to Apollo, and then applied to fortune tellers or those who claim to prophesy under the spell of this god, regarded as inspired by Apollo. Demons are the agents breathing life into idols, 1Cor 10:20. This young girl had a demon promoting this particular idolatry.

¹⁷ 16:17 a way of salvation, (the article "the" is not in the phrase). This is a very popular practice among false religions, a way of salvation, not the only way, but one of many, trying to give validity to many other ways of salvation by trying to join with the true way of salvation. This is the politically correct attitude magnifying multiculturalism, that one religion is as good as the other, and no religion must be criticized, and no religion must be exalted over another. This is a much used lie promoted by demons.

New American Bible (2011)

Imprisonment at Philippi.

As we were going to the place of prayer, we met a slave girl with an oracular spirit,* who used to bring a large profit to her owners through her fortune-telling. She began to follow Paul and us, shouting, "These people are slaves of the Most High God, who proclaim to you a way of salvation." She did this for many days.

* [16:16] With an oracular spirit: literally, "with a Python spirit." The Python was the serpent or dragon that guarded the Delphic oracle. It later came to designate a "spirit that pronounced oracles" and also a ventriloquist who, it was thought, had such a spirit in the belly.

New Catholic Bible

Paul Imprisoned at Philippi.^[g] On one occasion, as we were on our way to the place of prayer, we were met by a slave girl who was possessed by a spirit of divination and brought large profits to her owners by fortune-telling. She began to follow Paul and the rest of us, shouting, "These men are servants of the Most High God, and they have come to proclaim to you a way of salvation." V. 18a will be placed with the rest of v. 18 for context.

[g] Even when it is not stirred up by the reaction of the Jews, opposition to the Gospel arises out of a desire for ill-gotten gain. Some Jews at Ephesus claim Christianity advocates customs that as Roman citizens they cannot legally tolerate in the cities of the Empire.

The account of Paul's deliverance is centered above all on the transformation that takes place in the jailer. It is an account of conversion. Paul makes good use of his Roman citizenship to keep the field open for his future missionary activity (see Acts 22:19).

NRSV (Anglicized Cath. Ed.) **Paul and Silas in Prison**

One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, 'These men are slaves of the Most High God, who proclaim to you [Other ancient authorities read *to us*] a way of salvation.' She kept doing this for many days.

Revised English Bible–1989

Once, on our way to the place of prayer, we met a slave-girl who was possessed by a spirit of divination and brought large profits to her owners by telling fortunes. She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, and are declaring to you a way of salvation." V. 18a will be placed with the rest of v. 18 for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Once, when we were going to the place where the minyan gathered, we were met by a slave girl who had in her a snake-spirit that enabled her to predict the future. She earned a lot of money for her owners by telling fortunes. This girl followed behind Sha'ul and the rest of us and kept screaming, "These men are servants of God Ha'Elyon! They're telling you how to be saved!" V. 18a will be placed with the rest of v. 18 for context.
Hebraic Roots Bible	And it was while we went to the house of prayer, a certain damsel met us in whom was a spirit of divination, and she had produced her overlords much gain by her divination. Following after Paul and us, she cried out, saying, These men are slaves of the Most High Elohim, who are announcing to us a way of salvation! And she did this over many days.
Holy New Covenant Trans.	Once we were going to the place for prayer. A slave-girl met us. She had an evil spirit in her. This spirit gave her the power to tell what would happen in the future. By doing this she earned a lot of money for the men who owned her. This girl followed Paul and us everywhere. She said loudly, "These men are slaves of the Highest God! They are telling you how you can be saved!" She continued doing this for many days.
The Scriptures 2009	And it came to be, as we went to prayer, that a certain slave girl possessed with a spirit of Puthon, did meet us, who brought her masters much profit by foretelling. Having followed Sha'ul and us, she cried out, saying, "These men are the servants of the Most High Elohim, who proclaim to us the way of deliverance." And she was doing this for many days.
Tree of Life Version	It so happened that as we were going to prayer, we met a slave girl who had a spirit of divination, who was bringing her masters much profit from her fortune-telling. Following after Paul and us, she kept shouting, saying, "These men are servants of El Elyon, who are proclaiming to you the way of salvation." She kept doing this for many days.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[It] becomes but going us to the prayer girl (young) someone having spirit fortune telling to meet us Who work much offered [for] the lords [of] her Divining This Following the paul and us shouted Saying These The Men Servants [of] the god the [one] highest are Who* announce [to] you* way [of] saving this but [She] made to many days...
Alpha & Omega Bible	IT HAPPENED THAT AS WE WERE GOING TO THE PLACE OF PRAYER, A SERVANT GIRL HAVING A SPIRIT OF DIVINATION MET US, WHO WAS BRINGING HER MASTERS MUCH PROFIT BY FORTUNE TELLING. FOLLOWING AFTER PAULOS (<i>Paul</i>) AND US, SHE KEPT CRYING OUT, SAYING, "THESE MEN ARE BOND-SERVANTS OF THE MOST HIGH THEOS (<i>The Alpha & Omega</i>), WHO ARE PROCLAIMING TO YOU THE WAY OF SALVATION." SHE CONTINUED DOING THIS FOR MANY DAYS.
Awful Scroll Bible	Moreover it comes about, we proceeding to wish-with-regards-to, a certain maid servant holding the breath of Python, causes-to-be-opposite-to us, which-certain was holding-before her masters much business soothsaying. This-same one accordingly-following Paul and us, was crying aloud, speaking out, "These-same men are devoted slaves of the Most High God, which-certain announce-along-down to us the way of deliverance!" Furthermore, the same-as-this she was doing over many days.
Concordant Literal Version	Now it occurred, at our going to prayer, a certain maid, having a python spirit, meets us, who afforded a vast income to her masters, divining."

She, following after Paul and us, cried, saying, "These men are slaves of God most high, who are announcing to you a way of salvation!"

Now this she did on many days.

exeGeses companion Bible **PAULOS EVANGELIZES OUT A SPIRIT OF PYTHON**

And so be it, as we go to prayer,
a lass having a spirit of Python meets us,
who presents her adonim much work by soothsaying:
who follows Paulos and us, and cries, wording,
These humans are the servants of El Elyon
who evangelize the way of salvation to us.
- and she does this many days.

Orthodox Jewish Bible

And it came about when we were going to where they held the minyan, that a certain shifchah having a ruach of the python (i.e., a shed, demon) came out to meet us. She was bringing much profit to her adonim by divination. [Dt 18:11; 1Sm 28:3,7]

This one was following Rav Sha'ul, crying out, saying, "These anashim are avadim of G-d HaElyon and are proclaiming to you the Derech HaYeshu'at Eloheinu." V. 18a will be placed with the rest of v. 18 for context.

Rotherham's Emphasized B.

And it came to pass <as we were on our way unto the place of prayer> ||a certain damsel having a spirit of Python|| met us,—who, indeed, ||much gain|| was presenting unto her masters |by divining|. ||The same|| |following after Paul and us|, kept crying aloud, saying—

||These' men|| are servants of the Most High God,—

Who, indeed, are declaring unto you a way of salvation.

And ||this|| she continued to do for many' days.

Expanded/Embellished Bibles:

The Amplified Bible

It happened that as we were on our way to the place of prayer, we were met by a slave-girl who had ^[f]a spirit of divination [that is, a demonic spirit claiming to foretell the future and discover hidden knowledge], and she brought her owners a good profit by fortune-telling. She followed after Paul and us and kept screaming and shouting, "These men are servants of the Most High God! They are proclaiming to you the way of salvation!" She continued doing this for several days.

[f] Lit a *python spirit*. In Greek mythology, Python the earth-dragon (serpent goddess), was associated with the oracle at Delphi.

An Understandable Version

At a later time, when we were going to that [same] place of prayer, we met a certain young woman who was dominated by an [evil] spirit, [claiming to be] able to tell people's fortunes. This [claimed] power was the source of considerable income for the girl's slave-owner. She followed Paul and us, shouting, "These men are servants of the Supreme God and they are proclaiming to you the way to be saved." And she kept this up for a number of days.

The Expanded Bible

Paul and Silas in Jail

Once, while we were going to the place for prayer, a ·servant [slave] girl met us. She had a ·special spirit [spirit/demon of divination/prediction; ^L Python spirit; ^C Python was the serpent god that guarded the Delphic oracle; the term came to be used of the ability to predict the future] in her, and she earned a lot of money for her owners by telling fortunes. This girl followed Paul and us, shouting, "These men are ·servants [slaves] of the Most High God. They are telling you ·how you can be saved [^Lthe way/path of salvation]."

She kept this up for many days.

Jonathan Mitchell NT

Once it happened, during our going our way unto the place of prayer (= synagogue; or: the place devoted to imparting well-being and to speaking toward things being well), [that] a certain servant-girl (or: maid) – continuously holding a python spirit (or:

repeatedly having a python breath-effect; = a serpent attitude and orientation; = an animistic practitioner; [note: in Greek mythology, Python was a giant snake guarding the oracular sanctuary at Delphi until slain by the god Apollo; later, the term came to refer to divination, ventriloquism and oracular spirits]) **suddenly comes to meet with us** (or: comes from under to confront us face to face), **who, by habitually performing many acts of the craft of divining, fortune-telling and casting spells, had been consistently providing a steady source of income for her owners** (or: masters; lords). V. 18a will be placed with the rest of v. 18 for context.

This girl, repeatedly following Paul and [the rest of] us down [to the river], kept on crying out and shrieking, constantly saying, "These people (or: humans) are slaves of the Most High God [= El Ha Elyon], who are constantly and progressively bringing the news down and are announcing to you folks [other MSS: to us] a way (or: path) of safety and deliverance (or: health, wholeness and salvation)."

Now she kept on doing this for many days.

Syndein/Thieme

And it came to pass, as we went to prayer, a Greek slave girl possessed with a 'puthon' demon met us, which brought her masters {gangsters} much gain by soothsaying.

{Note: Puthon derived from the Oracle of Delphi - a python snake - means she was possessed with a fallen angel with the ability to foretell the future.}

The same followed Paul and us, and kept on shouting, saying, "These men are the servants of the most high God, who show to us the way of salvation."

{Note: Very subtle attack here. This demon possessed woman is telling the truth - is supporting Paul if you will. If Paul accepts the support, he would be subtly in league with the Devil!}

And this she kept on doing many days.

Translation for Translators

Paul expelled a demon from a slave girl, so officials imprisoned Paul and Silas.

Acts 16:16-24

Another day, while we (*exc*) were going to the place where people regularly gathered to pray, we met a young woman who was a slave. An evil spirit was enabling her to be a ventriloquist and to tell people what would happen *to them*. People paid a lot of money to *the men who were* her owners, in return for her telling them things that *she said* would happen *to them*. This young woman followed Paul and the rest of us. She continually shouted, "These men serve the God who is the greatest of all gods! They are telling you how *◀God can save you so that he will not punish you/to be saved ▶*" She continued to do that for many days.

The Voice

One day, as we were going to the place set aside for prayer, we encountered a slave girl. She made a lot of money for her owners as a fortune-teller, assisted by some sort of occult spirit. She began following us.

Slave Girl (*shouting*): These men are slaves like me, but slaves of the Most High God! They will proclaim to you the way of liberation!

The next day as we passed by, she did the same thing—and again on the following days.

Bible Translations with Many Footnotes:

Lexham Bible

Paul and Silas Imprisoned

And it happened that as [*Here "as" is supplied as a component of the temporal genitive absolute participle ("were going")] we were going to the place of prayer, a certain female slave who had a spirit of divination [Literally "a spirit of Python"; Python was the name of the serpent or dragon that guarded the Delphic oracle at the foot of Mt. Parnassus and the word eventually came to be used for a spirit of divination] met us, who was bringing a large profit to her owners by [*Here "by" is supplied as a component of the infinitive ("fortune-telling") which is understood as means] fortune-telling. She followed Paul and us and [*Here "and" is supplied because the

previous participle (“followed”) has been translated as a finite verb] **was crying out, saying, “These men are slaves of the Most High God, who are proclaiming to you the way of salvation!” And she was doing this for many days.**

NET Bible®

Paul and Silas Are Thrown Into Prison

Now⁶⁵ as we were going to the place of prayer, a slave girl met us who had a spirit that enabled her to foretell the future by supernatural means.⁶⁶ She⁶⁷ brought her owners⁶⁸ a great profit by fortune-telling.⁶⁹ She followed behind Paul and us and kept crying out,⁷⁰ “These men are servants⁷¹ of the Most High God, who are proclaiming to you the way⁷² of salvation.”⁷³ She continued to do this for many days.

^{65tn} 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.

^{66tn} Or “who had a spirit of divination”; Grk “who had a spirit of Python.” According to BDAG 896-97 s.v. πύθων, originally Πύθων (Pυqwn) was the name of the serpent or dragon that guarded the Delphic oracle. According to Greek mythology, it lived at the foot of Mount Parnassus and was killed by Apollo. From this, the word came to designate a person who was thought to have a spirit of divination. Pagan generals, for example, might consult someone like this. So her presence here suggests a supernatural encounter involving Paul and her “spirit.” W. Foerster, TDNT 6:920, connects the term with ventriloquism but states: “We must assume, however, that for this girl, as for those mentioned by Origen..., the art of ventriloquism was inseparably connected with a (supposed or authentic) gift of soothsaying.” It should also be noted that if the girl in question here were only a ventriloquist, the exorcism performed by Paul in v. 18 would not have been effective.

^{67tn} Grk “who.” Because of the awkwardness in English of having two relative clauses follow one another (“who had a spirit...who brought her owners a great profit”) the relative pronoun here (“who”) has been translated as a pronoun (“she”) and a new sentence begun in the translation.

^{68tn} Or “masters.”

^{69tn} On this term see BDAG 616 s.v. μαντεύομαι. It was used of those who gave oracles.

^{70tn} Grk “crying out, saying”; the participle λέγουσα (legousa) is redundant in English and has not been translated. The imperfect verb ἔκραζεν (ekrazen) has been translated as a progressive imperfect.

^{71tn} Grk “slaves.” See the note on the word “servants” in 2:18. The translation “servants” was used here because in this context there appears to be more emphasis on the activity of Paul and his companions (“proclaiming to you the way of salvation”) than on their status as “slaves of the Most High God.”

^{72tn} Or “a way.” The grammar of this phrase is a bit ambiguous. The phrase in Greek is ὁδὸν σωτηρίας (Hodon swthrias). Neither the head noun nor the genitive noun has the article; this is in keeping with Apollonius’ Canon (see ExSyn 239-40). Since both nouns are anarthrous, this construction also fits Apollonius’ Corollary (see ExSyn 250-54); since the genitive noun is abstract it is most naturally qualitative, so the head noun could either be definite or indefinite without being unusual as far as the grammar is concerned. Luke’s usage of ὁδός elsewhere is indecisive as far as this passage is concerned. However, when one looks at the historical background it is clear that (1) the woman is shut up (via exorcism) not because her testimony is false but because of its source (analogous to Jesus’ treatment of demons perhaps), and (b) “the way” is a par excellence description of the new faith throughout Acts. It thus seems that at least in Luke’s presentation “the way of salvation” is the preferred translation.

^{73sn} Proclaiming to you the way of salvation. The remarks were an ironic recognition of Paul’s authority, but he did not desire such a witness, possibly for fear of

confusion. Her expression the Most High God might have been understood as Zeus by the audience.

The Spoken English NT

Paul and Silas are Arrested and Imprisoned at Philippi

Once when we were on our way to the place of prayer, we were met by a slave girl who had a spirit of demonic prophecy. She used to make a lot of money^{aa} for her owners by telling fortunes.

This girl used to follow along behind Paul and the rest of us and shout, "These people are servants of the highest God!^{bb} They're telling you^{cc} about the path of salvation!"

And she kept on doing that for several days.

aa. Lit. "She used to bring in a lot of business."

bb. Or "the Most High God."

cc. Some mss have, "us."

Wilbur Pickering's New T.

prison

Now it happened, as we were going to prayer, that a certain slave girl having a spirit of divination met us, who brought considerable profit to her owners by divination.

Following Paul and Silas¹¹ this girl kept calling out, "These men are servants of the Most High God, who are proclaiming to us the way of salvation!"¹²

She kept this up for many days!¹³

(11) I follow the best line of transmission in reading 'Silas'; some 60% of the Greek manuscripts have 'us', as in most versions. Luke, who was there, is focusing the account on the two who were put in prison.

(12) I find it to be curious that what the demon said was precisely true!

(13) The 'hour of prayer' was observed every day by God-fearing Jews. So the apostles would pass at a predictable time each day.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then it happened as we [were] going to prayer, a certain slave-girl having a spirit of Python [i.e., in Greek mythology, a giant snake which guarded the oracle at Delphi; fig., having a fortune-telling spirit] met us, who brought much profit to her masters by fortune-telling. This [girl], having closely followed Paul and us, kept crying out, saying, "These men are slaves of the Most High God, who declare to us [the] way of salvation!" Now she was doing this for many days.

Benjamin Brodie's trans. And it came to pass that as we were proceeding to a place of prayer, a young slave girl who possessed a spirit of divination approached us, which brought her masters [handlers: perhaps a husband and wife] considerable business by fortune-telling. This girl, making it a habit to follow Paul and us, cried out, saying repeatedly: "These men, who are proclaiming the way of salvation to you, are slaves of the Most High God."

Furthermore, she kept on doing this for many days .

Far Above All Translation And it came to pass as we were going to prayer that \a certain girl who was possessed by a soothsaying spirit met us, and who provided her masters with much business by soothsaying. She followed Paul and us persistently and kept shouting out, "These men are servants of the Most High God, and they will declare the way of salvation to us." She kept doing this for many days.

Green's Literal Translation And it happened, as we went into a place of prayer, a certain girl slave having a Pythonic spirit met us, whose divining brought much gain to her lords. Following after Paul and us, she cried out, saying, These men are slaves of the Most High God, who are announcing to us a way of salvation! And she did this over many days.

Literal Standard Version And it came to pass in our going on to prayer, a certain maid, having a spirit of Python, met us, who brought much employment to her masters by soothsaying, she having followed Paul and us, was crying, saying, "These men are servants of the

Most High God, who declare to us [the] way of salvation!" V. 18a will be placed with the rest of v. 18 for context.

Modern English Version

The Imprisonment in Philippi

On one occasion, as we went to the place of prayer, a servant girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. She followed Paul and us, shouting, "These men are servants of the Most High God, who proclaim to us the way of salvation." She did this for many days.

Modern Literal Version 2020

Now it happened, while traveling to *the place of prayer*, that a certain maidservant came to encounter us, having a spirit of divination, who was providing her lords much business by fortune-telling.

This *maidservant* was crying out, having followed after Paul and us, saying, These men are bondservants of the Highest God, who are proclaiming to us the way of salvation.

Now she was doing* this over many days.

Revised Geneva Translation

And it happened that as we went to prayer, a certain maid having a spirit of divination (who made her masters much money with divining) met us.

She followed Paul and us, and cried, saying, "These men are the servants of the Most High God, who show to you the way of salvation!"

And she did this for many days.

The gist of this passage:

In Philippi, Paul's team runs into a woman possessed, who, at one point, follows them around saying, "These men know the way of salvation of the Most High God!"

16-18a

Acts 16:16a			
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) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth, proceeding</i>	masculine plural, aorist (deponent) passive participle; genitive/ablative case	Strong's #4198
hēmōn (ήμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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

Acts 16:16a			
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)
proseuchê (προσευχή) [pronounced pros-yoo-KHAY]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; accusative case	Strong's #4335

Translation: It came about, as we traveled to the [place of] prayer,...

I am assuming that Paul and his co-workers (along with Lydia and the others) continued to go out to this place of prayer and worship (where Paul and company first went out to evangelize, along the riverside).

Why would they go back and evangelize the exact same place again? That is because the people in attendance were not always the exact same people.

Paul continued his practice of going to Jews who have a very similar background to him.

Acts 16:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paidískē (παιδίσκη) [pronounced payee-DIHS-kay]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine singular noun, accusative case	Strong's #3814
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>	feminine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
echō (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; accusative case	Strong's #2192
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
Puthōn (Πύθων) [pronounced POO-thone]	<i>divination, foretelling; inspiration; transliterated, Puthon, Python</i>	masculine singular proper noun; a person; accusative case	Strong's #4436

Thayer: In Greek mythology the name of the Pythian serpent or dragon that dwelt in the region of Pytho at the foot of Parnassus in Phocis, and was said to have guarded the oracle at Delphi and been slain by Apollo.

Strong's Exhaustive Concordance (enhanced): [This word is derived] from Πυθώ (the name of the region where Delphi, the seat of the famous oracle, was located).

Acts 16:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupantaô (ὑπαντάω) [pronounced hoop-an-TAH-oh]	to go to meet, to meet (encounter); to fall in with; in military reference; of a hostile meeting	aorist active infinitive	Strong's #5221
hêmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...[that] a certain female servant, having a spirit of divination [or, Python], came to meet us.

There was a woman who had a spirit. Some interpret this to mean a spirit of divination (which allowed her to speak of future events). Others translate this as the spirit of Python, a mythical creature who is associated with divination.

As discussed in **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)), just because something is a mythical creature, that does not mean that there is not some basis in reality for a current myth (*current*, meaning within the time frame of our narrative). On the other hand, this does not mean that the spirit of this woman goes back to Genesis 6. This is a spirit who has knowledge of the actual original half-demon/half-man with this name and reputation.

The Analytical-Literal Translation refers us to a character in Greek mythology, a giant snake which guarded the oracle at Delphi; fig., having a fortune-telling spirit.

Human history unfolds for mankind as it does for **angels** and **demons**. That is, with the passing of each day, we move closer and closer to God's ultimate ending. Nevertheless, very smart people can observe historical and current events and make reasonable predictions based upon these (and sometimes they are horribly wrong³⁷). But, a reasonably smart person can consider what is happening and make some determinations about the future. What appears to be the case here is, this is a demon—who is far smarter than we are—and this demon could speak of future events (I assume as they are related to individuals).

Although this particular demon is confined to a place and time, other demons who are not in this human body have much greater mobility. For instance, when they meet Charlie Brown, potentially, the Python demon in the woman knows everything about Charlie Brown. Based upon those things, the demon can tell Charlie Brown things about him that the woman should not know. The trickiest aspect of this is, how do you get the information from the demon into the mind of the possessed prophetess? Two possible ways—somehow, contact between the demon and the woman is opened up; or the demon can speak through the woman (which strikes me as being the easiest approach).

The NET Bible tells us this: *According to BDAG 896-97 s.v. πύθων, originally Πύθων (Puqwn) was the name of the serpent or dragon that guarded the Delphic oracle. According to Greek mythology, it lived at the foot of Mount Parnassus and was killed by Apollo. From this, the word came to designate a person who was thought to have a spirit of divination. Pagan generals, for example, might consult someone like this. So her presence here suggests a supernatural encounter involving Paul and her "spirit." W. Foerster, TDNT 6:920, connects the term with ventriloquism but states: "We must assume, however, that for this girl, as for those mentioned by Origen..., the art of ventriloquism was inseparably connected with a (supposed or authentic) gift of soothsaying." It should also be noted that*

³⁷ I recall some people a few years back talking about Turkey is poised to become a great world power along the lines of the United States.

*if the girl in question here were only a ventriloquist, the exorcism performed by Paul in v. 18 would not have been effective.*³⁸

The demon inside the woman can use her body to speak and to reveal its knowledge.

Acts 16:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
ergasía (ἐργασία) [pronounced er-gas-E-ah]	<i>trade, occupation; by implication, profit, pains; craft, diligence, gain, work; effort</i>	feminine singular noun, accusative case	Strong's #2039
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective, accusative case	Strong's #4183
parechô (παρέχω) [pronounced par-EHK-oh]	<i>to present, offer, afford, exhibit, furnish occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	3 rd person singular, imperfect active indicative	Strong's #3930
tois (τοίς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
kurioi (κύριοι) [pronounced KOO-ree-oi]	<i>lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2962
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
manteúomai (μαντεύομαι) [pronounced mant-YOO-om-ah-ee]	<i>prophesying, one who is divining, delivering an oracle, uttering spells (under pretense of foretelling)</i>	feminine singular, present (deponent) middle/passive participle, nominative case	Strong's #3132

Translation: She, [by] prophesying, presented great gain to her masters.

This woman apparently provided a great deal of income to her masters. This is not explained fully. I assume that by her ability to look into the future, she was able to collect monies in order to do this. She is apparently well-known in this city.

³⁸ From <https://bible.org/netbible/index.htm?act16.htm> (footnote) accessed November 6, 2023.

One thing that has me thrown is *masters*. How and why does she have more than one master? Was she sold into slavery for a high price based upon this ability, and that two or more men went in on purchasing her?

Perhaps these are *investors* who have a financial stake in her and what she is able to do; and that an agreement had been reached.

We begin to understand by this particular narrative that demon possession can take all forms. A person possessed by a demon does not simply act super-crazy and live naked in graveyards, as the demon described in **Luke 8** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 16:16 *It came about, as we traveled to the [place of] prayer, [that] a certain female servant, having a spirit of divination [or, Python], came to meet us. She, [by] prophesying, presented great gain to her masters. (Kukis mostly literal translation)*

Acts 16:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
katakoulouthēō (κατακολουθέω) [pronounced kat-ak-ol-oo-THEH-oh]	<i>following after, accompanying closely</i>	feminine singular, aorist active participle, nominative case	Strong's #2628
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Translation: *This one was [also] following Paul.*

This woman also decided to start following Paul around. Let me suggest that Paul may be aware of her reputation, but her form of demon possession does not have him thinking that she is possessed. She is able to have a rational conversation with anyone; in fact, super-rational, given the intelligence of the demon.

Acts 16:17b			
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

Acts 16:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krazô (κράζω) [pronounced KRAD-zoh]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, entreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	3 rd person singular, imperfect active indicative	Strong's #2896
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, nominative case	Strong's #3004
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; nominative case	Strong's #444
douloi (δούλοι) [pronounced DEW-loiy]	<i>slaves; servants; attendants</i>	masculine plural noun; nominative case	Strong's #1401
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
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
hupsistos (ὑψιστος) [pronounced HOOP-sihs-toss]	<i>highest, most high [of place: the highest regions; of rank: the Most High (God)]</i>	masculine singular adjective; adverb; genitive/ablative case	Strong's #5310
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: She would cry aloud and [then] say, "These men are the slaves of God the Most High,..."

She would cry out very loudly—it may have even been disturbing—and then she would talk about Paul and his co-workers. She would say, “These are servants of the Most High God.” And this is absolutely true.

This is not the sort of thing which Paul has previous experience with.

Acts 16:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
katangéllō (καταγγέλλω) [pronounced kat-ang- GHEHL-low]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	3 rd person plural, present active indicative	Strong's #2605
humin (ὑμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
Instead of <i>to you</i> , the Byzantine Greek text and the Scrivener Textus Receptus read <i>to us</i> . Tischendorf's Greek text and Westcott Hort text both read <i>to you</i> .			
hēmin (ἡμῖν) [pronounced hay- MIHN]	<i>to us, of us, by us; for us, with us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
hodos (ὁδός, οὗ, 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, accusative case	Strong's #3598
sôtêria (σωτηρία) [pronounced soh-tay- REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

Translation: ...[and they] are proclaiming the way of salvation to you.”

She also would say that they are proclaiming the way of salvation to anyone who would hear her.

It seems logical that this woman is well-known, and that there were people who would listen to her and put stock in what she said. However, bear in mind that this is all done on the basis of a demon (an unclean spirit) living in her.

What she is saying is correct, but Paul cannot allow himself to be coopted by a **demon-possessed** woman.

Acts 16:17 This one was [also] following Paul. She would cry aloud and [then] say, “These men are the slaves of God the Most High, [and they] are proclaiming the way of salvation to you.” (Kukis mostly literal translation)

This certainly might seem odd to us. This woman is possessed by an unclean demon, and yet she seems to be supporting the ministry of Paul.

In other words, there are a great many questions about what is taking place here. Paul himself would be thrown off his game due to this woman.

Acts 16:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ποιεῶ (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
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
πολυς, πολλος (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine plural adjective, accusative case	Strong's #4183
ἡμέραι (ἡμέραι) [pronounced hay-MEH-rah]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250

Translation: *She continued doing this for many days.*

I find it interesting that this continued for quite a number of days. Perhaps for one or two days, Paul apparently did not recognize that this woman was demon-possessed.

Certainly what was happening was quite unusual, and it is possible that Paul and company were unsure what to do about this.

People did come to Paul and other disciples, from time to time, to have demons thrown out of them (it would be their last vestige of free will). However, she has not come to him to have this demon cast out. Did this present a dilemma to Paul? "Can I cast a demon out if the person does not want me to?"

There is the possibility that it took some time before Paul recognized what was happening.

Acts 16:18a *She continued doing this for many days.* (Kukis mostly literal translation)

Acts 16:16–18a *It came about, as we traveled to the [place of] prayer, [that] a certain female servant, having a spirit of divination [or, Python], came to meet us. She, [by] prophesying, presented great gain to her masters. This one was [also] following Paul. She would cry aloud and [then] say, "These men are the slaves of God the*

Most High, [and they] are proclaiming the way of salvation to you.” She continued doing this for many days. (Kukis mostly literal translation)

Acts 16:16–18a Later, as we went out to the place of prayer, a certain female servant—a gal who had the spirit of divination partially controlling her, came out there as well to meet us. She was known as a prophetess and she brought great gain to her masters. She also began to follow Paul around, crying out and then saying, “These men are the slaves of God the Most High. They are proclaiming the way of salvation to you.” She continued doing this for many days. (Kukis paraphrase)

Some translators had v. 18a as a separate sentence. That will be found in the previous section. Those who had a compound sentence with v. 18a at the start, the entire v. 18 will be found below.

But being greatly disturbed Paul and turning around to the spirit, he said, “I commanded you, in a name of Jesus Christ, to come out from her.” And it went out of her the hour.

Acts
16:18b-f

Paul, being greatly disturbed [by this], turned around towards the spirit [and] said, “I command you, in the name of Jesus Christ, to come out from her.” And it went out of her that [very] hour.

Paul was greatly disturbed by a demon acting as his herald. Therefore, Paul turned around towards the spirit, saying, “In the name of Jesus Christ, I command you to come out of her.” The spirit went out of her immediately.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But being greatly disturbed Paul and turning around to the spirit, he said, “I commanded you, in a name of Jesus Christ, to come out from her.” And it went out of her the hour.
Complete Apostles Bible	But Paul, being greatly annoyed and turning around, said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out in that very hour.
Douay-Rheims 1899 (Amer.)	But Paul being grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go from her. And he went out the same hour.
Holy Aramaic Scriptures	And Paulus {Paul} became angry, and said unto that spirit, “I command you in The Name of Eshu Meshikha {Yeshua, The Anointed One}, that you come out from her!” And at that moment it came out.
James Murdock’s Syriac NT	And Paul was indignant; and he said to that spirit, I command thee, in the name of Jesus Messiah, that thou come out of her. And it came out the same hour.
Original Aramaic NT	And thus she was doing for many days, and Paulus was angered and he said to that spirit, "I command you in the name of Yeshua The Messiah to come out of her", and at that moment, it came out.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Paul was greatly troubled and, turning, said to the spirit, I give you orders in the name of Jesus Christ, to come out of her. And it came out that very hour.
Bible in Worldwide English	This troubled Paul. He turned and said to the spirit in her, In the name of Jesus Christ, I say to you, come out of her! And the spirit came out at once.

Easy English	After some time, Paul became angry. So he turned round and he said to the bad spirit, 'I am using the authority of Jesus Christ! I command you to leave this woman!' When Paul said that, the spirit left her immediately.
Easy-to-Read Version–2008	This bothered Paul, so he turned and said to the spirit, "By the power of Jesus Christ, I command you to come out of her!" Immediately, the spirit came out.
Good News Bible (TEV)	She did this for many days, until Paul became so upset that he turned around and said to the spirit, "In the name of Jesus Christ I order you to come out of her!" The spirit went out of her that very moment. This is all of v. 18.
J. B. Phillips	She continued this behaviour for many days, and then Paul, in a burst of irritation, turned round and spoke to the spirit in her. "I command you in the name of Jesus Christ to come out of her!" This is all of v. 18.
<i>The Message</i>	She did this for a number of days until Paul, finally fed up with her, turned and commanded the spirit that possessed her, "Out! In the name of Jesus Christ, get out of her!" And it was gone, just like that. This is all of v. 18.
NIRV	Finally Paul became upset. Turning around, he spoke to the spirit that was in her. "In the name of Jesus Christ," he said, "I command you to come out of her!" At that very moment the spirit left the woman.
New Life Version	Paul was troubled. Then he turned and said to the demon in her, "In the name of Jesus Christ, I speak to you. Come out of her!" At once it left her.

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

Casual English Bible	Finally, Paul had all he could take. Fed up, he turned to the girl and spoke directly to the spirit within her. "I'm giving you an order in the name of Jesus Christ! Get out of that girl!" The spirit left her right away.
Contemporary English V.	Finally, Paul got so upset that he turned and said to the spirit, "In the name of Jesus Christ, I order you to leave this girl alone!" At once the evil spirit left her.
The Living Bible	This went on day after day until Paul, in great distress, turned and spoke to the demon within her. "I command you in the name of Jesus Christ to come out of her," he said. And instantly it left her. This is all of v. 18.
New Berkeley Version New Living Translation	. This went on day after day until Paul got so exasperated that he turned and said to the demon within her, "I command you in the name of Jesus Christ to come out of her." And instantly it left her. This is all of v. 18.
The Passion Translation	Day after day she continued to do this, until Paul, greatly annoyed, turned and said to the spirit indwelling her, "I command you in the name of Jesus, the Anointed One, to come out of her, now!" At that very moment, the spirit came out of her! This is all of v. 18.
Plain English Version	In the end Paul got angry. He turned around to the young woman and said to that bad spirit, "My boss, Jesus Christ, says, 'Get out of her.'" Then the bad spirit came out of that young woman.
UnfoldingWord Simplified T.	Finally, Paul became angry, so he turned toward the young woman and spoke to the evil spirit that was in her. He said, "In the name of Jesus the Messiah, come out of her!" Right away the evil spirit left her.
William's New Testament	Because Paul was so much annoyed by her, he turned and said to the spirit in her, "In the name of Jesus Christ I order you to come out of her." And that very moment it came out.

Partially literal and partially paraphrased translations:

American English Bible	Well, after she'd done this for several days, Paul finally got tired of it... So he turned and said to the spirit: 'I order you to come out of her in the name of Jesus the Anointed One! ...And it came right out.
------------------------	--

Beck's American Translation . Breakthrough Version	When Paul was thoroughly anguished and after turning around, he said to the spirit, "I pass the order on to you in the name of Jesus, the Anointed King, to come out away from her." And it came out the same hour.
Common English Bible	This annoyed Paul so much that he finally turned and said to the spirit, "In the name of Jesus Christ, I command you to leave her!" It left her at that very moment.
Len Gane Paraphrase	She did this for many days, but Paul, being displeased, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her," and he came out that very hour. This is all of v. 18.
New Advent (Knox) Bible	And when she had done this for a number of days, Paul was distressed by it; he turned round and said to the spirit, I command thee to come out of her, in the name of our Lord Jesus Christ; and there and then it came out of her. This is all of v. 18.
NT for Everyone	Eventually, Paul got fed up with it. He turned round and addressed the spirit. "I command you in the name of Jesus the Messiah," he said, "come out of her!" And it came out then and there.
20 th Century New Testament	She had been doing this for several days, when Paul, much vexed, turned and said to the spirit within her: "In the Name of Jesus Christ I command you to leave her." That very moment the spirit left her. This is all of v. 18.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Eventually Paul grew so aggravated that he turned and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" And the spirit left her at that very moment.
Conservapedia Translation	Then Paul, feeling pity for her, turned and said to the spirit, "In the Name of Jesus Christ I command you to come out of her!" And he came out in that very hour.
Revised Ferrar-Fenton Bible	Paul accordingly being annoyed by it, turning round, he said to the spirit, "By the power of Jesus Christ, I order you to come out of her." And it left her that very hour.
Free Bible Version	This bothered Paul so he turned around and told the spirit, command you in the name of Jesus Christ to leave her!" The spirit immediately left her.
God's Truth (Tyndale)	But Paul not content, turned about and said to the spirit. I command you in the name of Jesu Christ, that you come out of her. And he came out the same hour.
International Standard V	She kept doing this for many days until Paul became annoyed, turned to her [The Gk. lacks to her] and told the spirit, I command you in the name of Jesus the Messiah [Or Christ] to come out of her! And it came out that very moment. [Lit. that hour] This is all of v. 18.
Montgomery NT	She persisted in this for many days, until Paul, worn out, turned round and said to the spirit, "I charge you, in the name of Jesus Christ, to come out of her." In that very hour it came out of her. This is all of v. 18.
NIV, ©2011	Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left he.
Riverside New Testament	Paul was annoyed, and turning he said to the spirit, "I tell you in the name of Jesus Christ to come out of her," and it came out at that very moment.
Weymouth New Testament	This she persisted in for a considerable time, until Paul, wearied out, turned round and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out immediately. This is all of v. 18.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The girl did this for several days until Paul was annoyed. Then he turned around and said to the spirit, "In the name of Jesus Christ, I command you, come out of her!" The spirit went out of her that very moment. This is all of v. 18.
----------------------------	--

The Heritage Bible	And Paul, toiling through <i>it</i> , and turning to the spirit, said, I order you in <i>the</i> name of Jesus Christ to come out from her. And he came out the same hour.
New Jerusalem Bible	She did this day after day until Paul was exasperated and turned round and said to the spirit, 'I order you in the name of Jesus Christ to leave that woman.' The spirit went out of her then and there. This is all of v. 18.
Revised English Bible—1989	She did this day after day, until, in exasperation, Paul rounded on the spirit. "I command you in the name of Jesus Christ to come out of her," he said, and it came out instantly. This is all of v. 18.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She kept this up day after day, until Sha'ul, greatly disturbed, turned and said to the spirit, "In the name of Yeshua the Messiah, I order you to come out of her!" And the spirit did come out, at that very moment.
Hebraic Roots Bible	But becoming distressed, and turning to the demonic spirit, Paul said, In the name of Yahshua Messiah I command you to come out from her! And it came out in that same hour.
Holy New Covenant Trans.	This bothered Paul, so he turned and said to the spirit, "By the authority of Jesus Christ, I order you to come out of her!" At that moment the spirit came out.
The Scriptures 2009	But Sha'ul, greatly annoyed, turned and said to the spirit, "I command you in the Name of עֵשׂוּיָהּ Messiah to come out of her." And it came out that same hour.
Tree of Life Version	But Paul was irritated and turned and said to the spirit, "I command you in the name of Messiah Yeshua to come out of her!" And it came out of her that very moment.

Weird English, 🌀 English, Anachronistic English Translations:

Accurate New Testament	...this but [She] made to many days Worrying but Paul and Returning [to] the spirit says [I] order you in name [of] jesus christ to proceed from her and [It] proceeds [in] her the hour... This is all of v. 18.
Awful Scroll Bible	Furthermore, the same-as-this she was doing over many days. But Paul thoroughly-distressing, turning-back-upon her, even said to the breath, "I announce-before you by-within the name of Jesus, the Anointed One, to come-out from her!" Even he comes-out the same moment! This is all of v. 18.
Concordant Literal Version	Now Paul, being exasperated and turning about, said to the spirit, "I am charging you, in the name of Jesus Christ, to be coming out from her!And it came out the same hour."
exeGesés companion Bible	But Paulos, being grieved, turns to the spirit, and says, I evangelize you in the name of Yah Shua Messiah to come from her. - and he comes out the same hour.
Orthodox Jewish Bible	And this kviusdik thing she was doing for many yamim; but Rav Sha'ul, whom she wouldn't stop derkutshen, turned to the ruach, and said, "I command you in haShem of Rebbe, Melech HaMoshiach Yehoshua to come out from her!" And it came out in the same hour. This is all of v. 18.
Rotherham's Emphasized B.	And [this] she continued to do for many' days. But Paul <[worn out] and turning unto the spirit> said— I charge thee, in the name of Jesus Christ, to come out from her. And it came out the same' hour..

Expanded/Embellished Bibles:

The Amplified Bible	Then Paul, being greatly annoyed and worn out, turned and said to the spirit [inside her], "I command you in the name of Jesus Christ [as His representative] to come out of her!" And it came out at that very moment.
An Understandable Version	But Paul was very disturbed [over what she was doing] and [finally] turned [to her] and said to the spirit [in the girl], command you in the name of Jesus Christ to come out of her." And the evil spirit did come out [of her] immediately.
The Expanded Bible	This bothered [annoyed; exasperated] Paul, so he turned and said to the spirit, "By the power [name] of Jesus Christ, I command you to come out of her!"
Jonathan Mitchell NT	Now she kept on doing this for many days. So, being thoroughly wearied and exasperated [from this], and finally turning around [toward her], Paul says to the breath-effect (or: spirit; or: said in and by the Breath-effect and Spirit), "I am now giving a directive to you (or: passing on an announcement for you) within and in union with [the] Name of Jesus Christ (or: the Anointed Jesus) to go out and away from her at once!" And thus, it went out that very (or: same) hour [D reads: it went out at once]. This is all of v. 18.
P. Kretzmann Commentary	But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.
Syndein/Thieme	Kretzmann's commentary for Acts 16:16–18 has been placed in the Addendum . But Paul, being displeased {he understood the threat}, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out the same hour.
Translation for Translators	Finally Paul became irritated. So he turned toward the young woman and rebuked the evil spirit that was in her. He said, "By the authority [MTY] of Jesus Christ, I command you (sg) to come out of this young woman!" Right away the evil spirit left her.
The Voice	The next day as we passed by, she did the same thing—and again on the following days. One day Paul was really annoyed, so he turned and spoke to the spirit that was enslaving her. Paul: I order you in the name of Jesus, God's Anointed: Come out of her! It came right out. This is all of v. 18.

Bible Translations with Many Footnotes:

Lexham Bible	But Paul, becoming greatly annoyed and turning around, said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out immediately. [Literally "that same hour"]
NET Bible®	But Paul became greatly annoyed, ⁷⁴ and turned ⁷⁵ and said to the spirit, "I command you in the name of Jesus Christ ⁷⁶ to come out of her!" And it came out of her at once. ⁷⁷ ⁷⁴ tn Grk "becoming greatly annoyed." The participle διαπονηθείς (diaponehēis) has been translated as a finite verb due to requirements of contemporary English style. The aorist has been translated as an ingressive aorist (entry into a state or condition). See BDAG 235 s.v. διαπονέομαι. ⁷⁵ tn Grk "and turning." The participle ἐπιστρέψας (epistreyas) has been translated as a finite verb due to requirements of contemporary English style. ⁷⁶ tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed." ⁷⁷ tn BDAG 1102-3 s.v. ὧρα 2.c has "at that very time, at once, instantly" for the usage in this verse.
The Spoken English NT	Finally Paul got so irritated that he turned around and said to the spirit, ^{dd} telling you in the name of Jesus Christ, come out of her!" And it came out right away. ^{ee} ^{dd} Lit. "And Paul, having become very irritated, and having turned around to the spirit, said." ^{ee} Lit. "in the same hour."

Wilbur Pickering’s New T. So Paul, becoming increasingly annoyed,¹⁴ turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!” And it came out that very hour. (14) But Paul, she was giving you free advertising! Evidently he didn’t want advertising from the enemy, and in this he followed the Lord’s example (Mar_3:11-12).

Literal, almost word-for-word, renderings:

A Faithful Version	Then Paul, being grieved, turned to the spirit and said, "I command you in the name of Jesus Christ to come out of her." And it came out the same hour.
Analytical-Literal Translation	Now she was doing this for many days. But Paul having been greatly annoyed and having turned, said to the spirit, "I command you in the name of Jesus Christ to come out from her!" And it came out that very hour [or, moment]! This is all of v. 18.
Benjamin Brodie’s trans.	Then Paul, who became greatly annoyed, turned to the spirit and said: “I command you in the name of Jesus Christ to depart from her,” and it departed the same hour.
Charles Thomson NT	At length Paul, being troubled, turned and said to the spirit, I command thee, in the name of Jesus Christ, to go out of her. And at that instant it went out.
Context Group Version	But Paul, being very troubled, turned and said to the spirit, I charge you in the name of Jesus the Anointed to come out of her. And it came out that very hour.
English Standard Version	Paul, having become greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that very hour.
Far Above All Translation	Paul, being worn out with annoyance, turned to the spirit and said, command you in the name of Jesus Christ to come out of her.” And it came out at that very hour.
Modern Literal Version 2020	But Paul, also was pained and having turned, said to the spirit, I command you in the name of Jesus Christ to come forth away from her. And it came forth in the same hour.
A Voice in the Wilderness	But Paul, greatly disturbed, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And he came out that very instant.

The gist of this passage: Paul, becoming very annoyed by this spirit, orders it to come out of the woman (which it does).

Acts 16:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
diaponéō (διαπονέω) [pronounced dee-ap-on-EH-oh]	<i>being (greatly) disturbed, being worried, being grieved, being troubled, being displeased, being offended, being worked up</i>	masculine singular, aorist (deponent) middle/passive participle, nominative case	Strong’s #1278
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong’s #3972

Translation: Paul, being greatly disturbed [by this],...

There is certainly not a way for the gospel message to be spread. And, admittedly, it seems weird that a demon would do this. However, just as there are all kinds of people, there are all kinds of demons. Apparently some are nicer than others.

In any case, Paul cannot allow his ministry to be assisted or compromised by a demon.

Acts 16:18c			
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
epistrephō (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
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
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
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
paragellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	1 st person singular, present active indicative	Strong's #3853
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with 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)

Translation: ...turned around towards the spirit [and] said, "I command you,..."

The woman is following Paul and his team. Paul turns around looking both at the woman and in the direction of the demon. Paul is not commanding the woman; he is commanding the demon.

Acts 16:18d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 16:18d			
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
Îêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: ...in the name of Jesus Christ,...

Paul speaks to the demon in the name of Jesus Christ, meaning that Paul is depending upon the power of the Lord. Any supernatural ability which Paul seems to have is based upon the power of Jesus Christ.

Acts 16:18e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	aurist active infinitive	Strong's #1831
από (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
αὐτῆς (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: ...to come out from her."

Paul calls for the demon to come out from her. He uses the aurist active infinitive, which is significant.

Acts 16:18f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 16:18f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
autê (αὐτῆ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
tê (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
hōra (ώρα) [pronounced <i>HO-rah</i>]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610

Translation: And it went out of her that [very] hour.

Literally, this says that the demon came out of her in that hour. However, this must be a way of saying, *in that instant*. This is *not* a process. Otherwise, Paul would not have used the aorist tense, which is Punctiliar action.

Acts 16:18b-f Paul, being greatly disturbed [by this], turned around towards the spirit [and] said, "I command you, in the name of Jesus Christ, to come out from her." And it went out of her that [very] hour. (Kukis mostly literal translation)

Acts 16:18b-f Paul was greatly disturbed by a demon acting as his herald. Therefore, Paul turned around towards the spirit, saying, "In the name of Jesus Christ, I command you to come out of her." The spirit went out of her immediately. (Kukis paraphrase)

The magistrates of the city are turned against Paul and he is put in jail

But seeing the lords of her, that went out the hope of the trade of them. Taking hold of the Paul and the Silas, they dragged [them] to the town square to the rulers. And leading them to the officers, they said, "These, the men keep on agitating us, the city—Jews [they] keep on being. And they keep on proclaiming customs which are not lawful but not to do, Romans [we] keep on being."

Acts
16:19–21

[Well,] her masters recognized that all hope of their profit had gone out. Taking hold of Paul and Silas, they dragged [them] to the leaders in the town square. Leading them up to the officers [in charge], they said, "These men keep on agitating our city, [they] being Jews. They keep on proclaiming customs which are not lawful and [which we should not] do, [since we] are Romans."

Her masters/investors saw that any hope of profit was gone. Therefore, they grabbed up Paul and Silas and dragged them to the leaders who were often at the town square. They brought them to the officers in charges and said, "These men, being Jews, keep agitating our city. They proclaim customs which are not lawful for us, as Romans, to do."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But seeing the lords of her, that went out the hope of the trade of them. Taking hold of the Paul and the Silas, they dragged [them] to the town square to the rulers. And leading them to the officers, they said, "These, the men keep on agitating us, the city—Jews [they] keep on being. And they keep on proclaiming customs which are not lawful but not to do, Romans [we] keep on being."
Complete Apostles Bible	And when her masters saw that the hope of their profit was gone, they took Paul and Silas, and dragged them to the marketplace to the rulers. And bringing them to the magistrates they said, "These men, being Jews, are agitating our city; and they are proclaiming customs which are not lawful for us to receive or to do, since we are Romans."
Douay-Rheims 1899 (Amer.)	But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the rulers. And presenting them to the magistrates, they said: These men disturb our city, being Jews: And preach a fashion which it is not lawful for us to receive nor observe, being Romans.
Holy Aramaic Scriptures	And when her lords/masters had seen that the hope of their business had been cast out from her, they held fast to Paulus {Paul} and to Shiyla {Silas}, and they beat them, bringing them to the marketplace, and they brought them near unto the Prefects, and unto the Chiefs of the city, and they were saying, "These men are troubling our city, on account that they are Yehudaye {Judæans/Jews}, and are Proclaiming unto us those customs which are not permitted for us to accept, and to do, on account that we are Ruhmaye {Romans}."
James Murdock's Syriac NT	And when her lords saw that the prospect of their gain from her was gone, they seized Paul and Silas, and dragging them along brought them to the market-place, and set them before the prefects and chiefs of the city, and said: These men disturb our city; for they are Jews, and they preach to us customs, which it is not lawful for us to receive and to practise, because we are Romans.
Original Aramaic NT	When her masters saw that the hope of their business had departed from her, they seized Paulus and Shila, and they dragged and brought them to the marketplace. And they presented them to the Magistrate and to the Leaders of the city and they were saying, "These men are troubling our city because they are Jews." "And they are preaching to us customs which are not allowable for us to receive and do, because we are Romans."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when her masters saw that their hope of profit was gone, they took Paul and Silas, pulling them into the market-place before the rulers; And when they had taken them before the authorities, they said, These men, who are Jews, are greatly troubling our town; Teaching rules of living which it is not right for us to have or to keep, being Romans.
Bible in Worldwide English	Her masters saw that they had lost this way of getting money. They caught Paul and Silas and took them by force to the rulers in the court. When they had brought them before the judges, they said, These men are Jews. And they are making much

	trouble in our city. They are teaching people laws which we may not obey because we are Roman people.
Easy English	Her masters now knew that the girl could not get money for them any more. So they took hold of Paul and Silas and they pulled them to the market place of the city. They took them to stand in front of the leaders of the city. They asked the important officers to judge them. They said, 'These men are Jews. They are causing much trouble in our city. They are teaching people to obey strange ideas. We are Roman people. We cannot agree with these laws. They are not right for us to do.'
Easy-to-Read Version—2008	When the men who owned the servant girl saw this, they realized that they could no longer use her to make money. So they grabbed Paul and Silas and dragged them to the public square to meet with the authorities. They brought Paul and Silas before the Roman officials and said, "These men are Jews, and they are making trouble in our city. They are telling people to do things that are not right for us as Romans to do."
God's Word™	When her owners realized that their hope of making money was gone, they grabbed Paul and Silas and dragged them to the authorities in the public square. In front of the Roman officials, they said, "These men are stirring up a lot of trouble in our city. They're Jews, and they're advocating customs that we can't accept or practice as Roman citizens."
Good News Bible (TEV)	When her owners realized that their chance of making money was gone, they seized Paul and Silas and dragged them to the authorities in the public square. They brought them before the Roman officials and said, "These men are Jews, and they are causing trouble in our city. They are teaching customs that are against our law; we are Roman citizens, and we cannot accept these customs or practice them."
J. B. Phillips	And it came out immediately. but when the girl's owners saw that their hope of making money out of her had disappeared, they seized Paul and Silas and dragged them before the authorities in the market-square. There they brought them before the chief magistrates, and said, "These men are Jews and are causing a great disturbance in our city. They are proclaiming customs which it is illegal for us as Roman citizens to accept or practise."
The Message	When her owners saw that their lucrative little business was suddenly bankrupt, they went after Paul and Silas, roughed them up and dragged them into the market square. Then the police arrested them and pulled them into a court with the accusation, "These men are disturbing the peace—dangerous Jewish agitators subverting our Roman law and order."
NIRV	Her owners realized that their hope of making money was gone. So they grabbed Paul and Silas. They dragged them into the market place to face the authorities. They brought them to the judges. "These men are Jews," her owners said. "They are making trouble in our city. They are suggesting practices that are against Roman law. These are practices we can't accept or take part in."
New Life Version	Paul and Silas in Jail The girl's owners saw that they could not make money with her anymore. Then they took hold of Paul and Silas and dragged them to the leaders. This happened in the center of town where people gather. After they brought them in front of the leaders, they said, "These men are Jews and are making a lot of trouble in our city. They are teaching a religion that we Romans are not allowed to follow."
New Simplified Bible	When her masters saw that the hope of their gain was gone, they grabbed Paul and Silas, and dragged them into the marketplace before the rulers. They took them to the magistrates and said: »These men, being Jews, cause great trouble in our city. »They offer customs that it is not lawful for us to receive, or to observe, being Romans.«

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

Casual English Bible

PAUL AND SILAS ON TRIAL

When her owners saw there was no more fortune in their fortune-teller, they arrested Paul and Silas. They escorted both of them to the city center, [14] where local officials conducted city business. They told the officials, "These guys are Jews and they're disturbing the peace in our city. They're trying to talk us into doing stuff that Roman citizens aren't allowed to do."

¹⁴16:19The Greek word is agora, often translated "marketplace." It was the city center in many ancient towns—not just a place to sell products, but a favorite meeting place for taking care of business.

Contemporary English V.

When the girl's owners realized that they had lost all chances for making more money, they grabbed Paul and Silas and dragged them into court. They told the officials, "These Jews are upsetting our city! They are telling us to do things we Romans are not allowed to do."

Goodspeed New Testament

But when her masters saw that their hopes of profits were gone, they seized Paul and Silas, dragged them to the public square, to the authorities, and brought them before the chief magistrates. "These men," they said, "are Jews, and they are making a great disturbance in our town. They are advocating practices which it is against the law for us as Romans to adopt or observe."

The Living Bible

Her masters' hopes of wealth were now shattered; they grabbed Paul and Silas and dragged them before the judges at the marketplace.

"These Jews are corrupting our city," they shouted. "They are teaching the people to do things that are against the Roman laws."

New Berkeley Version
The Passion Translation

When her owners realized that their potential of making profit had vanished, they forcefully seized Paul and Silas and dragged them off to the city square to face the authorities. When they appeared before the Roman soldiers and magistrates, the slave owners leveled accusations against them, saying, "These Jews are troublemakers. They're throwing our city into confusion. They're pushing their Jewish religion down our throats. It's wrong and unlawful for them to promote these Jewish ways, for we are Romans living in a Roman colony."

Plain English Version

Her bosses saw this happen, and they thought, "This is bad for us. Now she can't tell anybody what will happen to them, and she will not get us any more money."

And her bosses were angry with Paul and Silas. They grabbed Paul and Silas and dragged them to the Roman judges in the middle of that town.

Her bosses said to the judges, "These men are making a lot of trouble for everyone in our town. They are Jews, and they are telling people to do things that our Roman law says are wrong."

Radiant New Testament

Her owners realized that they couldn't hope to make any more money from her. So they grabbed Paul and Silas, dragged them into the marketplace, and brought them to the judges. "These men are Jews," her owners said. "They're causing trouble in our city. They want us to start doing things that are against Roman law. We can't agree to or take part in things like that."

UnfoldingWord Simplified T.

And then her owners realized that she could no longer earn money for them because she could no longer predict what would happen to people, so they were angry. They grabbed Paul and Silas and took them to the public square where the rulers of the city were. The owners of the young woman brought them to the city rulers and told them, "These men are Jews, and they are greatly troubling the people in our city. They are teaching that we should follow rules that our laws do not allow us Romans to obey!"

William's New Testament

But as the owners saw that the hope of their profit-making was gone, they seized Paul and Silas and dragged them to the public square, before the authorities, and brought them to the chiefs of the police court. They said, "These men are Jews; they continue to make great disturbance in our town and to advocate practices which it is against the law for us Romans to accept or observe."

Partially literal and partially paraphrased translations:

American English Bible	But when her masters saw that they'd just lost their hope of any income [from her], they grabbed Paul and Silas and dragged them before the rulers in the marketplace. They brought them before the judges and said: 'These men are Jews who are creating a disturbance in our city; and they're preaching customs that are illegal for us as Romans to either accept or to practice!
Beck's American Translation Breakthrough Version	When her masters saw that the anticipated good of their work came out, after latching on to Paul and Silas, they dragged them into the marketplace before the head people. And when they brought them to the captains, they said, "These people, being Jewish, are greatly upsetting our city. And they announce customs that it is not permitted for us to be kindly accepting, nor to be doing, being Romans."
Common English Bible	Her owners realized that their hope for making money was gone. They grabbed Paul and Silas and dragged them before the officials in the city center. When her owners approached the legal authorities, they said, "These people are causing an uproar in our city. They are Jews who promote customs that we Romans can't accept or practice."
Len Gane Paraphrase	When her masters saw that their chance for profit was gone, they grabbed Paul and Silas and dragged them into the marketplace to the local rulers and brought them to these rulers, saying, "These men, Jews, really cause trouble for our city, and teach practices that are unlawful for us, Romans, to accept or observe."
A. Campbell's Living Oracles	But when her owners saw that the hope of their gain was gone; laying hold of Paul and Silas, they dragged them to the market place, to the magistrates: and having brought them to the generals of the army, they said, These men, who are Jews, mightily disturb our city; and teach customs, which it is not lawful for us to receive and practice, being Romans.
New Advent (Knox) Bible	Her masters, who saw that all their hopes of profit had vanished, took hold of Paul and Silas and dragged them off to justice in the market-place. When they brought them before the magistrates, they said, These men, Jews by origin, are disturbing the peace of our city; they are recommending customs which it is impossible for us, as Roman citizens, to admit or to observe.
20 th Century New Testament	

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When the girl's owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them before the authorities in the marketplace. They brought them to the magistrates and said, "These men are Jews and are throwing our city into turmoil by promoting customs that are unlawful for us Romans to adopt or practice."
Christian Standard Bible	When her owners realized that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. Bringing them before the chief magistrates, they said, "These men are seriously disturbing our city. They are Jews and are promoting customs that are not legal for us as Romans to adopt or practice."
Conservapedia Translation	When her masters realized that their expectation of profit was now in vain, they seized Paul and Silas, and dragged them to the town forum to the rulers. They brought them before the propraetors, saying, "These Jewish men are troubling our city exceedingly." These magistrates, called by the Greek term strategoi or generals, probably carried propraetorian imperium. See below under "lictors." "They teach customs that are not lawful for us, as Roman, to receive or even to observe."

Revised Ferrar-Fenton Bible **Paul and Silas Scourged and Imprisoned.**

But her masters, seeing that they had lost the hope of their profits, arresting Paul and Silas, dragged them off to the market place before the authorities; and bringing them to the Generals, they said, "These men, being Jews, greatly disturb our town, and proclaim a religion which it is illegal for us, being Romans, to accept, or to practice."

Free Bible Version

But when her masters saw they had lost their means of making money, they grabbed hold of Paul and Silas and dragged them before the authorities at the marketplace. They brought them in front of the magistrates, and accused them: "These Jewish men are causing a great disturbance in our town," they said. "They're advocating things that are illegal for us as Romans to accept or to practice."

God's Truth (Tyndale)

And when her master and masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the officers saying: These men trouble our city, which are Jews and preach ordinances, which are not lawful for us to receive, neither to observe, seeing we are Romans.

UnfoldingWord Literal Text

But when her masters saw that their opportunity to make money was now gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them to the magistrates, they said, "These men are stirring up our city. They are Jews. They proclaim customs that are not lawful for us to accept or practice as Romans."

Weymouth New Testament

But when her owners saw that their hopes of gain were gone, they seized Paul and Silas and dragged them off to the magistrates in the public square. Then they brought them before the praetors. "These men," they said, "are creating a great disturbance in our city. They are Jews, and are teaching customs which we, as Romans, are not permitted to adopt or practise."

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And her lords seeing that the hope of their profits was gone, having seized Paul and Silas, dragged them into the marketplace before the rulers,
And having led them to the *military* governors, said, These men, being Jews, are completely disturbing our city,
And preaching racial customs which are absolutely not right for us to welcome, and absolutely not *right* to do, being Romans.

New American Bible (2011)

When her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them to the public square before the local authorities. They brought them before the magistrates* and said, "These people are Jews and are disturbing our city and are advocating customs that are not lawful for us Romans to adopt or practice."

* [16:20] Magistrates: in Greek, stratēgoi, the popular designation of the duoviri, the highest officials of the Roman colony of Philippi.

Revised English Bible—1989

When the girl's owners saw that their hope of profit had gone, they seized Paul and Silas and dragged them to the city authorities in the main square; bringing them before the magistrates, they alleged, "These men are causing a disturbance in our city; they are Jews, and they are advocating practices which it is illegal for us Romans to adopt and follow."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But when her owners saw that what had come out was any further prospect of profit for them, they seized Sha'ul and Sila and dragged them to the market square to face the authorities. Bringing them to the judges, they said, "These men are

	causing a lot of trouble in our city, since they are Jews. What they are doing is advocating customs that are against the law for us to accept or practice, since we are Romans.”
Hebraic Roots Bible	And seeing that the hope of their gain went out, having seized Paul and Silas, her masters dragged them to the market. And bringing them near to the soldiers and magistrates, they said, These men are very much troubling our city, being Jews, and preach customs which it is not lawful for us to accept, nor practice, being Romans.
Holy New Covenant Trans.	The men who owned the slave-girl saw this. These men knew that they could no longer use her to make money. So they grabbed Paul and Silas and dragged them into the meeting place of the city. The city officials were there. The men brought Paul and Silas to the leaders and said, "These men are Jews who are making trouble in our city. They are telling the people to do things which are not right for us. We are Roman citizens and cannot do these things."
The Scriptures 2009	But when her masters saw that their anticipation of money-making was gone, they seized Sha'ul and Silas and dragged them into the market-place to the rulers. And having brought them to the captains, they said, "These men, being Yehu?im, greatly disturb our city, and they proclaim practices which are not right for us to receive nor to do, being Romans.”
Tree of Life Version	But when her masters saw that the hope of profit was gone, they grabbed Paul and Silas and dragged them into the marketplace before the authorities. And when they brought them to the chief authorities, they said, "These men are throwing our city into an uproar! Being Jewish, they advocate customs which are not permitted for us to accept or practice, being Romans.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but The Lords [of] her for proceeds The Hope [of] the work [of] them Taking the paul and the silas drag {them} to the market to the rulers and Bringing them [to] the captains [Men] say These The Men disturb [of] us the city Jewish Becoming and [They] announce customs which* not is (permissible) [for] us to accept not to make romans being...
Awful Scroll Bible	What is more, her masters perceiving that, the expectation of their business goes-away, taking-hold-of Paul and Silas, drag them to the market place before the rulers. And bringing- them -near to the army-commanders, they said, "These-same men being Jews, disturb-away our city, (")and they announce-throughout customs, which are not by- our -existence for us to receive-near, and- are -not to do being Romans."
Concordant Literal Version	Now her masters, perceiving that the expectation of their income was come out, getting hold of Paul and Silas, draw them into the market to the magistrates, and, leading them to the officers, say, "These men are confounding our city. Belonging to the Jews, they are" also announcing customs which it is not allowed us to assent to, nor to do, being Romans."
exeGesés companion Bible	And when her adonim see that the hopes of their work are gone, they take Paulos and Silas, and draw them into the market to the archs; and bring them to the strategoi, saying, These humans - Yah Hudiym utterly disturb our city,

	and evangelize customs neither allowed for us to receive, nor, being Romans, to do.
Orthodox Jewish Bible	And when her adonim saw that the tikvah of their profit also left her, they seized Rav Sha'ul and Sila, and they dragged them into the marketplace before their manhigim; And having brought them to the chief magistrates, they said, "These anashim, being Jews, are disturbing our city," "And they are proclaiming minhagim which it is not permitted for us, being Romans, to accept or to do." [ESTHER 3:8]
Rotherham's Emphasized B.	And <her masters [seeing] that their hope of gain had gone out> [laying hold on Paul and Silas] dragged them into the market-place, unto the rulers; and [leading them forward unto the magistrates] said— These' men are exceedingly troubling our' city, they [being Jews], And are declaring customs, which it is not allowable for us either to accept or to observe, being Romans .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But when her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them before the authorities in the market place [where trials were held], and when they had brought them before the chief magistrates, they said, "These men, who are Jews, are throwing our city into confusion and causing trouble. They are publicly teaching customs which are unlawful for us, as Romans, to accept or observe."
An Understandable Version	But when the girl's slave-owners saw that their prospects for income [from her activities] were [now] gone, they grabbed Paul and Silas and dragged them to the open shopping market, in front of the authorities. And when they brought them before the city officials, they made this charge [against them]: "These Jewish men are causing too much trouble in our city, and they are teaching people to observe customs which we Romans are not permitted to accept or practice."
The Expanded Bible	When the owners of the ·servant [slave] girl saw that their ·source for making money [hope of profit] was gone, they grabbed Paul and Silas and dragged them before the ·city rulers [leaders; authorities] in the marketplace. They brought Paul and Silas to the ·Roman rulers [magistrates] and said, "These men are Jews and are ·making trouble in [disturbing] our city. They are ·teaching things [advocating customs] that are not ·right [permitted; lawful] for us as Romans to [ˆ adopt/accept or to] do."
Jonathan Mitchell NT	Well, her [D reads: the servant-girl's] owners (masters), upon seeing (or: perceiving) that the expectation of their business (= the source of their income) went out from the midst [D reads: had been deprived from them which they had been having through her], after seizing Paul and Silas, they forcibly dragged [them] into the marketplace [and] before [the station of] the authorities ([city] rulers). And so, after leading them forward to the civil magistrates, they said, "These men, being (or: belonging to; making a beginning as) Jews, continue completely stirring up (or: are repeatedly bringing forth a disturbance [in]) our city!" "Furthermore, they are habitually bringing down an announcement of customs which are not normal, right or allowed for us to habitually accept and embrace at our sides, nor to continue doing or practicing, [we] being Romans."
Syndein/Thieme	And when her masters {the gangsters} saw that the hope of their gains was gone, they violently seized Paul and Silas, and dragged them by their ankles into the marketplace unto the praetors {leaders of a Roman colony were called pretors}. And brought them to the praetors, saying, "These men, that EXIST AS Jews, do exceedingly trouble our city {disturb the peace} . . . by announcing new customs, which are not lawful for us to receive, neither to observe, BEING Romans!"

{Note: These men were setting up racial and national prejudices in the crowd. Said Paul was teaching concepts foreign to the Roman culture . . . and it was presumed by their dress that they JEWS not Romans!}

Translation for Translators

And then her owners realized that she could no longer earn money for them because she could no longer predict what would happen to people, so they were angry. They grabbed Paul and Silas and forcefully took them to the public square, to the place where the government authorities and a lot of other people were gathered. The owners of the young woman brought Paul and Silas to the city officials and told them, “These men are Jews, and they are greatly troubling the people in [MTY] our city. They are teaching that we (inc) should follow customs that our laws do not allow us Romans to consider to be correct or to obey!”

The Voice

But when her owners realized she would be worthless now as a fortune-teller, they grabbed Paul and Silas, dragged them into the open market area, and presented them to the authorities.

Slave Owners: These men are troublemakers, disturbing the peace of our great city. They are from some Jewish sect, and they promote foreign customs that violate our Roman standards of conduct.

Bible Translations with Many Footnotes:

Lexham Bible

But when [*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] her owners saw that their hope of profit was gone, they seized Paul and Silas and [*Here “and ” is supplied because the previous participle (“seized”) has been translated as a finite verb] dragged them [*Here the direct object is supplied from context in the English translation] into the marketplace before the rulers. And when they [*Here “when ” is supplied as a component of the participle (“had brought”) which is understood as temporal] had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, and are proclaiming customs that are not permitted for us to accept or to practice, because we [*Here “because ” is supplied as a component of the participle (“are”) which is understood as causal] are Romans!”

NET Bible®

But when her owners⁷⁸ saw their hope of profit⁷⁹ was gone, they seized⁸⁰ Paul and Silas and dragged⁸¹ them into the marketplace before the authorities. When⁸² they had brought them⁸³ before the magistrates, they said, “These men are throwing our city into confusion.⁸⁴ They are⁸⁵ Jews and are advocating⁸⁶ customs that are not lawful for us to accept⁸⁷ or practice,⁸⁸ since we are⁸⁹ Romans.”

^{78tn} Or “masters.”

^{79tn} On this use of ἐργασία (ergasia), see BDAG 390 s.v. 4. It is often the case that destructive practices and commerce are closely tied together.

^{80tn} Grk “was gone, seizing.” The participle ἐπιλαβόμενοι (epilabomenoi) has been translated as a finite verb due to requirements of contemporary English style.

^{81tn} On the term ἔλκω (elkw) see BDAG 318 s.v. 1.

^{82tn} Grk “And when.” 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.

^{83tn} Grk “having brought them.” The participle ἐπιλαβόμενοι (epilabomenoi) has been taken temporally. It is also possible in English to translate this participle as a finite verb: “they brought them before the magistrates and said.”

^{84tn} BDAG 309 s.v. ἐκταράσσω has “agitate, cause trouble to, throw into confusion” for the meaning of this verb.

^{85tn} Grk “being Jews, and they are proclaiming.” The participle ὑπάρχοντες (Juparcontes) has been translated as a finite verb due to requirements of contemporary English style.

^{86tn} Grk “proclaiming,” but in relation to customs, “advocating” is a closer approximation to the meaning.

^{87tn} Or “acknowledge.”

^{88sn} Customs that are not lawful for us to accept or practice. Ironically, the charges are similar to those made against Jesus in Luke 23:2, where Jews argued he was “twisting” their customs. The charge has three elements: (1) a racial element (Jewish); (2) a social element (unlawful); and (3) a traditional element (not their customs).

^{89tn} Grk “we being Romans.” The participle οὐσιν (ousin) has been translated as a causal adverbial participle

The Spoken English NT

But when her owners saw that their hope of making money was gone, they grabbed Paul and Silas and dragged them into the marketplace to the authorities. They brought them in front of the Roman officials^{ff} and said, “These people are Jews, and they’re totally upsetting our city! They’re telling^{gg} people to observe religious customs that we are not allowed to accept or practice as Romans.”

^{ff} Lit. “the magistrates.”

^{gg} Or “commanding,” or “advocating.”

Wilbur Pickering’s New T.

But when her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place to the rulers,¹⁵ and bringing them before the magistrates they said, “These men, being Jews, are agitating our city, and are advocating customs that are not lawful for us, being Romans, to receive or do”.

(15) This was a put up job. It would take a day or two to make clear that the girl was now useless. The magistrates had probably been getting a ‘cut’. Some rabble had been mobilized to join in—the whole proceeding had been organized in advance. They figured they could beat up on two Jews with impunity.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Now, when her masters saw that their prospect for business profit was gone, and they had seized Paul and Silas, they dragged them into the marketplace before the civic rulers,

And when they brought them to the magistrates, they said: “These men, being Jews, are agitating and causing confusion in our city.

In fact, they are proclaiming customs [ethics, habits] which are not permissible for us to accept favorably nor practice [as pagans], since we are Roman citizens.”

Berean Literal Bible

Now her masters having seen that their hope of profit was gone, having taken hold of Paul and Silas, dragged them into the marketplace before the rulers.

And having brought them up to the magistrates, they said, “These men, being Jews, exceedingly trouble our city and preach customs that it is not lawful for us, being Romans, to accept nor to practice.”

Context Group Version

But when her masters saw that the abiding confidence of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them to the magistrates, they said, These men, being Judeans, do exceedingly trouble our city, and set out customs which it is not lawful for us to receive, or to observe, being Romans.

Far Above All Translation

But when her masters saw that the mainstay of their business had come out, they laid hold of Paul and Silas dragged *them* to the market place to the governors. And they led them to the magistrates and said, “These men are stirring up our city, *and*, being Jews, are declaring customs which we are not permitted to adopt or to do, since we are Romans.”

Literal Standard Version

And her masters having seen that the hope of their employment was gone, having caught Paul and Silas, drew [them] into the marketplace, to the rulers, and having brought them to the magistrates, they said, “These men being Jews exceedingly trouble our city; and they proclaim customs that are not lawful for us to receive nor to do, being Romans.”

Modern Literal Version 2020	But <i>after</i> her lords saw that the hope of their business was gone, <i>after</i> they grabbed Paul and Silas, they dragged them into the marketplace in front of the rulers. And having led them to the magistrates, they said, These men, being* Jews, are disturbing our city, and are proclaiming customs which it is not legal for us to accept, nor to do*, being Romans.
New Matthew Bible	And when her master and mistress saw that the hope of their gains was gone, they caught Paul and Silas and drew them into the marketplace to the authorities, and brought them to the magistrates, saying, These men are troubling our city. They are Jews, and preach customs that are not lawful for us to receive nor to observe, seeing we are Romans
Revised Geneva Translation	Now when her masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace, to the Magistrates. And they brought them to the governors, saying, "These Jewish men trouble our city, "and preach ordinances which are not lawful for us to receive, nor to observe, seeing we are Romans!"

The gist of this passage: The financial fallout of the evil spirit being removed. Paul and company are hauled into the public court.

19-21

Acts 16:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	masculine plural, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounced 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
kurioi (κύριοι) [pronounced KOO-ree-oi]	<i>lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns</i>	masculine plural noun; nominative case	Strong's #2962
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
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
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831

Acts 16:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This same verb and same morphology is used of the demon going out of the woman.			
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)
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence; desire of some good with expectation of obtaining it</i>	feminine singular noun, nominative case	Strong's #1680
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
ergasía (ἐργασία) [pronounced er-gas-E-ah]	<i>trade, occupation; by implication, profit, pains; craft, diligence, gain, work; effort</i>	feminine singular noun, genitive/ablative case	Strong's #2039
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: [Well,] her masters recognized that all hope of their profit had gone out.

This again is a fascinating thing that this woman has masters, plural. Perhaps the idea is, these men were investors in her, however, that came about.

Without the demon, she no longer has the gift of prophecy.

Paul could not abide by a demon assisting his ministry. However, those invested in this woman did not have any problem being in league with a demon.

This reminds me a great deal of Jesus and the 2000 demons who inhabited a single person. He allowed the demons to enter into a large herd of hogs and those hogs charged into the sea as a result. Jesus was asked to leave because this was what they town believed was a negative impact on their economy.

Application: As an aside, when an economy is based upon coaxing out specific sins or committed a series of sins; or if there is a close association with a demon or demons, that economy is not going to be blessed, in the long run. We have two examples of this in the United States. Nevada ought to be the most prosperous state in the union, as it caters to man's sinful nature. Indians have been given the ability to have casinos on their lands, and, even though large amounts of money are generated at these casinos, the related Indian tribes have not turned their reservations into economic powerhouses. The casino financially benefits a few; but that's all.

Acts 16:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ah-ee]	<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 plural, aorist (deponent) middle participle, nominative case	Strong's #1949
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
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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
Silas (Σίλας) [pronounced SEE-las]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609

Translation: Taking hold of Paul and Silas,...

These men, or other servants belonging to them, take a hold of Paul and Silas. You will note that Luke was not taken, and possibly this was because he was a gentile. Hard to use racial prejudice against them, if there is a gentile standing in the midst of them.

Acts 16:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
helkuō/hélkō (ἔλκω/ἔλκω) [pronounced hel-KOO-o/HEHL-ko]	<i>to drag off; metaphorically, to draw by inward power, to lead, to impel</i>	3 rd person plural, aorist active indicative	Strong's #1670
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 (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)

Acts 16:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agora (ἀγορά) [pronounced ag-or-AH]	<i>town square (as a place of public resort); market (-place), street</i>	feminine singular noun; accusative case	Strong's #58
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
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
archontes (ἄρχοντες) [pronounced AHR-khohn-tehs]	<i>rulers, commanders, chiefs, leaders, those first-in-rank; princes, magistrates</i>	masculine plural noun; accusative case	Strong's #758 (present participle of Strong's #757)

Translation: ...they dragged [them] to the leaders in the town square.

The town leaders were often in the town square or the market place, so that is where they took them. Courts were very public at this time; but public involvement was sometimes a problem.

Acts 16:19 [Well,] her masters recognized that all hope of their profit had gone out. Taking hold of Paul and Silas, they dragged [them] to the leaders in the town square. (Kukis mostly literal translation)

Acts 16:20a			
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
prosagō (προσάγω) [pronounced pross-AHG-oh]	<i>leading towards, (transitively) bringing near, summoning, presenting, or (intransitively) one who is approaching; drawing near to</i>	masculine plural, aorist active participle, nominative case	Strong's #4317
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
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

Acts 16:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stratēgoi (στρατηγοί) [pronounced <i>strat-ay-GOY</i>]	<i>officers of the temple, temple guards; pretors; generals, (by implication or analogy) (military) governors (prætors), chief (prefects) of the (Levitical) temple-wardens, captains, magistrates</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4755

Translation: *Leading them up to the officers [in charge],...*

They took Paul and Silas to leaders who could both make a judgment and apply the punishment.

Tangent: People rarely understand or appreciate the beauty of the American system as devised by our founders. This is not something which should be able to take place under our system. The laws are made by one body. The lawmakers are not supposed to be able to enforce the laws or judge someone who broke their laws. The executive branch is charged with enforcing these laws. Unfortunately, we have so many laws in place that the executive branch chooses to follow one set of laws and ignore the other laws (this is how we could have a closed border under one president and an open border under another). Now, when someone is arrested by the executive branch for violating a law, he is not judged by the executive branch (the ones who arrested him) or by the legislative branch (the ones who wrote the laws). He then appears before a third party—the judicial branch. The judicial branch is charged with properly applying the laws and making judgments based upon the laws. This is all theory, because each branch wants to assume more and more power.

Acts 16:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i>]	<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 plural, aorist active indicative	Strong's #3004
houtoi (οὗτοι) [pronounced <i>HOW-toy</i>]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; nominative case	Strong's #444
ektarássō (ἐκταράσσω) [pronounced <i>ek-tar-AHS-so</i>]	<i>to agitate, to trouble exceedingly, to greatly disturb; to throw into confusion</i>	3 rd person plural, present active indicative	Strong's #1613

Acts 16:20b

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

This is the 6th occurrence of this word in this chapter.

Translation: ...they said, "These men keep on agitating our city,..."

The charge is not going to be something that we would think is valid. They accuse these men of agitating their city—but that was not really their problem. Paul cast the demon out of their money-maker. That was their actual problem. So these men are simply looking for revenge. They have the "criminals" in hand. Now they just have to come up with a crime to charge them with.

Up until now, nothing that we have studied really indicates much agitation is taking place.

Acts 16:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; nominative case	Strong's #5225

Translation: ...[they] being Jews.

Paul and Silas are accused of being Jews—that is really what is being peddled here. Antisemitism. This is probably why Luke was not seized with them, as he is a gentile.

The facts that Paul's team is made up of mostly Jews is irrelevant to the court proceedings. There are no laws related specifically to Jews, insofar as saying, "This is legal for gentiles to do but not for Jews." Again, this is antisemitism, pure and simple.

Acts 16:20 **Leading them up to the officers [in charge], they said, "These men keep on agitating our city, [they] being Jews.** (Kukis mostly literal translation)

Acts 16:21a			
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
katangéllō (καταγγέλλω) [pronounced <i>kat-ang-GHEHL-low</i>]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	3 rd person plural, present active indicative	Strong's #2605
ethê (ἔθη) [pronounced <i>ETH-ay</i>]	<i>customs, manners, usages prescribed by law or habit, institutes, prescriptions, rites</i>	neuter plural noun, accusative case	Strong's #1485

Translation: They keep on proclaiming customs...

Now they explain what the problem is. These Jews are proclaiming customs. Paul and Silas are evangelists. One thing they are *not* selling is *Jewish customs*. The gospel message is, to some degree, a repudiation of Jewish customs.

The only actual custom which Paul and Silas are guilty of establishing is that of water baptism.

Acts 16:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἃ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
exesti (ἔξῃστι) [pronounced <i>EX-es-tee</i>]	<i>to be lawful, to be right; to be permitted</i>	3 rd person singular, aorist impersonal active indicative	Strong's #1832
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
paradéchomai (παραδέχομαι) [pronounced <i>par-ad-EHKH-ohm-ah-ee</i>]	<i>to receive, to take up, to take upon one's self; to admit, to not reject, to accept; (of a son:) to acknowledge as one's own</i>	present deponent middle or passive infinitive	Strong's #3858
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
poieô (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>	present active infinitive	Strong's #4160

Acts 16:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Rhōmaîoi (Ῥωμαῖοι) [pronounced hro-MAH'-yoy]	<i>Romans, residents of Rome, Roman citizens</i>	masculine plural, proper adjective grouping; dative, locative or instrumental case	Strong's #4514
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)

Translation: ...which are not lawful and [which we should not] do, [since we] are Romans.”

What Paul and Silas are doing, they claim, is pushing customs which are not lawful for Romans to do; and they are things that they should not do. These are very general accusations, which have no specific basis.

This is certain an instance of, *show me the man and I will show you the crime* (a good system of jurisprudence does not allow for this).

Acts 16:21 **They keep on proclaiming customs which are not lawful and [which we should not] do, [since we] are Romans.”** (Kukis mostly literal translation)

Now, think for a moment—what is the primary custom or practice which early Christianity had their converts do? Baptism. Water baptism. If a group of people were evangelized, at some point, they would be encouraged to be baptized. Now, what custom or law is violated here? The Romans had no laws against water baptism. Although some were aware of John the baptizer, they did not start to pass laws making this an illegal practice.

Do you see just how ridiculous this final charge is? This is why Paul's accusers preface this final actual accusation with, “These men are Jews and they are throwing our city into chaos!”

Acts 16:19–21 **[Well,] her masters recognized that all hope of their profit had gone out. Taking hold of Paul and Silas, they dragged [them] to the leaders in the town square. Leading them up to the officers [in charge], they said, “These men keep on agitating our city, [they] being Jews. They keep on proclaiming customs which are not lawful and [which we should not] do, [since we] are Romans.”** (Kukis mostly literal translation)

The real problem was, these men made money from this demon-possessed woman. She was profitable to them. Without the demon, they are no longer making money. That is their real problem with Paul and Silas.

Acts 16:19–21 **Her masters/investors saw that any hope of profit was gone. Therefore, they grabbed up Paul and Silas and dragged them to the leaders who were often at the town square. They brought them to the officers in charges and said, “These men, being Jews, keep agitating our city. They proclaim customs which are not lawful for us, as Romans, to do.”** (Kukis paraphrase)

And joined in an assault the crowd against them and the magistrates were tearing off from them the garments [and] they commanding to beat [them] with rods. But were laying upon them many blows. They cast [them] into prison, commanding the jailer securely to guard them, who a charge such as this received, he cast them into the inner prison and the feet he secured them in the wood.

Acts
16:22–24

The crowd joined the assault against them. The magistrates tore [their] shirts off them, commanding [them] to be beat with rods [on the bare skin]. They laid many blows upon them. [Then] they cast [them] into prison, commanding the jailer to securely guard them. Having receive such a charge, [the jailer] placed them into the inner prison. He secured their feet in stocks.

Having heard this, the crowd joined together in an assault of Paul and Silas. Even the magistrates tore off their shirts, commanding that they be beat with rods. Therefore, many blows were laid upon their bare backs. Having punished them in this way, the magistrates threw Paul and Silas into prison, commanding the jailer to carefully guard them. The jailer secured them in the inner prison, placing their feet into stocks.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And joined in an assault the crowd against them and the magistrates were tearing off from them the garments [and] they commanding to beat [them] with rods. But were laying upon them many blows. They cast [them] into prison, commanding the jailer securely to guard them, who a charge such as this received, he cast them into the inner prison and the feet he secured them in the wood.
Complete Apostles Bible	And the crowd rose up together against them; and the magistrates tore their clothes and ordered men to beat them with rods. And when they laid many strokes on them, they cast them into prison, commanding the prison keeper to keep them securely; who, having received such a command, cast them into the inner prison and fastened their feet in the stocks.
Douay-Rheims 1899 (Amer.)	And the people ran together against them: and the magistrates, rending off their clothes, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently. Who having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.
Holy Aramaic Scriptures	And a great crowd gathered against them. Then, the Prefects tore off their garments and they commanded that they should be beaten. And after they had beaten them greatly, they cast them in the prisoner's house, and commanded the guards of the prisoner's house that they should guard them securely. Then he, after he received this command, brought them confined into the inner house of the prisoner's house, and bound their feet in shackles.
James Murdock's Syriac NT	And a great company was collected against them. Then the prefects rent their garments, and commanded to scourge them. And when they had scourged them much, they cast them into the prison, and commanded the keeper of the prison to keep them with care. And he, having received this command, carried and immured them in the inner part of the prison, and confined their feet in the stocks.
Original Aramaic NT	And great crowds were gathered against them and then the Magistrates tore their garments and commanded to scourge them.

And when they had scourged them much, they cast them into the prison and commanded the Keeper of the prison to keep them securely. But when he had received this order, he brought them and shut them up in the inner room of the prison and bound their feet in the stocks.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the people made an attack on them all together: and the authorities took their clothing off them, and gave orders for them to be whipped. And when they had given them a great number of blows, they put them in prison, giving orders to the keeper of the prison to keep them safely: And he, having such orders, put them into the inner prison with chains on their feet.
Bible in Worldwide English	All the people standing around were against Paul and Silas. The judges tore off the clothes of Paul and Silas. They gave orders that they should be beaten. They beat them very hard. Then they put them in prison. Take care, they said to the prison guard. Be sure that these prisoners do not run away. And so the guard put them in the back room in the prison. They locked their feet in holes cut in heavy pieces of wood.
Easy English	A lot of people quickly came together there. They started to attack Paul and Silas. So the important officers said to their soldiers, 'Tear the clothes off Paul and Silas. Then hit them with sticks!' The soldiers hit Paul and Silas many times. Then they took hold of them and they pushed them into the prison. The officers said to the prison guard, 'Lock the prison door carefully so that these men cannot get free.' The prison guard did what he had been told to do. He put Paul and Silas in a room in the middle of the prison. He put their feet between big heavy pieces of wood so that they could not move their legs.
Easy-to-Read Version—2008	The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. Having received this order, he put them into the inner prison and fastened their feet in the stocks.
<i>God's Word™</i>	The crowd joined in the attack against Paul and Silas. Then the officials tore the clothes off Paul and Silas and ordered the guards to beat them with sticks. After they had hit Paul and Silas many times, they threw them in jail and ordered the jailer to keep them under tight security. So the jailer followed these orders and put Paul and Silas into solitary confinement with their feet in leg irons.
Good News Bible (TEV)	And the crowd joined in the attack against Paul and Silas. Then the officials tore the clothes off Paul and Silas and ordered them to be whipped. After a severe beating, they were thrown into jail, and the jailer was ordered to lock them up tight. Upon receiving this order, the jailer threw them into the inner cell and fastened their feet between heavy blocks of wood.
J. B. Phillips	At this the crowd joined in the attack, and the magistrates had them stripped and ordered them to be beaten with rods. Then, after giving them a severe beating, they threw them into prison, instructing the jailer to keep them safe. On receiving such strict orders, he hustled them into the inner jail and fastened their feet securely in the stocks.
<i>The Message</i>	The judges went along with the mob, had Paul and Silas's clothes ripped off and ordered a public beating. After beating them black-and-blue, they threw them into jail, telling the jailkeeper to put them under heavy guard so there would be no chance of escape. He did just that—threw them into the maximum security cell in the jail and clamped leg irons on them.

NIRV	The crowd joined the attack against Paul and Silas. The judges ordered that Paul and Silas be stripped and beaten with rods. They were whipped without mercy. Then they were thrown into prison. The jailer was commanded to guard them carefully. When he received these orders, he put Paul and Silas deep inside the prison. He fastened their feet so they couldn't get away.
New Life Version	Many people had gathered around Paul and Silas. They were calling out things against them. The leaders had the clothes of Paul and Silas taken off and had them beaten with sticks. After they had hit them many times, they put Paul and Silas in prison. The soldiers told the man who watched the prison to be sure to keep them from getting away. Because of this, they were put in the inside room of the prison and their feet were put in pieces of wood that held them.
New Simplified Bible	The crowd rose up against them. The magistrates ripped their garments off them, and commanded to beat them with rods. After they were severely beaten, they threw them into prison, charging the jailor to keep them safe. Receiving this command he threw them into the inner prison, and fastened their feet in the stocks.

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

Casual English Bible	That got the marketplace crowd worked up. They turned into a mob against Paul and Silas. Officials ripped the clothes off both men and ordered them beaten with rods. Paul and Silas took a lot of hits. After that, officials ordered both men thrown into prison. Officials also ordered the jailer to make sure the prisoners didn't get out. With an order like that, the jailer put the two in the most secure part of the prison—deep inside the dungeon. As an extra precaution, he locked their feet into wooden stocks.
Contemporary English V.	The crowd joined in the attack on Paul and Silas. Then the officials tore the clothes off the two men and ordered them to be beaten with a whip. After they had been badly beaten, they were put in jail, and the jailer was told to guard them carefully. The jailer did as he was told. He put them deep inside the jail and chained their feet to heavy blocks of wood.
The Living Bible	A mob was quickly formed against Paul and Silas, and the judges ordered them stripped and beaten with wooden whips. Again and again the rods slashed down across their bared backs; and afterwards they were thrown into prison. The jailer was threatened with death if they escaped, [<i>if they escaped, implied.</i>] so he took no chances, but put them into the inner dungeon and clamped their feet into the stocks.
New Berkeley Version New Living Translation	. A mob quickly formed against Paul and Silas, and the city officials ordered them stripped and beaten with wooden rods. They were severely beaten, and then they were thrown into prison. The jailer was ordered to make sure they didn't escape. So the jailer put them into the inner dungeon and clamped their feet in the stocks.
The Passion Translation	A great crowd gathered, and all the people joined in to come against them. The Roman officials ordered that Paul and Silas be stripped of their garments and beaten with rods on their bare backs. After they were severely beaten, they were thrown into prison and the jailer was commanded to guard them securely. So the jailer placed them in the innermost cell of the prison and had their feet bound and chained.
Plain English Version	A lot of other people there joined that woman's bosses and started blaming Paul and Silas. Then the judges told their soldiers, "Rip the shirts off Paul and Silas, and hit them with sticks." So the soldiers hit Paul and Silas really hard with sticks, and then they put them in the jail. They told the boss over that jail, "Make sure Paul and Silas don't get away." So the jail boss put them in a little room that was right in the middle of that jail. He

Radiant New Testament	<p>made them sit down on the ground, and then he locked their ankles between 2 big bits of wood, so that Paul and Silas couldn't move their legs.</p> <p>The crowd joined the attack against Paul and Silas. The judges ordered that the clothes be ripped off Paul and Silas and that they be beaten with rods. After they'd been beaten very badly, they were thrown into prison. The jailer was commanded to guard them carefully. When he received those orders, he put Paul and Silas deep inside the prison and fastened their feet so they couldn't get away.</p>
UnfoldingWord Simplified T.	<p>Many of the crowd joined those who were accusing Paul and Silas, and they started to beat them. Then the Roman rulers told soldiers to tear the shirts off Paul and Silas and to beat them with rods. So the soldiers beat Paul and Silas badly with rods. After that, they took them and put them into the prison. They told the jailer to make sure they did not get out. Because the officials had told him to do that, the jailer put Paul and Silas into the room that was farthest inside the prison. There, he made them sit down on the floor and stretch out their legs. Then he fastened their ankles in holes between two large pieces of wood, so that Paul and Silas could not move their legs.</p>
William's New Testament	<p>The crowd also joined in the attack upon them, and the chiefs of the police court had them stripped and flogged. After flogging them severely, they put them into jail, and gave the jailer orders to keep close watch on them. Because he had such strict orders, he put them into the inner cell and fastened their feet in the stocks.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Well, the entire crowd arose against them.</p> <p>So the judges, having [ordered that] their clothes be stripped off, commanded that they should be beaten with rods.</p> <p>Then after they'd received many blows, they threw them in jail, ordering the jailer to keep them safe. And since [the jailer] had received such an order, he took them into the innermost dungeon and put their feet in stocks.</p>
Beck's American Translation . Breakthrough Version	<p>And the crowd stood up together against them. And when the captains ripped up their robes, they were giving orders to be hitting <i>them</i> with sticks. After putting many wounds on them, they threw them into jail after passing the order on to the prison guard to be keeping them securely, who, when he received this type of an order, he threw them into the inner jail and secured their feet in the wooden restraint.</p>
Common English Bible	<p>The crowd joined in the attacks against Paul and Silas, so the authorities ordered that they be stripped of their clothes and beaten with a rod. When Paul and Silas had been severely beaten, the authorities threw them into prison and ordered the jailer to secure them with great care. When he received these instructions, he threw them into the innermost cell and secured their feet in stocks.</p>
Len Gane Paraphrase	<p>Then the crowd rose up together against them, and the local rulers tore away their clothes and commanded to beat [them]. After inflicting many lashes on them, they threw them into prison, ordering the jailer to guard them safely. After receiving these orders, he shoved them into the inner prison room and made sure their feet were secured in the stocks.</p>
A. Campbell's Living Oracles	<p>And the populace rose up together against them; and the generals tearing off their garments, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. Who, having received such a strict charge, threw them into the inner prison, and secured their feet fast in the stocks.</p>
New Advent (Knox) Bible	<p>The crowd gathered round, to join in the accusation; and the magistrates, tearing their clothes off them, gave orders that they should be beaten; then, when they had inflicted many lashes on them, put them in prison, and bade the gaoler keep them</p>

in safe custody. Thus instructed, he put them in the inner ward, and secured their feet in the stocks.

20th Century New Testament On this the mob rose as one man against them, and the Magistrates stripped them of their clothing and ordered them to be beaten with rods. After beating them severely, the Magistrates put them in prison, with orders to the Governor of the Jail to keep them in safe custody. On receiving so strict an order, the Governor put them into the inner cell, and secured their feet in the stocks.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Then the large crowd began attacking them and the city officials had their clothes ripped off and ordered them to be beaten. After beating them severely, they threw them in jail and ordered the jailor to have them securely guarded. After receiving these orders, the jailor threw them into the maximum security cell and had their feet securely fastened in wooden restraints.

Conservapedia Translation The crowd rose up together against them. The propraetors tore their clothes off them and ordered them flogged. When they had beaten them rather severely, they threw them into prison and ordered the warden to guard them securely. The warden, with those orders in hand, sent them to the maximum-security level and put their feet into the stocks.

Revised Ferrar-Fenton Bible And the mob siding with them, the Generals tore off their robes, and ordered them to be flogged. Then, after lashing them severely, they flung them into prison, instructing the jailor to keep them securely; who, having received such an order, threw them into the inner dungeon, and secured their feet in the stocks.

Free Bible Version The crowd joined together in an attack on them. The magistrates tore off Paul and Silas' clothes, and ordered them beaten with rods. After giving them a severe beating, they threw them into prison, ordering the jailer to keep them locked up. The jailer followed his orders. He threw Paul and Silas into the inner cell and shackled their feet in the stocks.

God's Truth (Tyndale) And the people ran on them, and the officers rent their clothes, and commanded them to be beaten with rods. And when they had beaten them sore, they cast them into prison, commanding the jailer to keep them surely. Which jailer when he had received such commandment, thrust them into the inner prison, and made their feet fast in the stocks.

International Standard V The crowd joined in the attack against them. Then the magistrates had Paul and Silas [Lit. had them] stripped of their clothes and ordered them beaten with rods. After giving them a severe beating, they threw them in jail and ordered the jailer to keep them under tight security. Having received these orders, he put them into the inner cell and fastened their feet in leg irons.

Montgomery NT The crowd, too, rose up together against them, and the praetors, after having them stripped, and after ordering them to be flogged, had many lashes inflicted upon them, and put them in prison, with a charge to the jailer to keep them safe. On receiving so strict an order he cast them into the inner prison, and made their feet fast in the stocks.

Leicester A. Sawyer's NT And the multitude came together against them, and the prefects tearing off their clothes gave orders to beat them with rods, and having inflicted many blows on them cast them into prison, charging the jailer to keep them safely; who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks..

Weymouth New Testament The crowd, too, joined in the outcry against them, till at length the praetors ordered them to be stripped and beaten with rods; and, after severely flogging them, they threw them into jail and bade the jailer keep them safely. He, having received an order like that, lodged them in the inner prison, and secured their feet in the stocks.

Worsley's New Testament And the populace rose up together against them: and the officers stripped off their clothes, and ordered them to be scourged. And when they had given them many stripes, they cast them into prison, charging the jailor to keep them safely. Who having received such a charge, thrust them into the inner prison and fastened their feet in the stocks.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) So they set the crowd against them and the officials tore the clothes off Paul and Silas and ordered them to be flogged. And after inflicting many blows on them, they threw them into prison, charging the jailer to guard them safely. Upon receiving these instructions, he threw them into the inner cell and fastened their feet in the stocks.

2Cor 11:25; Phil 1:30; 1Thes 2:2

The Heritage Bible And the crowd stood up together against them, and the military governors tearing their clothes all around, called out to beat them.

And imposing many strokes upon them, they threw them into prison, ordering the jailer to keep them securely,

Who, having taken such an order, threw them into the interior prison, and rendered their feet secure in the stocks.

New American Bible (2011) ° The crowd joined in the attack on them, and the magistrates had them stripped and ordered them to be beaten with rods. After inflicting many blows on them, they threw them into prison and instructed the jailer to guard them securely. When he received these instructions, he put them in the innermost cell and secured their feet to a stake.

c. [16:22–23] 2 Cor 11:25; Phil 1:30; 1 Thes 2:2.

New Catholic Bible The crowd joined in the attack against them, and the magistrates had them stripped and ordered them to be beaten. After they had inflicted a severe beating on them, they threw them into prison and instructed the jailer to guard them closely. Following these instructions, he put them in the innermost cell and locked their feet in the stocks.

New Jerusalem Bible The crowd joined in and showed its hostility to them, so the magistrates had them stripped and ordered them to be flogged. They were given many lashes and then thrown into prison, and the gaoler was told to keep a close watch on them. So, following such instructions, he threw them into the inner prison and fastened their feet in the stocks.

NRSV (Anglicized Cath. Ed.) The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

Revised English Bible–1989 The mob joined in the attack; and the magistrates had the prisoners stripped and gave orders for them to be flogged. After a severe beating they were flung into prison and the jailer was ordered to keep them under close guard. In view of these orders, he put them into the inner prison and secured their feet in the stocks.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Holy New Covenant Trans.

.
The crowd was against Paul and Silas. Then the leaders tore off the clothes of Paul and Silas and ordered some men to beat them with rods. The men beat them many times. Then the leaders threw Paul and Silas in jail. The leaders commanded the jailer, "Guard them very carefully!" The jailer heard this special order. So he put

Tree of Life Version Paul and Silas into the inner prison far inside the jail. He locked their feet in wooden stocks. Then the crowd joined in the attack on them. So the chief authorities ripped their clothes off them and commanded them to be beaten with rods. After inflicting many blows on them, they threw them into prison, ordering the jailer to guard them securely. Having received this charge, he threw them into the inner prison and fastened their feet in the stocks.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and stands (together) The Crowd against them and The Captains Tearing (Off) [of] them the garments ordered {them} to cane {them} many also Laying [on] them blows [Men] put {them} to guard Ordering the jailer surely to keep them Who order this Receiving puts them to the inner guard and the feet [He] fastens [of] them to the timber... Struck

Awful Scroll Bible And the multitude stood-over-together against them, and the army-commanders rending-around their garments, were ordering to beat them with rods. So as laying- many blows -upon them, they cast them into prison, announcing-before the bond-keeper to watch over them securely, who having received certainly-of-this announcement-before, cast them into the inner prison and secure their feet in the stocks.

Concordant Literal Version And the throng assailed them, and the officers, tearing off their garments, ordered them to be flogged with rods." Besides, placing on them many blows, they cast them into jail, charging the warden to keep them securely, who, getting such a charge, casts them into the interior jail, and secures their feet in the stocks."

exeGesés companion Bible And the multitude stands together against them: and the strategoi rip their garments and summon to bastinado them.

PAULOS AND SILAS UNDER GUARD

And they put many plagues on them and cast them into the guardhouse, evangelizing the prison guard to guard them securely: who, having taken such an evangelism, casts them into the inner guardhouse, and secures their feet in the staves.

Orthodox Jewish Bible And the multitude rose up together keneged Rav Sha'ul and Sila; and the chief magistrates, having torn off the kaftans of Moshiach's Shlichim, were giving orders to beat them.

And having inflicted klop after klop upon these Jewish men, they threw Rav Sha'ul and Sila into the beis hasohar, giving orders to the soher to guard them securely. And the soher, having received such an order, threw them into the inner beis hasohar, and he fastened their feet in the stock. [IYOV 13:27; 33:11; YIRMEYAH 20:2,3; 29:26]

Rotherham's Emphasized B. And the multitude rose up together against them, and ||the magistrates|| [rending off them their mantles] were giving orders to beat them with rods; and [laying upon them many' stripes] they thrust them into prison, charging the prison-keeper [safely] to be keeping them: who, <[a charge like this] receiving> thrust them into the inner' prison, and ||their feet|| made he fast in the stocks.

Expanded/Embellished Bibles:

The Amplified Bible

Paul and Silas Imprisoned

The crowd also joined in the attack against them, and the chief magistrates tore their robes off them and ordered that Paul and Silas be beaten with rods. After striking them many times [with the rods], they threw them into prison, commanding the jailer to guard them securely. He, having received such a [strict] command, threw them into the inner prison (dungeon) and fastened their feet in the stocks [in an agonizing position].

The Expanded Bible

The crowd joined the attack against them. The Roman officers [magistrates] tore [stripped off] the clothes of Paul and Silas and had [ordered] them beaten with rods [2 Cor. 11:25]. After being severely beaten [many blows were laid on them], Paul and Silas [they] were thrown into jail [prison], and the jailer was ordered to guard them carefully [securely]. When he heard this order, he put them far inside the jail [prison] and pinned [secured; fastened] their feet down between large blocks of wood [in stocks; ^L in wood].

Jonathan Mitchell NT

Then the crowd rose up together, [with D: taking a stand in attack] against them [with D: repeatedly crying out against them], and the civil magistrates, after stripping (or: ripping) off the cloaks and outer garments from them, began giving orders to proceed beating [them] with rods.

Besides imposing (inflicting) on them many blows (or: stripes), they threw them into jail (or: prison), passing along instructions to the jailer (or: prison guard) to continue keeping them guarded securely, who, upon receiving such an order, cast them into the more interior prison (or: jail), and then fastened their feet into the wooden stocks.

P. Kretzmann Commentary

And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them.

And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Syndein/Thieme

Kretzmann's [commentary](#) for Acts 16:19–24 has been placed in the [Addendum](#). And the multitude {mob violence} rose up together against them. And the praetors stripped them to the waist, and commanded to beat them.

And when they {Roman licitor's were law enforcers} had laid many stripes upon them {usually was 39 cane rod whips each . . . literally peeling the skin off their backs}, they cast them into prison, charging the jailer to guard them carefully.

{Side Note: Paul is a Roman citizen and it is prohibited for a Roman citizen to be whipped. If Paul complained, Rome could remove ALL privileges from this city it is so serious an offense!}

Who {Jailer}, having received such a charge, thrust them into the under prison, and made their feet fast in the stocks.

{Note: The inner prison of Roman jails was under the main prison. It is underground, where all the sewage drains from all the other prisons and is rat infested. Not a nice place.}

Translation for Translators

Many of the crowd joined *those who were accusing* Paul and Silas, and started beating them. Then the *Roman* authorities commanded *soldiers* to tear the shirts off Paul and Silas and to beat them *with rods/sticks*. *So the soldiers* beat Paul and Silas vigorously *with rods*. After that, they *took them and* shoved them into the prison. They told the jailer that he should lock them up securely. *Because the officials* had commanded him to do that, the jailer shoved Paul and Silas into the cell that was farthest inside. *There, he made them sit down on the floor/ground and stretch out their legs*. Then he fastened their ankles in *grooves* between two large wooden beams, *so that Paul and Silas could not move their legs*.

The Voice

The crowd joined in with insults and insinuations, prompting the city officials to strip them naked *in the public square* so they could be beaten with rods. They were flogged mercilessly and then were thrown into a prison cell. The jailer was ordered

to keep them under the strictest supervision. The jailer complied, first restraining them in ankle chains, then locking them in the most secure cell in the center of the jail.

Bible Translations with Many Footnotes:

Lexham Bible

And the crowd joined in attacking them, and the chief magistrates tore off their clothing and [*Here “and” is supplied because the previous participle (“tore off”) has been translated as a finite verb] gave orders to beat them [*Here the direct object is supplied from context in the English translation] with rods. And after they [*Here “after” is supplied as a component of the participle (“had inflicted”) which is understood as temporal] had inflicted many blows on them, they threw them [*Here the direct object is supplied from context in the English translation] into prison, giving orders to the jailer to guard them securely. Having received such an order, he [Literally “who”] put them in the inner prison and fastened their feet in the stocks. [Or possibly “to the block of wood,” referring to a log to which the prisoners were chained or tied]

NET Bible®

The crowd joined the attack⁹⁰ against them, and the magistrates tore the clothes⁹¹ off Paul and Silas⁹² and ordered them to be beaten with rods.⁹³ After they had beaten them severely,⁹⁴ they threw them into prison and commanded⁹⁵ the jailer to guard them securely. Receiving such orders, he threw them in the inner cell⁹⁶ and fastened their feet in the stocks.⁹⁷

^{90tn} L&N 39.50 has “the crowd joined the attack against them” for συνεπέστη (sunepesth) in this verse.

^{91tn} Grk “tearing the clothes off them, the magistrates ordered.” The participle περιρξαντες (perirhxantes) has been translated as a finite verb due to requirements of contemporary English style. Although it may be possible to understand the aorist active participle περιρξαντες in a causative sense (“the magistrates caused the clothes to be torn off Paul and Silas”) in the mob scene that was taking place, it is also possible that the magistrates themselves actively participated. This act was done to prepare them for a public flogging (2 Cor 11:25; 1 Thess 2:2).

^{92tn} Grk “off them”; the referents (Paul and Silas) have been specified in the translation for clarity.

^{93tn} The infinitive ραβδίζειν (rJabdizein) means “to beat with rods or sticks” (as opposed to fists or clubs, BDAG 902 s.v. ραβδίζω).

^{94tn} Grk “Having inflicted many blows on them.” The participle ἐπιθέντες (epiqentes) has been taken temporally. BDAG 384 s.v. ἐπιτίθημι 1.a.β has “inflict blows upon someone” for this expression, but in this context it is simpler to translate in English as “they had beaten them severely.”

^{95tn} Grk “commanding.” The participle παραγγείλαντες (parangeilantes) has been translated as a finite verb due to requirements of contemporary English style.

^{96tn} Or “prison.”

^{97tn} L&N 6.21 has “stocks” for εἰς τὸ ξύλον (eis to xulon) here, as does BDAG 685 s.v. ξύλον 2.b. However, it is also possible (as mentioned in L&N 18.12) that this does not mean “stocks” but a block of wood (a log or wooden column) in the prison to which prisoners’ feet were chained or tied. Such a possibility is suggested by v. 26, where the “bonds” (“chains”?) of the prisoners loosened.

The Spoken English NT

And the crowd joined in the attack against them. Then the Roman officials^{hh} had them stripped, and gave the order for them to be beaten with wooden rods. And when they had given them a severe beating,ⁱⁱ they threw them in prison. And they gave orders to the prison warden to guard them carefully. Since he had that sort of order, he put them in the innermost part of the prison and clamped their ankles between wooden boards.^{jj}

^{hh.} Lit. “the magistrates.”

^{ii.} Lit. “when they had laid many blows on them.”

ii. This used to be called putting a person “in the stocks.” Stocks are two heavy boards that have gaps between them just big enough for people’s ankles, so when they are locked together the people can’t pull their feet out.

Wilbur Pickering’s New T.

The crowd joined in the attack against them, and the magistrates tore the clothes off of them and ordered a beating with rods. When they had laid many stripes on them, they threw them into prison, charging the jailer to keep them securely; who, having received such a charge, threw them into the inner cell and fastened their feet in the stocks.¹⁶

(16) Their backs are bleeding from ‘many stripes’ and their feet are in stocks (you try to sit up so as not to lie on your wounded back; all of which gets pretty ‘old’ pretty fast)—a great time for a praise meeting!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And the crowd rose up together against them, and the magistrates having torn their garments from them, began ordering [the rod-bearers] to be beating [them] with rods.

And having laid many blows on them, they threw [them] into prison, having given strict orders to the jailor to be keeping them securely, who having received such an order, put them into the inner prison and fastened their feet in the stocks.

Benjamin Brodie’s trans.

And the crowd joined in the attack against them [Paul and Silas] and the magistrates [representatives of the corrupt judicial system], ripping their clothes, gave the command to beat them with rods.

Then the crowd, after inflicting many wounds upon them, cast them into jail, urging the guard of the jail [warden] to keep them secure,

Who, when he received such an order, cast them into the inner sanctum of the jail and secured [locked] their feet in wooden stocks .

Context Group Version

And the multitude rose up together against them: and the magistrates tore their cloaks off them, and commanded to beat them with rods. And when they had laid many stripes on them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

Far Above All Translation

And the crowd rose up against them together, and the magistrates tore their coats and ordered beating with rods. And after inflicting many blows on them, they threw *them* in prison, ordering the prison guard to guard them securely, and he accepted such a charge and put them in the innermost prison *area* and secured their feet to the wood.

Modern Literal Version 2020

And the crowd stood up together against them, and the magistrates, having ripped off their garments, were commanding *the sergeants* to lash *them* with rods, and who, having laid many wounds upon them, they cast *them* into prison, *and* commanded the jailer to securely guard them.

Who, having received such a command, he cast them into the inner prison and secured their feet in the wood stocks.

New American Standard

Paul and Silas Imprisoned

The crowd joined in an attack against them, and the chief magistrates tore their robes [Or *outer garments*] off them and proceeded to order *them* to be beaten with rods [Lit to *beat with rods*]. When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; and [Lit *who*] he, having received such a command, threw them into the inner prison and fastened their feet in the stocks [Lit *wood*].

New Matthew Bible

And the people ran on them, and the magistrates tore their clothes and ordered them to be beaten with rods. And when they had beaten them sore, they cast them into prison, charging the jailer to keep them securely. Which jailer, when he had

Worrell New Testament

received such direction, thrust them into the inner prison and made their feet fast in the stocks.

And the multitude rose up together against them; and the magistrates, having torn off their garments, were giving orders to beat them with rods; and, having laid upon them many stripes, they thrust them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks..

The gist of this passage:

Paul and Silas were seized and beaten with rods against their bare skin. Then they were put into a super secure—as well as awful—prison.

22-24

Acts 16:22a			
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
sunephistēmi (συνεφίστημι) [pronounced <i>soon-eternity future-IHS-tay-mee</i>]	<i>to join in an attack, to stand up together, to resist (or assault) jointly; to rise up together</i>	3 rd person singular, aorist active indicative	Strong's #4911
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
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; nominative case	Strong's #3793
katá (κατά) [pronounced <i>kaw-TAW</i>]	<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
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: The crowd joined the assault against them.

These men are in a public place, and charges have been laid against them—charges made by very reputable men in the community—charges which have nothing to do with what Paul actually did (Paul cast the demon out of the slave girl, which is what upset them).

The charges were actually false. They said that these men, being Jews, were trying to get these Romans to follow customs and practices which were unlawful. All of this is false. However, the sharp contrast made between these men as Jews and the other citizens being Romans is all it took to work up the antisemitism of this crowd.

The Romans citizens there suddenly charged Paul and Silas and began to assault them.

We do not know anything about the makeup of the crowd. If I were to guess, it was stacked with those who were against Paul and Silas from the beginning. Secondly, I would suggest that the magistrates often took their cue from the crowds there. Where a very hostile crowd appeared to have gathered, the magistrates may have taken that as a reason to go hard on the people there. So, the charges seemed serious, but there was no legal merit to them. However, the magistrates appear to have gone with the crowd as opposed to dissecting the charges and making a serious determination on their soundness (the charges are given, but it is unclear if they were actually discussed³⁹).

Acts 16:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
stratēgoi (στρατηγοί) [pronounced <i>strat-ay-GOY</i>]	<i>officers of the temple, temple guards; pretors; generals, (by implication or analogy) (military) governors (prætors), chief (prefects) of the (Levitical) temple-wardens, captains, magistrates</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4755
perirrhēgnymi (περιρρήγνυμι) [pronounced <i>per-ir-HRAYG-noo-mee</i>]	<i>tearing off, tearing all around, tearing completely away; one breaking off (on all sides, all around)</i>	masculine plural, aorist active participle, nominative case	Strong's #4048
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
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

Translation: The magistrates tore [their] shirts off them,...

The magistrates there, rather than stopping the crowd, saying, "We need to discuss this and make a ruling," were acting as bad as the mob was acting. They tore the clothes off of Paul and Silas (likely their shirts). This is to bare the skin of their backs for a beating.

³⁹ Every narrative of the gospels and Acts do not have every bit of information to paint a complete picture.

Acts 16:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keleúō (κελεύω) [pronounced <i>kel-YOO-oh</i>]	<i>to command, to incite by word, to order</i>	3 rd person plural, imperfect active indicative	Strong's #2753
rhabdízō (ῥαβδίζω) [pronounced <i>hrab-DIHD-zo</i>]	<i>to beat with a rod, to strike with a stick</i>	present active infinitive	Strong's #4463

Translation: ...commanding [them] to be beat with rods [on the bare skin].

The magistrates then and their commanded to beat the bare backs of Paul and Silas with rods. The intent was the break the skin, cause the maximum amount of damage and pain. So punishment is being afflicted severely, yet, we have no suggestion that the charges against them were explored legally.

Acts 16:22 **The crowd joined the assault against them. The magistrates tore [their] shirts off them, commanding [them] to be beat with rods [on the bare skin].** (Kukis mostly literal translation)

Enough people in the crowd already had come to a decision about Paul and Silas; and so it seems with the judges in charge.

Acts 16:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine plural adjective; accusative case	Strong's #4183
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epitithêmi (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 plural, aorist active participle; nominative case	Strong's #2007
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
plêgai (πληγαί) [pronounced <i>play-GUY</i>]	<i>blows, stripes, wounds; public calamities, heavy afflictions, plagues</i>	feminine plural noun, dative, locative or instrumental case	Strong's #4127

Translation: They laid many blows upon them.

Even though this could, in context, appear as if the crowds are doing this, it is more likely that professional soldiers were there inflicting this punishment. The enforcing soldiers laid many blows with rods on Paul and Silas.

The reason I think that was profession is, mobs are unable to think. So the mob probably would have killed them and, had this not been stopped. For this reason, I think the beating was done by professionals.

Acts 16:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállô (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 rd person plural, aorist active indicative	Strong's #906
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
phulakê (φυλακὴ) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine singular noun; accusative case	Strong's #5438

Translation: [Then] they cast [them] into prison,...

The magistrates put Paul and Silas into prison. After a great deal of pain had been inflicted on the two, they are thrown into prison.

Now, bear in mind that Paul and Silas have converted a few people (we do not know how many beyond Lydia). There is no language which suggests that hundreds came to Christ as a result of them being there. In fact, if you will recall, they are there in Macedonia because Paul had a vision.

Acts 16:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraggellô (παραγγέλλω) [pronounced par-ang-GEL-low]	<i>transmitting a message along from one to another, declaring, announcing, commanding, ordering, charging, enjoining</i>	masculine plural, aorist active participle, nominative case	Strong's #3853
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
desmophulax (δεσμοφύλαξ) [pronounced des-mof-OO-lax]	<i>jailer, keeper (overseer) of a prison, warden</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1200
asphalos (ἀσφαλῶς) [pronounced as-fal-OCE]	<i>securely; safety (so as to prevent escape); assuredly, with certainty, without a (any) doubt</i>	adverb	Strong's #806

Acts 16:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
têreô (τηρέω) [pronounced tay-REH-oh]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon</i>	present active infinitive	Strong's #5083
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

Translation: ...commanding the jailer to securely guard them.

The magistrates spoke specifically to the jailer, telling him to securely keep these men. Were they worried that Paul and Silas could not be easily held in prison? Did they know about Peter being imprisoned? I doubt that, but it could be possibility. Or were they simply concerned, given that Paul was able to throw the demon out of their slave girl. The magistrates simply had their reasons to make sure that Paul and Silas's stay at Philippi was to be a bad decision to have been made.

Acts 16:23 They laid many blows upon them. [Then] they cast [them] into prison, commanding the jailer to securely guard them. (Kukis mostly literal translation)

Acts 16:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
parangelía (παραγγελία) [pronounced par-ang-gel-EE-ah]	<i>commandment, mandate, charge, command</i>	feminine singular noun; accusative case	Strong's #3852
toioutos (τοιοῦτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	feminine singular adjective, accusative case	Strong's #5108
lambánô (λαμβάνω) [pronounced lahm-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

Translation: Having receive such a charge,...

The jailer took this charge/command very seriously. Security is seen as a priority; and possibly pain and degradation were also seen as key to their punishment.

It does not appear that they were going to kill Paul and Silas; but they would see to it that they regretted coming to Philippi and upsetting things (and, in this case, upsetting things by casting out the demon).

Acts 16:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállô (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 rd person plural, aorist active indicative	Strong's #906
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
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)
esôteros (ἐσώτερος) [pronounced es-OH-ter-oss]	<i>inner; inside, interior; within</i>	feminine singular adjective, accusative case	Strong's #2082
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine singular noun; accusative case	Strong's #5438

Translation: ...[the jailer] placed them into the inner prison.

The jailer places Paul and Silas into a more inner section of the prison. Apparently this is underground, not completely separate from whatever sewage system that they might have set up. It would be disgusting and dirty.

Acts 16:24c			
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
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
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228

Acts 16:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asphalízō (ἀσφαλίζω) [pronounced as-fal-IHD-zo]	<i>to make (render) secure (from harm); to make firm; to be made secure</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #805
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
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
xulon (ξύλον) [pronounced XOO- lohn]	<i>wood, tree, timber (as fuel or material); by implication, a stick, club, staff, stocks or other wooden article or substance, including a beam, fetter</i>	neuter singular noun, accusative case	Strong's #3586

Thayer definitions: 1) wood; 1a) that which is made of wood; 1a1) as a beam from which any one is suspended, a gibbet, a cross; 1a2) a log or timber with holes in which the feet, hands, neck of prisoners were inserted and fastened with thongs; 1a3) a fetter, or shackle for the feet; 1a4) a cudgel, stick, staff; 2) a tree.

Translation: He secured their feet in stocks.

To be certain the Paul and Silas could not escape, their feet were placed into stocks.

We do not know the long-term intentions of this city's leaders. However, Paul and Silas would be securely prevented from escape.

Acts 16:24 **Having receive such a charge, [the jailer] placed them into the inner prison. He secured their feet in stocks.** (Kukis mostly literal translation)

Acts 16:22–24 **The crowd joined the assault against them. The magistrates tore [their] shirts off them, commanding [them] to be beat with rods [on the bare skin]. They laid many blows upon them. [Then] they cast [them] into prison, commanding the jailer to securely guard them. Having receive such a charge, [the jailer] placed them into the inner prison. He secured their feet in stocks.** (Kukis mostly literal translation)

Acts 16:22–24 **Having heard this, the crowd joined together in an assault of Paul and Silas. Even the magistrates tore off their shirts, commanding that they be beat with rods. Therefore, many blows were laid upon their bare backs. Having punished them in this way, the magistrates threw Paul and Silas into prison, commanding the jailer to carefully guard them. The jailer secured them in the inner prison, placing their feet into stocks.** (Kukis paraphrase)

This all seems to be rather excessive, but if one woman was possessed by a demon, how many others there were possessed or influenced by demons? Or, as I have suggested earlier, maybe they know about other Christians like Peter who were imprisoned and yet escaped.

The earthquake and conversion of the jailer and his household

The narrative, from this point forward, can be a little tricky. However, Luke gives us a pretty thorough explanation as we go. The problem that I personally had is, I tried to get ahead of the narrative and I should have allowed it to simply unfold.

But around the midnight, Paul and Silas were praying. They sang to the God. But were listening of them the prisoners. But suddenly a shaking happens—a large (one)—so that moves the foundations of the prison. But opened up immediately the doors—all [of them] and from the bonds they were loosened.

Acts
16:25–26

Around the midnight [hour], Paul and Silas were praying [aloud]. They sang to God, and the prisoners were listening to them. Suddenly a great shaking [earthquake] occurred, shaking up the prison foundations. The doors all suddenly opened up and [the prisoners] from [their] bonds were released.

Around midnight, Paul and Silas were praying aloud. They also were singing hymns to God, as the prisoners there quietly listened to them. Suddenly, there was a great earthquake which shook the foundations of the prison. All of the doors suddenly opened up and the bonds on the prisoners were all loosened.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But around the midnight, Paul and Silas were praying. They sang to the God. But were listening of them the prisoners. But suddenly a shaking happens—a large (one)—so that moves the foundations of the prison. But opened up immediately the doors—all [of them] and from the bonds they were loosened.
Complete Apostles Bible	Now about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and all the bonds were loosed.
Douay-Rheims 1899 (Amer.)	And at midnight, Paul and Silas, praying, praised God. And they that were in prison heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and the bands of all were loosed.
Holy Aramaic Scriptures	And in the middle of the night, Paulus {Paul} and Shiyla {Silas} were praying, and giving praise unto Alaha {God}, and the prisoners were listening to them. And suddenly {lit. from the calm} there was a great earthquake, and it shook the foundation of the prisoner's house, and at once all the doors were opened, and the bonds of all were loosened.
James Murdock's Syriac NT	And at midnight Paul and Silas were praying and glorifying God: and the prisoners heard them. And suddenly there was a great shaking, and the foundations of the prison were moved; and at once all the doors opened, and the bands of all were loosed.
Original Aramaic NT	In the middle of the night, Paulus and Shila were praying and singing to God and the prisoners were listening to them.

And suddenly there was a great earthquake and the foundation of the prison was shaken, and immediately all the doors were opened and their chains were all released.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But about the middle of the night, Paul and Silas were making prayers and songs to God in the hearing of the prisoners; And suddenly there was an earth-shock, so that the base of the prison was moved: and all the doors came open, and everyone's chains came off.
Bible in Worldwide English	At midnight, Paul and Silas were talking with God. They were singing and praising God. The other prisoners were listening to them. Then all of a sudden the earth shook very much. Even the floor of the prison was shaking. All the doors came wide open. The things that held the prisoners all came off.
Easy English	At midnight, Paul and Silas were praying. They were also singing songs to praise God. The other people in the prison were listening to them. The ground under the prison suddenly shook strongly. Immediately, all the prison doors opened. The chains that held the people in the prison all fell off.
Easy-to-Read Version–2008	About midnight Paul and Silas were praying and singing songs to God. The other prisoners were listening to them. Suddenly there was an earthquake so strong that it shook the foundation of the jail. All the doors of the jail opened, and the chains on all the prisoners fell off.
God's Word™	Around midnight Paul and Silas were praying and singing hymns of praise to God. The other prisoners were listening to them. Suddenly, a violent earthquake shook the foundations of the jail. All the doors immediately flew open, and all the prisoners' chains came loose.
Good News Bible (TEV)	About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. Suddenly there was a violent earthquake, which shook the prison to its foundations. At once all the doors opened, and the chains fell off all the prisoners.
J. B. Phillips	The midnight deliverance: the jailer becomes a Christian But about midnight Paul and Silas were praying and singing hymns to God while the other prisoners were listening to them. Suddenly there was a great earthquake, big enough to shake the foundations of the prison. Immediately all the doors flew open and everyone's chains were unfastened.
The Message	Along about midnight, Paul and Silas were at prayer and singing a robust hymn to God. The other prisoners couldn't believe their ears. Then, without warning, a huge earthquake! The jailhouse tottered, every door flew open, all the prisoners were loose.
NIRV	About midnight Paul and Silas were praying. They were also singing hymns to God. The other prisoners were listening to them. Suddenly there was a powerful earthquake. It shook the prison from top to bottom. All at once the prison doors flew open. Everyone's chains came loose.
New Life Version	About midnight Paul and Silas were praying and singing songs of thanks to God. The other men in prison were listening to them. All at once the earth started to shake. The stones under the prison shook and the doors opened. The chains fell off from everyone.

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

Casual English Bible **FROM JAIL TO THE JAILER'S HOUSE**

It was about midnight. Paul and Silas were praying and singing songs to God, while the other prisoners listened. Suddenly, a massive earthquake shook the prison foundation. Every door in the prison popped open. Every chain of every prisoner snapped off.

Contemporary English V.

About midnight Paul and Silas were praying and singing praises to God, while the other prisoners listened. Suddenly a strong earthquake shook the jail to its foundations. The doors opened, and the chains fell from all the prisoners.

New Berkeley Version
New Living Translation

.
Around midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening. Suddenly, there was a massive earthquake, and the prison was shaken to its foundations. All the doors immediately flew open, and the chains of every prisoner fell off!

The Passion Translation

Paul and Silas, undaunted, prayed in the middle of the night and sang songs of praise to God, while all the other prisoners listened to their worship. Suddenly, a great earthquake shook the foundations of the prison. All at once every prison door flung open and the chains of all the prisoners came loose.

Plain English Version

Paul told the jail boss that God can save him

Later, in the middle of the night, Paul and Silas were praying out loud to God and saying that he is really good, and they were singing songs to God. The other prisoners were listening to them. Suddenly there was a very big earthquake. It shook the jail, and even the cement underneath it, and all the doors of the jail swung open, and all the chains fell off the arms and legs of all the prisoners.

UnfoldingWord Simplified T.

About midnight, Paul and Silas were praying and praising God by singing songs. The other prisoners were listening to them. Suddenly there was a very strong earthquake that shook the jail. The earthquake caused all of the doors of the jail to open and all of the chains that fastened the prisoners to fall off.

William's New Testament

But about midnight, while Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them, suddenly there was an earthquake so great that it shook the very foundations of the jail, the doors all flew open, and every prisoner's chains were unfastened.

Partially literal and partially paraphrased translations:

American English Bible

However, during the middle of the night, while Paul and Silas were praying and singing sacred hymns (within earshot of the rest of the prisoners there), a great earthquake occurred that shook the jail to its foundation... And this immediately opened all the doors and loosened all the chains!

Beck's American Translation
Breakthrough Version

.
Throughout the middle of the night, as Paul and Silas prayed, they were singing praise songs to God. The prisoners were listening to them. Suddenly, a huge earthquake happened in such a way for the prison's foundations to be disturbed. At once, all the doors were opened, and everyone's locks eased up.

Common English Bible
Len Gane Paraphrase

.
At midnight Paul and Silas prayed and sang praises to God, and the prisoners heard them. Suddenly there was a large earthquake, so that even the prison foundation was shaken, and instantly all the [jail cell] doors opened and every one's shackles became loose.

A. Campbell's Living Oracles

But at midnight, Paul and Silas having prayed, sung a hymn to God: and the prisoners heard them. And, on a sudden, there was a great earthquake, so that the foundations of the prisoner were shaken: and immediately all the doors were opened, and the bonds of all the prisoners were loosed.

New Advent (Knox) Bible

At midnight, Paul and Silas were at their prayers, praising God, while the prisoners listened to them. And all at once there was a violent earthquake, so that the

foundations of the prison rocked; whereupon every door opened, and every man's chains were undone.

NT for Everyone

Earthquake and salvation

Around midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a huge earthquake, which shook the foundations of the prison. At once all the doors flew open, and everyone's chains became loose.

20th Century New Testament

About midnight, while Paul and Silas were praying and singing hymns to God, and while the prisoners were listening to them, Suddenly there was an earthquake of such violence that the Jail was shaken to its foundations; all the doors flew open, and all the prisoners' chains were loosened.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

A Midnight Deliverance

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was such a violent earthquake that the foundations of the jail were shaken, and immediately all the doors were opened, and everyone's chains came loose.

Revised Ferrar-Fenton Bible

Conversion of the Jailer.

About midnight, however, Paul and Silas were praying and singing hymns to God; and the prisoners were listening to them. When suddenly there was a violent earthquake, so that the foundations of the prison were shaken; and all the doors at once flew open, while every one was freed from his bonds.

Free Bible Version

Around midnight Paul and Silas were praying and singing praises to God, and the other prisoners were listening to them. Suddenly a tremendous earthquake shook the foundations of the prison. Immediately all the doors flew open and everyone's chains fell off.

God's Truth (Tyndale)

At midnight Paul and Silas prayed, and lauded God. And the prisoners heard them. And suddenly there was a great earthquake, so that the foundation of the prison was shaken, and by and by all the doors opened, and every mans bonds were loosed.

International Standard V

Around midnight, Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. Suddenly, there was an earthquake so violent that the foundations of the prison were shaken. All the doors immediately flew open, and everyone's chains were unfastened.

Leicester A. Sawyer's NT

But at midnight Paul and Silas prayed and sung praises to God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and all the doors were immediately opened, and the bands of all were removed.

The Spoken English NT

About midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there was a big earthquake. It was so big that the foundations of the prison got shifted. And immediately all the doors came open, and everyone's restraints came loose.

Weymouth New Testament

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, when suddenly there was such a violent shock of earthquake that the prison shook to its foundations. Instantly the doors all flew open, and the chains fell off from every prisoner.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **A miraculous deliverance**

About midnight, Paul and Silas were praying and singing hymns to God, and the other prisoners were listening. Suddenly a severe earthquake shook the place, rocking the prison to its foundations. Immediately all the doors flew open and the chains of all the prisoners fell off.

Ephesians 5:19; Col 3:16

4:31

The Heritage Bible

And about midnight Paul and Silas praying, sang hymns²⁵ to God, and the prisoners listened to them.

And instantly there was a great earthquake, so that the foundations of the dungeon were shaken, and instantly all the doors were opened, and everyone's shackles were loosed.

²⁵ 16:25 sang hymns, hymneo, to hymn or sing a hymn, the Greek word hymns brought into English, hymn.

New American Bible (2011)

Deliverance from Prison.

About midnight, while Paul and Silas were praying and singing hymns to God as the prisoners listened, there was suddenly such a severe earthquake that the foundations of the jail shook; all the doors flew open, and the chains of all were pulled loose.

New Catholic Bible

Paul Set Free. About midnight, Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them. Suddenly, there was such a huge earthquake that the very foundations of the prison were shaken. At once, all the doors flew open, and everyone's chains were loosened.

Revised English Bible–1989

About midnight Paul and Silas, at their prayers, were singing praises to God, and the other prisoners were listening, when suddenly there was such a violent earthquake that the foundations of the jail were shaken; the doors burst open and all the prisoners found their fetters unfastened.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Around midnight, Sha'ul and Sila were praying and singing hymns to God, while the other prisoners listened attentively. Suddenly there was a violent earthquake which shook the prison to its foundations. All the doors flew open and everyone's chains came loose.

Hebraic Roots Bible

And having prayed, toward midnight Paul and Silas praised Elohim in a hymn. And the prisoners listened to them.

And suddenly there was a great earthquake, so that the foundations of the jail were shaken. And immediately all the doors were opened and all of the bonds were loosened.

Holy New Covenant Trans.

About midnight, Paul and Silas were praying and singing songs to God. The other prisoners were listening to them. Suddenly there was a great earthquake. It was so strong that it shook the foundations of the jail. Then all the doors of the jail quickly opened. All prisoners were freed from their chains.

The Scriptures 2009

And at midnight Sha'ul and Silas were praying and singing songs to Elohim, and the prisoners were listening to them.

And suddenly a great earthquake took place, so that the foundations of the prison were shaken, and immediately all the doors were opened and all the chains came loose.

Tree of Life Version

But about midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was such a great earthquake that the foundations of the prison were shaken. Immediately all the doors were unlocked, and everyone's chains came loose.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in but the midnight Paul and Silas Praying celebrated the god listened but [of] them The Prisoners suddenly but Shaking becomes Great that to be shaken the foundations [of] the prison are opened but immediately The Doors All and [of] all [men] The Bonds is~ loosened...
Alpha & Omega Bible	BUT ABOUT MIDNIGHT PAULOS (<i>Paul</i>) AND SILAS WERE PRAYING AND SINGING HYMNS OF PRAISE TO THEOS (<i>The Alpha & Omega</i>), AND THE PRISONERS WERE LISTENING TO THEM; †(<i>Matthew 25</i>) AND SUDDENLY THERE CAME A GREAT EARTHQUAKE, SO THAT THE FOUNDATIONS OF THE PRISON HOUSE WERE SHAKEN; AND IMMEDIATELY ALL THE DOORS WERE OPENED AND EVERYONE'S CHAINS WERE UNFASTENED.
Awful Scroll Bible	But towards midnight, Paul and Silas wishing-with-regards-to, were singing hymns to God, and the prisoners were listening-to them. And without evidence, there occurred a great earthquake, so-as that the foundations of the jail are to be shaking, and off-from-that-matter, all the doors are being opened-up, and all of the bands are being placed-from them!
Concordant Literal Version	Now at midnight Paul and Silas were praying and sang hymns to God. Now the prisoners listened to them. Now suddenly a great quake occurred, so that the foundations of the prison are shaken. Now instantly all the doors were opened, and the bonds of all were slacked."
exeGeses companion Bible	And at midnight, Paulos and Silas pray and hymn to Elohim: and the prisoners hear them. <u>A MEGA QUAKE SHAKES THE PRISON</u> And suddenly, there becomes a mega quake so that the foundations of the prison shake: and immediately all the portals open and the bands of everyone loosen: ...
Orthodox Jewish Bible	And about chatzot halailah Rav Sha'ul and Sila were davening and were singing niggunim to Hashem, and the prisoners were listening to them. And, suddenly, there came a gevaltike earthquake, so that the beis hasohar was shaken to its foundations, and immediately were opened all delatot (doors) and all sharsherot (chains) were unfastened.
Rotherham's Emphasized B.	And at midnight Paul and Silas being at prayer began singing praise unto God; and the prisoners unto them_ did hearken. And suddenly a great earthquake took place,—so that the foundations of the prison were shaken, and all the doors were {instantly} set open, and the bonds of all' were unfastened.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	But about midnight Paul and Silas were praying and singing hymns to God while the <i>[other]</i> prisoners listened. Suddenly there was a terrible earthquake which violently shook the foundation of the jail. Immediately all the <i>[cell]</i> doors swung open and everyone's chains fell off.
The Expanded Bible	About midnight Paul and Silas were praying and singing ·songs [hymns; praise songs] to God as the other prisoners listened. Suddenly, there was a ·strong [great; violent] earthquake that shook the foundation of the ·jail [prison]. Then all the doors of the ·jail [prison] broke open, and all the prisoners were freed from their chains.
Jonathan Mitchell NT	Now at about midnight, Paul and Silas, continuing in thinking toward having the situation go well (or: praying; imparting words with a focus on ease and well-being), began singing hymns (or: praise and festive songs) [to] God (or: were continuing on

by creating odes [about] God). So then, the prisoners kept on attentively listening [to what came] from them.

Now suddenly and unexpectedly, a great (or: violent) shaking (= an earthquake) occurred so that foundations of the prison (the place of the bound ones) were caused to move to and fro (made to totter and be rendered unstable). So now, instantly for use, all the doors were at once opened and the bonds of everyone were loosened (allowed to go up or back so as to relax and be slack; [D reads: unfastened]).

Syndein/Thieme

And at midnight Paul and Silas kept on praying, and singing praises unto God. And the prisoners listened with intent to them.

{Note: 'Listened' here is the Greek word 'epakroamai' - which in Greek is used for listening intently to a music recital.}

And suddenly there was a great earthquake, with the result that the foundations of the prison were shaken and immediately all the doors were opened, and every one's shackles were broken.

Translation for Translators

Paul and Silas helped the jailer and his household to become believers.

Acts 16:25-34

About midnight, Paul and Silas were praying *aloud* and praising God by singing hymns. The *other* prisoners were listening attentively to them. Suddenly there was a very strong earthquake. It shook the entire jail [SYN] and its foundation [SYN]. *The earthquake caused all the doors of the jail to open suddenly, and caused all the chains that fastened the prisoners to fall off.*

The Voice

Picture this: It's midnight. In the darkness of their cell, Paul and Silas—after surviving the severe beating—aren't moaning and groaning; they're praying and singing hymns to God. The prisoners in adjoining cells are wide awake, listening to them pray and sing. Suddenly the ground begins to shake, and the prison foundations begin to crack. You can hear the sound of jangling chains and the squeak of cell doors opening. Every prisoner realizes that his chains have come unfastened.

Bible Translations with Many Footnotes:

Lexham Bible

The Conversion of the Philippian Jailer

Now about midnight, Paul and Silas were praying and [*Here "and " is supplied because the previous participle ("were praying") has been translated as a finite verb] singing hymns to God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and all the bonds [Or "chains"] were unfastened.

NET Bible®

About midnight Paul and Silas were praying⁹⁸ and singing hymns to God,⁹⁹ and the rest of¹⁰⁰ the prisoners were listening to them. Suddenly a great earthquake occurred, so that the foundations of the prison were shaken. Immediately all the doors flew open, and the bonds¹⁰¹ of all the prisoners came loose.

^{98tn} Grk "praying, were singing." The participle προσευχόμενοι (proseucomenoi) has been translated as a finite verb due to requirements of contemporary English style.

^{99sn} Praying and singing hymns to God. Tertullian said, "The legs feel nothing in the stocks when the heart is in heaven" (To the Martyrs 2; cf. Rom 5:3; Jas 1:2; 1 Pet 5:6). The presence of God means the potential to be free (cf. v. 26).

^{100tn} The words "the rest of" are not in the Greek text, but are implied.

^{101tn} Or perhaps, "chains." The translation of τὰ δεσμά (ta desma) is to some extent affected by the understanding of ξύλον (xulon, "stocks") in v. 24. It is possible (as mentioned in L&N 18.12) that this does not mean "stocks" but a block of wood (a log or wooden column) in the prison to which prisoners' feet were chained or tied.

Wilbur Pickering's New T.

the jailer converts

Well about midnight Paul and Silas were singing hymns to God in prayer; and the

other prisoners were listening to them. Suddenly there was a great earthquake, enough to shake the foundations of the prison; immediately all the doors were opened and everyone's chains were loosed.¹⁷

(17) A proper earthquake could shake the doors open, but not unlock chains (unless it was their anchors that came loose from the walls).

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	Now around midnight, as Paul and Silas were praying, they began to sing praises to God. Moreover, the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the jail were shaking and tottering. Furthermore, all the doors were immediately opened and all the bonds [shackles, chains] were unfastened .
Berean Literal Bible	Now toward midnight, Paul and Silas praying, were singing praises to God. And the prisoners were listening to them. And suddenly there was a great earthquake, so that foundations of the prison house were shaken, and immediately all the doors were opened, and the chains of all were loosed.
Charles Thomson NT	And about midnight Paul and Silas, having prayed, sung a hymn to God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and all the doors were instantly opened, and the fetters of all dropped off.
Context Group Version	But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened, and every one's bands were freed.
Far Above All Translation	Now at around midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, when suddenly a heavy <i>earthquake</i> took place, so that the foundations of the prison were shaken, and immediately all the doors were opened, and everyone's shackles became detached.
Legacy Standard Bible	The Philippian Jailer Converted But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them. And suddenly there came a great earthquake, so that the foundations of the jailhouse were shaken; and immediately all the doors were opened and everyone's chains were unfastened.
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.} But before midnight Paul and Silas were praying and singing hymns to God and the prisoners were their audience; and suddenly a great earthquake happened, so-as for the foundations of the prison to be shaken, and instantly all the doors were opened and bonds of everyone were lax.
New King James Version	The Philippian Jailer Saved But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

The gist of this passage: At midnight, when Paul and Silas are singing hymns and praying to God (and the other prisoners are listening), there is a sudden earthquake which opens up the prison and unshackles all the prisoners.

Acts 16:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
Regarding time, κατά can mean, <i>during; in, at; about, around, approximately; by.</i>			
δέ (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
μεσονύκτιον (μεσονύκτιον) [pronounced meh-s-on-OOK-tee-on]	<i>midnight</i>	neuter singular noun; accusative case	Strong's #3317

Translation: *Around the midnight [hour],...*

The scene is, Paul and Silas were beaten and then thrown into jail under bogus charges. They are no doubt hurting and their freedom has been taken from them. They had gone from having a pretty good response and making some excellent contacts to, finding themselves thrown into jail.

Then something happens around midnight.

Acts 16:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Παῦλος (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Σίλας (Σίλας) [pronounced SEE-las]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; nominative case	Strong's #4609
προσεύχομαι (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God; having prayed</i>	masculine plural, present middle/passive participle; nominative case	Strong's #4336

Translation: *...Paul and Silas were praying [aloud].*

Nevertheless, Paul and Silas began to pray, and my assumption is, they prayed aloud, so that they were heard. They had no fear because of what they believed.

These men had done nothing wrong; they had not violated any laws, yet here they are in jail.

Acts 16:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humnēō (ὑμνέω) [pronounced <i>hoom-NEH-oh</i>]	<i>to sing (a hymn), to sing a religious ode; by implication, to celebrate (God) in song, to sing a hymn (praise unto)</i>	3 rd person plural, imperfect active indicative	Strong's #5214
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: *They sang to God,...*

They also sang hymns to God. I would assume that many of these were old Jewish hymns based upon the psalms.

Acts 16:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epakroáomai (ἐπακροάομαι) [pronounced <i>ep-ak-ro-AH-om-ahee</i>]	<i>to (intently) listen to</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #1874
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
désmioi (δέσμιοι) [pronounced <i>DEHS-mee-oy</i>]	<i>prisoners, bound men, men in bonds, captives; those being held as prisoners</i>	masculine plural noun, nominative case	Strong's #1198

Translation: *...and the prisoners were listening to them.*

This was something that prisoners usually did not hear or experience. They were enjoying a live concert. It was as if Johnny Cash had come to sing to them.

The word *to listen* is a rare one, suggesting that they listened intently (that is, they focused in upon the lyrics).

Acts 16:25 **Around the midnight [hour], Paul and Silas were praying [aloud]. They sang to God, and the prisoners were listening to them.** (Kukis mostly literal translation)

Acts 16:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀφηνῶ (ἄφνω) [pronounced AHF-no]	<i>suddenly, all of a sudden, unawares, unexpectedly</i>	adverb	Strong's #869
δέ (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
σεισμός (σεισμός) [pronounced sice-MOSS]	<i>a shaking, a commotion, (of the air) tempest, a gale, (of the ground) an earthquake</i>	masculine singular noun, nominative case	Strong's #4578
γίνομαι (νίνομαι) [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
μέγας (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; nominative case	Strong's #3173

Translation: Suddenly a great shaking [earthquake] occurred,...

Suddenly, out of nowhere, a great earthquake took place.

God will use natural phenomena to glorify Himself.

Acts 16:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἵνα (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
σαλεύω (σαλεύω) [pronounced sal-YOO-oh]	<i>to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple; (by implication) to destroy; to disturb, to incite</i>	aorist passive infinitive	Strong's #4531
τα (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
θεμέλια (θεμέλια) [pronounced them-EHL-ee-ah]	<i>foundations, substructures; things put [laid, placed] down</i>	masculine plural noun; nominative case	Strong's #2310

Acts 16:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
desmōtêrion (δεσμωτήριον) [pronounced <i>des-mo-TAY-ree-on</i>]	<i>prison, jail; dungeon, place of bondage</i>	neuter singular noun, genitive/ablative case	Strong's #1201

Translation: ...shaking up the prison foundations.

This earthquake shook the very foundations of the prison, suggesting that the shaking would affect the prison and the prisoners.

Vibrations are very odd things, and I don't know that we have even begun to scientifically understand them. But vibrations at different frequencies (is that the right word for it) can have very different effects upon the place where these vibrations are taking place.

Acts 16:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced <i>an-OY-go</i>]	<i>to open (up), to be opened (up)</i>	3 rd person plural, aorist passive indicative	Strong's #455
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
parachrêma (παραχρήμα) [pronounced <i>par-akh-RAY-mah</i>]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
thurai (θύραι) [pronounced <i>THOO-rye</i>]	<i>doors, gates, portals, entrances (the opening or the closure, literally or figuratively)</i>	feminine plural noun; nominative case	Strong's #2374
pasai (πάσαι) [pronounced <i>PAH-sigh</i>]	<i>the whole, all; everyone, each one, all [things]</i>	feminine plural adjective; nominative case	Strong's #3956

Translation: The doors all suddenly opened up...

Although this appears to have been a pretty severe earthquake, the prisoners were not harmed. The walls did not collapse upon them. However, the doors to the prison opened up. There were likely two sets of doors at minimum. There were the doors to the inner prison where Paul and Silas found themselves; and there were the

outside doors to the prison itself. Regardless of how well these doors were held in place, the earthquake took them down. The prison was no longer a secure place.

Acts 16:26d			
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
παντῶν (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
The morphology above is initially confusing. It is separate from what comes before and after.			
τα (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
δεσμών (δεσμῶν) [pronounced <i>dehs-MON</i>]	<i>bands, bonds, chains</i>	neuter plural noun, nominative case	Strong's #1199
ἀνίημι (ἀνίημι) [pronounced <i>an-EE-ay-mee</i>]	<i>to send back, to relax, to loosen; to give up, to omit, to calm; to leave, not to uphold, to let sink</i>	3 rd person singular, aorist passive indicative	Strong's #447
The morphology above is also confusing. It appears to be accurate.			

Translation: ...and [the prisoners] from [their] bonds were released.

The prisoners were also held in a variety of manners. Paul and Silas had their legs in wooden stocks. There may be have been a number of other ways that the other prisoners were confined (besides by the bars). Whatever these things were, they loosened up—apparently due to the vibrations—to where they could be easily removed or set aside.

Acts 16:26 Suddenly a great shaking [earthquake] occurred, shaking up the prison foundations. The doors all suddenly opened up and [the prisoners] from [their] bonds were released. (Kukis mostly literal translation)

Acts 16:25–26 Around the midnight [hour], Paul and Silas were praying [aloud]. They sang to God, and the prisoners were listening to them. Suddenly a great shaking [earthquake] occurred, shaking up the prison foundations. The doors all suddenly opened up and [the prisoners] from [their] bonds were released. (Kukis mostly literal translation)

Acts 16:25–26 Around midnight, Paul and Silas were praying aloud. They also were singing hymns to God, as the prisoners there quietly listened to them. Suddenly, there was a great earthquake which shook the foundations of the prison. All of the doors suddenly opened up and the bonds on the prisoners were all loosened. (Kukis paraphrase)

But awake becoming the jailer and having seen having been opened the doors of the prison, a drawing out of the sword, he is about to himself execute, supposing have escaped the prisoners. But calls out Paulos with a loud voice, saying, “Nothing you will do to yourself evil, for every one [of us], we are here.”

Acts
16:27–28

The jailer, having become awake, and having seen the doors of the prison having been opened, has drawn out a sword to kill himself, having supposed that the prisoners escaped. But Paul called out [to him] with a loud voice, saying, “Do nothing harmful to yourself, for we are here, every one [of us].”

Because of the earthquake, the jailer woke up suddenly. He looked around and saw the doors to the prison having been opened. He took out his sword, intending to commit suicide, supposing that the prisoners had all escaped. But Paul loudly called out to him, saying, “Do not do any harm to yourself, for all of us are still here.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But awake becoming the jailer and having seen having been opened the doors of the prison, a drawing out of the sword, he is about to himself execute, supposing have escaped the prisoners. But calls out Paulos with a loud voice, saying, “Nothing you will do to yourself evil, for every one [of us], we are here.”
Complete Apostles Bible	And becoming awake, the prison keeper, seeing the doors of the prison open, drawing a sword, he was about to kill himself, supposing the prisoners to have escaped. But Paul called out with a loud voice, saying, "Do to yourself nothing bad, for we are all here."
Douay-Rheims 1899 (Amer.)	And the keeper of the prison, awakening out of his sleep and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.
Holy Aramaic Scriptures	And when the guard of the prisoner's house awoke, and saw that the doors of the prisoner's house were opened, he took a sword and sought that he should kill his soul {himself}, on account that he had supposed that the captives had fled. And Paulus {Paul} cried out in a loud voice, and said unto him, “Do not do to yourself something which is evil, on account that we are all here!”
James Murdock's Syriac NT	And when the keeper of the prison awoke, and saw that the doors of the prison were open, he took a sword and sought to kill himself; because he supposed the prisoners had escaped. But Paul called to him, in a loud voice, and said: Do thyself no harm, for we are all here.
Original Aramaic NT	And when the Keeper of the prison was awakened and he saw that the doors of the prison were open, he took a sword and sought to kill himself because he thought that the prisoners had escaped. And Paulus called him in a loud voice and he said to him, "Do no harm to yourself, because we are all here."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the keeper, coming out of his sleep, and seeing the prison doors open, took his sword and was about to put himself to death, fearing that the prisoners had got away.
Bible in Worldwide English	But Paul said in a loud voice, Do yourself no damage, for we are all here. The prison guard woke up. He saw all the prison doors open. So he took a long knife and was going to kill himself. He thought that all the prisoners had run away. Paul shouted, Stop! Do not hurt yourself. We are all here!
Easy English	The prison guard woke up. He saw that the prison doors were open. He thought that all the people in the prison had become free. He decided that he should kill himself. So he pulled out his sword.
	The guard thought that the people in the prison had run away. He knew that this would be a very bad thing for him. If this had happened, the leader of the soldiers would kill him. So he decided to kill himself.
Easy-to-Read Version–2008	Paul shouted very loudly to him, ‘Do not hurt yourself! We are all still in here!’ The jailer woke up and saw that the jail doors were open. He thought that the prisoners had already escaped, so he got his sword and was ready to kill himself. But Paul shouted, "Don't hurt yourself! We are all here!"
God's Word™	The jailer woke up and saw the prison doors open. Thinking the prisoners had escaped, he drew his sword and was about to kill himself.
Good News Bible (TEV)	But Paul shouted as loudly as he could, "Don't hurt yourself! We're all here!" The jailer woke up, and when he saw the prison doors open, he thought that the prisoners had escaped; so he pulled out his sword and was about to kill himself.
J. B. Phillips	But Paul shouted at the top of his voice, "Don't harm yourself ! We are all here!" When the jailer woke and saw that the doors of the prison had been opened he drew his sword and was on the point of killing himself, for he imagined that all the prisoners had escaped. But Paul called out to him at the top of his voice, “Don't hurt yourself—we are all here!”
The Message	Startled from sleep, the jailer saw all the doors swinging loose on their hinges. Assuming that all the prisoners had escaped, he pulled out his sword and was about to do himself in, figuring he was as good as dead anyway, when Paul stopped him: “Don't do that! We're all still here! Nobody's run away!”
NIRV	The jailer woke up. He saw that the prison doors were open. He pulled out his sword and was going to kill himself. He thought the prisoners had escaped. “Don't harm yourself!” Paul shouted. “We are all here!”
New Life Version	The man who watched the prison woke up. He saw the prison doors wide open and thought the men in prison had gotten away. At once he pulled out his sword to kill himself. But Paul called to him, “Do not hurt yourself. We are all here!”

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

Casual English Bible	The jailer woke up. When he saw the prison doors were wide open, he instantly concluded that his prisoners were gone. So he pulled his sword and was about to kill himself. [15] “Don't hurt yourself!” Paul yelled to him. “We're all here!” ¹⁵ 16:27He probably figured if he didn't do it, city officials would do it for him. See Acts 12:19.
Contemporary English V.	When the jailer woke up and saw that the doors were open, he thought that the prisoners had escaped. He pulled out his sword and was about to kill himself. But Paul shouted, "Don't harm yourself! No one has escaped."
New Berkeley Version New Living Translation	The jailer woke up to see the prison doors wide open. He assumed the prisoners had escaped, so he drew his sword to kill himself. But Paul shouted to him, “Stop! Don't kill yourself! We are all here!”

The Passion Translation	Startled, the jailer awoke and saw every cell door standing open. Assuming that all the prisoners had escaped, he drew his sword and was about to kill himself when Paul shouted in the darkness, "Stop! Don't hurt yourself. We're all still here."
Plain English Version	The jail boss woke up and saw that the doors of the jail were open, and he thought, "All those prisoners ran away. I'm in big trouble now." So he got his big knife, and he was going to kill himself.
UnfoldingWord Simplified T.	But Paul saw the jail boss and shouted to him, "Don't hurt yourself. We are all here." The jailer woke up and saw that the doors of the jail were open by the earthquake. He thought that the prisoners had left the jail, so he pulled out his sword to kill himself, because he knew that the city rulers would kill him if the prisoners became free. Paul saw the jailer and shouted to him, "Do not kill yourself! We prisoners are all here!"
William's New Testament	When the jailer awoke and saw that the jail doors were open, he drew his sword and was on the point of killing himself, because he thought that the prisoners had escaped. But Paul at once shouted out to him, "Do yourself no harm, for we are all here!"

Partially literal and partially paraphrased translations:

American English Bible	Then when the jailer woke up and saw the cell doors opened, he drew his sword and was about to kill himself, because he thought the prisoners had escaped. But Paul called out loudly: 'Don't harm yourself... We're all still here!'
Beck's American Translation . Breakthrough Version	When the prison guard became awakened and saw that the jail's doors had been opened, after pulling out his knife, he was going to be executing himself, assuming the prisoners to have escaped out. Paul hollered with a loud voice, saying, "You should repeatedly do nothing bad to yourself. You see, we are in here, every single one."
Common English Bible Len Gane Paraphrase	. The jail keeper was awakened from his sleep, and when he saw the jail cell doors open, he drew out his sword. He would have killed himself since he though the prisoners had escaped, but Paul shouted with a loud voice, saying, "Don't hurt yourself, for we are all here."
A. Campbell's Living Oracles	And the jailor, awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing that the prisoners were fled. But Paul cried out, with a loud voice, saying, Do yourself no harm, for we are all here.
New Advent (Knox) Bible	The gaoler, who had been awakened, saw the prison doors open, and drew his sword as if to kill himself, thinking the prisoners had escaped; but Paul cried with a loud voice, Do no hurt to thyself; we are all here.
20 th Century New Testament	Roused from his sleep, and seeing the prison doors open, the Governor drew his sword intending to kill himself, in the belief that the prisoners had escaped. But Paul called our loudly: "Do not harm yourself; we are all here."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When the jailer woke up and saw the doors of the prison standing open, he drew his sword and was going to kill himself, since he thought the prisoners had escaped. But Paul called out in a loud voice, "Don't harm yourself, because we're all here!"
Conservapedia Translation	The prison warden, waking out of his sleep and seeing the prison doors opened, drew out his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul shouted with a loud voice, saying, "Do not harm yourself! For we are all here."

Revised Ferrar-Fenton Bible	The warder being accordingly roused from his sleep, and seeing the prison doors open, seized his sword, and was about to kill himself, concluding that the prisoners had made their escape. But Paul shouted, saying, "Do yourself no harm; for we are all here!"
Free Bible Version	The jailer woke up and saw the doors of the prison wide open. He drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul shouted out, "Don't hurt yourself—we're all still here!"
God's Truth (Tyndale)	When the keeper of the prison waked out of his sleep and saw the prison doors open he drew out his sword and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice saying: Do yourself no harm, for we are all here.
Weymouth New Testament	Starting up from sleep and seeing the doors of the jail wide open, the jailer drew his sword and was on the point of killing himself, supposing that the prisoners had escaped. But Paul shouted loudly to him, saying, "Do yourself no injury: we are all here."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the jailer being awakened, and seeing the prison doors open, having drawn a sword, was about to take himself out, supposing the prisoners had fled. But Paul called out with a loud voice, saying, Do not do any harm to yourself, because we are all here.
New Jerusalem Bible	When the gaoler woke and saw the doors wide open he drew his sword and was about to commit suicide, presuming that the prisoners had escaped. But Paul shouted at the top of his voice, 'Do yourself no harm; we are all here.'
Revised English Bible—1989	The jailer woke up to see the prison doors wide open and, assuming that the prisoners had escaped, drew his sword intending to kill himself. But Paul shouted, "Do yourself no harm; we are all here."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And having been awakened, and seeing that the doors of the prison had been opened, having drawn a sword, the jailer was about to do away with himself, supposing the prisoners to have escaped. But Paul called out with a loud voice, saying, Do no harm to yourself! For we are all here.
Holy New Covenant Trans.	The jailer woke up. He saw that the jail doors were open. He thought that the prisoners had escaped. So the jailer took his sword and was ready to kill himself. But Paul shouted, "Do not hurt yourself! We are all here!"
The Scriptures 2009	And the jailer, awaking from sleep and seeing the prison doors open, thinking the prisoners had fled, drew his sword and was about to kill himself. But Sha'ul called with a loud voice, saying, "Do no harm to yourself, for we are all here."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Awakened but Becoming The Jailer and Seeing having been opened the doors [of] the guard Pulling the sword intended himself to take (away) Thinking to have escaped the prisoners calls but [with] great sound The Paul Saying no [thing] [You] may practice [to] yourself bad All for [We] are here...
Awful Scroll Bible	What is more, the bonds-keeper coming to be awaking-out-of sleep, and perceiving the prison doors having been opened-up, himself drawing a smallsword, was meaning to take- himself -out, inclining the prisoners are to have escaped-away.

Concordant Literal Version	But Paul calls out with a great voice, speaking out, "Let yourself commit not-one injury, for we are all from-within!" Now the warden, coming out of his sleep, and perceiving the doors of the jail open, pulling his sword, was about to despatch himself, inferring that the prisoners have escaped."
exeGesés companion Bible	Yet Paul shouts with a loud voice, saying, "You should commit nothing evil to yourself, for we are all in this place." ...and being wakened, the guard of the prison seeing the guardhouse portals open, he draws his sword and is about to take himself out - presuming the prisoners escaped.
Orthodox Jewish Bible	But Paulos calls out with a mega voice, wording, Transact yourself no evil: for we are all here. And the soher, having awakened and having seen the delatot of the beis hasohar having been opened, drew his cherev (sword) and was about to commit suicide, thinking the prisoners had run away. But Rav Sha'ul shouted with a kol gadol, saying, "Do no harm to yourself, for we are all here."
Rotherham's Emphasized B.	And <the prison-keeper [being wakened] and seeing that the doors of the prison had been opened> [drawing his sword] was about to kill [himself] supposing [the prisoners] to have fled. But Paul called out with a loud' voice, saying— By no means do thyself harm, for we are one and all [here].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When the jailer, shaken out of sleep, saw the prison doors open, he drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul shouted, saying, "Do not hurt yourself, we are all here!"
An Understandable Version	The jailor, who was awakened from sleep [<i>by the commotion</i>] saw the jail doors open so drew his [<i>short</i>] sword and prepared to kill himself, assuming that all the prisoners had escaped. [<i>Note: He would have faced a humiliating execution himself if he had allowed capital offense criminals to escape. With that prospect in view, it was considered honorable by the Romans for a person to commit suicide</i>]. But Paul shouted out, "Do not hurt yourself, for everyone is [<i>still</i>] here."
The Expanded Bible	The jailer woke up and saw that the jail [prison] doors were open. Thinking that the prisoners had already escaped, he got his sword and was about to kill himself [^c being responsible, he would suffer punishment and shame for their escape]. But [^l with a great/loud voice] Paul shouted, "Don't hurt yourself! We are all here."
Jonathan Mitchell NT	So the guard of the bound ones (the jailer; the warden), coming to be awakened (aroused out of sleep) and having seen the doors of the prison being opened up (= standing open), on drawing [his] sword was about to proceed in killing himself, continuing in assuming – from what normally happens – the prisoners to have fled out (escaped). But Paul shouted in a loud voice, saying, "You should perform nothing bad to (or: on) yourself (or: May you execute nothing worthless for yourself; = Don't harm yourself) – we are all in here!"
P. Kretzmann Commentary	And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Kretzmann's commentary for Acts 16:25–28 has been placed in the Addendum .

Syndein/Thieme	<p>And the jailer, having become awakened out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled.</p> <p>{Note: If a jailer lost his prisoners, he would be tortured to death. This jailer was choosing to kill himself instead of a slow death. Philippi is also similar to Japan in that it is famous for its suicides.}</p>
Translation for Translators	<p>But Paul cried with a loud voice, saying, "Do yourself no harm for we are all here." The jailer woke up and saw that the doors of the jail were open. He thought that the prisoners had escaped. So he pulled out his sword in order to kill himself, <i>because he knew that the officials would kill him if the prisoners escaped. Paul saw the jailer and</i> shouted to him, "Do not harm yourself! We (<i>exc</i>) prisoners are all here!"</p>
The Voice	<p>The jailer wakes up and runs into the jail. His heart sinks as he sees the doors have all swung open. He is sure his prisoners have escaped, <i>and he knows this will mean death for him</i>, so he pulls out his sword to commit suicide. At that moment, Paul <i>sees what is happening and</i> shouts out at the top of his lungs, Paul: <i>Wait, man! Don't harm yourself! We're all here! None of us has escaped.</i></p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And after [*Here "after " is supplied as a component of the participle ("was") which is understood as temporal] the jailer was awake and saw the doors of the prison open, he drew his [*Literally "the"; the Greek article is used here as a possessive pronoun] sword and [*Here "and " is supplied because the previous participle ("drew") has been translated as a finite verb] was about to kill himself, because he [*Here "because " is supplied as a component of the participle ("thought") which is understood as causal] thought the prisoners had escaped. But Paul called out with a loud voice, saying, "Do no harm to yourself, for we are all here!"</p>
NET Bible®	<p>When the jailer woke up¹⁰² and saw the doors of the prison standing open,¹⁰³ he drew his sword and was about to kill himself,¹⁰⁴ because he assumed¹⁰⁵ the prisoners had escaped. But Paul called out loudly,¹⁰⁶ "Do not harm yourself,¹⁰⁷ for we are all here!"</p> <p>^{102tn} L&N 23.75 has "had awakened" here. It is more in keeping with contemporary English style, however, to keep the two verbal ideas parallel in terms of tense ("when the jailer woke up and saw") although logically the second action is subsequent to the first.</p> <p>^{103tn} The additional semantic component "standing" is supplied ("standing open") to convey a stative nuance in English.</p> <p>^{104sn} Was about to kill himself. The jailer's penalty for failing to guard the prisoners would have been death, so he contemplated saving the leaders the trouble (see Acts 12:19; 27:42).</p> <p>^{105tn} Or "thought."</p> <p>^{106tn} Grk "But Paul called out with a loud voice, saying." The dative phrase μεγάλη φωνή (megalh fwnh) has been simplified as an English adverb ("loudly"), and the participle λέγων (legwn) has not been translated since it is redundant in English.</p> <p>^{107sn} Do not harm yourself. Again the irony is that Paul is the agent through whom the jailer is spared.</p>
The Spoken English NT	<p>And when the warden woke up and saw all the doors of the prison open, he drew his sword and was about to kill himself.^{kk} (He was assuming that the prisoners had escaped.)</p> <p>But Paul shouted in a loud voice, "Don't do yourself any harm! We're all in here!"</p> <p>^{kk.} Roman officers who failed in their duty were expected to punish themselves by committing suicide.</p>
Wilbur Pickering's New T.	<p>But the jailer, awaking from sleep and seeing the prison doors open, drew sword, intending to kill himself, supposing that the prisoners had escaped.¹⁸</p> <p>But Paul shouted out, "Don't harm yourself, because we are all here!"¹⁹</p>

(18) Better a quick death than the humiliation that would follow (culminating in a slow death).

(19) For the prisoners to be free and not run was really supernatural! The jailor understands that he is in the presence of a higher power.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then the jailor having become aroused from sleep and having seen the doors of the prison having been opened, having drawn a sword, was about to be killing himself, supposing the prisoners to be escaping. But Paul cried out with a loud voice, saying, "Do nothing harmful to yourself, for we are all here!"
Benjamin Brodie's trans.	And the guardian of the jail [warden], having roused himself from sleep and seeing the doors of the jail opened, drawing out his sword as a result, was about to kill himself [Roman suicide], supposing that the prisoners had escaped. But Paul shouted with a loud voice, saying: "Don't inflict any harm upon yourself, for we are all here."
Literal Standard Version	And at midnight Paul and Silas praying, were singing hymns to God, and the prisoners were hearing them, and suddenly a great earthquake came, so that the foundations of the prison were shaken, also all the doors were immediately opened, and of all—the bands were loosed; and the jailor having come out of sleep, and having seen the doors of the prison open, having drawn a sword, was about to kill himself, supposing the prisoners to have fled, and Paul cried out with a loud voice, saying, "You may not do yourself any harm, for we are all here!" Vv. 25–26 are included for context.
Modern Literal Version 2020	But the jailer, became awake and saw the doors of the prison had been opened, pulled the sword <i>he had</i> and was about to assassinate himself, supposing the prisoners to have fled away. But Paul shouted with a loud voice, saying, Do* nothing evil to yourself; for* we are all here.
New European Version	And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice, saying: Do not harm yourself! For we are all here.
Revised Geneva Translation	Then the keeper of the prison awoke from his sleep. And when he saw the prison doors open, he drew out his sword and was about to kill himself (having assumed that the prisoners had escaped). But Paul cried with a loud voice, saying, "Do yourself no harm! For we all are here!"

The gist of this passage: When the jailer wakes up and sees the prison doors all open, he grabs a sword, intending to kill himself. Paul calls out to him and tells him not to worry.

27-28

Unravelling this passage is quite a chore. There are 5 participles in v. 27 alone, which is almost unheard of. Then one main verb and two infinitives. Many times, participles lead the reader to the main verb, often occurring before or coterminous with the main verb. So there are 5 things taking place, and, as a result the jailer *is about to (do something)* (that is the main verb). This is quite a complex literal translation. The Literal Standard Version above does a pretty fair job of translating this verse (my literal translation is not as literal).

Acts 16:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐγυρνος (ἔξυπνος) [pronounced EX-oo-p-noss]	<i>awake, aroused (roused) from a sleep</i>	masculine singular adjective, nominative case	Strong's #1853
δέ (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
γίνομαι (νίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
δεσμοφύλαξ (δεσμοφύλαξ) [pronounced des-mof-OO-lax]	<i>jailer, keeper (overseer) of a prison, warden</i>	masculine singular noun; nominative case	Strong's #1200

Translation: The jailer, having become awake,...

Let me suggest that, the singing of Paul and Silas may have even put the jailer (or warden) asleep (and he may have fallen asleep before that). However, the shaking of the earthquake and all of the noise would have awakened this man.

Acts 16:27b			
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
εἶδω (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>	masculine singular, aorist active participle; nominative case	Strong's #1492
ανοίγω (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	feminine plural, perfect passive participle, accusative case	Strong's #455
τας (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Acts 16:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thurai (θύραι) [pronounced THOO-rye]	doors, gates, portals, entrances (the opening or the closure, literally or figuratively)	feminine plural noun; accusative case	Strong's #2374
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
phulakê (φυλακή) [pronounced foo-lak-AY]	watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded	feminine singular noun; genitive/ablative case	Strong's #5438

Translation: ...and having seen the doors of the prison having been opened,...

The jailer appears to be a very conscientious man, looking first at his responsibility, the prison. He looks around and sees all of the doors which have been opened by the earthquake. This would have put him into a panic mode. From his vantage point, he should see guards on duty and secured passageways. But that was not the case.

Acts 16:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
spáō (σπάω) [pronounced SPAH-oh]	drawing (out) (a sword); while drawing out a sword	masculine singular, aorist middle participle, nominative case	Strong's #4685
tên (τὴν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
máchaira (μάχαιρα) [pronounced MAHKH-ah-ee-rah]	sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment	feminine singular noun, accusative case	Strong's #3162
mellō (μέλλω) [pronounced MEHL-ow]	to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would	3 rd person singular, imperfect active indicative; Attic form	Strong's #3195
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	him, himself, to him	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438

Acts 16:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anairēō (ἀναιρέω) [pronounced <i>an-ahēe-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>	present active infinitive	Strong's #337

Translation: ...has drawn out a sword to kill himself,...

The jailer thinks this situation through and he believes the honorable solution for him is to kill himself. He was in charge, and he has assumed that all of these prisoners have escaped.

R. B. Thieme, Jr. suggests that such a man would have died a horrible and painful death for dereliction of duty; and that he was this as a less painful and quick solution.

Acts 16:27d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomizō (νομίζω) [pronounced <i>nom-IHD-zoh</i>]	<i>supposing, thinking; doing by law (usage), that is, becoming accustomed to (passively be usual); deeming, regarding</i>	masculine singular, present active participle; nominative case	Strong's #3543
ekpheúgō (ἐκφεύγω) [pronounced <i>ehk-FYOO-go</i>]	<i>to escape, to flee (out, away); to seek safety in flight</i>	perfect active infinitive	Strong's #1628
I would have expected a participle here.			
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
désmioi (δέσμιοι) [pronounced <i>DEHS-mee-oy</i>]	<i>prisoners, bound men, men in bonds, captives; those being held as prisoners</i>	masculine plural noun, accusative case	Strong's #1198

Translation: ...having supposed that the prisoners escaped.

The jailer assumed that the prisons have escaped. They are his responsibility and he has fallen down on the job.

Now, you may think, *Isn't this a bit harsh? After all, this was an earthquake.* This is this man's one responsibility, and he believes that he has failed. He is certain that this will be the determination of the governor.

Bear in mind, he has just been awakened, so his mind may not be all that sharp. Furthermore, he may have even thought about and planned what to do in the event of a prisoner escape. That is, this jailer, recognizing the consequences of a large prisoner escape, already had a plan in place if it ever occurred. He would take his own life.

Acts 16:27 The jailer, having become awake, and having seen the doors of the prison having been opened, has drawn out a sword to kill himself, having supposed that the prisoners escaped. (Kukis mostly literal translation)

Acts 16:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	3 rd person singular, aorist active indicative	Strong's #5455
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173
phōnē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456

Translation: But Paul called out [to him] with a loud voice,...

Paul apparently can see what this man is about to do, and he calls out to him. Paul yells loudly, to stop him and to get his attention.

Paul and Silas clearly could have walked out of the jail, but they did not. Furthermore, the other prisoners—apparently moved and affected by whatever Paul and Silas were singing—had also remained behind. No one left the prison.

We do not know the period of time which has elapsed since the end of the earthquake. Five or ten minutes? Or maybe just a minute or two. Whatever the time frame, essentially this was an evangelistic call to the other prisoners, but rather than a sermon, it is done by song. Therefore, the people there are hearing and understanding the words and they are thinking about what they are hearing. Their concentration is aided by God the Holy Spirit (Who makes Himself a human spirit for each unbelieving prisoner).

Acts 16:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

Acts 16:28b			
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]
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	2 nd person singular, aorist active indicative	Strong's #4238
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
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556

Translation: ...saying, "Do nothing harmful to yourself,..."

Paul calls out to the man not to harm himself. "Stop what you are doing! Don't hurt yourself!" he calls out.

Now this would have certainly caught the attention of the warden that someone among the prisoners was there and, apparently, concerned for his well-being. That would have been as shocking to him as the earthquake itself.

Acts 16:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, nominative case	Strong's #537
In the neuter plural, this adjective behaves like a noun, and it means, <i>everything, all things</i> .			
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
esmen (ἐσμέν) [pronounced ehs- MEHN]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Acts 16:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
entháde (ἐνθάδε) [pronounced en- THAHD-eh]	<i>here, in (this place), at hand, within (a place)</i>	adverb	Strong's #1759

Translation: ...for we are here, every one [of us].”

Paul reassures him that everyone is accounted for. All of the prisoners, despite the prison being wide open, are accounted for.

Personally, I would suggest that the Holy Spirit, by giving them the ability to understand the word to the songs being sung by Paul and Barnabas, were focused upon the salvation message. Their eternal state was before them, and even given the chance to escape, these other prisoners are focused on the singing and the meaning of the hymns being sung.

Interestingly enough, this passage will not concern itself with the prisoners (even though God does); but with the jailer himself.

Acts 16:28 **But Paul called out [to him] with a loud voice, saying, “Do nothing harmful to yourself, for we are here, every one [of us].”** (Kukis mostly literal translation)

Acts 16:27–28 **The jailer, having become awake, and having seen the doors of the prison having been opened, has drawn out a sword to kill himself, having supposed that the prisoners escaped. But Paul called out [to him] with a loud voice, saying, “Do nothing harmful to yourself, for we are here, every one [of us].”** (Kukis mostly literal translation)

Acts 16:27–28 **Because of the earthquake, the jailer woke up suddenly. He looked around and saw the doors to the prison having been opened. He took out his sword, intending to commit suicide, supposing that the prisoners had all escaped. But Paul loudly called out to him, saying, “Do not do any harm to yourself, for all of us are still here.”** (Kukis paraphrase)

But having asked for lights, he rushed in, and trembling he had become, he fell down to Paul and Silas. And leading them outside, he said, “Lords, what to me is necessary to keep on doing that I might be saved?”

Acts
16:29–30

Having asked for lamps, [the jailer] rushed in, and, being shaken, he fell down to Paul and Silas. Having led them outside, he said, “Sirs, what [or, by Whom] is necessary for me to keep on doing that I might be saved?”

Having procured some lamps, the jailer rushed into the inner prison. He was visibly shaken and he fell down before Paul and Silas. He got back up and personally led them both outside. Then he said, “Sirs, what should I do in order to be saved?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But having asked for lights, he rushed in, and trembling he had become, he fell down to Paul and Silas. And leading them outside, he said, “Lords, what to me is necessary to keep on doing that I might be saved?”**

Complete Apostles Bible	And asking for a light he rushed in, and coming trembling, he fell before Paul and Silas, and he brought them forth outside and said, "Sirs, what must I do to be saved?"
Douay-Rheims 1899 (Amer.)	Then calling for a light, he went in: and trembling, fell down at the feet of Paul and Silas. And bringing them out, he said: Masters, what must I do, that I may be saved?
Holy Aramaic Scriptures	And he lit a lamp for himself, and leaped up, and entered while trembling, and fell at the feet of Paulus {Paul} and of Shiyla {Silas}. And he brought them outside, and said unto them, "My lords, what is proper for me to do, so as that I might Live?"
James Murdock's Syriac NT	And he lighted for himself a lamp, and sprang and came in, trembling, and fell at the feet of Paul and Silas. And he brought them out, and said to them: My lords, what must I do, that I may have life?
Original Aramaic NT	And he lit a lamp and he leaped and entered, trembling, and he fell before the feet of Paulus and of Shila, And he brought them outside and he said to them, "Sirs, what must I do so that I may live?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he sent for lights and came rushing in and, shaking with fear, went down on his face before Paul and Silas, And took them out and said, Sirs, what have I to do to get salvation?
Bible in Worldwide English	The guard called for a light and went in quickly. He kneeled down before Paul and Silas, trembling with fear. He brought them out of the prison and said, Sirs, what must I do to be saved?.
Easy English	The guard said, 'Bring me some lights.' Then he ran to the prison room where Paul and Silas were. He was very frightened. He went down on his knees in front of them. Then he led Paul and Silas out of the prison. He said to them, 'Masters, what must I do so that God will save me? Tell me!'
Easy-to-Read Version—2008	The jailer told someone to bring a light. Then he ran inside and, shaking with fear, fell down in front of Paul and Silas. Then he brought them outside and said, "Men, what must I do to be saved?"
God's Word™	The jailer asked for torches and rushed into the jail. He was trembling as he knelt in front of Paul and Silas. Then he took Paul and Silas outside and asked, "Sirs, what do I have to do to be saved?"
Good News Bible (TEV)	The jailer called for a light, rushed in, and fell trembling at the feet of Paul and Silas. Then he led them out and asked, "Sirs, what must I do to be saved?"
J. B. Phillips	Then the jailer called for lights, rushed in, and trembling all over, fell at the feet of Paul and Silas. He led them outside, and said, "Sirs, what must I do to be saved?"
The Message	The jailer got a torch and ran inside. Badly shaken, he collapsed in front of Paul and Silas. He led them out of the jail and asked, "Sirs, what do I have to do to be saved, to really live?"
NIRV	The jailer called out for some lights. He rushed in, shaking with fear. He fell down in front of Paul and Silas. Then he brought them out. He asked, "Sirs, what must I do to be saved?"
New Life Version	The man who watched the prison called for a light. Then he ran in and got down in front of Paul and Silas. He was shaking with fear. As he took them outside, he said, "Sirs, what must I do to be saved?"

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

Casual English Bible	The jailer called for some light. As soon as he got it, he rushed into the deepest part of the prison. Shaking with terror, he dropped in front of Paul and Silas. He walked them outside and said, "Masters, what do I have to do to get saved?"
Contemporary English V.	The jailer asked for a torch and went into the jail. He was shaking all over as he knelt down in front of Paul and Silas. After he had led them out of the jail, he asked, "What must I do to be saved?"
The Living Bible	Trembling with fear, the jailer called for lights and ran to the dungeon and fell down before Paul and Silas. He brought them out and begged them, "Sirs, what must I do to be saved?"
New Berkeley Version New Living Translation	.
The Passion Translation	The jailer called for a light. When he saw that they were still in their cells, he rushed in and fell trembling at their feet. Then he led Paul and Silas outside and asked, "What must I do to be saved?"
Plain English Version	The jail boss told somebody to bring some lights, then he ran into the jail and got down in front of Paul and Silas, to show them respect. He was so frightened that he was shaking. Then he took Paul and Silas out of the jail, and he asked them, "Sirs, what can I do so that God will save me?"
UnfoldingWord Simplified T.	The jailer shouted to someone to bring torches so he could see who was still in the prison. Shaking with fear, he fell down in front of Paul and Silas. Then he brought Paul and Silas out of the jail and asked: "Sirs, what do I need to do to be saved?"
William's New Testament	Then the jailer called for lights and rushed in and fell trembling at the feet of Paul and Silas. After leading them out of the jail, he said, "Sirs, what must I do to be saved?"

Partially literal and partially paraphrased translations:

American English Bible	So [the jailer] asked for lamps to be brought in... And shaking in fear, he jumped in and fell down before Paul and Silas. Then he brought them outside and asked: 'Lords, 'What must I do so that I might get saved?'
Beck's American Translation Breakthrough Version	.
Common English Bible	After he asked for lights, he leaped in. And after trembling came, he fell close to Paul and Silas. And after he brought them outside, he was declaring, "Masters, what is it necessary for me to be doing so that I might be rescued?"
Len Gane Paraphrase	The jailer called for some lights, rushed in, and fell trembling before Paul and Silas. He led them outside and asked, "Honorable masters, what must I do to be rescued?"
A. Campbell's Living Oracles	Then he called for a lamp. He rushed in, shaking from fear, and fell down in front of Paul, then brought them out and said, "Sirs, what must I do to be saved?"
New Advent (Knox) Bible	And he called for lights, and sprung in; and, being in a tremor, fell down before Paul and Silas; and, bringing them out, he said, O Sirs, what must I do to be saved?
NT for Everyone	And so, when he had called for a light, he came running in and fell at the feet of Paul and Silas, all trembling; Sirs, he asked, as he led them out, what am I to do, to save myself? The jailer called for lights and rushed in. Trembling all over, he fell down before Paul and Silas. Then he brought them outside.

20th Century New Testament “Gentlemen,” he said, “will you please tell me how I can get out of this mess?”
 Calling for a light, the Governor rushed in, and flung himself trembling at the feet of Paul and Silas.
 Then he led them out, and said: "What must I do to be saved?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Then he called for a light, and rushed in, and came trembling, and fell down before Paul and Silas. He brought them out of "Maximum", and said, "Gentlemen, what must I do to be saved?"

Revised Ferrar-Fenton Bible Demanding then a light, he rushed in, and seized with a tremor, he fell before Paul and Silas, and conducting them out, he asked, "O sirs, what must I do so that I may save myself?"

Free Bible Version The jailer asked for lights to be brought and rushed in. Shaking with fear he fell down before Paul and Silas.
 He escorted them out and asked them, "Sirs, what do I have to do so I can be saved?"

God's Truth (Tyndale) .

Weymouth New Testament Then, calling for lights, he sprang in and fell trembling at the feet of Paul and Silas; and, bringing them out of the prison, he exclaimed, "O sirs, what must I do to be saved?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The jailer asked for a light, then rushed in, and fell at the feet of Paul and Silas. After he had secured the other prisoners, he led them out and asked, "Sirs, what must I do to be saved?"

The Heritage Bible And asking for a light, he rushed in, and becoming shaken with fear, he fell before Paul and Silas,
 And having led them outside, said, Lords, what must I do that I may be saved?

Revised English Bible—1989 The jailer called for lights, rushed in, and threw himself down before Paul and Silas, trembling with fear.
 He then escorted them out and said, "Sirs, what must I do to be saved?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Calling for lights, the jailer ran in, began to tremble and fell down in front of Sha'ul and Sila. Then, leading them outside, he said, "Men, what must I do to be saved?"

Hebraic Roots Bible And asking for lights, he rushed in. And becoming trembling, he fell before Paul and Silas.
 And leading them outside, he said, Sirs, what must I do that I may be saved?

Holy New Covenant Trans. The jailer told someone to bring a light. Then he ran inside. He was shaking. He fell down in front of Paul and Silas.
 Then he brought them outside and asked, "Men, what must I do to be saved?"

The Scriptures 2009 And asking for a light, he ran in, and fell down trembling before Sha'ul and Silas.
 And having led them outside he said, "Masters, what do I have to do to be saved?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Asking but lights [He] rushes and Trembling Becoming [He] falls [to] the paul and [to] the silas and Leading them outside [He] said Lords what? me is (necessary) to make that [I] may be saved...

Awful Scroll Bible	Moreover, asking for a lamp he leaps-in. And coming to be trembled-from-within, he fell-down-towards Paul and Silas. And bringing- them -before outside, he was exposing-to-light, "Sirs, what necessitate I to do, in order that I shall be preserving sound?"
Concordant Literal Version	Now, requesting lights, he springs in, and, coming to be in a tremor, prostrates to Paul and Silas, and, preceding them out, averred, "Masters, what must I be doing that I may be saved?"
exeGesés companion Bible	And he asks for a light, and leaps and becomes trembling and prostrates in front of Paulos and Silas; and brings them out, and says, Adonim, what must I do to be saved?
Orthodox Jewish Bible	And having asked for lights, he rushed in and, starting to tremble with pachad, he fell down before Rav Sha'ul and Sila. Then, leading them outside, the soher said, "Rabbotai, what is it necessary for me to do that I may come to Yeshu'at Eloheinu?"
Rotherham's Emphasized B.	And [asking for a light] he sprang in, and becoming [agitated] fell down unto Paul and Silas, and [leading them forth outside] said— Sirs! what must I be doing, that I may be saved?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the jailer called for torches and rushed in, and trembling with fear he fell down before Paul and Silas, and after he brought them out [of the inner prison], he said, "Sirs, what must I do to be saved?"
An Understandable Version	The jailer called for torches [<i>to be brought</i>], then rushed in [<i>to the cell block</i>], shaking with fear, and fell down [<i>on his knees</i>] before Paul and Silas. After bringing them out [<i>of the jail area</i>] he said, "Sirs, what do I have to do to be saved?"
The Expanded Bible	The jailer told someone to bring a light [^L asked for lights]. Then he ran [rushed] inside and, shaking with fear, fell down before Paul and Silas. He brought them outside and said, "Men [^L Lords; Sirs], what must I do to be saved?"
Jonathan Mitchell NT	So, after asking for lights, with a leap he rushed into [their] midst, and then coming to be in the midst of a tremble (or: inwardly trembling), he fell down toward (or: prostrated to; [D adds: the feet {of}]) Paul and Silas. Next, after leading them outside [D adds: and upon securing the rest {of the prisoners}], he said to them, "Sirs (or: [My] lords; Masters) what is it now necessary for me to continue doing or keep on performing so that I can be kept safe (or: rescued)?"
Syndein/Thieme	Then he {the jailer} called for a light, and charged in trembling and prostrated himself before Paul and Silas. And brought them out and said, "Sirs {title of respect}, what must I do with the result that I might receive deliverance?" {Note: This could be a double meaning here. First a deliverance from his current problem and second an eternal deliverance.}
Translation for Translators	The jailer shouted <i>to someone</i> to bring torches/lanterns, <i>and after they brought them</i> , he rushed into the jail and knelt down in front of Paul and Silas. <i>He was very afraid</i> , so much so that he was trembling/shaking. Then he brought Paul and Silas out <i>of the jail</i> and asked: "Sirs, what do I need to do to be saved <i>from being punished for my sins?</i> "
The Voice	The jailer sends his assistants to get some torches and rushes into the cell of Paul and Silas. He falls on his knees before them, trembling. Then he brings them outside. Jailer: Gentlemen, please tell me, what must I do to be liberated?

Bible Translations with Many Footnotes:

Lexham Bible	And demanding lights, he rushed in and, beginning to tremble, [Literally “became trembling”] fell down at the feet of Paul and Silas. And he brought them outside and [*Here “and” is supplied because the previous participle (“brought”) has been translated as a finite verb] said, “Sirs, what must I do so that I can be saved?”
NET Bible®	Calling for lights, the jailer ¹⁰⁸ rushed in and fell down ¹⁰⁹ trembling at the feet of Paul and Silas. Then he brought them outside ¹¹⁰ and asked, “Sirs, what must ¹¹¹ I do to be saved?” ¹⁰⁸ tn Grk “he”; the referent (the jailer) has been specified in the translation for clarity. ¹⁰⁹ tn Or “and prostrated himself.” ^{sn} Fell down. The earthquake and the freeing of the prisoners showed that God’s power was present. Such power could only be recognized. The open doors opened the jailer’s heart. ¹¹⁰ tn Grk “And bringing them outside, he asked.” The participle προαγαγ ν (proagagwn) has been translated as a finite verb due to requirements of contemporary English style. Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun by supplying the conjunction “then” to indicate the logical sequence. ¹¹¹ tn The Greek term (δε , dei) is used by Luke to represent divine necessity.
The Spoken English NT	And the warden called for lights and rushed in. Trembling, he threw himself down in front of Paul and Silas. Then he led them outside and said, “Gentlemen, ^{ll} what do I have to do to be saved?” ^{ll.} Or “Sirs.”
Wilbur Pickering’s New T.	So calling for a light he ran in and fell down trembling before Paul and Silas. He then brought them out and said, “Sirs, what must I do to be saved?” ²⁰ (20) Philippi wasn’t all that large, and the members of his household would be information gatherers. He was doubtless aware of the slave girl’s ‘advertising’, etc.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then having asked for a light [fig., a torch], he rushed in. And having become trembling [with fear], he fell down before Paul and Silas. And having brought them out, he said, "Sirs, what is it necessary [for] me to be doing so that I shall be saved?"
Benjamin Brodie’s trans.	Then, after asking for a light [torch], he rushed in and when he appeared, trembling, he fell down before Paul and Silas, And after bringing them outside, he asked: “Sirs, what must I do in order to be saved?”
Berean Literal Bible	And having called for lights, he rushed in, and having become terrified, he fell down before Paul and Silas. And having brought them out, he was saying, “Sirs, what is necessary of me to do, that I may be saved?”
Charles Thomson NT	Thereupon, calling for lights, he ran in, and being in a tremour, prostrated himself before Paul and Silas, and having brought them out, said, O sirs, What must I do to be saved?
Context Group Version	And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be rescued?.
Far Above All Translation	Then he asked for light and rushed in, and with trembling he fell down at Paul and Silas, and led them out, and said, “Gentlemen, what must I do to be saved?”
Green’s Literal Translation	And asking for lights, he rushed in. And becoming trembly, he fell before Paul and Silas. And leading them outside, he said, Sirs, what must I do that I may be saved?

Literal Standard Version	And having asked for a light, he sprang in, and he fell down before Paul and Silas trembling, and having brought them forth, said, "Lords, what must I do that I may be saved?"
Modern Literal Version 2020	Now <i>after</i> he asked for lights, he dashed in and came* <i>in</i> trembling, and fell <i>down</i> before Paul and Silas. And having led them outside, he said, Lords, what is essential <i>for</i> me to do* <i>in</i> -order-that I might be saved?

The gist of this passage: The jailer comes to Paul and Silas and falls before them, trembling. Then he leads them outside and asks what he must do to be saved.

29-30

Acts 16:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiteō (αἰτέω) [pronounced <i>ahēe-THE-oh</i>]	<i>asking for, having begged for, calling for; craving, one who desires; one who requires</i>	masculine singular, aorist active participle; nominative case	Strong's #154
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
phōta (φῶτα) [pronounced <i>FOHT-ah</i>]	<i>lights; daylight, dazzling lights; that which emits light (stars, torches, lamps, fire); perfections, truths; dispensers of truth</i>	neuter plural noun, accusative case	Strong's #5457
eispēdāō (εἰσπηδάω) [pronounced <i>ice-pay-DAH-oh</i>]	<i>to rush out; to rush in; to spring in, to rush in impetuously</i>	3 rd person singular, aorist active indicative	Strong's #1530

Translation: Having asked for lamps, [the jailer] rushed in,...

At this point, we have several examples of a participle used with a main verb. The action of the aorist participle precedes or is coterminous with the main verb. So the jailer asks for some lamps. This is the middle of the night, and it is no doubt pitch black inside of the prison.

Having received said lamps (torches probably, rather than a candelabra), the jailer rushes into the inner prison where Paul and Silas are.

A minor point of clarification. When we need light in the middle of the night, we often reach for a flashlight (singular, not *flashlights*). The exception would be, if we are with someone else. So, the jailer probably has an assistant with him—possibly even a family member. That person grabs two torches (or two lamps), and they both go into the jail together. Let me suggest that this is also standard protocol. The jailer, if he goes anywhere, is not generally going to venture about by himself. He will have a guard or several with him.

Acts 16:29b			
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

Acts 16:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐντρομος (ἐντρομος) [pronounced EHN-trom-oss]	<i>trembling, terrified</i>	masculine singular adjective, nominative case	Strong's #1790
γίνομαι (νίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
προσπίπτω (προσπίπτω) [pronounced pros-PIP-toh]	<i>to fall [forwards, down], to prostrate one's self [before, in homage to, or in supplication] [at one's feet]; to rush upon, beat against; of winds beating upon a house</i>	3 rd person singular, aorist active indicative	Strong's #4363
τῷ (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
Παῦλος (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Silas (Σίλας) [pronounced SEE-las]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; nominative case	Strong's #4609

Translation: ...and, being shaken, he fell down to Paul and Silas.

The entire incident shakes this jailer up. When he comes to Paul and Silas, he falls down before them. He is very confused—perhaps exhausted, this being the middle of the night; and shaken up.

Falling before two prisoners would not be the sort of thing this jailer has ever done before.

Acts 16:29 **Having asked for lamps, [the jailer] rushed in, and, being shaken, he fell down to Paul and Silas.** (Kukis mostly literal translation)

There is some additional action left out of the narrative. The jailer certainly had to stand up again, and it may have been at the urging of Paul and Silas. Then he would have had to speak to them or motion with his hands that they would be going out of the prison.

I would suggest to you that this man is quite confused, shaken up, and not really very certain about what his next move would be. To the jailer, everything is upside down; and he is confused by it all.

Acts 16:30a			
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
προάγω (προάγω) [pronounced <i>pro-AHG-oh</i>]	<i>leading forward (magisterially); intransitively, preceding (in place or time (participle, previous)); bringing (forth, out), going before</i>	masculine singular, aorist active participle, nominative case	Strong's #4254
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
εἰς (εἰς) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854

Translation: Having led them outside,...

The jailer understood some of the facts of this case. He knew, to some degree, who Paul and Silas were and what they were doing.

The fact of the earthquake followed by the fact of Paul and Silas were still there completely turned this jailer's mind around. People who deal with criminals day in and day out often become jaded to that fact; and some might even interact with everyone as if they are criminals. So, at first, to the jailer, these two men were simply criminals. At this point, he understands them to be spokesmen for the True God.

Even though five minutes ago, this jailer was ready to end his life, knowing that all the prisoners were gone; now he takes Paul and Silas out himself and is about to take Paul and Silas outside of the prison. So the jailer is making this executive decision.

This all gets to be a little bit tricky—but stay with me on this narrative. Five minutes ago, the jailer was ready to end his own life over the events which had transpired. However, he recognizes that treating the wounds of Paul and Silas would be necessary (remember, they were beat prior to being put into prison).

There are other prisoners inside the jail; and we don't know anything about them (apart from their remaining in the jail, despite the doors all being opened up).

Acts 16:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
φημί (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346
κύριοι (κύριοι) [pronounced <i>KOO-ree-oi</i>]	<i>lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns</i>	masculine plural noun; vocative	Strong's #2962

This is the 3rd time we have this word in the plural in this chapter.

Translation: ...he said, “Sirs,...

This jailer speaks to Paul and Silas; however, the word for *to speak* is more unusual. It is the imperfect indicative of *phêmi* (φημί) [pronounced *fay-MEE*], which means, *to make known [or, show, reveal] one’s thoughts, to declare; to say [what is on one’s mind], speak [your mind]*. Strong’s #5346. This is the ingressive imperfect, meaning, *he begins to make known to Paul and Silas what is on his mind*.

He addresses them using the masculine plural vocative of *kurioi* (κύριοι) [pronounced *KOO-ree-oi*], which means, *lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns*. In the vocative, this can mean, *sirs*. Strong’s #2962. This is a term of great respect, which is quite unusual for a jailer to express himself in this way to two prisoners (even former prisoners). But it is also very unusual for the jailer to lead two of his charges out of the prison.

Bear in mind, all of this is taking place in front of another witness—perhaps even an assistant jailer or a Roman guard (or several).

Acts 16:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</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
dei (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 active indicative	Strong’s #1163
poieô (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>	present active infinitive	Strong’s #4160
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong’s #2443
sôzô (σώζω) [pronounced <i>SOHD-zoh</i>]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	1 st person singular, aorist passive subjunctive	Strong’s #4982

Translation: ...what [or, by Whom] is necessary for me to keep on doing that I might be saved?”

This could be read, *by Whom is it necessary for me to keep on doing that I might be saved?*

The jailer recognizes that Paul and Silas are men of God, who have the truth of God with them. He asks them outright, “What is it necessary for me to do in order that I might be saved?”

The jailer recognizes that these two men hold the secret to eternal life.

Acts 16:30 **Having led them outside, he said, “Sirs, what [or, by Whom] is necessary for me to keep on doing that I might be saved?”** (Kukis mostly literal translation)

This jailer has apparently heard some of Paul and Silas’s message and he finds himself under the conviction of the Holy Spirit.

When under the conviction of the Holy Spirit, a person recognizes, in some way, that he is at a crossroads. A person knows that he faces some sort of decision which he must make.

Acts 16:29–30 **Having asked for lamps, [the jailer] rushed in, and, being shaken, he fell down to Paul and Silas. Having led them outside, he said, “Sirs, what [or, by Whom] is necessary for me to keep on doing that I might be saved?”** (Kukis mostly literal translation)

Everything which has taken place and is taking place has essentially turned this man’s life upside down. It is the middle of the night. Probably less than 15 minutes have gone by since the earthquake.

This jailer recognizes that he cannot keep Paul and Silas in jail, based on the circumstances. Nevertheless, he cannot allow them to leave until he puts this final question to them, **“Sir, what must I do in order to be saved?”**

Acts 16:29–30 **Having procured some lamps, the jailer rushed into the inner prison. He was visibly shaken and he fell down before Paul and Silas. He got back up and personally led them both outside. Then he said, “Sirs, what should I do in order to be saved?”** (Kukis paraphrase)

This may seem odd for this jailer, who, fifteen minutes ago was ready to take his life anticipating a prison escape. Yet now, he is going outside the prison with at least two of his charges.

I grouped vv. 31–32 together, because the subject of both sentences is *Paul and Silas*. I will group vv. 33–34 together, because the jailer will be the subject of both of those verses. However, various translations treated these differently, so I will try to maintain that with the translations below.

But the [men] said, “Believe in the Lord Jesus [Christ] and you will be saved; you and the house of you.” And they spoke to him the word of the God, with all the [ones] in the house of him.

Acts
16:31–32

[Paul and Silas] answered, “Believe in the Lord Jesus Christ and you will be saved; you and your household.” Then they spoke the Word of God to him [and] with all those in his household.

Paul and Silas answered, saying, “Believe in the Lord Jesus Christ and you will be saved. Those in your household will be saved in the same way.” After being taken to the prison warden’s home, Paul and Silas taught the family various passages concerning the Messiah from the Old Testament.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But the [men] said, “Believe in the Lord Jesus [Christ] and you will be saved; you and the house of you.” And they spoke to him the word of the God, with all the [ones] in the house of him.**

Complete Apostles Bible **And they said, "Believe on the Lord Jesus Christ, and you shall be saved, you and your household."**

And they spoke the word of the Lord to him and to all those in his house.

Douay-Rheims 1899 (Amer.) **But they said: believe in the Lord Jesus: and thou shalt be saved, and thy house. And they preached the word of the Lord to him and to all that were in his house.**

Holy Aramaic Scriptures	And they were saying unto him, "Believe in Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}, and you will Live; you and your house!" And they were speaking The Miltha d'MarYa {The Word of The Lord-YHWH} with him, and with all the sons of his house.
James Murdock's Syriac NT	And they said to him: Believe on the name of our Lord Jesus Messiah, and thou wilt have life, thou and thy house.
Original Aramaic NT	And they spoke the word of the Lord to him, and to all the members of his house. And they said to him, "Trust in Our Lord Yeshua The Messiah, and you shall live, you and your household." And they spoke with him the word of THE LORD JEHOVAH, and with all the people of his household.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said, Have faith in the Lord Jesus, and you and your family will have salvation.
Bible in Worldwide English	And they gave the word of the Lord to him and to all who were in his house. They replied, Believe in the Lord Jesus Christ and you will be saved. All the people in your house must do the same. They talked to him and all the people in the house. They told them the word of the Lord.
Easy English	Paul and Silas said to him, 'Believe in the Lord Jesus and then God will save you. He will save you and the people who live in your house, if they believe too.' Then Paul and Silas went to the guard's house. They spoke God's message about the Lord Jesus to him and to all the people in his house.
Easy-to-Read Version—2008	They said to him, "Believe in the Lord Jesus and you will be saved--you and all who live in your house." So Paul and Silas told the message of the Lord to the jailer and all the people who lived in his house.
God's Word™	They answered, "Believe in the Lord Jesus, and you and your family will be saved." They spoke the Lord's word to the jailer and everyone in his home.
Good News Bible (TEV)	They answered, "Believe in the Lord Jesus, and you will be saved---you and your family." Then they preached the word of the Lord to him and to all the others in the house. He led them outside, and said, "Sirs, what must I do to be saved?" And they replied, "Believe in the Lord Jesus and then you will be saved, you and your household."
The Message	They said, "Put your entire trust in the Master Jesus. Then you'll live as you were meant to live—and everyone in your house included!" They went on to spell out in detail the story of the Master—the entire family got in on this part. They never did get to bed that night.
NIRV	They replied, "Believe in the Lord Jesus. Then you and everyone living in your house will be saved." They spoke the word of the Lord to him. They also spoke to all the others in his house.
New Life Version	They said, "Put your trust in the Lord Jesus Christ and you and your family will be saved from the punishment of sin." Then Paul spoke the Word of God to him and his family.

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

Casual English Bible	They simply said, "Believe in the Master, Jesus. Not only will you be saved, but so will everyone in your family." Paul and Silas told him the story of Jesus. Everyone in his house heard the story too.
----------------------	---

Contemporary English V.	They replied, "Have faith in the Lord Jesus and you will be saved! This is also true for everyone who lives in your home." Then Paul and Silas told him and everyone else in his house about the Lord.
The Living Bible	They replied, "Believe on the Lord Jesus and you will be saved, and your entire household." Then they told him and all his household the Good News from the Lord.
New Berkeley Version New Living Translation	. They replied, "Believe in the Lord Jesus and you will be saved, along with everyone in your household." And they shared the word of the Lord with him and with all who lived in his household.
The Passion Translation	They answered, "Believe in the Lord Jesus and you will be saved—you and all your family."
Plain English Version	They said, "Believe in Jesus, our leader, and God will save you. And he will do the same for your family too." Then Paul and Silas told the jail boss and his family all about Jesus, and they all believed in Jesus. Then they prophesied the word of the Lord over him and all his family.
UnfoldingWord Simplified T.	They answered, "Trust in the Lord Jesus, and you and your household will be saved." Then Paul and Silas spoke about the Lord Jesus to him and everyone in his household.
William's New Testament	They answered, "Believe on the Lord Jesus, and you and your household will be saved." Then they told God's message to him and to all the members of his household.

Partially literal and partially paraphrased translations:

American English Bible	And they replied: 'Believe in the Lord Jesus, and you and all in your house will be saved.' Then they spoke to him and all those in his house about the word of the Lord.
Beck's American Translation Breakthrough Version	. The <i>two</i> said, "Trust based on the Master Jesus, and you will be rescued, you and your house." And they spoke the Master's message to him together with all the <i>people</i> in his house.
Common English Bible Len Gane Paraphrase	. They said, "Believe on the Lord Jesus Christ, and you will be saved and your household." They talked to him and all who were in his house, about the Word of the Lord.
New Advent (Knox) Bible	Have faith, they said to him, in the Lord Jesus; there lies salvation for thee, and for thy household. Then they preached the word of the Lord to him, and to all that were in his house; and he, there and then, at dead of night, took them away to wash their wounds, and without delay he and all his were baptized. V. 33 is included for context.
20 th Century New Testament	"Believe in Jesus, our Lord," they replied, "and you shall be saved, you and your household too." Then they spoke to him of God's Message, and to all his household as well.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	And they replied, "Believe on the Lord Jesus, and you and your family shall be saved." And they delivered the message of the Lord to him, with all those in his family.
-----------------------------	--

Free Bible Version	“Trust in the Lord Jesus, and you will be saved—you and your whole household,” they replied. Then they shared the word of the Lord with him and everyone who lived in his house.
God’s Truth (Tyndale) International Standard V	. They answered, “Believe on the Lord Jesus, and you and your family will be saved.” Then they spoke the word of the Lord [Other mss. read of God] to him and everyone in his home.
Montgomery NT	"Believe on the Lord Jesus," they answered, "and you will be saved, you and all your household." Then they spoke the message of the Lord to him, as well as to all who were in his house.
Weymouth New Testament	"Believe on the Lord Jesus," they replied, "and both you and your household will be saved." And they told the Lord's Message to him as well as to all who were in his house.

Catholic Bibles (those having the imprimatur):

The Heritage Bible New Catholic Bible	. They answered, “Believe in the Lord Jesus, and you will be saved, and so too will your household.” After this, they preached the word of the Lord to him and to everyone in his house.
New Jerusalem Bible	They told him, 'Become a believer in the Lord Jesus, and you will be saved, and your household too.' Then they preached the word of the Lord to him and to all his household.
Revised English Bible—1989	They answered, “Put your trust in the Lord Jesus, and you will be saved, you and your household,” and they imparted the word of the Lord to him and to everyone in his house.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They said, “Trust in the Lord Yeshua, and you will be saved — you and your household!” Whereupon they told him and everyone in his household the message about the Lord.
Hebraic Roots Bible	And they said, Believe on the Master Yahshua Messiah, and you will be saved, you and your household. And they spoke the Word of the Master to him, and to all those in his house.
Holy New Covenant Trans.	They said to him, "Commit yourself to the Lord Jesus and you will be saved — you and all the people living in your house." So Paul and Silas told the story of the Lord Jesus to the jailer and to all the people in his house.
The Scriptures 2009	And they said, “Believe on the Master עֲשׂוּהי Messiah, and you shall be saved, you and your household.” And they spoke the Word of הוהי to him and to all who were in his house.
Tree of Life Version	They said, “Put your trust in the Lord Yeshua and you will be saved—you and your household!” Then they spoke the word of the Lord to him, along with everyone in his household.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but say believe! to the lord jesus and will be saved You and The House [of] you and [They] speak [to] him the word [of] the lord with all the [men] in the house [of] him...
------------------------	---

Awful Scroll Bible	And they said, "Be confiding in the Lord Jesus, the Anointed One, and you will be preserving sound, and your household!"
Concordant Literal Version	And they speak to him the Word of the Lord, and to everyone from-within his house. Now they say, "Believe on the Lord Jesus, and you shall be saved, you and your household."
exeGesés companion Bible	And they speak to him the word of the Lord, together with all those in his house." And they say, Trust on Adonay Yah Shua Messiah, and you are saved - and your house. And they speak the word of Adonay to him and to all in his house:...
Orthodox Jewish Bible	And Moshiach's Shlichim said, "Have emunah in the Rebbe, Melech HaMoshiach Adoneinu Yehoshua, and you will come to Yeshu'at Eloheinu, you and your bais." And they spoke to him the dvar Hashem together with all the ones in his bais.
Rotherham's Emphasized B.	And [they] said— Believe on the Lord Jesus, and thou shalt be saved, [thou_ and thy house] . And they spake unto him the word of God, ^a [with all' who were in his house]. ^a Or (WH): "the Lord."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Jailer Converted And they answered, "Believe in the Lord Jesus [as your personal Savior and entrust yourself to Him] and you will be saved, you and your household [if they also believe]."
An Understandable Version	Paul and Silas said, "You and your family can be saved if you [<i>all</i>] believe in the Lord Jesus." Then they [<i>continued to</i>] speak the message of the Lord to him and everyone [<i>else</i>] in his household.
The Expanded Bible	They said to him, "Believe in the Lord Jesus and you will be saved—you and ·all the people in your house [your household]." So ·Paul and Silas [· they] told the ·message [word] of the Lord to the jailer and all the people in his ·house [household].
Jonathan Mitchell NT	So these men said, "At once place your trust and confidence upon the Lord Jesus (or: the Master, Jesus), and then you as well as your household will be kept safe (or: rescued and kept from trouble or danger [from the consequences of these events])." Later, they spoke God's [other MSS: the Lord's {= Christ's or Yahweh's}] Word (or: God's idea and thoughts; God's Logos; God's message) to him [and] to all the folks within his house (or: household), together.
Syndein/Thieme	And they {Paul and Silas simultaneously} said, "Believe on the Lord Jesus Christ, and you shall receive salvation . . . and your house {Greek idiom - 'in the same fashion'}." {Note: Similar to Lydia, the jailer must have had carried great authority in his house. He would influence his family to accept Christ and believing also would save them.}
Translation for Translators	They answered, "Trust in <i>what</i> the Lord Jesus <i>has done for you</i> , and you will be saved {God will save you}, and the others who live in [MTY] your house will <i>also</i> be saved <i>if they believe in Jesus</i> ." V. 31 only; v. 32 will be placed with the next passage for context.
The Voice	Jailer: Gentlemen, please tell me, what must I do to be liberated? Paul and Silas: Just believe—believe in the ultimate King, Jesus, and not only will you be rescued, but your whole household will as well. A portion of v. 30 and all of v. 31. V. 32 will be placed with the next passage for context.

Bible Translations with Many Footnotes:

NET Bible®

They replied,¹¹² “Believe¹¹³ in the Lord Jesus¹¹⁴ and you will be saved, you and your household.” Then¹¹⁵ they spoke the word of the Lord¹¹⁶ to him, along with all those who were in his house.

^{112tn} Grk “said.”

^{113sn} Here the summary term of response is a call to believe. In this context it refers to trusting the sovereign God’s power to deliver, which events had just pictured for the jailer.

^{114tc} The majority of mss add Χριστόν (Criston, “Christ”) here (C D E Ψ 1739 œ sy sa), but the best and earliest witnesses read simply τὸν κύριον Ἰησοῦν (ton kurion Ihsoun, “the Lord Jesus”; Æ74vid x A B 33 81 pc bo). The addition of “Christ” to “Lord Jesus” is an obviously motivated reading. Thus on both external and internal grounds, the shorter reading is strongly preferred.

^{115tn} Grk “And they.” Here καί (kai) has been translated as “then” to indicate the continuity with the preceding verse. Greek style often begins sentences or clauses with “and,” but English style does not.

^{116sn} The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (rJhma tou kuriou; Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (logo” tou kuriou; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

The Spoken English NT

And they said, “Believe in the Lord Jesus, and you and your household will be saved.”

And they told him the message about the Lord, together with everyone in his household.^{mm}

^{mm} Lit. “and they spoke to him the word of the Lord [a few mss: “the word of God”], with all those in his household.”

Wilbur Pickering’s New T.

So they said, “Believe upon the Lord Jesus Christ²¹ and you will be saved, you and your household”.

Then they spoke the word of the Lord to him and to all who were in his house.

(21) Perhaps 3% of the Greek manuscripts, of inferior quality, omit ‘Christ’ (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

And they replied: “Believe on the Lord Jesus, you as well as [likewise] your household, and you will be saved.”

Then they communicated the Word of the Lord to him, together with all those in his household .

Modern Literal Version 2020

Now they said, Believe upon the Lord Jesus Christ and you will be saved, you and your house. And they spoke the word of the Lord to him, and to all the ones in his house.

New American Standard

The Jailer Converted

They said, “Believe in the Lord Jesus, and you will be saved, you and your household.” And they spoke the word of God to him together with all who were in his house.

Webster’s Translation

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spoke to him the word of the Lord, and to all that were in his house.

The gist of this passage: The jailer receives the answer, “Believe on the Lord Jesus Christ and you will be saved; you and your household.” Paul and Silas also proclaim the word to all in his house.

31-32

Acts 16:31a			
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) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>believe; think to be true, be persuaded of, place confidence in; put trust in; commit to</i>	2 nd person singular, aorist active imperative	Strong's #4100
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
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
The Westcott Hort text lacks the next word; however, it is found in the Byzantine Greek text, the Scrivener Textus Receptus and Tischendorf's Greek text.			
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sôzō (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	3 rd person singular, future active indicative	Strong's #4982

Translation: [Paul and Silas] answered, “Believe in the Lord Jesus [Christ] and you will be saved;...”

The plural nominative definite article stands in for Paul and Silas. It is interesting that both men are the subject of this verb, seeing as only one man need give the gospel. Did they both speak in unison?

One time, I was witnessing to my cousin, with my ex-wife. He said, "Well, if God wants to talk to me, then let Him talk to me." My ex and I answered simultaneously, "He is." Unplanned. It just came out that way.

Acts 16:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...you and your household."

The concept here is, *because you believe, your entire house will be saved (if they also believe). The idea is, if anyone in your household also believes in Jesus, they will be saved as well.*

Do not underestimate the importance of a person in a family believing in the Lord. So often, others in the same family will believe as well.

Acts 16:31 [Paul and Silas] answered, "Believe in the Lord Jesus Christ and you will be saved; you and your household." (Kukis mostly literal translation)

Acts 16:32a			
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
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 plural, aorist active indicative	Strong's #2980

Acts 16:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
Instead of theos (God), the Byzantine Greek text, Scrivener Textus Receptus and Tischendorf's Greek text all have...			
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: Then they spoke the Word of God to him...

By speaking the Word of God to him, this means that Paul and Silas went to the Old Testament and cited some Scriptures from there. I think that they probably quotes from Isaiah 53. Isaiah 53:2–5 For He grew up before Him like a young plant, and like a root out of dry ground; He had no form or majesty that we should look at Him, and no beauty that we should desire Him. He was despised and rejected by men; a Man of sorrows, and acquainted with grief; and as one from whom men hide their faces He was despised, and we esteemed Him not. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed. (ESV; capitalized) Or perhaps there were quotations made from other prophetic portions of Isaiah.

Acts 16:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862

Acts 16:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tois (τοῖς) [pronounced toïç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
autou (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

Translation: ...[and] with all those in his household.

Things have progressed rather quickly. The jailer has apparently taken Paul and Silas to his home.

It would seem likely that this was a group teaching effort, where Paul taught for awhile, then Silas stood up and taught for awhile as well. The jailer and his family heard the gospel presented in several ways; and they heard how Jesus matches up with the Old Testament.

Acts 16:32 **Then they spoke the Word of God to him [and] with all those in his household.** (Kukis mostly literal translation)

We do not know exactly how this came about. Although the jailer apparently let Paul and Silas out of jail, this would not mean that he would simply leave his post and say, "Hey, let's all go to my house."

At some point, when the man is not at the jail, he would have brought Paul and Silas to his home.

As we follow along in this narrative—which is quite unusual—we find ourselves wondering, *what is going to happen next? And, how can all of these events be explained and pulled together?*

Acts 16:31–32 [Paul and Silas] answered, “Believe in the Lord Jesus Christ and you will be saved; you and your household.” Then they spoke the Word of God to him [and] with all those in his household. (Kukis mostly literal translation)

This incident thus far presents us with several unanswered questions. What exactly is this jailer doing? Is he going to continue in his chosen profession as a jailer (no reason why he shouldn't)? What was the response of those over him to find out that Paul and Silas are out of prison? Do they realize that the jailer let them out? At this point, we are still in the middle of the night; everything is dark; and the earthquake is only thirty or so minutes in the past.

There would have been the witness of the other prisoners to some of this taking place. Actually, these questions are answered in this chapter.

Clearly the jailer believed in the Lord and was saved. It is reasonable to suppose most or all his household followed suit. What exactly took place in addition to that is somewhat up in the air. How will all of this be resolved?

Acts 16:31–32 Paul and Silas answered, saying, “Believe in the Lord Jesus Christ and you will be saved. Those in your household will be saved in the same way.” After being taken to the prison warden’s home, Paul and Silas taught the family various passages concerning the Messiah from the Old Testament. (Kukis paraphrase)

The jailer is the subject of the next two verses.

And receiving them in her, the hour of the night, he washed from [the wounds of] the blows. And baptized he [was] and the [relatives] of him all together immediately. And he led them toward the house, he set out food [for them]. And he rejoiced with the house, having believed in the God.

Acts
16:33–34

Having taken them in that same hour, [the jailer] washed [the wounds] from [their] blows. Also, he was baptized along with his [relatives] altogether immediately [after]. Then he led them [back] to [his] house [and] he set out a meal [for them]. He rejoiced with [his] household, having believed in God.

Then the jailer took Paul and Silas back to the riverside. He took time first to wash their wounds from being scourged. Then he was baptized along with all of his relatives who went with them to the river. Then he led them back all to his house and he set out a meal for them. He rejoiced, along with those in his house, since they had all believed in the True God.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And receiving them in her, the hour of the night, he washed from [the wounds of] the blows. And baptized he [was] and the [relatives] of him all together immediately. And he led them toward the house, he set out food [for them]. And he rejoiced with the house, having believed in the God.
- Complete Apostles Bible And taking them along in that same hour of the night and washed their wounds, and immediately he and all his family were baptized. And bringing them up into his house, he set a meal before them; and he rejoiced with his whole house, having believed in God.
- Douay-Rheims 1899 (Amer.) And he, taking them the same hour of the night, washed their stripes: and himself was baptized, and all his house immediately. And when he had brought them into his own house, he laid the table for them: and rejoiced with all his house, believing God.

Holy Aramaic Scriptures	And at that moment, in that night, he took them to wash them from their wounds, and immediately {lit. in the son of an hour} he was Immersed {Baptized}, and all the sons of his house. And he led them up unto his house, and set the table for them. And he rejoiced in The Haymanutha d'Alaha {The Faith of God}, he and the sons of his house.
James Murdock's Syriac NT	And the same hour of the night, he took and washed them from their stripes; and he was baptized immediately, he and all the members of his house. And he took them and brought them into his house, and set a table for them; and he rejoiced in the faith of God, he and all the members of his house.
Original Aramaic NT	And at that hour of the night, he took and washed them of their wounds and immediately he was immersed and all the people of his household. And he led and brought them to his house and he set a table for them, and he rejoiced and the people of his house in the faith of God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And that same hour of the night, he took them, and when he had given attention to their wounds, he and all his family had baptism straight away. And he took them into his house and gave them food, and he was full of joy, having faith in God with all his family.
Bible in Worldwide English	Paul and Silas had sores from the beating in prison. So that same hour of the night the guard washed them. Then he and all the people of his house were baptized. He took Paul and Silas to his home and gave them food to eat. He and all the people in his house were very happy. They now believed in God.
Easy English	In the middle of the night, the man took care of them. He washed their bodies where the soldiers had hurt them. Immediately after this, Paul and Silas baptized the man and his whole family. The man gave them some food to eat in his house. The guard and all his family were very happy because now they believed in God.
Easy-to-Read Version—2008	It was late at night, but the jailer took Paul and Silas and washed their wounds. Then the jailer and all his people were baptized. After this the jailer took Paul and Silas home and gave them some food. All the people were very happy because they now believed in God.
<i>God's Word</i> ™	At that hour of the night, the jailer washed Paul and Silas' wounds. The jailer and his entire family were baptized immediately. He took Paul and Silas upstairs into his home and gave them something to eat. He and his family were thrilled to be believers in God.
Good News Bible (TEV)	At that very hour of the night the jailer took them and washed their wounds; and he and all his family were baptized at once. Then he took Paul and Silas up into his house and gave them some food to eat. He and his family were filled with joy, because they now believed in God.
J. B. Phillips	Then they told him and all the members of his household the message of God. There and then in the middle of the night he took them aside and washed their wounds and he himself and all his family were baptised without delay. Then he took them into his house and offered them food, he and his whole household overjoyed at finding faith in God. V. 32 is included for context.
<i>The Message</i>	The jailer made them feel at home, dressed their wounds, and then—he couldn't wait till morning!—was baptized, he and everyone in his family. There in his home, he had food set out for a festive meal. It was a night to remember: He and his entire family had put their trust in God; everyone in the house was in on the celebration.
NIRV	At that hour of the night, the jailer took Paul and Silas and washed their wounds. Right away he and everyone who lived with him were baptized. The jailer brought

them into his house. He set a meal in front of them. He and everyone who lived with him were filled with joy. They had become believers in God.

New Life Version

It was late at night, but the man who watched the prison took Paul and Silas in and washed the places on their bodies where they were hurt. Right then he and his family were baptized. He took Paul and Silas to his house and gave them food. He and all his family were full of joy for having put their trust in God.

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

Casual English Bible

That night, the jailer washed their wounds. Then he and his entire family were baptized together. When the jailer brought them into his house, he also gave them some food. He was bursting with joy after putting his faith in God and knowing that his entire family had done the same.

Contemporary English V.

While it was still night, the jailer took them to a place where he could wash their cuts and bruises. Then he and everyone in his home were baptized. They were very glad that they had put their faith in God. After this, the jailer took Paul and Silas to his home and gave them something to eat.

Goodspeed New Testament

And right then in the night, he took them and washed their wounds, and he and all his household were baptized immediately. Then he took them up to his house and offered them food, and he and all his household were very happy over their new faith in God.

The Living Bible

That same hour he washed their stripes, and he and all his family were baptized. Then he brought them up into his house and set a meal before them. How he and his household rejoiced because all were now believers!

New Berkeley Version
New Living Translation

.
Even at that hour of the night, the jailer cared for them and washed their wounds. Then he and everyone in his household were immediately baptized. He brought them into his house and set a meal before them, and he and his entire household rejoiced because they all believed in God.

The Passion Translation

Even though the hour was late, he washed their wounds. Then he and all his family were baptized. He took Paul and Silas into his home and set them at his table and fed them. The jailer and all his family were filled with joy in their newfound faith in God.

Plain English Version

Then, while it was still night time, the jail boss washed the sores on their backs, and Paul and Silas baptised the jail boss and his family. Then the jail boss took Paul and Silas into his house, and he gave them some food to eat. And the jail boss and his family were all really happy because they believed in God.

Radiant New Testament

In the middle of the night the jailer took Paul and Silas and washed their wounds. Right after that, he and everyone who lived with him were baptized. The jailer brought them into his house and set a meal in front of them. He and everyone who lived with him were filled with joy because they had all become believers in God.

UnfoldingWord Simplified T.

Then the jailer washed their wounds, right at that time in the middle of the night. Then Paul and Silas baptized him and everyone in his household. Then the jailer took Paul and Silas into his house and gave them food to eat. He and all in his household were all very happy because they had believed in God.

William's New Testament

.

Partially literal and partially paraphrased translations:

American English Bible

So at that hour of the night, he went and washed their whip wounds; then he and his family were immediately immersed. And thereafter, he brought them into his home, sat them at the table, and he and his entire household started rejoicing over their coming to believe in The God.

Beck's American Translation .

Breakthrough Version	And after taking them along <i>with him</i> in that hour of the night, he gave <i>them</i> a bath <i>to wash off</i> the wounds. And he was submerged, he and all his <i>people</i> at once. And when he brought them up into the house, he placed a table <i>of food</i> beside them. And he was excited, having trusted God with everyone in <i>his</i> house.
Common English Bible Len Gane Paraphrase	.
A. Campbell's Living Oracles	That very hour of the night he took them and washed their lash wounds, and he and all his were baptized right then. After bringing them into his house, he put food in front of them and rejoiced, believing in God as well as all his household.
New Advent (Knox) Bible	And taking them, that very hour of the night, he washed their stripes; and was immediately immersed, himself, and all his. And having brought them into his house, he spread the table before them: and believing in the God, with all his house, he was transported with joy.
20 th Century New Testament	So he led them to his home, where he put food before them, and he and all his household made rejoicing at having found faith in God. V. 33 was placed with the previous passage for context.
New Advent (Knox) Bible	And that very hour of the night he took them and washed their wounds, and he himself and every one belonging to him were baptized without delay. Afterwards he took them up to his house and set before them something to eat, rejoicing that he, with all his household, had come to believe in God.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He took them in the same hour of the night, and cleaned the wounds they had received from the flogging, and he and all his household were baptized at once. When he had brought them into his house, he set food before them, and rejoiced, believing in God together with his entire household.
Revised Ferrar-Fenton Bible	Taking them out then at that hour of the night, he washed their wounds; and was himself baptized without delay, as well as all his family. He also took them to his house, and spread a table before them; and, believing in God together with all his family, he was transported with joy.
Free Bible Version	Even though it was late at night he bathed their wounds, and he was baptized right away, along with all his family. He took them home and had a meal prepared for them. The jailer and his whole family were full of joy because they trusted in God.
God's Truth (Tyndale)	And they preached unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their wounds, and was baptised with all that belonged unto him straight way. When he had brought them into his house, he set meat before them, and joyed that he with all his household, believed on God.
International Standard V	At that hour of the night, he took them and washed their wounds. Then he and his entire family were baptized immediately. He brought Paul and Silas [Lit. brought them] upstairs into his house and set food before them. He was thrilled, as was his household, to believe in God.
Urim-Thummim Version	And he took them the same hour of the night and washed their lashes; and was baptized, he and all his immediately. And when he had brought them into his house, he set food before them and rejoiced, believing in Elohim with all his house.
Weymouth New Testament	Then he took them, even at that time of night, washed their wounds, and he and all his household were immediately baptized; and bringing the Apostles up into his house, he spread a meal for them, and was filled with gladness, with his whole household, his faith resting on God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Even at that hour of the night, the jailer took care of them and washed their wounds; and he and his whole household were baptized at once. He led them to his house, spread a meal before them and joyfully celebrated with his whole household his newfound faith in God.
The Heritage Bible	And taking them in that hour of the night, he washed off the wounds, and was baptized, he and all his, instantly. And leading them into the house, he set a table <i>for food</i> before <i>them</i> , and jumped for joy with all his household having believed in God.
New American Bible (2011)	He took them in at that hour of the night and bathed their wounds; then he and all his family were baptized at once. He brought them up into his house and provided a meal and with his household rejoiced at having come to faith in God.
New Jerusalem Bible	Late as it was, he took them to wash their wounds, and was baptised then and there with all his household. Afterwards he took them into his house and gave them a meal, and the whole household celebrated their conversion to belief in God.
Revised English Bible—1989	At that late hour of the night the jailer took them and washed their wounds, and there and then he and his whole family were baptized. He brought them up into his house, set out a meal, and rejoiced with his whole household in his new-found faith in God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then, even at that late hour of the night, the jailer took them and washed off their wounds; and without delay, he and all his people were immersed. After that, he brought them up to his house and set food in front of them; and he and his entire household celebrated their having come to trust in God.
Hebraic Roots Bible	And taking them in that hour of the night, he washed their stripes. And he and all those belonging to him were baptized at once. And bringing them up to the house, he set a table before them, and he and his whole household rejoiced, believing Elohim.
Holy New Covenant Trans.	It was late at night, but the jailer took Paul and Silas and washed their wounds. The jailer and all of his people were immersed right away. After this, the jailer took Paul and Silas and gave them some food. All of the people were very happy because they now trusted in God.
Tree of Life Version	He took them that very hour and washed their wounds, and at once he was immersed—he and all his household. The jailer brought them to his house and set food before them, and he was overjoyed that he with his entire household had put their trust in God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Taking them in that the hour [of] the night [He] bathes {them} from the blows and is washed He and The [Men] [of] him All immediately Leading (Up) also them to the house [He] presents table and [He] celebrates familiarly Having Believed the god...
Alpha & Omega Bible	AND HE TOOK THEM THAT VERY HOUR OF THE NIGHT AND WASHED THEIR WOUNDS, AND IMMEDIATELY HE WAS IMMersed/BAPTIZED, HE AND ALL HIS HOUSEHOLD. †(Mark 16:16. <i>Believe and be baptized. Acts 2:38</i>) AND HE BROUGHT THEM INTO HIS HOUSE AND SET FOOD BEFORE THEM, AND REJOICED GREATLY, HAVING BELIEVED IN THEOS (<i>The Alpha & Omega</i>) WITH HIS ENTIRE HOUSEHOLD.
Awful Scroll Bible	And taking- them -near from-within the same hour of the night, he washes out their wounds, even is he being baptized him and all his, off-from-that-matter. Both bringing- them -up into his house, he sets- a four-footed table -before them, and he leaps-much having confided in God, with all- his -house.

Concordant Literal Version	And, taking them aside, in that hour of the night he bathes off their blows, and is baptized, he and all his family, instantly." Besides, leading them up into his house, he sets a table before them, and exults with all his household, having believed God."
exeGesés companion Bible	...and in the same hour of the night, he takes them and bathes their plagues; and immediately is baptized - he and all his: and he brings them to his house and sets a table and jumps for joy - trusting in Elohim with all his house.
Orthodox Jewish Bible	And having taken them in that hour of the lailah, the soher washed their wounds, and at once he did getoivult (was given Moshiach's tevilah of teshuva), as well as his entire mishpochah. After that he led them to tish in his bais, and he set before them okhel, and he with his whole bais had simcha gedolah that they had come to emunah in Hashem.
Rotherham's Emphasized B.	And <taking them with him, b in that' hour of the night> he bathed them from their stripes, and was immersed he, and his, one and all, on the spot ; and <leading them up into his house> he set near a table,—and exulted, having with all his house believed in God.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And he took them that <i>very</i> hour of the night and washed their <i>bloody</i> wounds, and immediately he was baptized, he and all his <i>household</i> . Then he brought them into his house and set food before them, and rejoiced greatly, since he had believed in God with his entire family [accepting with joy what had been made known to them about the Christ].
An Understandable Version	The jailor immediately took Paul and Silas, and cleansed [<i>and soothed</i>] their wounded [<i>backs</i>] and then he and his [<i>believing</i>] household were immersed [<i>into Christ</i>]. Then he brought them up into his house and prepared a meal for them. So, he and everyone in his household, who had believed in God [<i>and were immersed</i>], rejoiced greatly.
The Expanded Bible	At that hour of the night the jailer took Paul and Silas and washed their wounds. Then he and all his ·people [or family; household] were baptized immediately. After this the jailer took Paul and Silas home and gave them food. He and his ·family [^h household] ·were very happy [rejoiced; celebrated] because they now believed in God.
Jonathan Mitchell NT	Then, taking them along in that very hour of the night, he washed [the bruises from] the blows, and bathed [their] stripes. Next he himself was immersed (baptized), along with all his folks (= family, or, those belonging to him; [p45 reads: his whole house]), instantly and effectively. Besides this, leading (or: bringing) them up into the house, he placed beside [them] a table (= fed them a meal). Then, after having put faith on God, and now being in a state of confident trust in and loyalty to [Him], he expressed extreme gladness, leaping and skipping in ecstatic delight, along with all the household.
P. Kretzmann Commentary	And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. Kretzmann's commentary for Acts 16:29–34 has been placed in the Addendum .
Syndein/Thieme	And he took them the same hour of the night, and washed their stripes {first aid}. And was baptized, he and all of his, straightway. {Note: This implies that Paul has now taught the Jailer and his family the doctrines of positional truth and they understand the meaning of the ritual of baptism.}

And when he {the jailer} had received them, to himself on the basis of himself, into his house, he set food before them, and rejoiced {inner happiness}, having believed in The God along with all his house.

Translation for Translators

Then the jailer took Paul and Silas into his house, washed their wounds, and gave them a meal. *He woke up all the people in his house, and Paul and Silas told all of them the message about the Lord Jesus. They all believed in him. Immediately after that, the jailer and all his family were baptized* {Paul and Silas baptized the jailer and all his family}. They were very happy, because now they all believed in God. V. 32 is included for context.

The Voice

The jailer brings them to his home, and they have a long conversation with the man and his family. Paul and Silas explain the message of Jesus to them all. The man washes their wounds and feeds them, then they baptize [Literally, immerse, in a rite of initiation and purification] the man and his family. The night ends with Paul and Silas in the jailer's home, sharing a meal together, the whole family rejoicing that they have come to faith in God. V. 32 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible

And he took them at that very hour of the night and [*Here “and” is supplied because the previous participle (“took”) has been translated as a finite verb] washed their [*Literally “the”; the Greek article is used here as a possessive pronoun] wounds, and he himself was baptized at once, and all those of his household . [*The word “household” is not in the Greek text, but is supplied from the previous verse] And he brought them up into his [*Literally “the”; the Greek article is used here as a possessive pronoun] house and [*Here “and” is supplied because the previous participle (“brought ... up”) has been translated as a finite verb] set a meal before them, [*Here the direct object is supplied from context in the English translation] and rejoiced greatly that he had believed in God with his whole household.

NET Bible®

At¹¹⁷ that hour of the night he took them¹¹⁸ and washed their wounds;¹¹⁹ then¹²⁰ he and all his family¹²¹ were baptized right away.¹²² The jailer¹²³ brought them into his house and set food¹²⁴ before them, and he rejoiced greatly¹²⁵ that he had come to believe¹²⁶ in God, together with his entire household.¹²⁷

¹¹⁷tn Grk “And at.” 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.

¹¹⁸tn Grk “taking them...he washed.” The participle παραλαβων (paralabwn) has been translated as a finite verb due to requirements of contemporary English style.

¹¹⁹tn On this phrase BDAG 603 s.v. λούω 1 gives a literal translation as “by washing he freed them from the effects of the blows.”

¹²⁰tn Here καί (kai) has been translated as “then” to indicate the logical sequence.

¹²¹sn All his family. It was often the case in the ancient world that conversion of the father led to the conversion of all those in the household.

¹²²tn Or “immediately.”

¹²³tn Grk “He”; the referent (the jailer) has been specified in the translation for clarity.

¹²⁴tn Grk “placed [food] on the table” (a figurative expression). Since the actual word for food is not specified, it would also be possible to translate “set a meal before them,” but since this is taking place in the middle of the night, the preparations necessary for a full meal would probably not have been made. More likely Paul and Silas were given whatever was on hand that needed little or no preparation.

¹²⁵tn Or “he was overjoyed.”

¹²⁶tn The translation “come to believe” reflects more of the resultative nuance of the perfect tense here.

¹²⁷tn The phrase “together with his entire household” is placed at the end of the English sentence so that it refers to both the rejoicing and the belief. A formal equivalence translation would have “and he rejoiced greatly with his entire

The Spoken English NT	household that he had come to believe in God,” but the reference to the entire household being baptized in v. 33 presumes that all in the household believed. And while it was still the middle of the night, ⁿⁿ he took them and washed their wounds, and he immediately got baptized---he and all his people. ^{oo} Then he led them back to the house and fixed them a meal. ^{pp} And he was overjoyed-together with his entire household-that he had come to believe in God. ^{nn.} Lit. “And at that very hour of the night.” ^{oo.} This includes not only relatives, but also household servants. ^{pp.} Lit. “and set a table before them.”
Wilbur Pickering’s New T.	In that same hour of the night he took them aside and washed their wounds, and thereupon he and all his family were baptized. ²² Then he brought them into his house and set a meal before them, and he was really rejoicing, having believed in God with his whole family. (22) Very appropriate—he washed their wounds and restored their dignity, so they could baptize him. Note again that baptism followed immediately.

Literal, almost word-for-word, renderings:

A Faithful Version	And he took them in that hour of the night, and washed their wounds; and he and all his household were immediately baptized. Then he brought them into his house and laid out a table for them; and he rejoiced with all his household, who had believed in God.
Analytical-Literal Translation	And having taken them in that hour of the night, he washed off their wounds, and he was immediately baptized, himself and all the [ones] of his [house]. And having brought them into his house, he set food before [them]. And he was being very glad, with his whole house, he having believed in God.
Benjamin Brodie’s trans.	And after taking them into his care in that same hour of the night, he cleaned their wounds and he himself, as well as everyone affiliated with him, immediately had their hands and feet washed. And after bringing them into his house, he placed food before them and rejoiced, having come to a settled belief in God with his entire household .
Bond Slave Version	And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
Charles Thomson NT	And he taking them that very hour of the night, washed their stripes; and he and all his family were immediately baptized. Then conducting them up to his house, he spread a table and rejoiced with all his family for having believed in God.
Far Above All Translation	Then he took them along at that hour of the night and washed <i>their</i> wounds, and was immediately baptized, as were all those of his <i>family</i> . And he led them up to his house, and served <i>them</i> a meal and rejoiced with all <i>his</i> household, having believed in God.
Green’s Literal Translation	And taking them in that hour of the night, he washed from their stripes. And he and all those belonging to him were baptized at once. And bringing them up to the house, he set a table before them, and exulted whole-housely, believing God.
Legacy Standard Bible	And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household. And he brought them into his house and set food [Lit <i>a table</i>] before them, and rejoiced greatly with his whole household, because he had believed in God [Or <i>greatly with his whole household, having believed in God</i>].
Literal New Testament	AND HAVING TAKEN THEM IN THAT HOUR OF THE NIGHT HE WASHED [THEM] FROM THE STRIPES; AND WAS BAPTIZED HE AND HIS ALL IMMEDIATELY.

Literal Standard Version	AND HAVING BROUGHT THEM INTO HOUSE HIS HE LAID A TABLE [FOR THEM] AND EXULTED WITH ALL [HIS] HOUSE, HAVING BELIEVED IN GOD. And they spoke to him the word of the LORD, and to all those in his household; and having taken them, in that hour of the night, he bathed [them] from the blows, and immediately he and all of his were immersed, having also brought them into his house, he set food before [them], and was glad with all the household, he having believed in God. V. 32 is included for context.
Modern Literal Version 2020	And having taken them in that same hour of the night, he fully-washed <i>dirt</i> from their wounds, and he and all his <i>household</i> were instantly immersed*. And he led them up into his house <i>and</i> placed a table before <i>them</i> , and was glad with all his household, all having believed in God.
New Matthew Bible	And he took them the same hour of the night and washed their wounds, and was baptized with all who belonged to him straightaway. When he had brought Paul and Silas into his house, he set food before them, and rejoiced that he with all his household believed on God.

The gist of this passage: Late that evening, the jailer saw that their wounds were washed and cleaned; then he brought them back into his house for a meal.

33-34

Acts 16:33a			
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
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880
αὐτοῦς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἐκεῖνῃ (ἐκείνη) [pronounced <i>ehk-Ī-nay</i>]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
τῇ (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
ἡώρα (ώρα) [pronounced <i>HO-rah</i>]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610

Acts 16:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571

Translation: Having taken them in that same hour,...

The verb is the aorist active participle of *paralambanō* (παραλαμβάνω) [pronounced *pahr-al-am-BAHN-oh*], which means, *receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]*. Strong's #3880. Now, actually, the jailer and his family have already received Paul and Silas as guests, and have apparently even encouraged them to speak the gospel message to the jailer's family (v. 32).

Before anything, Paul and Silas spoke the gospel message to the family of the jailer. They did not say, "Hey, let us get cleaned up first; we need to get these wounds dressed." What was most important was reaching the family for Christ. So they did that first, speaking the Word first to the jailer (v. 32) and then to his family (v. 33).

However, it is apparent that these men require treatment, as they have been beaten with rods (vv. 22–23).

Acts 16:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
louō (λούω) [pronounced LOO-oh]	<i>to bathe, to wash; (used of a dead person); washing (to cleanse blood out of wounds)</i>	3 rd person singular, aorist active indicative	Strong's #3068
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
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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
plēgai (πληγαί) [pronounced play-GUY]	<i>blows, stripes, wounds; public calamities, heavy afflictions, plagues</i>	feminine plural noun, genitive/ablative case	Strong's #4127

Translation: ...[the jailer] washed [the wounds] from [their] blows.

We do not know where this took place. Perhaps they went to the river where they were previously; perhaps there was some other water source.

I have inserted *the jailer* here, but he may have so directed his servants to do this.

Acts 16:33c			
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
baptizô (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
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
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
hapas (ἅπας) [pronounced <i>HAP-as</i>]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, nominative case	Strong's #537
In the neuter plural, this adjective behaves like a noun, and it means, <i>everything, all things</i> .			
parachrêma (παραχρήμα) [pronounced <i>par-akh-RAY-mah</i>]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916

Translation: *Also, he was baptized along with his [relatives] altogether immediately [after].*

Along the river seems the most likely place, as the jailer and his family are then baptized, as a sign of their faith in the risen Christ.

What appears to be the case is, Paul and Silas were taken down to the river to wash their wounds; and then, the family was baptized there as well.

Acts 16:33 *Having taken them in that same hour, [the jailer] washed [the wounds] from [their] blows. Also, he was baptized along with his [relatives] altogether immediately [after].* (Kukis mostly literal translation)

Acts 16:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anagô (ἀνάγω) [pronounced an-AG-oh]	<i>leading up, leading or bringing [into a higher place]; departing; those launching out, the one setting sail, being put to sea</i>	masculine singular, aorist active participle, nominative case	Strong's #321
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
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
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
paratithêmi (παράτιθημι) [pronounced pahr-aht-IHTH-ay-me]	<i>1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge</i>	3 rd person singular, aorist active indicative	Strong's #3908
trápeza (τράπεζα) [pronounced TRAP-ehd-zah]	<i>table; counter, stool; figuratively for what is on the table: food, money</i>	feminine singular noun, accusative case	Strong's #5132

Translation: Then he led them [back] to [his] house [and] he set out a meal [for them].

It is my assumption that the jailer leads them back to his house. It seems logical that is where Paul and Silas spoke the truth to their family.

Acts 16:34b			
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
agalliaō (ἀγαλλιάω) [pronounced <i>ag-al-lee-AH-oh</i>]	<i>to jump for joy; to exult, to rejoice [greatly, exceedingly], to be exceeding glad</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #21
panoikí (πανοικί) [pronounced <i>pan-oy-KEE</i>]	<i>with one's whole household, with the whole family, with all his house</i>	adverb	Strong's #3832
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, perfect active participle; nominative case	Strong's #4100
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: He rejoiced with [his] household, having believed in God.

The jailer and his entire family rejoiced that evening, knowing that they had all believed in God.

Acts 16:34 Then he led them [back] to [his] house [and] he set out a meal [for them]. He rejoiced with [his] household, having believed in God. (Kukis mostly literal translation)

Acts 16:33–34 Having taken them in that same hour, [the jailer] washed [the wounds] from [their] blows. Also, he was baptized along with his [relatives] altogether immediately [after]. Then he led them [back] to [his] house [and] he set out a meal [for them]. He rejoiced with [his] household, having believed in God. (Kukis mostly literal translation)

Have you heard the expression, *what a difference a day makes?* In this case, what a difference a few hours makes. Perhaps three or four hours earlier, Paul and Silas had been beaten and then thrown into the filthiest of jails. But now they have been cleaned up and are enjoying a meal with the jailer and his family.

Acts 16:33–34 Then the jailer took Paul and Silas back to the riverside. He took time first to wash their wounds from being scourged. Then he was baptized along with all of his relatives who went with them to the river. Then he led them back all to his house and he set out a meal for them. He rejoiced, along with those in his house, since they had all believed in the True God. (Kukis paraphrase)

Based upon what happens next, it appears that Paul and Silas were taken back to the jail—possibly at their own insistence—and that is where they can be found in the next passage.

Paul is released; he demands a public release by city officials

Now it became day, sent the magistrates the (Roman) lictors, saying, "Release the men those." Now makes known the jailer the words face to face with the Paul that have sent forth the magistrates that, "You [all] may be released. Now, therefore, departing, leave in peace."

Acts
16:35–36

[As] it became day, the magistrates sent the Roman lictors [to the prison], saying, "Release those men." The jailer then made [these] words known to Paul, that the magistrates had sent [the instructions], "You [all] might be released. Therefore, depart; [and] go in peace."

Early at daybreak, the magistrates sent out the Roman lictors to the prison, with the message, "Release those men." The jailer went directly to Paul and gave him the final decision on his case. "You may be released now. Therefore, depart and go in peace."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Now it became day, sent the magistrates the (Roman) lictors, saying, "Release the men those." Now makes known the jailer the words face to face with the Paul that have sent forth the magistrates that, "You [all] may be released. Now, therefore, departing, leave in peace."
Complete Apostles Bible	Now when it became day, the magistrates sent the officers, saying, "Release those men." And the prison keeper announced these words to Paul, saying, "The magistrates have sent so that you may be released. Now therefore depart, and go in peace."
Douay-Rheims 1899 (Amer.)	And when the day was come, the magistrates sent the serjeants, saying: Let those men go. And the keeper of the prison told these words to Paul: The magistrates have sent to let you go. Now therefore depart. And go in peace.
Holy Aramaic Scriptures	And when it was morning, the Prefects sent the staff-bearers, so that they should say unto the Chief of the captives, "Loose those men." And when the Chief of the prisoner's house heard it, he entered and spoke unto Paulus {Paul} this word: "The Prefects have sent, so that you should be loosed. And now go out; depart in Shlama {Peace}!"
James Murdock's Syriac NT	And when it was morning, the prefects sent rod-bearers to say to the superior of the prison: Let those men loose. And when the superior of the prison heard [it], he went in, and said the same thing to Paul; [namely], that . the prefects have sent [word] that ye be set free. And now, [said he,] Go ye out, and depart in peace.
Original Aramaic NT	And when it was dawn, the Magistrates sent the Rod Bearers to say to The Warden of the prison, "Release these men." And when The Warden of the prison heard, he entered and he spoke this message to Paulus: "The Magistrates have sent so that you should be released, and now depart; go in peace."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when it was day, the authorities sent the police, saying, Let these men go. And the keeper said to Paul, The authorities have given orders to let you go: come out now, and go in peace.
------------------------	--

Bible in Worldwide English	In the morning the judges sent soldiers to the guard with a message. Let those men go free, they said. The guard told Paul. He said, The judges have sent a message that you may go free. So now, come out and go on your way. You will have no more trouble.
Easy English	The next morning, the important officers sent their police to the prison with a message for the guard. They told him, 'Let those men go free.' The guard went to Paul and he told him, 'The city officers have sent a message to me. They said, "Let Paul and Silas go free." So now you can leave the prison. Nobody will hurt you any more.'
Easy-to-Read Version—2008	The next morning the Roman officials sent some soldiers to tell the jailer, "Let these men go free." The jailer said to Paul, "The officials have sent these soldiers to let you go free. You can leave now. Go in peace."
God's Word™	In the morning the Roman officials sent guards who told the jailer, "You can release those men now." The jailer reported this order to Paul by saying, "The officials have sent word to release you. So you can leave peacefully now."
Good News Bible (TEV)	The next morning the Roman authorities sent police officers with the order, "Let those men go." So the jailer told Paul, "The officials have sent an order for you and Silas to be released. You may leave, then, and go in peace."
J. B. Phillips	Paul, in a strong position, makes the authorities apologise When morning came, the magistrates sent their constables with the message, "Let those men go." The jailer reported this message to Paul, saying, "The magistrates have sent to have you released. So now you can leave this place and go on your way in peace."
The Message	At daybreak, the court judges sent officers with the instructions, "Release these men." The jailer gave Paul the message, "The judges sent word that you're free to go on your way. Congratulations! Go in peace!"
NIRV	Early in the morning the judges sent their officers to the jailer. They ordered him, "Let those men go." The jailer told Paul, "The judges have ordered me to set you and Silas free. You can leave now. Go in peace."
New Life Version	Paul and Silas Are Allowed to Go Free When it was day, the leaders sent a soldier to say, "Let these men go free." The man who watched the prison told this to Paul. He said, "The leaders have sent word to let you go free. Come out now and go without any trouble."

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

Casual English Bible	In the morning, city officials sent police to the jail with a message: "Release the men. They're free to go now." The jailer gave Paul the news, "The officials said we're to release you now. So go ahead and leave. Go in peace."
Contemporary English V.	The next morning the officials sent some police with orders for the jailer to let Paul and Silas go. The jailer told Paul, "The officials have ordered me to set you free. Now you can leave in peace."
Goodspeed New Testament	In the morning the magistrates sent policemen with instructions to let the men go. The jailer reported this message to Paul, saying, "The magistrates have sent orders that you are to be released. So you can take your leave and go unmolested."
The Living Bible	The next morning the judges sent police officers over to tell the jailer, "Let those men go!" So the jailer told Paul they were free to leave.
New Berkeley Version	.
The Passion Translation	At daybreak, the magistrates sent officers to the prison with orders to tell the jailer, "Let those two men go."

Plain English Version	The jailer informed Paul and Silas, "The magistrates have sent orders to release you. So you're free to go now." Paul and Silas left Philippi
Radiant New Testament	The next morning, the judges said to some policemen, "Go and tell the jail boss, 'You can let those 2 prisoners go now.' " Then the policemen went to the jail boss and told him that message. So the jail boss told Paul, "The judges have sent a message telling me to let you and Silas go free. So you can go quietly out of the jail now." When daylight came, the judges sent their officers to the jailer to order him, "Release them." The jailer told Paul, "The judges have ordered me to set you and Silas free. You can leave now. Go in peace."
UnfoldingWord Simplified T.	The next morning, the city rulers told some soldiers to go to the prison to say to the jailer, "Let those two prisoners go now!" When the jailer heard this, he went and told Paul, "The city rulers have told me to let you go. So you two can leave the prison now and go in peace!"
William's New Testament	When day broke, the chiefs of the police court sent policemen with the message to let the men go. The jailer reported this message to Paul, saying, "The chiefs of the police court have sent orders to let you go. So now you may come out and go in peace."

Partially literal and partially paraphrased translations:

American English Bible	Well the next morning, the magistrates sent officers who told him to release them. And the jailer said to Paul: 'The magistrates have sent men to release you. 'So now that you're free, you may go your own way in peace.'
Beck's American Translation . Breakthrough Version	When day came, the captains sent out the sergeants, saying, "Let those people go." The prison guard announced the words to Paul, "The captains have sent out <i>the sergeants</i> so that you might be let go. So now, when you go out, travel in peace."
Common English Bible	The next morning the legal authorities sent the police to the jailer with the order "Release those people." So the jailer reported this to Paul, informing him, "The authorities sent word that you both are to be released. You can leave now. Go in peace."
Len Gane Paraphrase	When it was daytime, the local rulers sent the police, saying, "Let those men go." The jail keeper told this to Paul, "The magistrates have sent to let you go. Therefore now leave and go in peace."
A. Campbell's Living Oracles	And when it was day, the magistrates sent the sergeants, saying, Dismiss those men. And the keeper of the prison told these things to Paul, The generals have sent that you may be dismissed; now, therefore, go out, and pursue your journey in peace.
New Advent (Knox) Bible	When day came, the magistrates sent their officers to say, Those men are to be discharged. And the gaoler reported the message to Paul; The magistrates have sent ordering your discharge; it is time you should come out, and go on your way in peace.
NT for Everyone	Publicly vindicated When day broke, the magistrates sent their officers with the message, "Let those men go." The jailer passed on what they said to Paul. "The magistrates have sent word that you should be released," he said. "So now you can leave and go in peace."
20 th Century New Testament	In the morning the Magistrates sent the police with an order for the men to be discharged. The Governor of the Jail told Paul of his instructions. "The Magistrates

have sent an order for your discharge," he said, "so you had better leave the place at once and go quietly away."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

An Official Apology

When daylight came, the chief magistrates sent the police to say, "Release those men."

The jailer reported these words to Paul: "The magistrates have sent orders for you to be released. So come out now and go in peace."

Conservapedia Translation

When the day broke, the propraetors sent their lictors with this order: "Release those men."

Literally, "rod bearers." The original ραβδουχοι (rhabdouchoi) were a band of three hundred publicly-owned slaves in ancient Athens who, armed with rods, kept order and controlled crowds at public events. So in conventional Bible dictionaries, rhabdouchos means "policeman." But the rod bearers who confronted Paul and Silas were of a completely different order.

Every Roman magistrate of this caliber had an escort of lictors (from the Latin ligere, to bind). Lictors carried bundles of rods, one for each of the thirty tribes of Rome. A magistrate whose bundles of rods had axes among them held the power to have a man executed. The number of lictors signified the degree of imperium, or non-gainsay-ability: two for an aedile (magistrate in charge of public works) or the equivalent, six for a (pro)praetor, twelve for a (pro)consul, and twenty-four for the Emperor (or, in Republican days, a dictator).

That Roman lictors performed a police function is only an assumption. In reality, lictors escorted their magistrate, and sometimes meted out punishment on orders of the magistrate. But lictors did not constitute an organized police force. For that, the Romans relied on the regular army.

The prison warden repeated these orders to Paul: "The propraetors have sent word to release you. So leave, and go in peace."

Revised Ferrar-Fenton Bible

Released From Prison.

When the day dawned, however, the Generals sent instructions to the officers to "Liberate these men."

The warden accordingly reported these words to Paul, saying: "The Generals have ordered you to be liberated; therefore come out, and depart quietly."

Free Bible Version

Early the next day the magistrate sent officials to the jailer, telling him, "Release those men."

The jailer told Paul, "The magistrates have sent word to release you. So you can leave, and go in peace."

God's Truth (Tyndale)	And when it was day, the officers sent the ministers saying: Let those men go. The keeper of the prison told this saying to Paul, the officers have sent word to loose you. Now therefore get you from here, now and go in peace.
International Standard V	When day came, the magistrates sent guards, who commanded, "Release those men." The jailer reported these words to Paul, and added, "The magistrates have sent word to release you. So come out now and go in peace."
Montgomery NT	But in the morning the praetors sent their lictors with the order, "Let these men go." The jailer reported the words to Paul, saying, "The praetors have sent to release you; so come out, and go in peace."
Riverside New Testament	When morning came the magistrates sent their orderlies to say, "Set those men at liberty." The jailer told this order to Paul, "The magistrates have sent to have you set at liberty. Now go out and proceed on your journey in peace."
Leicester A. Sawyer's NT	And when it was day the prefects sent the lictors, saying, Let those men go. And the jailer told these words to Paul; The prefects have sent to let you go; now, therefore, go, and depart in peace.
Worsley's New Testament	And when it was the day the governors sent the serjeants, saying, Let those men go. And the jailor told these words to Paul, <i>saying</i> , the governors have sent orders, that you should be discharged; now therefore depart, and go in peace.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it becoming day, the <i>military</i> governors set apart and sent the official floggers, saying, Set those men free. And the jailer announced these words to Paul, that the military governors have set apart and sent that you be set free; now therefore departing, go in peace.
New American Bible (2011)	But when it was day, the magistrates sent the lictors* with the order, "Release those men." The jailer reported the[se] words to Paul, "The magistrates have sent orders that you be released. Now, then, come out and go in peace." * [16:35] The lictors: the equivalent of police officers, among whose duties were the apprehension and punishment of criminals.
New Catholic Bible	When it was daylight, the magistrates sent police officers with the order, "Let those men go." The jailer reported the message to Paul, saying, "The magistrates sent word to let you go. Now you can come out and depart in peace."
New Jerusalem Bible	When it was daylight the magistrates sent the lictors with the order: 'Release those men.' The gaoler reported the message to Paul, 'The magistrates have sent an order for your release; you can go now and be on your way.'
Revised English Bible—1989	When daylight came, the magistrates sent their officers with the order, "Release those men." The jailer reported these instructions to Paul: "The magistrates have sent an order for your release. Now you are free to go in peace."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The next morning, the judges sent police officers with the order, "Release those men." The jailer told Sha'ul, "The judges have sent word to release both of you. So come out, and go on your way in peace."
Hebraic Roots Bible	And day having come, the magistrates sent the floggers, saying, let those men go. And the jailer announced these words to Paul, The magistrates have sent that you be let go. Now, then, going out, proceed in peace.

Holy New Covenant Trans.	The next morning, the leaders sent some soldiers to tell the jailer this: "Let these men go free!" The jailer said to Paul, "The leaders have sent these soldiers to set you free. You may leave now. Go in peace."
The Scriptures 2009	And when day came, the authorities sent the officers, saying, "Let these men go." And the jailer reported these words to Sha'ul, saying, "The captains have sent to let you go. Now then, come out and go in peace."
Tree of Life Version	When day came, the chief authorities sent their police officers, saying, "Release those men." But the jailer reported these words to Paul, saying, "The chief authorities have sent orders to release you. So come out now, and go in shalom."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...day but becoming send The Captains the policemen Saying send! (away) the men those announces but The Jailer the words these to the paul for have sent The Captains that [You*] may be sent (away) now so Proceeding go! in peace...
Awful Scroll Bible	And it coming about day, the army-commanders segregate-out the rod-holders, instructing, "Be loosing- those men -out!" And the bonds-keeper heralds-away of these-same words, with respects to Paul that, "The army-commanders have segregated-out, in order that you shall be loosed-out, now therefore coming-out, be proceeding from-within peace."
Concordant Literal Version	Now, day coming on, the officers dispatch the constables, saying "Release those men." Now the warden reports these words to Paul, that "The officers have dispatched that you may be released. Then, coming out now, go in peace."
exeGesés companion Bible	And being day, the strategoi apostolize the staff bearers, wording, Release those humans. And the prison guard evangelizes this word to Paulos, The strategoi sends to release you: so now depart, and go in shalom.
Orthodox Jewish Bible	And in the boker, the magistrates sent the soterim (policemen), saying, "Release those men." And the soher reported these words to Rav Sha'ul, saying, "The magistrates sent word that you may be released; now, therefore, go and depart in shalom." [SHOFETIM 18:6]
Rotherham's Emphasized B.	And <when [day] came> [the magistrates] sent off [the constables] saying— Let those men go! And the prison-keeper reported the words unto Paul— The magistrates have sent that ye be let go. Now therefore, going forth, be taking your journey in peace

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now when day came, the chief magistrates sent their officers, saying, "Release those men." And the jailer repeated the words to Paul, saying, "The chief magistrates have sent word to release you; so come out now and go in peace."
An Understandable Version	The next morning the city officials sent their officers [to the jailor] with the message "Release those men." The jailor then informed Paul [of the officials' decision], saying, "The city officials have decided to release you so you may leave the jail [if] you go peacefully."
The Expanded Bible	The next morning, the Roman officers [magistrates] sent the police to tell the jailer, "Let these men go free."

Jonathan Mitchell NT The jailer said [L reported these words] to Paul, "The officers [magistrates] have sent an order to let you go free. You can leave now. Go in peace." Now, with it becoming day, the civil magistrates dispatched the constables (those who had the rods: both an emblem of the office, as well as a means for executing the judgments of the magistrates), saying [to them], "Release those men." [D reads: At daybreak, the civil magistrates came together at that time into the market place, and recalling the earthquake which had happened, they became afraid and so dispatched the court-officers, who said, "Release those men."] So the guard of the bound ones (the jailer; the warden) reported back these words to Paul: "The city magistrates have sent off [a message] to the end that you men should be released. At this time, therefore, upon going out, be going your way in peace."

Syndein/Thieme
Translation for Translators

Paul and Silas encouraged the believers and then left Philippi.

Acts 16:35-40

The next morning, the Roman officials commanded some police officers to go to the jail to say to the jailer, "Our bosses say, 'Let those two prisoners go now!' " After the officers went and told that to the jailer, he went and told Paul, "The Roman authorities have sent a message (sg) saying that I should release you (sg) and Silas from prison. So you two can leave the jail now. Now you can go peacefully!" t dawn the city officials send the police to the jailer's home with a command: "Let those men go free."

The Voice

Jailer: The city officials have ordered me to release you, so you may go now in peace.

Bible Translations with Many Footnotes:

Lexham Bible

Paul and Silas Receive an Official Apology

And when it [*Here "when " is supplied as a component of the temporal genitive absolute participle ("was")] was day, the chief magistrates sent the police officers, saying, "Release those men."

And the jailer reported these words to Paul: "The chief magistrates have sent an order [*Here the direct object is supplied from context in the English translation] that you should be released. So come out now and [*Here "and " is supplied because the previous participle ("come out") has been translated as a finite verb] go in peace!"

NET Bible®

At daybreak¹²⁸ the magistrates¹²⁹ sent their police officers,¹³⁰ saying, "Release those men." The jailer reported these words to Paul, saying,¹³¹ "The magistrates have sent orders¹³² to release you. So come out now and go in peace."¹³³

¹²⁸tn The translation "day is breaking" for ἡμέρα γίνεται (Jhmera ginetai) in this verse is given by BDAG 436 s.v. ἡμέρα 1.a.

¹²⁹tn On the term translated "magistrates," see BDAG 947-48 s.v. στρατηγός 1. These city leaders were properly called duoviri, but were popularly known as praetors (στρατηγοί, strathgoi). They were the chief officials of Philippi. The text leaves the impression that they came to the decision to release Paul and Silas independently. God was at work everywhere.

¹³⁰tn On the term ῥαβδοχος (rJabdoucos) see BDAG 902 s.v. The term was used of the Roman lictor and roughly corresponds to contemporary English "constable, policeman."

¹³¹tn The word "saying" is not in the Greek text, but is implied; it is necessary in English because the content of what the jailer said to Paul and Silas is not the exact message related to him by the police officers, but is a summary with his own additions.

^{132tn}The word “orders” is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.

^{133tn}Grk “So coming out now go in peace.” The participle ἐξεληθόντες (exelqontes) has been translated as a finite verb due to requirements of contemporary English style.

The Spoken English NT When morning came, the Roman officials^{qq} sent their officers^{rr} with the message, “Release those people.”

And the warden reported all this to Paul: “The Roman officials^{ss} have sent their officers^{tt} to have you released. So now be released, and go on your way in peace.”^{uu}

qq. Lit. “the magistrates.”

rr. Lit. “the lictors”—perhaps the very men who had given Paul and his companions the beating.

ss. Lit. “The magistrates.”

tt. Lit. “the victors.”

uu. “So now come out and go on your way in peace.”

Wilbur Pickering’s New T.

magistrates rebuked

Now when it was day the magistrates sent the officers saying, “Let those men go”. So the jailer reported these words to Paul: “The magistrates have sent to release you; so now you can leave and go in peace.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now having become day, the magistrates sent the rod-bearers, saying, “Release those men.”

So the jailor reported these words to Paul, “The magistrates have sent so that youp shall be released. Now therefore, having come out, be going in peace.”

Benjamin Brodie’s trans.

Subsequently, when daylight arrived, the magistrates dispatched the lictors [policemen, executioners], issuing the following command: “Release these men.” Then the guard of the jail reported these words face-to-face to Paul: “The magistrates have issued a commission [proclamation] that you should be discharged [set free, pardoned] now, therefore, since you are being released, you may proceed in peace.”

Charles Thomson NT

And in the course of the day the generals sent the lictors, saying, Dismiss those men,

When the jailor made this report to Paul, The generals have sent that you may be discharged; now, therefore, depart and go in peace;

Paul said to them, Having scourged us publicly without a trial, men who are Roman citizens, they have cast us into prison, and now discharge us privately! V. 37 is included for context.

Context Group Version

But when it was day, the magistrates sent the insignia bearers, saying, Let those men go.

And the jailor reported these words to Paul, [saying], The magistrates have sent to let you (pl) go: now therefore come out, and go in peace.

Far Above All Translation

After a day had passed, the magistrates sent the lictors and said, “Release those men.”

And the prison guard reported these words to Paul as follows, “The magistrates have sent word that you should be released. So depart now and go in peace.”

Modern Literal Version 2020

But *after* it became day, the magistrates sent the sergeants, saying, Release those men.

Now the jailer reported these words to Paul, *saying*, The magistrates have sent *me* forth in-order-that you^o should be released. Therefore now *after* you^o have gone forth, travel^o in peace.

Niobi Study Bible

Paul Refuses to Depart Secretly

And when it was day, the magistrates sent the sergeants, saying, "Let those men go."

And the keeper of the prison told these words to Paul, saying, "The magistrates have sent to let you go; now therefore depart and go in peace."

Webster's Translation

And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

The gist of this passage: The next day, the officials who put Paul and Silas in prison sent a message to the jailer to let them out.

35-36

Acts 16:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun; genitive/ablative case	Strong's #2250
dé (δέ) [pronounced deh]	but, moreover, and, also; now; in the next place, namely, to wit; on the other hand, however	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
I have decided to start translating dé (δέ) [pronounced deh] <i>now</i> or <i>then</i> . Although this participle sometimes sets up a contrast, it more often just moves the action along.			
gínomai (γίνομαι) [pronounced GIN-oh-mī]	that which has come to be, the thing which has happened; becoming, being; coming to be	feminine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096

Translation: [As] it became day,...

Something happened that evening elsewhere, although we do not know what. The jailer returned to the prison with Paul and Silas as his prisoners; but something else also had taken place.

These words suggest that it has just become day, meaning, this incident takes place at daybreak.

Acts 16:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart	3 rd person plural, aorist active indicative	Strong's #649
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588

Acts 16:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stratēgoi (στρατηγοί) [pronounced <i>strat-ay-GOY</i>]	<i>officers of the temple, temple guards; pretors; generals, (by implication or analogy) (military) governors (prætors), chief (prefects) of the (Levitical) temple-wardens, captains, magistrates</i>	masculine plural noun; nominative case	Strong's #4755
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
rhabdoûchoi (ῥαβδοῦχοι) [pronounced <i>hrab-DOO-khoy</i>]	<i>those who carries the rods (fasces); (Roman) lictors, public officials who bore the rods (fasces or staff); other insignia of office before a magistrate; constables, executioners</i>	masculine plural noun; accusative case	Strong's #4465

Translation: ...the magistrates sent the Roman lictors [to the prison],...

The magistrates send the Roman lictors to the prison. These are perhaps the very same men who beat Paul and Silas. They arrive first thing in the am.

Acts 16:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i>]	<i>relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, divorce; let depart; forgive; let go; loose; put (send) away, set free, set at liberty</i>	2 nd person singular, aorist active imperative	Strong's #630
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Acts 16:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
ekeinous (ἐκείνους) [pronounced ehk-INE-oos]	<i>them, those</i>	3 rd person masculine plural pronoun or remote demonstrative; accusative case	Strong's #1565

Translation: ...saying, "Release those men."

Their message from the magistrates is, "Release those men." The imperative means that this is a command.

We do not know what took place behind the scenes. How did the city magistrates decide to simply let Paul and Silas exit their jail facilities? We are not told, but I suspect that Lydia, apparently a shrewd businesswoman, pulled some strings, spoke to some people; or perhaps confronted the city officials directly. I attribute this change of heart by the city officials to her, but without having any more information on this matter than what is found in this chapter.

Lydia would have certainly been a person of great influence in Philippi.

Acts 16:35 [As] it became day, the magistrates sent the Roman lictors [to the prison], saying, "Release those men." (Kukis mostly literal translation)

Acts 16:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 rd person singular, aorist active indicative	Strong's #518
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
desmophulax (δεσμοφύλαξ) [pronounced des-mof-OO-lax]	<i>jailer, keeper (overseer) of a prison, warden</i>	masculine singular noun; nominative case	Strong's #1200

Acts 16:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, accusative case	Strong's #3056
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
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
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972

Translation: The jailer then made [these] words known to Paul,...

The jailer, quite happy to receive this message, goes directly to Paul and tells him about it.

This also takes the jailer off the hook for so many things.

Acts 16:36b			
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
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart</i>	3 rd person plural, perfect active indicative	Strong's #649
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 16:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stratēgoi (στρατηγοί) [pronounced <i>strat-ay-GOY</i>]	<i>officers of the temple, temple guards; pretors; generals, (by implication or analogy) (military) governors (prætors), chief (prefects) of the (Levitical) temple-wardens, captains, magistrates</i>	masculine plural noun; nominative case	Strong's #4755
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i>]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	2 nd person plural, aorist passive subjunctive	Strong's #630

Translation: ...that the magistrates had sent [the instructions], "You [all] might be released.

He tells Paul that he has been instructed to release him and Silas.

Acts 16:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
In Acts 10:33, these two words are various translated, <i>now therefore, therefore now, now then, so then, so now, now so, and now, now, that's why, at this time then</i> . Some of the translations place a comma between some of these words.			
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, aorist active participle; nominative case	Strong's #1831
This is the 7 th time this verb has been used in this chapter.			
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4198
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 16:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1515

Translation: *Therefore, depart; [and] go in peace.*"

The jailer says, "Therefore, go. Leave in peace."

At this point, the jailer is certainly relieved for things to take place as they did.

Acts 16:36 The jailer then made [these] words known to Paul, that the magistrates had sent [the instructions], "You [all] might be released. Therefore, depart; [and] go in peace." (Kukis mostly literal translation)

Acts 16:35–36 [As] it became day, the magistrates sent the Roman lictors [to the prison], saying, "Release those men." The jailer then made [these] words known to Paul, that the magistrates had sent [the instructions], "You [all] might be released. Therefore, depart; [and] go in peace." (Kukis mostly literal translation)

Acts 16:35–36 Early at daybreak, the magistrates sent out the Roman lictors to the prison, with the message, "Release those men." The jailer went directly to Paul and gave him the final decision on his case. "You may be released now. Therefore, depart and go in peace." (Kukis paraphrase)

Now the Paul spoke face to face with them, "Scourging us publically [as] uncondemned. Men, Romans we keep on being. They throw [us] into prison and now discreetly us they throw out. No indeed! But coming [here], they us [even] they will lead out."

Acts
16:37

Paul then spoke directly to [the warden and the messenger]: "Having scourged us publically without a trial [you should have treated us better]. [As] men, we keep on being Roman citizens! They threw [us] into prison but now they want to discreetly throw us out. No indeed! [After] coming here, [these men] will lead us out."

The lictors who had brought the message were still there. Paul spoke to them directly, saying, "You publically scourged us without a trial, and we are Roman citizens! Your superiors threw us into prison after that, but now they want to quietly let us out. No way that is happening! Those men need to come here and publically lead us out of this prison."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) Now the Paul spoke face to face with them, "Scourging us publically [as] uncondemned. Men, Romans we keep on being. They throw [us] into prison and now discreetly us they throw out. No indeed! But coming [here], they us [even] they will lead out."

Complete Apostles Bible But Paul said to them, "They beat us publicly, although we were uncondemned Romans, and they cast us into prison, and now do they cast us out secretly? No indeed! Let them come themselves and lead us out."

Douay-Rheims 1899 (Amer.)	But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison. And now do they thrust us out privately? Not so: but let them come.
Holy Aramaic Scriptures	Paulus {Paul} said unto him, "Without wrongdoing they have beaten us, Ruhmaya gabre {Roman men}, before the eyes of all the world! And they threw us in the prisoner's house, and now, secretly, they send us out? Not so! But rather, they will come to bring us out!"
James Murdock's Syriac NT	But Paul said to him: They have scourged us, unoffending men, and Romans, before all the world, and have cast us into prison; and now, do they secretly let us out? No, surely: but let them come themselves and bring us out.
Original Aramaic NT	Paulus said to him, "They scourged us without an offense, publicly before the world, all of us being Roman men, and they cast us into prison, and now they are releasing us secretly? No, but those men should come and release us."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Paul said to them, They have given us who are Romans a public whipping without judging us, and have put us in prison. Will they now send us out secretly? no, truly, let them come themselves and take us out.
Bible in Worldwide English	But Paul said, We are Romans. And they have beaten us outside where people can see. They have put us in prison without proving we have done wrong. Now, are they going to take us out of prison secretly? No, they themselves must come and take us out.
Easy English	But Paul spoke to the police who had brought the message. He said, 'The city officers did not find that we had done anything wrong. But they commanded their soldiers to hit us with sticks in front of everybody. We are citizens of Rome but they still did this to us. They even put us into prison. Now they want us to leave the prison and go away. They want to send us away secretly. We will not agree! The Roman officers must come here to the prison themselves. Then they must lead us out for everyone to see.'
Easy-to-Read Version–2008	But Paul said to the soldiers, "Those officials did not prove that we did anything wrong, but they beat us in public and put us in jail. And we are Roman citizens. Now they want us to go away quietly. No, they must come here themselves and lead us out!"
God's Word™	But Paul told the guards, "Roman officials have had us beaten publicly without a trial and have thrown us in jail, even though we're Roman citizens. Now are they going to throw us out secretly? There's no way they're going to get away with that! Have them escort us out!"
Good News Bible (TEV)	But Paul said to the police officers, "We were not found guilty of any crime, yet they whipped us in public---and we are Roman citizens! Then they threw us in prison. And now they want to send us away secretly? Not at all! The Roman officials themselves must come here and let us out."
J. B. Phillips	But Paul said to the constables, "They beat us publicly without any kind of trial; they threw us into prison despite the fact that we are Roman citizens. And now do they want to get rid of us in this underhand way? Oh no, let them come and take us out themselves!"
The Message	But Paul wouldn't budge. He told the officers, "They beat us up in public and threw us in jail, Roman citizens in good standing! And now they want to get us out of the way on the sly without anyone knowing? Nothing doing! If they want us out of here, let them come themselves and lead us out in broad daylight."

NIRV	But Paul replied to the officers. "They beat us in public," he said. "We weren't given a trial. And we are Roman citizens! They threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and personally lead us out."
New Life Version	Paul said, "No! They have beaten us in front of many people without a trial. We are Roman citizens and they have put us in prison. Now do they think they can send us away without anyone knowing? No! They must come themselves and take us out."

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

Casual English Bible	"Not so fast," Paul said. "They beat us in front of everyone, without bothering to give us a trial. We are Roman citizens. Yet they treated us this way, and even threw us into prison. Now they want us to go quietly away, as though they did nothing wrong? No way are we going to do that. If they want us to leave, they're going to have to personally escort us out of here."
Contemporary English V.	But Paul told the police, "We are Roman citizens, and the Roman officials had us beaten in public without giving us a trial. They threw us into jail. Now do they think they can secretly send us away? No, they cannot! They will have to come here themselves and let us out."
Goodspeed New Testament	But Paul said to them, "They had us beaten in public without giving us a trial, and put us in jail, although we are Roman citizens! And now are they going to dismiss us secretly? By no means! Have them come here themselves and take us out!"
The Living Bible	But Paul replied, "Oh no they don't! They have publicly beaten us without trial and jailed us—and we are Roman citizens! So now they want us to leave secretly? Never! Let them come themselves and release us!"
New Berkeley Version	.
The Passion Translation	But Paul told the officers, "Look, they had us beaten in public, without a fair trial—and we are Roman citizens. Do you think we're just going to quietly walk away after they threw us in prison and violated all of our rights? Absolutely not! You go back and tell the magistrates that they need to come down here themselves and escort us out!"
Plain English Version	But Paul said to the policemen, "No. Yesterday those judges didn't take us to court to find out if we did anything wrong, or not. They just told men to hit us in front of the crowd. Then they put us in jail. But that is against the Roman law, because we are Romans. You see, even though we are Jews, we are Romans too. Our names are on the list of all the Roman people. So those judges broke the Roman law yesterday. And now they want to send us away while nobody is looking. No way. Those judges have to come to us and tell us that they are sorry, and they have to take us out of this jail themselves."
Radiant New Testament	But Paul replied to the officers, "The judges had us beaten in public. They didn't give us a trial, even though we are Roman citizens! Then they threw us into prison. And now they want to get rid of us quietly? No! Let them come and lead us out personally."
UnfoldingWord Simplified T.	But Paul said to the jailer, "The city rulers told men to beat us in front of a crowd, even though we are Roman citizens, and put us in prison. And now they want to send us away without telling anyone! We will not accept that! Those city rulers must come themselves and free us from prison."
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	But Paul said to him: 'Although we weren't found guilty [of doing anything wrong], they had us publicly flogged and thrown in jail... And we are Romans!'
------------------------	--

Are they now going to try to throw us out secretly?
'No, let them come down here and bring us out themselves!'

Beck's American Translation . Breakthrough Version	Paul was declaring to them, "After beating us up in public without a trial, being Roman people, they threw us into jail, and now, in an unnoticed way, are they throwing us out? You see, no, but when they come, they must bring us out."
Common English Bible	Paul told the police, "Even though we are Roman citizens, they beat us publicly without first finding us guilty of a crime, and they threw us into prison. And now they want to send us away secretly? No way! They themselves will have to come and escort us out."
Len Gane Paraphrase	Paul, however, said to them, "They have openly beat us, Romans, [even though we are] without a trial and have thrown us into prison. Now they drive us out privately; no way, let them come themselves and lead us out."
A. Campbell's Living Oracles	But Paul said to them, They have beaten us, who are Romans, publicly and uncondemned, and have cast us into prison; and do they now thrust us out privately? By no means: but let them come themselves, and conduct us out.
New Advent (Knox) Bible	But Paul said to them, What, have they beaten us in public, without trial, Roman citizens as we are,[4] and sent us to prison, and now would they let us out secretly? That will not serve; they must come here themselves, and fetch us out in person. When the officers gave this message to the magistrates, they were alarmed by this talk of Roman citizenship; so they came and pleaded with them, urging them, as they brought them out, to leave the city. Vv. 38–39 are included for context. [4] Cf. 22.25 below.
NT for Everyone	But Paul objected. "We are Roman citizens!" he said. "They beat us in public without a trial, they threw us into prison, and now they are sending us away secretly? No way! Let them come themselves and take us out."
20 th Century New Testament	But Paul's answer to them was: "They have flogged us in public without trial, though we are Roman citizens, and they have put us in prison, and now they are for sending us out secretly! No, indeed! Let them come and take us out themselves."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Paul said to the officers, "They beat us publicly without a trial and threw us into prison, even though we are Roman citizens. And now do they want to send us away secretly? Absolutely not! Let them come themselves and escort us out!"
Conservapedia Translation	But Paul said back to [the lictors], "They have whipped us openly without a guilty verdict—and we are Roman citizens!—and have thrown us into prison. Do they think they're going to throw us out privately? Oh, no! They can come here themselves and fetch us out." This was a serious civil-rights violation. A Roman citizen could not be publicly chastised, and certainly not flogged or whipped, and the only appropriate form of execution was a simple beheading.
Revised Ferrar-Fenton Bible . Free Bible Version	But Paul told them, publicly beat us without a trial—and yet we're Romans citizens! Then they threw us in prison. Now they want to quietly let us go? No, they should come themselves and release us!"
God's Truth (Tyndale)	Then said Paul unto them: they have beaten us openly uncondemned, for all that we are Romans, and have cast us into prison: and now would they send us away privily? No not so, but let them come themselves and fetch us out.
International Standard V	But Paul told the guards, [Lit. told them] The magistrates [Lit. They] have had us beaten publicly without a trial and have thrown us into jail, even though we are Roman citizens. Now are they going to throw us out secretly? Certainly not! Have them come and escort us out.

Montgomery NT	But Paul said: "They have flogged us publicly, uncondemned, men that are Roman citizens; and have thrown us into prison. Are they now going to get rid of us secretly? No, indeed! Let them come here, themselves and take us out."
Riverside New Testament	But Paul said to them, "After beating us publicly and without a trial, although we are Romans, they cast us into prison. And are they now sending us out secretly? No, let them come themselves and lead us out."
The Spoken English NT	But Paul said to them, "They've beaten us-Roman citizens-in public without a trial, and have thrown us in prison. And now they're going to toss us out quietly? Oh, no-definitely not. Let them come personally and show us out of the prison."
Weymouth New Testament	But Paul said to them, "After cruelly beating us in public, without trial, Roman citizens though we are, they have thrown us into prison, and are they now going to send us away privately? No, indeed! Let them come in person and fetch us out."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Paul said to him, "They flogged us publicly, and jailed us with out trial, men who are Roman citizens; and now they want to smuggle us out secretly? Oh no! Let them come themselves and lead us out." 22:25; 23:27
The Heritage Bible	But Paul made manifest to them, Having scourged us publicly, not being men judged guilty, being Romans, they threw us into prison, and now privately they throw us out? Indeed, absolutely not, but coming themselves, let them lead us out.
New American Bible (2011)	But Paul said to them, "They have beaten us publicly, even though we are Roman citizens and have not been tried, and have thrown us into prison. ^d And now, are they going to release us secretly? By no means. Let them come themselves and lead us out." [*] * [16:37] Paul's Roman citizenship granted him special privileges in regard to criminal process. Roman law forbade under severe penalty the beating of Roman citizens (see also Acts 22:25). d. [16:37] 22:25.
New Jerusalem Bible	'What!' Paul replied. 'Without trial they gave us a public flogging, though we are Roman citizens, and threw us into prison, and now they want to send us away on the quiet! Oh no! They must come and escort us out themselves.'
Revised English Bible—1989	But Paul said to the officers: "We are Roman citizens! They gave us a public flogging and threw us into prison without trial. Are they now going to smuggle us out by stealth? No indeed! Let them come in person and escort us out."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Sha'ul said to the officers, "After flogging us in public when we hadn't been convicted of any crime and are Roman citizens, they threw us in prison. Now they want to get rid of us secretly? Oh, no! Let them come and escort us out themselves!"
Holy New Covenant Trans.	But Paul said to the soldiers, "Your leaders did not prove that we did anything wrong, yet they beat us in public and put us in jail. We are Roman citizens. Now the leaders want to make us go away quietly. No! The leaders must come and bring us out!"
The Scriptures 2009	But Sha'ul said to them, "They have beaten us publicly, uncondemned, being Romans. They have thrown us into prison, and now, do they throw us out secretly? No indeed! Let them come themselves and bring us out."

Weird English, ©ld English, Anachronistic English Translations:

Accurate New Testament	The but Paul said to them Beating us publicly (not) judged men romans becoming [Men] put to guard and now secretly us [They] remove not for but Coming They us lead!
Awful Scroll Bible	But Paul was exposing-to-light, with regards to them, "Beating us publicly, not-accordingly-passed-judgment on men, being men under-the-rule of Rome, they cast us into a prison. And now they put- us -out secretly? No, for notwithstanding, themselves coming be they led- us -out!"
Concordant Literal Version	Yet Paul averred to them, "Lashing us in public, uncondemned, men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously! No! But let them come themselves and lead us out!"
exeGesés companion Bible	But Paulos says to them, They flogged us publicly - unsentenced, being Roman humans, and cast us into the guardhouse! And now cast they us out secretly? Indeed not! But have them come themselves and lead us out.
Orthodox Jewish Bible	But Rav Sha'ul said to them, "After giving us a public flogging, though we are uncondemned Roman citizens, they threw us into the beis hasohar; and now are they secretly sending us out? No, indeed! Let them come themselves and lead us out in public."
Rotherham's Emphasized B.	But Paul said unto them— <Beating us in public uncondemned men that are Romans > they thrust us into prison;— And now, by stealth are they thrusting us forth? Nay, verily! but let them come themselves and lead us' out!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But Paul responded to the officials, city officials had us innocent Roman citizens publicly beaten and thrown in jail. Are they now trying to release us privately? No indeed! Let the officials themselves come and [<i>publicly</i>] release us.
The Expanded Bible	But Paul said to ·the police [^L them], "They beat us in public ·without a trial [^L uncondemned], even though we are Roman citizens [^C Roman law stated that citizens could not be beaten without a trial]. And they threw us in ·jail [prison]. Now they want to ·make us go away [get rid of us; throw us out] ·quietly [in secret]. No! Let them come themselves and bring us out."
Jonathan Mitchell NT	Yet Paul affirmed to them, "After lashing (or: beating) us in public, uncondemned (or: not having gone through a legal trial) men who are Romans they threw (cast) [us] into prison (or: jail)! And now they are proceeding in throwing us out secretly and unnoticed? No indeed! To the contrary, upon coming [here], let they themselves lead us out!"
Syndein/Thieme	But Paul said face to face with them, "They have beaten us {scourged us} . . . uncondemned . . . EXISTING AS ROMANS long before birth {Paul was born into a family of Roman citizens for many centuries} and have cast us into prison. And now do they thrust us out secretly? NO - on the basis of doctrine - but let them come themselves and fetch us out." {Note: As mentioned above, the status of a Roman colony could be lost if the laws of Rome were not STRICTLY enforced. It was against Roman law to scourge a Roman citizen . . . and they did so without a real trial or a chance for Paul to give his side of the story. The whole city could be punished!}
Translation for Translators	But Paul said to the police officers, "The authorities <i>commanded men</i> to beat us in front of a crowd before <i>those authorities</i> had learned if we (<i>exc</i>) had done anything

wrong! Then they *ordered men to shove us into jail! But that was not legal, because we (exc) are Roman citizens! And now they want [RHQ] to send us away secretly! We will not accept that! Those Roman officials must come themselves and tell us that they are sorry, and take us out of jail.*"

The Voice

Paul (*loud enough that the police can hear*): Just a minute. This is unjust. We've been *stripped naked, beaten in public, and thrown into jail, all without a trial of any kind. Now they want to release us secretly as if nothing happened? No way: we're Roman citizens—we shouldn't be treated like this!* If the city officials want to release us, then they can come and tell us to our faces.

Bible Translations with Many Footnotes:

Lexham Bible

But Paul said to them, "They beat us in public without due process—men who are Roman citizens—and [*Here "and" is supplied because the previous participle ("beat") has been translated as a finite verb] **threw us** [*Here the direct object is supplied from context in the English translation] **into prison, and now they are wanting to release us secretly? Certainly not! Rather let them come themselves and** [*Here "and" is supplied because the previous participle ("come") has been translated as a finite verb] **bring us out!"**

NET Bible®

But Paul said to the police officers,¹³⁴ "They had us beaten in public¹³⁵ without a proper trial¹³⁶ – even though we are Roman citizens¹³⁷ – and they threw us¹³⁸ in prison. And now they want to send us away¹³⁹ secretly? Absolutely not! They¹⁴⁰ themselves must come and escort us out!"¹⁴¹

¹³⁴tn Grk "to them"; the referent (the police officers) has been specified in the translation for clarity.

¹³⁵tn Grk "Having us beaten in public." The participle δειραντες (deirantes) has been translated as a finite verb due to requirements of contemporary English style.

¹³⁶tn Or "in public, uncondemned." BDAG 35 s.v. ἀκατάκριτος has "uncondemned, without due process" for this usage.

¹³⁷tn The participle ὑπάρχοντας (Juparcontas) has been translated as a concessive adverbial participle.

¹³⁸tn The word "us" 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.

¹³⁹tn L&N 28.71 has "send us away secretly" for this verse.

¹⁴⁰tn Grk "But they."

¹⁴¹sn They themselves must come and escort us out! Paul was asking for the injustice he and Silas suffered to be symbolically righted. It was a way of publicly taking their actions off the record and showing the apostles' innocence, a major public statement. Note the apology given in v. 39.

Wilbur Pickering's New T.

But Paul said to them:²³ "After severely beating us in public, although we were uncondemned Romans, they threw us into prison, and now do they toss us out on the sly? No way! Rather, let them come themselves and escort us out!"

(23) The officers were still there. Paul decided to give the magistrates a much-needed lesson, but then acquiesced in leaving the city without further fuss.

Literal, almost word-for-word, renderings:

A Faithful Version

But Paul said to them, "After publicly beating us, who are Romans, without condemnation, and casting us into prison, do they think now to secretly thrust us out? No, indeed, but let them come in person and bring us out."

Analytical-Literal Translation

But Paul said to them, "Having repeatedly beaten us publicly, uncondemned men being Romans, they threw [us] into prison. And now they are forcing us out secretly? No indeed! But having come themselves, let them lead [us] out!"

Benjamin Brodie’s trans.	But Paul replied face-to-face to them: “After beating us publicly without a trial, even though we are Roman men, they cast us into jail, and now they want to throw us out secretly. No, indeed, but rather let them come themselves. They must release us.”
Bond Slave Version	But Paul said to them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privately? nay truly; but let them come themselves and fetch us out.
Charles Thomson NT	Paul said to them, Having scourged us publicly without a trial, men who are Roman citizens, they have cast us into prison, and now discharge us privately! No. Let them come themselves and take us out. For whatever reason, Thomson’s translation places the last two phrases with the next verse (I placed those two phrases back to where they once belong).
Far Above All Translation	Then Paul said to them, flogged us when we were uncondemned, in public, whilst we are Roman citizens, and threw us in prison. And now, are they going to expel us in secret? Not likely! Rather, let them come and conduct us out themselves.
Literal Standard Version	And day having come, the magistrates sent the rod-bearers, saying, “Let those men go”; and the jailor told these words to Paul, “The magistrates have sent, that you may be let go; now, therefore, having gone forth go on in peace”; and Paul said to them, “Having beaten us publicly uncondemned—men, being Romans—they cast [us] to prison, and now privately they cast us forth! Why no! But having come themselves, let them bring us forth.” V. 37 is included for context..
Modern Literal Version 2020	But Paul said to them, They whipped us in public, uncondemned men who are* Romans, and cast us into prison, and are they now casting us forth secretly? For* no No way,, let them lead but after having come themselves.
New American Standard	But Paul said to them, “After beating us in public without due process—men <i>who</i> are Romans—they threw us into prison; and now they are releasing us secretly? No indeed! On the contrary, let them come in person [Lit <i>themselves</i>] and lead us out.” Privily
Revised Geneva Translation	Then Paul said to them, “After they have beaten us openly (uncondemned Romans) and have cast us into prison, now they wish to thrust us out secretly? Certainly not! But let them come and bring us out.”
A Voice in the Wilderness	But Paul said to them, They have beaten us publicly, uncondemned, being Romans, and have thrown us into prison. And now do they drive us out secretly? No indeed! Let them come themselves and lead us out.
World English Bible	But Paul said to them, “They have beaten us publicly, without a trial, men who are Romans, and have cast us into prison! Do they now release us secretly? No, most certainly, but let them come themselves and bring us out!”

The gist of this passage:
37

Acts 16:37a			
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) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Acts 16:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346
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
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

Translation: Paul then spoke directly to [the warden and the messenger]:...

Paul is not going to quietly accept what has happened.

Now, the book of Acts merely records what took place. There is very little additional commentary, such as, "But this was a bad thing that they did" or "Paul made a mistake by doing this" or "Then Paul made the brilliant point." It is left up to us to determine what we should think about this or that act (if anything). Should we make a judgment call here, or what?

Paul has received the news that he can walk out of prison. Instead, he asks the jailer to speak to the lictors, which suggests that they are still there.

It is possible that these very men beat Paul and Silas.

Acts 16:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dérō (δέρω) [pronounced DEHR-oh]	<i>flaying, skinning, (by implication) scourging, thrashing, beating, smiting</i>	masculine plural, aorist active participle, nominative case	Strong's #1194
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
dēmósios (δημόσιος) [pronounced day-MOHS-ee-oss]	<i>public, belonging to the people or state, public; common, openly, in public places, in full view of all, publically</i>	feminine singular adjective; dative, locative, instrumental case	Strong's #1219

Acts 16:37b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
In the feminine singular dative case, this word is sometimes used as an adverb.			
akatákritos (ἀκατάκριτος) [pronounced <i>ak-at-AK-ree-toss</i>]	<i>uncondemned, punished without being tried, without a legal trial</i>	masculine plural adjective, accusative case	Strong's #178

Translation: ...“Having scourged us publically without a trial [you should have treated us better].

There was no trial; there was no hearing; there were no witnesses. The magistrates apparently ordered the lictors to beat Paul and Silas.

The more civilized a society is, the more barriers there are between a person and punishment. What we do not want is one individual having the power and authority to punish another individual. That is simply too much power.

Philippi was a Roman colony and this status could be lost if the laws of Rome were not strictly enforced. It was against Roman law to scourge a Roman citizen. Furthermore, these officials acted without a real trial or a chance for Paul to defend himself. The whole city could be punished.⁴⁰ It would be expected that such cities have a certain amount of autonomy, which would be appreciated by almost all inhabitants. A loss of this autonomy could end up resulting with a much closer control of all which takes place in the city.

Acts 16:37c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
Rhōmaïoi (Ῥωμαῖοι) [pronounced <i>hro-MAH'-yoy</i>]	<i>Romans, residents of Rome, Roman citizens</i>	masculine plural, proper adjective grouping; accusative case	Strong's #4514
huparchō (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; accusative case	Strong's #5225

Translation: [As] men, we keep on being Roman citizens!

Although this is affixed to the previous statement, I made this into a freestanding sentence.

Paul asserts that they are Roman citizens, and therefore cannot simply be beaten at the whim of some official. Furthermore, this is never to happen to a Roman citizen. Romans have legal rights, and these magistrates violated all of their legal rights (and this was based upon false claims).

Do you remember what the original accusation was? Acts 16:20–21 **And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. They advocate customs that are**

⁴⁰ Much of this was from R. B. Thieme, Jr. from http://syndein.com/Acts_16.html accessed November 9, 2023.

not lawful for us as Romans to accept or practice." (ESV). See, their accusations could not have been more wrong. For them to make such an accusation and then to beat Paul and Silas as a result, shows without a doubt that the officials did not question them (as they should have done).

Not only did this happen, but it got much worse: Acts 16:22–23 **The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely.** (ESV) Those in charge of keeping order in that region could not have done a worse job had they tried. They did everything wrong. Everything.

Paul, as a citizen of Rome, knows his legal rights, and he asserts them. If you, as a citizen of the United States, are facing problems of various sorts, so that your speech or religious expression are being curtailed by the government, it is legitimate to fight for those rights, all the way to the Supreme Court. However, given the amount of time and pressure that such a lawsuit would bring upon a believer, bear in mind that, you need to be right and this needs to be important. Even though we may assert our rights as American citizens, bear in mind that Paul is not spending months or years on this situation. There are times—and doctrine helps you decide when that is—when you simply let some things go.

The **spiritual life** is all about spiritual growth; not about asserting your own personal rights. When anything gets between you and spiritual growth, then you need to back away from that *anything*.

Had this taken place in the United States, Paul could have sued the city and walked away with millions in judgment.

Acts 16:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállô (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 rd person plural, aorist active indicative	Strong's #906
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
phulakê (φυλακὴ) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine singular noun; accusative case	Strong's #5438

Translation: They threw [us] into prison...

After being beat, Paul and Silas were thrown into prison.

All of this, from the arrest to the court proceedings, were wrong.

Acts 16:37e			
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

Acts 16:37e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
láthra (λάθρα) [pronounced LATH-rah]	<i>privately, secretly, discreetly, out of the public eye</i>	adverb	Strong's #2977
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>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]</i>	3 rd person plural, aorist active indicative	Strong's #1544

Translation: ...but now they want to discreetly throw us out.

These city leaders made a big deal about throwing Paul and Silas into prison; but now they want to quietly throw them out. Paul is not going to allow for this to happen.

Acts 16:37f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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

Translation: No indeed!

Paul says, "No indeed!" Or, *no way; indeed not.*

Acts 16:37g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, aorist active participle, nominative case	Strong's #2064

Acts 16:37g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
exagô (ἐξάγω) [pronounced ex-AG-oh]	<i>lead (out, forth), bring (forth, out), fetch</i>	3 rd person plural, aorist active imperative	Strong's #1806

Translation: [After] coming here, [these men] will lead us out.”

Paul requires these men, who have abused their rights as Roman citizens, to come there and publically lead them out of jail.

Now, this is fascinating, because Paul certainly has a right to do this. He was treated wrong; their rights were abrogated. Now the interesting question is, *despite having the right to do this, is Paul being ungracious?* It would strike me that this is the right thing for Paul to do, because this will make it easier for believers in this city and in Philippi in general. When officials have to stand by their decisions and/or publically retract bad decisions, that is a good thing. Of course, from a civil standpoint, this is good; and preparing things for the believing groups who would organize there, this is a good thing as well.

However, we have to be careful in the application of what Paul has done. This would suggest that churches dealing with issues of religious freedom, should always land on the side of standing up for religious freedom. But what about other rights of citizens? Here, the application is not as clear. It may be good and right the aims of the Black man in the civil rights movement. However, Dr. Martin Luther King, Jr., also turned Black churches towards social causes and social functions. It is not the function of believers as a group or of churches to whitewash the devil's world.

I have seen a documentary recently called *Leagues*. Integration of Blacks into our society took a period of time and one of the series of events which preceded this was, individual Blacks were brought into the national leagues. As they began to integrate into the two baseball leagues, that began to open up integration into general society. All of this sounds great and wonderful. However, before this integration too place, there were Black baseball leagues which were well-attended events of great baseball players; and these leagues provided thousands of jobs of many kinds to Blacks. As more and more Blacks began to attend integrated baseball games, the Black leagues and all that they represented died out, along with thousands of jobs. Although most would agree that integration is a good thing; it came at a great cost, and that cost was to the Black community.

As R. B. Thieme, Jr. once put it, “There are two things in this world which preexisted you—evil and Bible doctrine. These things will still be here after we are gone. Evil can change us, and Bible doctrine can change us, but we cannot change evil and we cannot change Bible doctrine.”⁴¹

My point in all of this is, even if a large majority of people seem to agree that a particular kind of social change is a great thing and we are all thrilled that it takes place; social change never takes place in a vacuum and it is not always the great social good it claims to be.

⁴¹ This comes from his 1974 Philemon series. It is a memory quote; not a direct quote.

At this point, we have to make an important distinction. Let's say that Charley Brown belongs to Berachah Church. Now, Berachah Church, as a collection of believers, is not supposed to be fighting for social change or human rights or whatever. However, Charley Brown might do any of those things—not as a representative of Berachah Church, but as a citizen of this country. The believer can run for office, publically support candidates,⁴² work on political campaigns, etc. God has given a great deal of freedom to the believer—particularly to the believer in the United States. So we can do a great deal with our lives. However, what should remain our priority is Bible doctrine. We need the intake of Bible doctrine; and for the average person, this ought to be 45 minutes to an hour each day. Hard to grow apart from that. And there are options out there for spiritual growth.

Whatever you do in life, it should not detract from your spiritual growth.

Acts 16:37 Paul then spoke directly to [the warden and the messenger]: “Having scourged us publically without a trial [you should have treated us better]. [As] men, we keep on being Roman citizens! They threw [us] into prison but now they want to discreetly throw us out. No indeed! [After] coming here, [these men] will lead us out.” (Kukis mostly literal translation)

Acts 16:37 The lictors who had brought the message were still there. Paul spoke to them directly, saying, “You publically scourged us without a trial, and we are Roman citizens! Your superiors threw us into prison after that, but now they want to quietly let us out. No way that is happening! Those men need to come here and publically lead us out of this prison.” (Kukis paraphrase)

Now brought a report to the magistrates the (Roman) lictors the words—these (ones). Now were frightened those hearing that Romans they are. And having gone, they consoled them and having led [them] out, they requested [them] to go away from the city.

Acts
16:38–39

The Roman lictors [who acted as messengers, then] brought a report to the magistrates [concerning] these words [of Paul]. [The city officials] were shaken up, having heard that [Paul and Silas] were Roman citizens. Having gone [to the prison], [the magistrates] consoled [Paul and Silas]. Then, leading them out, [the city officials] requested [that Paul and Silas] leave the city.

The lictors took Paul's message to the magistrates, who became worried about their jobs, because Paul and Silas were Roman citizens. The public officials knew that they had violated their rights. The magistrates then went to the prison and apologized to Paul and Silas. They led them out of the prison and then requested that they leave the city of Philippi.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) Now brought a report to the magistrates the (Roman) lictors the words—these (ones). Now were frightened those hearing that Romans they are. And having gone, they consoled them and having led [them] out, they requested [them] to go away from the city.

Complete Apostles Bible And the officers related to the magistrates these words, and they were afraid when they heard that they were Romans. And coming, the appealed to them, and bringing them out, and asked them to depart from the city.

⁴² You might consider whether or not the positions that you take may damage your Christian testimony. Or, you may have specific people that you know, who need the gospel, and should not be sidetracked by political issues.

Douay-Rheims 1899 (Amer.)	And let us out themselves. And the serjeants told these words to the magistrates. And they were afraid: hearing that they were Romans. And coming, they besought them: and bringing them out, they desired them to depart out of the city.
Holy Aramaic Scriptures	And the staff-bearers departed, and they spoke unto the Prefects these words which were told unto them. And when they heard that they were Ruhmaye {Romans}, they feared. And they came towards them and sought from them that they should go out and to depart from the city.
James Murdock's Syriac NT	And the rod-bearers went and told to the prefects the words which were told to them: and when they heard that they were Romans, they were afraid, and came to them, and entreated of them that they would come out, and that they would leave the city.
Original Aramaic NT	And the Rod Bearers went and they told the Magistrates these words that were spoken to them, and when they heard that they were Romans, they were afraid. And they came to them and they begged them to go out and depart from the city.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the police gave an account of these words to the authorities, and they were full of fear on hearing that they were Romans; Then they came and made prayers to them, requesting them, when they had taken them out, to go away from the town.
Bible in Worldwide English	The soldiers told this to the judges. They were very much afraid when they heard that Paul and Silas were Romans. So they came to Paul and Silas. They said they were sorry for what they had done. They brought them out of prison and asked them to leave the city.
Easy English	The police returned to the city officers. They told them what Paul had said. The officers now understood that Paul and Silas were citizens of Rome. This made them very afraid. So they went to see Paul and Silas in the prison. They told Paul and Silas that they were very sorry. Then they led Paul and Silas out of the prison. They asked them to leave the city.
Easy-to-Read Version—2008	The soldiers told the officials what Paul said. When they heard that Paul and Silas were Roman citizens, they were afraid. So they came and told them they were sorry. They led them out of the jail and asked them to leave the city.
God's Word™	The guards reported to the officials what Paul had said. When the Roman officials heard that Paul and Silas were Roman citizens, they were afraid. So the officials went to the jail and apologized to Paul and Silas. As the officials escorted Paul and Silas out of the jail, they asked them to leave the city.
Good News Bible (TEV)	The police officers reported these words to the Roman officials; and when they heard that Paul and Silas were Roman citizens, they were afraid. So they went and apologized to them; then they led them out of the prison and asked them to leave the city.
J. B. Phillips	The constables reported this to the magistrates, who were thoroughly alarmed when they heard that they were Romans. So they came in person and apologized to them, and after taking them outside the prison, requested them to leave the city.
The Message	When the officers reported this, the judges panicked. They had no idea that Paul and Silas were Roman citizens. They hurried over and apologized, personally escorted them from the jail, and then asked them if they wouldn't please leave the city.

NIRV	The officers reported this to the judges. When the judges heard that Paul and Silas were Roman citizens, they became afraid. So they came and said they were sorry. They led them out of the prison. Then they asked them to leave the city.
New Life Version	The soldiers told this to the leaders. Then the leaders were afraid when they heard that Paul and Silas were Roman citizens. They went themselves and told Paul and Silas they were sorry. Then they took them out and asked them to leave their city.

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

Casual English Bible	The police took that message back to top city leaders. The leaders got a bit rattled when they found out the two men were Roman citizens. City leaders went to Paul and Silas and started treating them like friends, talking to them kindly while walking them out of the prison. As they walked, the officials pleaded with the two to leave town.
Contemporary English V.	When the police told the officials that Paul and Silas were Roman citizens, the officials were afraid. So they came and apologized. They led them out of the jail and asked them to please leave town.
The Living Bible	The police officers reported to the judges, who feared for their lives when they heard Paul and Silas were Roman citizens. So they came to the jail and begged them to go, and brought them out and pled with them to leave the city.
New Berkeley Version The Passion Translation	.
Plain English Version	When the officers went back and reported what Paul and Silas had told them, the magistrates were frightened, especially upon hearing that they had beaten two Roman citizens without due process. So they went to the prison and apologized to Paul and Silas, begging them repeatedly, saying, "Please leave our city."
	So the policemen went and told the judges everything Paul said. As soon as those judges heard that Paul and Silas were not just Jews, but they were Romans too, they got frightened. Those judges knew they broke the Roman law. So the judges came and talked easy to Paul and Silas. They said, "We are sorry about what happened yesterday." Then they took Paul and Silas out of that jail, and they kept on asking Paul and Silas to leave that town soon.
Radiant New Testament	The officers reported this to the judges. When they learned that Paul and Silas were Roman citizens, they were alarmed. So they came and spoke to them politely. They brought them out of the prison and requested them to leave the city.
UnfoldingWord Simplified T.	So the soldiers went and told the city rulers what Paul had said. When the city rulers heard that Paul and Silas were Roman citizens, they were afraid because they had done the wrong thing. So the city rulers came to Paul and Silas and told them that they were sorry for what they had done to them. The city rulers brought them out of the prison and asked them to leave the city.
William's New Testament	The policemen reported this message to the chiefs of the police court, and they became alarmed when they heard that they were Roman citizens, and came and pleaded with them, and took them out and begged them to leave town.

Partially literal and partially paraphrased translations:

American English Bible	Well at that, the officers went back and reported what he had said to the judges, and they were frightened when they heard that the men were Romans! So they called for them and released them, then they asked them to leave their city.
Beck's American Translation	.
Breakthrough Version	The sergeants reported these statements to the captains. They were afraid when they heard that they are Romans. And when they came, they encouraged them. And after they brought <i>them</i> out, they were asking <i>them</i> to go off away from the city.

Common English Bible	The police reported this to the legal authorities, who were alarmed to learn that Paul and Silas were Roman citizens. They came and consoled Paul and Silas, escorting them out of prison and begging them to leave the city.
Len Gane Paraphrase	The police told these words to the magistrates who were afraid when they heard that they were Romans. So they came and plead with them and lead them out; they desired for them to leave the city.
A. Campbell's Living Oracles	And the sergeants reported these words to the generals. And when they had heard that they were Romans, they were afraid: and they came and comforted them; and conducting them out, requested that they would depart from the city.
New Advent (Knox) Bible	.
20 th Century New Testament	The police reported his words to the Magistrates, who, on hearing that Paul and Silas were Roman citizens, were alarmed, And went to the prison, and did their best to conciliate them. Then they took them out, and begged them to leave the city.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So the officers relayed this message to the magistrates, who were alarmed to hear that Paul and Silas were Roman citizens. They came to appease them and led them out, requesting that they leave the city.
Conservapedia Translation	The lictors repeated these words to the propraetors, and they were afraid when they heard that they were Roman citizens. They came and pleaded with them, and brought them out, and begged them to leave the city.
Revised Ferrar-Fenton Bible	The Sergeants accordingly reported these words to the Generals, who on learning that they were Romans, became terrified. So they came apologizing; and conducting them out, requested them to leave the town.
God's Truth (Tyndale)	When the ministers told these words unto the officers, they feared when they heard that they were Romans, and came and besought them, and brought them out, and desired them to depart out of the city.
International Standard V	The guards reported these words to the magistrates, and they became afraid when they heard that Paul and Silas [Lit. that they] were Roman citizens. So the magistrates [Lit. So they] came, apologized to them, and escorted them out. Then they asked them to leave the city.
Montgomery NT	The lictors reported these words to the praetors, who were frightened when they heard that they were Romans. So they came and conciliated them, and after taking them out of prison, begged them to leave the town.
Riverside New Testament	The orderlies reported these words to the magistrates. When they heard that they were Romans they were alarmed, and came and begged them, and after leading them out requested them to leave the city.
Weymouth New Testament	This answer the lictors took back to the praetors, who were alarmed when they were told that Paul and Silas were Roman citizens. Accordingly they came and apologized to them; and, bringing them out, asked them to leave the city.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the <i>military</i> floggers announced these words to the <i>military</i> governors, and they were afraid at hearing that they were Romans. And coming, they begged them, and leading them out, asked them to go out of the city.
New American Bible (2011)	The lictors reported these words to the magistrates, and they became alarmed when they heard that they were Roman citizens. ^e So they came and placated them, and led them out and asked that they leave the city. e. [16:38] 22:29.
New Jerusalem Bible	The lictors reported this to the magistrates, who were terrified when they heard they were Roman citizens. They came and urged them to leave the town.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible

And the floggers reported these words to the magistrates. And hearing that they were Romans, they were afraid.

And coming, they begged them. And bringing them out, they asked them to go out of the city.

Holy New Covenant Trans.

The soldiers told the leaders what Paul had said. When the leaders heard that Paul and Silas were Roman citizens, they were afraid. So the leaders came and told Paul and Silas how sorry they were. The leaders led them out of jail and kept asking them to leave the city.

The Scriptures 2009

And the officers reported these words to the authorities, and they were afraid when they heard that they were Romans.

And having come, they pleaded with them and brought them out, and asked them to leave the city.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...announce but [to] the captains The Policemen the words these [Men] fear but Hearing for Romans [They] are and Coming [Men] call (near) them and Leading {them} [Men] asked {them} to go from the city...

Awful Scroll Bible

Moreover, the rod-holders, announce-these-same sayings -among the army-commanders, and they fear hearing that they are Romans.

And coming, they call- them -by and leading- them -out, they were requesting them to go-out of the city.

Concordant Literal Version

Now the constables report these declarations to the officers. Now they were afraid, hearing that they are Romans."

And, coming, they entreat them, and, leading them out, asked them to come away from the city."

exeGesés companion Bible

And the staff bearers

evangelizes these rhema to the strategoi:

and they awe when they hear they are Romans:

and they come and entreat them and lead them out

and ask them to depart from the city.

Orthodox Jewish Bible

And the soterim reported these words to the magistrates, and the magistrates were afraid, hearing that Rav Sha'ul and Sila were both Roman citizens.

So the magistrates came, and entreated Rav Sha'ul and Sila, and brought them out, asking them to depart from the city.

Rotherham's Emphasized B.

And [the constables] reported [unto the magistrates] these words; and they were struck with fear, when they heard that they were [Romans];

and came, and besought them, and [leading them out] went on to request them to depart from the city.

Expanded/Embellished Bibles:

The Amplified Bible

The officers reported this message to the chief magistrates, and ^[g]when they heard that the prisoners were Romans, they were frightened; so they came [to the prison] and appealed to them [with apologies], and when they brought them out, they kept begging them to leave the city.

[g] Paul was a Roman citizen because he was born in Tarsus (22:28), capitol of Cilicia and a city that the emperor Augustus had pronounced "free" because of its support of Rome. Nothing is known of Silas' family background, but if his name is

short for “Silvanus,” it is a Roman name (taken from the god of the forest) and it could be that Silas was also born a Roman citizen. Details on Roman citizenship at that time are sketchy at best, but it is clear from Acts that punishing a citizen without a trial and guilty verdict was illegal, probably involving severe penalties for the magistrates in charge. Also, a Roman citizen charged with a crime had the right to go to Rome and be tried in the emperor’s court (25:9-12).

An Understandable Version	So, the officers reported what Paul had said and the city officials became fearful when they learned that Paul and Silas were Roman citizens. So, they came and appealed to them [to leave peacefully]. Then the authorities themselves accompanied them out [of the jail] and asked them to leave the city.
The Expanded Bible	The police told [reported to] the Roman officers [magistrates] what Paul said. When the officers [they] heard that Paul and Silas [they] were Roman citizens, they were afraid. So they came and told Paul and Silas they were sorry [apologized to them; appeased them] and took them out of jail [prison] and asked them to leave the city.
Jonathan Mitchell NT	So the constables reported these results of the flow (or: sayings) back to the city magistrates. Now they grew fearful upon hearing that they were Romans, and then, after coming, they entreated them, calling them to their sides. Next, having led them out [of the prison], they kept on asking [them] to go off [other MSS: out], away from the city. [D reads: and so, upon arriving unto the prison – accompanied by many friends – they entreated them to go forth, saying, "We were not aware (had no personal knowledge) of the situation regarding you folks, that you are just men (men of blameless character)." And so, having escorted them out, they entreated them, saying, "Go forth out of this city, otherwise folks may gather together again and turn on you, repeatedly shouting threats against you."]
Syndein/Thieme	And the lictors told these words unto the praetors . . . and they were afraid when they heard that they {Paul etc.} were Romans. And they came and begged them. And brought them out. And desired them to depart out of the city. {Note: Paul would have been concerned for the safety of the new believers in a colony not following Roman law. We can assume he received assurances from the praetors on the protection of the new believers because he stood up to them, and subsequently agreed to go on.}
Translation for Translators	So the police officers went and told the city authorities what Paul had said. When those authorities heard that Paul and Silas were Roman citizens, they were afraid that someone would report to more important officials what they had done, and as a result they would be punished {those officials would punish them}. So the city authorities came to Paul and Silas and told them that they were sorry for what they had done to them. The authorities brought them out of the jail, and repeatedly asked them to leave the city soon.
The Voice	The police report back to the city officials; and when they come to the part about Paul and Silas being Roman citizens, the officials turn pale with fear. They rush to the jail in person and apologize. They personally escort Paul and Silas from their cell and politely ask them to leave the city.

Bible Translations with Many Footnotes:

Lexham Bible	So the police officers reported these words to the chief magistrates, and they were afraid when they [*Here “when” is supplied as a component of the participle (“heard”) which is understood as temporal] heard that they were Roman citizens. And they came and [*Here “and” is supplied because the previous participle (“came”) has been translated as a finite verb] apologized to [Or “reassured”; or “conciliated”] them, and after they [*Here “after” is supplied as a component of the participle (“brought . . . out”) which is understood as temporal] brought them [*Here the direct object is supplied from context in the English translation] out they asked them [*Here the direct object is supplied from context in the English translation] to depart from the city.
--------------	--

NET Bible®

The police officers reported these words to the magistrates. They were frightened when they heard Paul and Silas¹⁴² were Roman citizens¹⁴³ and came¹⁴⁴ and apologized to them. After¹⁴⁵ they brought them out, they asked them repeatedly¹⁴⁶ to leave the city.

142^{tn} Grk “heard they”; the referents (Paul and Silas) have been specified in the translation for clarity.

143^{sn} Roman citizens. This fact was disturbing to the officials because due process was a right for a Roman citizen, well established in Roman law. To flog a Roman citizen was considered an abomination. Such punishment was reserved for noncitizens.

144^{tn} Grk “and coming, they apologized.” The participle ἐλθόντες (elqontes) has been translated as a finite verb due to requirements of contemporary English style.

145^{tn} Grk “and after.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

146^{tn} The verb ἐρωτων (erwtwn) has been translated as an iterative imperfect; the English adverb “repeatedly” brings out the iterative force in the translation.

The Spoken English NT

So the officers^{vv} sent this message to the Roman officials.^{ww} They were afraid when they heard that Paul and his companions were Roman citizens, and they came and begged them to accept their apology. And when the Roman officials^{xx} had shown them out of the prison, they kept asking them to leave the city.

^{vv} Lit. “the lictors”—perhaps the very men who had given Paul and his companions the beating.

^{ww} Lit. “the magistrates.”

^{xx} Lit. “the magistrates.”

Wilbur Pickering’s New T.

Literal, almost word-for-word, renderings:

A Faithful Version

Then the sergeants reported these words to the captains. And when they heard that they were Romans, they were afraid. And they came and entreated them; and after bringing them out, they asked them to depart from the city.

Benjamin Brodie’s trans.

Consequently, the lictors reported these words to the magistrates and they became afraid when they heard that they [Paul and Silas] were Romans. And so, when they arrived, they appealed to them [attempted to conciliate, called out and pleaded with] and asked them to depart from the city .

Charles Thomson NT

When the lictors reported these words to the generals, they were terrified, hearing that they are Romans. So they came and comforted them, and having taken them out, intreated them to leave the city.

Context Group Version

And the insignia bearers reported these words to the magistrates: and they feared when they heard that they were Romans; and they came and implored them; and when they had brought them out, they asked them to go away from the city.

Modern Literal Version 2020

Now the sergeants reported these words to the magistrates and they feared, having heard that they are Romans.

And after they came, they pleaded *with* them, and having led *them outside*, they asked them to go forth away from the city.

Modern KJV

And the floggers reported these words to the judges. And hearing that they were Romans, they were afraid.

And coming they begged them. And bringing them out, they asked them to depart out of the city.

The gist of this passage:

Those men under the jailer went to the magistrates who put Paul and Silas in prison and told them they had mistreated Paul and Silas.

Acts 16:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 rd person plural, aorist active indicative	Strong's #518
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
stratēgoi (στρατηγοί) [pronounced strat-ay-GOY]	<i>officers of the temple, temple guards; pretors; generals, (by implication or analogy) (military) governors (prætors), chief (prefects) of the (Levitical) temple-wardens, captains, magistrates</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4755
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
rhabdoûchoi (ῥαβδοῦχοι) [pronounced hrab-DOO-khoy]	<i>those who carries the rods (fasces); (Roman) lictors, public officials who bore the rods (fasces or staff); other insignia of office before a magistrate; constables, executioners</i>	masculine plural noun; nominative case	Strong's #4465
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hrēmata (ῥήματα) [pronounced HRAY-maht-ah]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Translation: The Roman lictors [who acted as messengers, then] brought a report to the magistrates [concerning] these words [of Paul].

There is the jailer. Under him are the Roman lictors, who guarded the prison. Paul and Silas were sent there to the Philippi jail by the magistrates. The problem was, the magistrates did not hold a valid trial and they treated Paul improperly for being a Roman citizen.

Paul and Silas were given the opportunity to simply walk out the prison and be done with it. Paul objected. They had been beaten, and this was unlawful. Roman citizens could not simply be punished because some city officials don't like them.

Acts 16:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced fohb-EH-oh]	<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; aorist (deponent) passive indicative	Strong's #5399
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
akoúō (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
Rhōmaíoi (Ῥωμαῖοι) [pronounced hro-MAH'-yoy]	<i>Romans, residents of Rome, Roman citizens</i>	masculine plural, proper adjective grouping; nominative case	Strong's #4514
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: [The city officials] were shaken up, having heard that [Paul and Silas] were Roman citizens.

The city magistrates became quite concerned over this situation, finding out that Paul and Silas were Roman citizens. These magistrates should have determined this to begin with. The magistrates could lose their jobs or, even worse, find themselves imprisoned or punished as a result of their negligence. All of a sudden, this situation had become much worse for them.

Acts 16:38 **The Roman lictors [who acted as messengers, then] brought a report to the magistrates [concerning] these words [of Paul]. [The city officials] were shaken up, having heard that [Paul and Silas] were Roman citizens.** (Kukis mostly literal translation)

The men who casually placed Paul and Silas in jail come to find that they themselves might be in serious trouble for doing that.

Acts 16:39a			
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

Acts 16:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, aorist active participle, nominative case	Strong's #2064
παρκαλεῶ (παρακαλέω) [pronounced pah-ahk-ahl-EH-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person plural, aorist active indicative	Strong's #3870
αὐτοῦς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Having gone [to the prison], [the magistrates] consoled [Paul and Silas].

The magistrates then went to the prison and they apologized to Paul and Silas. This would have been a tough pill for them to swallow.

Acts 16:39b			
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
εξαγῶ (ἐξάγω) [pronounced ex-AG-oh]	<i>leading (out, forth), bringing (forth, out), fetching</i>	masculine plural, aorist active participle, nominative case	Strong's #1806
εῴταῶ (ἐρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 rd person plural, imperfect active indicative	Strong's #2065
ἀπερχομαι (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	aorist active infinitive	Strong's #565
ἀπό (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
τῆς (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

Acts 16:39b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polis (πόλις, εως, ή) [pronounced POH-liss]	city, city-state; inhabitants of a city	feminine singular noun; genitive/ablative case	Strong's #4172

Translation: Then, leading them out, [the city officials] requested [that Paul and Silas] leave the city.

The magistrates led Paul and Silas out of prison, and they then requested that they leave the city of Philippi.

Acts 16:39 Having gone [to the prison], [the magistrates] consoled [Paul and Silas]. Then, leading them out, [the city officials] requested [that Paul and Silas] leave the city. (Kukis mostly literal translation)

Acts 16:38–39 The Roman lictors [who acted as messengers, then] brought a report to the magistrates [concerning] these words [of Paul]. [The city officials] were shaken up, having heard that [Paul and Silas] were Roman citizens. Having gone [to the prison], [the magistrates] consoled [Paul and Silas]. Then, leading them out, [the city officials] requested [that Paul and Silas] leave the city. (Kukis mostly literal translation)

It is interesting to come to this point where these city officials ask Paul and company to leave the city. Does Paul reject this request? Does he say, "I am going to stay here as long as I damn well please." Interestingly, enough, Paul does not take that tact, even though he demanded that he be publicly released from prison.

Acts 16:38–39 The lictors took Paul's message to the magistrates, who became worried about their jobs, because Paul and Silas were Roman citizens. The public officials knew that they had violated their rights. The magistrates then went to the prison and apologized to Paul and Silas. They led them out of the prison and then requested that they leave the city of Philippi. (Kukis paraphrase)

Paul could have pushed things further. He could have reported these magistrates, with the result that they might have lost their jobs and even been imprisoned themselves. Paul did not take it that far.

Paul was unjustly placed into prison, and then released. The ESV (capitalized) is used below:

Acts 16:35 But when it was day, the magistrates sent the police, saying, "Let those men go."

Acts 16:36 And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore come out now and go in peace."

Acts 16:37 But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out."

Acts 16:38–39 The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. So they came and apologized to them. And they took them out and asked them to leave the city.

Paul in Prison/The Believer and Social Action

1. What Paul does in this passage may be understood as social action. That is, he was wronged by the *system* and he demanded some level of redress.
2. To be more specific, Paul and Silas had been wronged by several magistrates who were in charge of the city of Philippi.
3. They should not have allowed the beating of Paul and Silas; they should not have put them in jail.
4. When they are ordered to be released, Paul does not simply accept this and say, "Thanks." He tells the

Paul in Prison/The Believer and Social Action

- jailer, “Bring these magistrates here and have them publically lead us out of the prison.”
5. Paul is requiring this, but, at the same time, R. B. Thieme, Jr. explains, “Evil and Bible doctrine were here before you were born and they will be here after you die. You cannot change evil or Bible doctrine; but they can change you.”¹
 6. Isn't Paul trying to change evil here?
 7. Let's go back to the garden. God not only allowed Adam to change the environment around him, but that was Adam's job. His keeping a garden meant that he arranged plants and spaces in such a way that it pleased him (or pleased him and his woman).
 8. One of the fundamental aspects of our life is the home in which we grew up. If you have a home throughout your entire childhood, that home is even more fundamental to your life. I have gone by and seen my childhood home on many occasions.
 9. I am suggesting that part of what we do in this life is adapt our surroundings to who and what we are. We may do this in our yard, in various rooms, in the exterior of our house, etc. There are colors and furnishings which we like, certain plants that we find appealing, certain arrangements of furniture and other things.
 10. What Paul is doing here is changing the immediate environment of Philippi, a city he may return to; a city which has a growing population of believers.
 11. Paul wants a just environment where believers are not randomly thrown into jail.
 12. Paul does not attempt to achieve this through any movement, per se; he simply affects these changes by his personal interaction with the city officials.
 13. Paul's objective here was very specific and it would help the believers out who lived in Philippi.
 14. In and around our own homes, most of the changes which we do have nothing to do with other believers; we are just creating an environment for ourselves.
 15. The key is, does this cut into our spiritual growth? Does this lessen the use of the spiritual gift given us by God? Paul's action here would likely lessen the number of times that believers would be thrown in jail for being believers; or for evangelizing.
 16. Life is very much a balancing act; and we all have a spiritual life to live. Whatever we do in life should not take from that. Our priority should always be spiritual growth followed by the exercise of our spiritual gift. Working in your garden, painting a room in your home, buying new matching appliances—all of that is secondary. There is nothing wrong with any of those things; they are simply not to be placed over our spiritual lives.
 - 17.

¹ This is a rough quote from something which R. B. Thieme, Jr. said a number of times during his 1971 Colossians series.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul leaves Philippi

Now having gone out from the prison they went face to face with the Lydia. Having seen, they exhorted the brothers and they went out.

Acts
16:40

Having gone out from the prison, [Paul and Silas] went directly to [the home of] Lydia. Having seen [her and the other believers], they encouraged the brothers [and sisters] and went out [from Philippi].

Paul and Silas left prison and went directly to Lydia's home. They saw her and the other believers there and encouraged them. Afterwards, they went out from Philippi to go to the next city.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Now having gone out from the prison they went face to face with the Lydia. Having seen, they exhorted the brothers and they went out.
Complete Apostles Bible	And coming out from the prison, they entered into the house of Lydia; and seeing the brothers, they encouraged them and departed.
Douay-Rheims 1899 (Amer.)	And they went out of the prison and entered into the house of Lydia: and having seen the brethren, they comforted them and departed.
Holy Aramaic Scriptures	And when they had gone forth from the prisoner's house, they entered into a place with Ludia {Lydia}, and saw The Brothers there, and they comforted them, and they went forth.
James Murdock's Syriac NT	And when they came out from the prison, they entered the house of Lydia; and there they saw the brethren, and comforted them, and departed.
Original Aramaic NT	And when they went out from the prison they returned to Lydia, and there they saw the brethren and comforted them, and they left.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they came out of the prison and went to the house of Lydia: and when they had seen the brothers they gave them comfort and went away.
Bible in Worldwide English	When Paul and Silas came out of prison, they went back to Lydias house. They saw their Christian brothers and talked to them. This helped the Christians to believe more strongly. Then Paul and Silas went on their way.
Easy English	After Paul and Silas left the prison, they went to Lydia's house. There they met the other believers. They spoke to the believers to make them strong. Then Paul and Silas left Philippi.
	Luke did not go with Paul and Silas when they left Philippi
Easy-to-Read Version–2008	But when Paul and Silas came out of the jail, they went to Lydia's house. They saw some of the believers there and encouraged them. Then they left.
<i>God's Word</i> ™	After Paul and Silas left the jail, they went to Lydia's house. They met with the believers, encouraged them, and then left.
Good News Bible (TEV)	Paul and Silas left the prison and went to Lydia's house. There they met the believers, spoke words of encouragement to them, and left.
J. B. Phillips	But on leaving the prison Paul and Silas went to Lydia's house, and when they had seen the brothers and given them fresh courage, they took their leave.
<i>The Message</i>	Walking out of the jail, Paul and Silas went straight to Lydia's house, saw their friends again, encouraged them in the faith, and only then went on their way.
NIRV	After Paul and Silas came out of the prison, they went to Lydia's house. There they met with the brothers and sisters. They told them to be brave. Then they left.
New Life Version	Paul and Silas went to Lydia's house after they left the prison. They met with the Christians and gave them comfort. Then they went away from the city.

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

Casual English Bible	Paul and Silas left the prison and went to Lydia's house. There, they met with the group of believers, encouraged them, and then left town.
Contemporary English V.	But Paul and Silas went straight to the home of Lydia, where they saw the Lord's followers and encouraged them. Then they left.
Goodspeed New Testament	After leaving the jail they went to Lydia's house, and saw the brothers and encouraged them. Then they left the town.
The Living Bible	Paul and Silas then returned to the home of Lydia, where they met with the believers and preached to them once more before leaving town.

New Berkeley Version	.
New Living Translation	When Paul and Silas left the prison, they returned to the home of Lydia. There they met with the believers and encouraged them once more. Then they left town.
The Passion Translation	So Paul and Silas left the prison and went back to Lydia's house, where they met with the believers and comforted and encouraged them before departing.
Plain English Version	After that, Paul and Silas left the jail and went to Lydia's house. They met with her and with the other Christians there, and they told them to keep on trusting our leader Jesus. Then Paul and Silas left Philippi.
Radiant New Testament	So Paul and Silas were freed, and they went to Lydia's house. They met with the brothers and sisters there and encouraged them. Then they left Philippi.
UnfoldingWord Simplified T.	After Paul and Silas left the prison, they went to Lydia's house. There they met with her and the other believers. They encouraged the believers to continue trusting in the Lord Jesus, and then the two apostles left the city of Philippi.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	So after they were released, they went to Lydia's house, where they met with the brothers and encouraged them before traveling on.
Beck's American Translation	.
Breakthrough Version	After going out of the jail, they went into Lydia's place. And after they saw the brothers, they encouraged them and went out.
Common English Bible	Paul and Silas left the prison and made their way to Lydia's house where they encouraged the brothers and sisters. Then they left Philippi.
Len Gane Paraphrase	.
New Advent (Knox) Bible	On leaving the prison, they went to Lydia's house, where they saw the brethren and gave them encouragement; then they set out on their travels.
NT for Everyone	So when they had left the prison they went to Lydia's house. There they saw and encouraged the brothers and sisters, and then they went on their way.
20 th Century New Testament	When Paul and Silas left the prison, they went to Lydia's house, and, after they had seen the Brethren, and encouraged them, they left the place..

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They went out of custody, and went into Lydia's house. When they had seen the brothers, they gave them comfort, and left.
Revised Ferrar-Fenton Bible	Being thus liberated from custody, they entered the house of Lydia; and having seen the brethren, they consoled them, and departed.
God's Truth (Tyndale)	And they went out of the prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed.
International Standard V	Leaving the jail, Paul and Silas [Lit. jail, they] went to Lydias house. They saw the brothers, encouraged them, and then left.
Montgomery NT	So Paul and Silas came out of the prison, and went to Lydia's house; and after they had seen the brethren and encouraged them, they left Philippi.
The Spoken English NT	But when they had gotten out of prison they went to Lydia house. And after they had seen and encouraged the brothers and sisters, they left Philippi.
UnfoldingWord Literal Text	So Paul and Silas went out of the prison and came to the house of Lydia. When Paul and Silas saw the brothers, they encouraged them and then departed from the city.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
--------------------	---

New American Bible (2011)	When they had come out of the prison, they went to Lydia's house where they saw and encouraged the brothers, and then they left.
New Catholic Bible	After emerging from the prison, they went to Lydia's home, where they met the brethren and spoke words of encouragement to them. Then they departed.
New Jerusalem Bible	From the prison they went to Lydia's house where they saw all the brothers and gave them some encouragement; then they left.
NRSV (Anglicized Cath. Ed.)	After leaving the prison they went to Lydia's home; and when they had seen and encouraged the brothers and sisters [Gk <i>brothers</i>] there, they departed.
Revised English Bible–1989	On leaving the prison, they went to Lydia's house, where they met their fellow-Christians and spoke words of encouragement to them, and then they took their departure.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	From the prison they went to Lydia's house, and after seeing and encouraging the brothers they departed.
Holy New Covenant Trans.	But when they came out of the jail, they went to Lydia's house. They saw some of the brothers there and encouraged them. Then Paul and Silas left.
The Scriptures 2009	So coming out of the prison they went to Lydia, and seeing the brothers, they encouraged them, and went forth.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Proceeding but from the guard [Men] enter to the Lydia and Seeing [Men] call (near) the brothers and [They] proceed...
Awful Scroll Bible	And coming-out from the prison they come-towards into Lydia, and perceiving the brothers, they call- them -by and go-out.
Concordant Literal Version	Now, coming out from the jail, they came in to Lydia, and, seeing the brethren, they console them and came away."
exeGesés companion Bible	And they go from the guardhouse and come to Lydia: and when they see the brothers, they console them and depart.
Orthodox Jewish Bible	And having come out from the beis hasohar, they came to Lydia, and having seen and encouraged the Achim b'Moshiach of the Kehillah that met in Lydia's bais, Rav Sha'ul and Sila departed.
Rotherham's Emphasized B.	And so [coming forth from the prison] they went unto Lydia, and [seeing the brethren] they comforted ^c them, and went forth. ^c Or: "exhorted."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So they left the prison and went to Lydia's <i>house</i> ; and when they had seen the brothers and sisters, they encouraged <i>and</i> comforted them, and left.
An Understandable Version	When Paul and Silas left the jail they went to Lydia's house and, after seeing the brothers [<i>and sisters gathered there</i>] and encouraging them, they went on their way.
The Expanded Bible	So when they came out of the jail [prison], they went to Lydia's house where they saw some of the believers [^L brothers (and sisters)] and encouraged them. Then they left.
Jonathan Mitchell NT	So then, after coming out of the prison (or: jail), they went unto [the home], to face and be with Lydia. Then, upon seeing the brothers (= fellow believers), [D adds: they fully related everything that Lord did for them they called [them] to their sides, encouraging them. Later they departed (went out [of the city]).

P. Kretzmann Commentary	And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed.
Syndein/Thieme	Kretzmann's commentary for Acts 16:35–40 has been placed in the Addendum . And they went out of the prison, and entered into the house of Lydia {said goodbye to the church}. And when they had seen the brethren, they comforted them {taught doctrine}, and departed.
Translation for Translators	After Paul and Silas left the jail, they went to Lydia's house. There they met with her and the <i>other</i> believers. They encouraged the believers <i>to continue trusting in the Lord Jesus</i> , and then the two apostles left <i>Philippi</i> .
The Voice	Paul and Silas oblige—after stopping at Lydia's home to gather with the brothers and sisters there and give them parting words of encouragement.
	Paul and Silas are keeping a low profile in order to advance the cause of Jesus. Paul's first miracle in the area is to cast out an evil spirit from a girl. This sets off an unexpected chain of events bringing the men into the city court to be beaten before the crowds. This sounds like the start of a very bad day. Silas must wonder, "Paul, what were you doing? Is your aggravation with this wandering girl worth all this trouble?" But they neither fight nor despair; instead, they sing, pray to God, and love their captors. Paul and Silas demonstrate that believers are not easily distracted or depressed as long as serving God is their priority.

Bible Translations with Many Footnotes:

Lexham Bible	And when they [*Here "when " is supplied as a component of the participle ("came out") which is understood as temporal] came out of the prison, they went to Lydia and when they [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] saw them , [*Here the direct object is supplied from context in the English translation] they encouraged the brothers and departed.
NET Bible®	When they came out of the prison, they entered Lydia's house, and when they saw the brothers, they encouraged them and then ¹⁴⁷ departed. ¹⁴⁷ tn "Then" is not in the Greek text, but has been supplied to clarify the logical sequence in the translation.
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So having come out from the prison, they entered to [the house of] Lydia, and having seen the brothers [and sisters], they comforted them and departed.
Benjamin Brodie's trans.	In conclusion, after they departed from jail, they went face-to-face to Lydia and when they saw the brethren, they encouraged them and departed .
Charles Thomson NT	Now when they came out of prison, they went to Lydia's where seeing the brethren, they comforted them and departed; and passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Acts 17:1 is included for context.
Green's Literal Translation	And going out from the prison, they went into the house of Lydia. And seeing the brothers, they exhorted them, and went out.
Legacy Standard Bible	And they went out of the prison and entered <i>the house of</i> Lydia, and when they saw the brothers, they encouraged [Or <i>exhorted</i>] them and left.
Modern Literal Version 2020	Now after they came forth out-of the prison and they entered into the house of Lydia, and having seen the brethren, they encouraged them and went forth.

The gist of this passage: Paul and Silas come out of jail and go to Lydia's home. They gathered with their fellow believers there, encouraged them, and then moved on.

Acts 16:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, aorist active participle; nominative case	Strong's #1831
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
tês (τῆς) [pronounced <i>tayc</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
phulakê (φυλακή) [pronounced <i>foo-lak-AY</i>]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine singular noun; genitive/ablative case	Strong's #5438
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 plural, aorist active indicative	Strong's #1525
prós (πρός) [pronounced <i>prahc</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
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)
Ludia (Λυδία) [pronounced <i>loo-dee'-ah</i>]	<i>travail; transliterated, Lydia, Ludia</i>	feminine singular proper noun; a person; accusative case	Strong's #3070

Translation: Having gone out from the prison, [Paul and Silas] went directly to [the home of] Lydia.

This sentence has the classic relationship between the aorist participle and a main verb. The action of the aorist participle (*going out* from prison) precedes the action of the main verb, (*going to* the home of Lydia).

The city officials came to Paul and Silas and they apologized to them and led them out of prison publically. They also asked Paul to leave the city, which was out of line. Paul appeared to let that go.

Afterwards, Paul and Silas went to Lydia's home, which apparently was their home base while staying in Philippi.

Acts 16:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person plural, aorist active indicative	Strong's #3870
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

Translation: *Having seen [her and the other believers], they encouraged the brothers [and sisters]...*

You will recall that everyone in Lydia's household was saved (whether she had a family or simply staff, we do not know). However, Christianity spread in part by household as much as by evangelism.

My impression at the beginning was, Lydia and a number of people were attempting to worship the True God along the riverside, but they lacked the pertinent information to believe in Jesus (although they were probably aware of Him). Paul and Silas gave them this information and they taught them the Old Testament Scriptures. All of this came together for Lydia, for the group that was at the river, and for her family (whatever it might be).

At this point, Paul and company evangelized, taught some Scriptures, and then moved on. We do not know if Paul understood the concept of a local church yet; if he was able to completely separate himself from the synagogues; or if he had a clear vision yet of what the Church Age should be.

When Paul begins writing, what is contained in those writings will be Church Age doctrines.

What exactly Paul established in each city is not fully explained yet in the book of Acts. Was he leaving behind the makings of a local church? Was he giving instructions as to what this was? Or did these organizations sort of organically grow?

Please do not mistake my speculations and questions at this point. The local church is God's plan for the Church Age. This is the correct organization through which believers are meant to grow by means of **metabolized doctrine**. In fact, the local church is our only option for spiritual growth (at least for 90–99% of believers). If you have a local church in your city where the Word of God is being taught, that is where you belong. If you cannot abide by what is happening in any local church where you are, there are other options, a chief one being, starting

up a local church yourself (I went to a taper’s church⁴³ for about 4 or 5 years). We are in an age where the pastor does not have to be physically present, but gathering with other believers is a must. It is a very rare believer who can listen to accurate Bible teaching within the confines of his own home and grow from that.

Acts 16:40c			
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
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person plural, aorist active indicative	Strong’s #1831

Translation: ...and went out [from Philippi].

What happens here is important. Paul could have remained in Philippi and he could have gone after the city officials. He could have seen to it that they were brought to justice, tried and convicted for their crimes against him. He did not do this. From this we are to understand that, the believer has only so many hours in the day and days in his life. We cannot spend all of our time going after people who have wronged us. There is just far too much of that taking place and it is a waste of time.

Acts 16:40 **Having gone out from the prison, [Paul and Silas] went directly to [the home of] Lydia. Having seen [her and the other believers], they encouraged the brothers [and sisters] and went out [from Philippi].** (Kukis mostly literal translation)

Paul and Silas are publically released from prison. Even though they are asked to leave, they first go to Lydia’s home (they probably have clothing and supplies there). Other believers gather there with them and Paul and Silas encourage them.

However, at that point, Paul and Silas move on.

Acts 16:40 **Paul and Silas left prison and went directly to Lydia’s home. They saw her and the other believers there and encouraged them. Afterwards, they went out from Philippi to go to the next city.** (Kukis paraphrase)

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	

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?*

⁴³ This is where we listened to R. B. Thieme, Jr. teach on recorded tapes supplied by Berachah Church. Today, these are MP3 files or video files.

Why Acts 16 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 16

- 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 16

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

Taken from [Acts 16:1–3](#).

Kretzmann's Commentary on Acts 16:1–3

Paul and Silas had entered Asia Minor in the extreme southeastern corner, through the pass known as the Syrian Gates, or Beilan Pass, in Mount Amanus. From the Cilician lowland, where Paul may have passed through Mopsuestia, Adam, and Tarsus, the journey went up over the rugged and beautiful Taurus Mountains and through the pass known as the Cilician Gates to the great Lycaonian plain. Derbe being the nearest city to the Cilician frontier, the first stop was made here. But the apostle evidently did not tarry long in any city which he visited, since he had a definite plan in mind. For at Lystra, where he had spent some time on the first journey and had also been stoned by the mob, chap. 14:8-20, there was a certain disciple by the name of Timotheus, one of those converted by Paul on the previous visit. His mother was a Jewess that had retained her faith, but his father was a Greek, and evidently not a proselyte. Marriages with heathen were forbidden by the Jewish law, Deuteronomy 7:3; Exodus 34:16; Ezra 10:2. But the prohibition was not strictly observed, especially not among the Jews outside of Palestine, where colonies had been established for many years, and where the Jews had accommodated themselves to, and accepted all but the religion of, their fellow-citizens. Here marriages of Jewesses with influential Gentiles were by no means uncommon. Timothy had been instructed in the Holy Scriptures from infancy, 2 Timothy 1:5; 2 Timothy 3:14-15, and, like many another true Israelite, had soon learned to know the proper application of the prophecies to Jesus Christ of Nazareth. And he was well spoken of, not only in his home town, Lystra, but even at Iconium, the brethren of the congregations all having the very

Kretzmann's Commentary on Acts 16:1–3

highest opinion of his Christian character. These and other qualities recommended the young man very highly in the eyes of Paul, who wanted him to become a companion and an assistant on his journey. Young men that have a good reputation in the Christian, congregation for soundness of Christian character, and otherwise show ability and willingness for the work, are in great demand in the vineyard of the Lord. Having made the necessary arrangements by which Timothy was to accompany him, Paul first performed the rite of circumcision in his case. This was not necessary from a Scriptural standpoint; it had expressly been rejected at the meeting in Jerusalem and had not been done in the case of Titus, Galatians 2:3-4. But in this case Paul showed his tact and wisdom. The Jews in that entire region, knowing Timothy's parentage, would be apt to take offense at his preaching and ministering, and thus hinder his work there and elsewhere. Thus Paul became a Jew unto the Jews, a Greek unto the Greeks, in order that he might gain both Jews and Greeks, 1 Corinthians 9:20-21. wherever a Christian, and especially a Christian preacher or missionary, is able to remove a cause of offense without denying the truth of, the Gospel, he should do so by all means, for it may mean souls won for Christ.

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

From [Acts 16:1–3](#).

Footnote for Acts 16:1 (The Christian Community Bible)

- 16.1 For Paul it is not enough to have established Elders in every community; he also wants to have assistants who are to visit and strengthen the existing communities and form new ones, as Paul himself does. Timothy becomes the first of these. The apostle takes into account the good testimony that believers give of Timothy. When it is a matter of looking for leaders for the Church, Paul will always demand that they have a good reputation (see 1 Tim 3:7 and Titus 1:6).

A detail shows us how Paul was able to give in. He does not want pagans to be circumcised: this ritual has no value for a Christian. Yet, since Timothy is Jewish, Paul circumcises him according to the Jewish rite, so that he will not have any problems with believers of Jewish origin, and so that they will be better able to minister among them.

Luke gives but a few details of a journey that probably lasted two years. Paul's letters give us an idea of the unremitting work he undertook to form believers and their leaders: a mission is more than gathering people together and preaching to them; it has to arouse and convert those who will give life to the community—a life of its own and which will continue to develop.

On two occasions the Holy Spirit prevents Paul from carrying out his plan to develop the Church in the Roman province of Asia. The Spirit shows him he must go beyond, to Macedonia that was the first province of Europe. Thus God's will that the Gospel be taken as soon as possible to Rome, the center of the empire, is carried out. Paul, who is so dynamic and enterprising, follows the guidance of the Holy Spirit.

From http://kukis.org/Uploads/Christian_Community_Bible/37-Acts-Large.pdf accessed November 6, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:6–8](#).

Kretzmann's Commentary on Acts 16:4–8

The zeal of Paul knew neither weariness nor rest; he was ever active for his Lord. As he traveled through the cities where congregations had been founded through his own efforts or those of disciples that had become

Kretzmann's Commentary on Acts 16:4–8

missionaries, he and his companions delivered to them all the resolutions which had been fixed by the apostles and elders in Jerusalem. All the congregations were admonished to observe these decrees, although they were directed only to the congregations in Syria and Cilicia. Uniformity of practice, especially in such important matters, is to be recommended very highly for churches of the same confession. In this way the congregations everywhere were established in the faith; the encouraging admonitions of the apostle and his companions strengthened their faith. And a second result of the visitation was that the churches increased in numbers day by day. Thus Paul made the rounds of the congregations in this entire district, which was racially Phrygian, but administratively Galatic: Iconium, Antioch, and all the stations that were connected with these cities, He may even have extended his labors into North Galatia, though recent investigations seem to oppose this assumption. Many congregations sprang into existence under his labors in Galatia, 1 Corinthians 16:1, and he was always united with these disciples by the ties of a fervent love. Having carried out his missionary labors to the extent which he had intended in this province, Paul planned next to visit the province of Asia, a maritime province in southwestern Asia Minor, on the Aegean Sea. But he was hindered, prevented, from speaking the Word in this province by the Holy Spirit. This was done either by an inner revelation or by a prophetic intimation which permitted of no misunderstanding. So they journeyed to Mysia, into the borders of this province, west of Phrygia, and there made the attempt to turn northward into Bithynia, a province on the Black Sea. But again the Spirit of Jesus intervened and hindered them. Note: The Holy Spirit is the Spirit of Jesus Christ, Romans 8:9, as well as the Spirit of the Father, Matthew 10:20. Nothing now remained for them to do but to travel due west to Troas, a seaport on the Aegean, opposite Greece. It is the Lord that directs and governs the course of the Gospel on earth. All the matters and circumstances are arranged by Him in such a way as to serve the Gospel according to His will.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-16.html> accessed November 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:9–10](#).

Kretzmann's Commentary on Acts 16:9–10

The reason for all this maneuvering now became apparent. During the night, apparently the same night after they had arrived in Troas, a vision appeared to Paul by which the Lord intended to communicate His will to the apostle. A man from Macedonia was standing before him, either in a dream or in a condition of ecstasy, addressing him in words of earnest pleading: Cross over into Macedonia; help us! When Paul had seen this vision, he and his companions, to whom Luke had now been added, at once made earnest efforts to leave for Macedonia, for they were firmly agreed that the Lord had chosen this method of calling them to preach the Gospel in Europe. The little company now consisted of Paul, Silas, Timothy, and Luke, one as anxious as the other to secure early passage on some boat that plied between the Aegean ports. Note: Whenever the directions of the Lord as to some work to be done are plain, all those that are concerned should be filled with the same anxiety to enter upon the work; for His business requireth haste.

Vision, Dream, and Revelation. (Theophany and Angelophany.)

One of the features of Bible history, both in the Old and in the New Testament, is the matter-of-fact reference which the holy writers make to special revelations of the Lord by means of appearances, visions, and dreams. In practically every case of this kind which has been recorded, these appearances were attended by extraordinary, immediate communications of God to men, usually regarding some event which was to take place in the near future. The Bible itself speaks of these extraordinary revelations, making a distinction between true and false dreams and visions. "If there be a prophet among you, I, the Lord, will make Myself known unto him in a vision, and will speak unto him in a dream," Numbers 12:6. "Your old men shall dream dreams, your young men shall see visions," Joel 3:21. The manner of testing whether a prophet be true or false is described in Deuteronomy 13:1-18. "They prophesy unto you a false vision and divination. and a thing of naught, and the

Kretzmann's Commentary on Acts 16:9–10

deceit of their heart," Jeremiah 14:14; Jeremiah 23:16.

In some cases, God Himself appeared, either in a voice, in some visible form, or in a more or less tangible image in a vision or in a dream. Moses was privileged above all the people of Israel on account of the manner in which the Lord communicated with him. "My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold," Numbers 12:7-8. To Abram the Lord spoke in a vision, Genesis 15:1, also to Jacob in the visions of the night, Genesis 46:2. In the case of Samuel it was a vision in a dream, 1 Samuel 3:1-21. To Solomon the Lord appeared in a dream by night, 1 Kings 3:5. A large part, if not all, of the prophecy of Isaiah was received by him in a vision, Isaiah 1:1. The Lord spoke to Ananias of Damascus in a vision, Acts 9:10.

Although they are closely related to the foregoing, a special class may be made of the appearances of the "Angel of the Lord," the revelations of the second person of the Godhead, the "Angel of the covenant," in the Old Testament. The Lord appeared to Abraham in the plains of Mamre, Genesis 16:1-16, and rained brimstone and fire upon Sodom and upon Gomorrah, Genesis 19:24. The Angel of the Lord found Hagar in the wilderness, Genesis 16:7-9. He appeared to Moses at various times, Exodus 3:2; Exodus 14:19; Acts 7:30. Gideon saw Him when he was threshing wheat by the wine-press. Judges 6:11-12. To Manoah and his wife the Angel of the Lord predicted the birth of Samson. Judges 13:1-25. He gave a command to Elijah the Tishbite, 2 Kings 1:3.

From these visions and revelations, which are properly termed theophanies (appearances of God) we distinguish angelophanies (appearances of angels) either in dreams or in an ordinary meeting, face to face. Thus the Angel Gabriel appeared to Zacharias in the Temple, Luke 1:22, and to Mary in her home, Luke 1:27. To Joseph an angel of the Lord spoke repeatedly in a dream, Matthew 1:20; Matthew 2:13; Matthew 2:19. The warning of God to the wise men was also given in a dream. Matthew 2:12. That the "man from Macedonia" in the passage above, Acts 16:9, was an angel seems fairly certain.

A final form of communication or extraordinary revelation was that by means of visions in the strictest sense, when the senses of the person concerned were affected in some unusual way and he was in a state of transport, or ecstasy. This was the case with Peter at Joppa, Acts 11:5. It was probably also the condition of Paul at the time of his conversion, Acts 9:1-43; Acts 22:1-30; Acts 26:1-32. He himself describes such an ecstatic vision when he was caught up into paradise and heard unspeakable words, which it is not lawful for man to utter, 2 Corinthians 12:2-4. Into this class belongs also the vision which John had when he received the information and saw the pictures which he has recorded in the Book of revelation.

It is well to remember, in connection with the many dreams in our days, for which people seek and receive explanations from mediums, fortune-tellers, etc., what Luther says: "Therefore we should not believe the dreams, nor explain them as it seems well to our reason, but leave it to God, as Joseph says, Genesis 40:8. Although they are common to both Christians and Gentiles, yet no one knows what they mean unless the Holy Ghost also explains them. As Peter, 2 Ephesians 1:20, commands that we should not believe any explanation in spiritual things, unless it be from God. Therefore, dreams may come and dreams may go: do you not interpret them; let God make it sure, be not, sure of thyself."

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 5, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:13–15](#).

Kretzmann's Commentary on Acts 16:11–13

In those days of active commercial intercourse between the various Aegean ports, it did not take long for them to find a ship upon which they could take passage. Paul and his companions therefore drew away, they set sail

Kretzmann's Commentary on Acts 16:11–13

from Troas, being favored by a good stiff breeze from the south and east, which enabled them to make a straight run past the island of Imbros to that called Samothrace, one of the northernmost islands of the Grecian archipelago. Here they turned toward the west and sailed past the island of Thasus to the Macedonian port of Neapolis, the latter part of the journey taking only one day. Thus the voyage had been undertaken under unusually propitious circumstances and completed in an exceptionally short time. The missionaries did not remain in Neapolis, however, but pressed on to the larger city of Philippi, which was a Roman colony, both coins and inscriptions corroborating the words of Luke. Near it was fought the great battle between Augustus and Antony on one side, and Brutus and Cassius, the murderers of Julius Caesar, on the other, the battle which decided that Rome would be an empire, and not a republic. In honor of this event Philippi had been granted the rights of a Roman colony, as the name "praetors," used by Luke to designate the officials of the city, also shows. And Philippi was the first city in that district, or division, of Macedonia. For almost two Centuries before, Macedonia had been divided into four districts, whose general boundaries were still recognized, although they were no longer accepted by the government as political districts. That Philippi was the first, the most important city of that part of Macedonia was due to its location on the great Egnatian Way, the main Roman road between Europe and Asia. It was in those days what Byzantium, or Constantinople, later became, the gateway to the Orient. The Roman province of Macedonia lay between Greece and the Aegean Sea, on the south, and the Balkan Mountains, on the north. In Philippi, then, where the East and the West met, these travelers from the Orient spent some time, anxious to gain some souls for the Lord. Since the Jewish population of the city at that time was not large enough to support a synagogue, and the Jews had therefore the custom of gathering outside of the city gates, on the banks of a river, by the riverside, and of holding their meetings of prayer there, this site had become known as the place of prayer. To that spot, therefore, Paul and his companions also went on the Sabbath, to the river Gangas or Gangites. There was probably no formal worship, as in the synagogues, although there may have been leaders of the devotions. At any rate, Paul accommodated himself to the conditions. He sat down with his party among the worshipers and spent the morning talking to the women that had come together there. It seems, then, that the Jews and proselytes of the city consisted largely of women, many of whom occupied positions of considerable freedom and social influence, a fact which is fully borne out by careful historical research. Note: it may have seemed strange to Paul, after all the elaborate preparations, to find only a handful of women assembled, but God has His own ways of doing things and conducting the affairs of His kingdom, as the subsequent condition of the Philippian congregation shows.

From <https://www.studydrive.com/commentaries/eng/kpc/acts-16.html> accessed November 5, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:13–15](#).

Kretzmann's Commentary on Acts 16:14–15

In the audience on the river bank, on that memorable morning when the first Christian service was conducted on European soil, was a certain woman, a merchant by the name of Lydia, the name by which she was probably known for business purposes, since she hailed from Thyatira in Lydia, a district of proconsular Asia. She was a dealer in purple, that is, in garments dyed with a very costly dye, and must therefore have been comparatively well-to-do. "Thyatira was noted for its dyeing. Madder root, with which they dyed a Turkey-red, grows abundantly in the neighborhood. As the ancients employed the names of colors with great laxity, this was often termed purple." Lydia was a God-fearing woman, that is, she was a Jewish proselyte, she believed in and revered the God of the Jews, whose worship had been taught her. She listened carefully to the entire discourse, and the Lord opened her heart fully to attend to the matters which were explained by Paul, the news that Jesus of Nazareth was the promised Messiah. So thoroughly was she and all the members of her household (she may have been a widow with a number of children, as well as a number of servants) convinced of the truth of the Gospel that she and they all confessed their faith forthwith and were baptized a fine nucleus for a congregation in whose welfare Paul always took great interest. The gratitude of Lydia for the blessings of which she had now been made a partaker prompted her to extend a cordial invitation to the missionaries to accept her hospitality.

Kretzmann's Commentary on Acts 16:14–15

It was in the form of earnest pleading that she said to them: If you have judged me to be faithful to the Lord, since the fact that you baptized me seems to argue that you consider me a believer in the Lord, please come to my house and abide there. And she did not rest until she had persuaded them to come and be her guests. Such hospitality in return for the great spiritual gifts received is a proof for the change of heart produced by faith, and is well-pleasing to the Lord.

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 5, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was taken from my notes of R. B. Thieme, Jr.'s Bible class. This was referenced back in [Acts 16:15](#).

Types of Baptisms (R. B. Thieme, Jr.)

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.

- A. There are seven baptisms in the scriptures (Four real, three ritual)
1. Real Baptisms: (Actual Identification)
 - a. 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.
 - b. 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 — 1Peterer 2:24.
 - c. 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.
 - d. 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.
 2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
 - a. 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."
 - b. 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
 - c. 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.
 - i. 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."
 - ii. 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.
 - iii. 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.
 - iv. The believer was baptized in the early church very soon after salvation. Reason:

Types of Baptisms (R. B. Thieme, Jr.)

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 found in the 1960 Christology Series (lesson #14) and the 1992 Spiritual Dynamics (lessons #1438–1439) among others.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

From [Acts 16:16–18a](#).

Footnote for Acts 16:16 (The Christian Community Bible)

• 16. From the beginning, the Gospel proves its freeing power even if this time the result is the imprisonment of the apostles. Paul frees a female fortune-teller. This gift is condemned in the Old Testament (the Bible seems to recognize that it is not necessarily a question of fraud). This fortune-telling appears to be linked to dark powers that deny the absolute over-ruling power of God regarding the destiny of his children (Col 2:15; 1 Cor 2:8): wanting to know the future is in fact always to doubt God. The master of this girl put forward an argument that was meant to impress the authorities in a society where customs were sacred— the same argument the Jews used and will use against Paul (and later many “Christian” societies will use it against true believers): these people introduce customs which are not lawful for us Romans to adopt and practice.

In Roman jails there was a main room and in the center of the pavement a grill closed the opening through which the most dangerous prisoners were thrown into an underground cell. They throw Paul and Silas there. They are perfectly free in spite of their chains. Though they have been beaten and are wounded, they feel like praising God. In the silence of the night, the jailers and the other prisoners listen to them.

God is also listening. How many similar episodes, wherever a witness of Christian freedom has been at the risk of one’s life and liberty!

We who take the time, and rightly so to prepare for baptism, might be surprised by this very swift baptism of a whole family. It could be said that it was a special case: let us stress also that all this happened in a very different world from our own.

Note also that Paul knows how to defend his rights (v. 37).

From http://kukis.org/Uploads/Christian_Community_Bible/37-Acts-Large.pdf accessed November 6, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:18b-e](#).

Kretzmann’s Commentary on Acts 16:16–18

Even in Philippi, although there was no synagogue there, Paul and his companions continued to observe the hours of prayer. But as they were on their way to the place of prayer, presumably the bank of the river, they were molested by a certain slave girl, who, literally, possessed a python spirit. But she was not merely an artist in ventriloquism, as the word is often understood in secular accounts, but she had a spirit of divination, with prophetic power; she was possessed of a demon. This slave, who brought much gain, a great deal of money, to her owners and masters by her soothsaying, made it a habit, day after day, to meet the party of Paul and then follow closely at his heels, crying out meanwhile, with a loud voice: These men are servants of God the Most

Kretzmann's Commentary on Acts 16:16–18

High, who also are proclaimers of the way of salvation to you. The girl was not mistress of herself in crying out thus. As one commentator has it, the girl at one time was overmastered by the evil spirit, who was her real lord; at another she felt a longing for deliverance from her bondage. The evil spirit in her was quaking at the sight of Christ's servants and could not help but acknowledge the truth. But Paul was finally filled with annoyance, with grief, pain, and anger. The Lord does not want to be preached by evil spirits, as His conduct in the gospels shows. Besides, according to the meaning associated with the girl's words by the multitude, they might believe the missionaries to be ministers of superstition or of magic. Therefore Paul spoke, not to the slave, but to the evil spirit that possessed her, charging him in the name of Jesus Christ to come out from her. And in that same hour, according to the Greek way of speaking, in the same moment, according to ours, the spirit and her power left her. Note: The diviners, soothsayers, and fortunetellers of our days also make use of the name and the Word of God, but only for the purpose of deceiving the poor misguided souls that consult them, and thus of holding the souls all the more firmly in their doctrine and devilish tricks. It is our duty, therefore, to expose the evil intention and the deceit of the devil. For even if he makes predictions and performs acts which seem to be miraculous, they are never done with the command and promise of the Lord and are always detrimental to the salvation of souls.

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 6, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:22–24](#).

Kretzmann's Commentary on Acts 16:19–24

When the evil spirit went out of the slave-girl, the hope of gain of her masters also went out, as Luke notes, in a fine play upon the word. The income from this source was not only endangered, but was cut off entirely, a fact which touched them in their most sensitive spot. But when the owners of the girl realized this, they were filled with anger. Laying hold upon Paul and Silas, they half pulled and half dragged them to the market-place, to the forum, before the magistrates of the city. Here they became a little less turbulent in their behavior, leading their prisoners up to the praetors with some semblance of order and decency. The praetors were the chief authorities of the city, whose duty it was to try all cases of a political nature. The official title of the two men was duoviri, but they often styled themselves praetors. The charge of the masters of the slave was somewhat peculiar. They declared that Paul and Silas, Jews as they were, were not only creating a disturbance in the city, but were agitating the town by proclaiming such religious customs as would not be proper for them to accept and to exercise, since they were Romans. The complaint then was, in brief, that the apostles were upsetting the entire social and religious system of the city, a fact all the more to be condemned since the accused belonged to the despised Jews. The insinuation, which hinted at the introduction of prohibited religious customs of a particularly objectionable kind, as well as the fact that the men were Jews, was sufficient to rouse the multitude present in the forum, a mob which was easily incensed and swayed. Without so much as giving the prisoners an opportunity of defending themselves against the charges, the praetors led in the assault upon them by causing their clothes to be torn from their bodies and then commanding them to be beaten with rods, a grievous and degrading punishment. Only after many lashes had been laid upon Paul and Silas was the first fury satisfied. But then came the further indignity, according to which the praetors cast them into prison and gave the keeper of the jail the earnest charge to keep them safely with all diligence and rigor. This command the keeper interpreted in his own way, influenced possibly also by his own feeling in the matter, for he not only put them into the inner prison, with several walls between them and freedom and a minimum of light and air to cheer them, but he also secured their feet in the stocks, a wooden instrument of torture in which the feet were tightly clamped, holding them firmly in one position and thereby causing a good deal of pain. The clamping of the feet in the stocks interfered with the circulation and cramped the muscles, a torture which became more unendurable with every minute. Note: Every confessor of Christ and of the Gospel is liable to be treated in the same way, to become a partaker of the reproach of Christ. And those men especially that proclaim the way of salvation are considered disturbers of the peace and insurrectionists by the children of the world.

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 7, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:27–28](#).

Kretzmann's Commentary on Acts 16:25–28

Peter had calmly slept in prison on the night before his execution was to take place, chap. 12:6. And here these two disciples, with their backs aching and bleeding from the merciless whipping, with their legs cramped in the instrument of torture, and their minds smarting with the sense of injustice which they had suffered, were able to put all thoughts of the torture aside and to pray. And in prayer they even got the necessary strength to sing hymns to God, to praise Him in psalms. Paul and Silas were singing, and the other prisoners were listening with attentive interest. It was a service of praise and thanksgiving such as had been rarely seen in this world, the first one of many similar ones held by Christian martyrs in the dungeons. But suddenly a great earthquake rocked the prison, with such force as to shake its very foundations. And as a result of the shaking not only were all the doors opened at that same moment, but also the fetters of all the prisoners were loosened, taken off. The Lord of the Christians is stronger than the enemies that attempt to murder His servants. It is an easy matter for Him to save them that are His own. The jailer, awakened from his sleep by the shock, came to the full realization of the situation with one sudden shock. One glance sufficed to show him the open doors of the prison, and since he concluded that the prisoners must surely have escaped, he drew his sword from its sheath with the intention of committing suicide; for death was the penalty for allowing prisoners to escape. All this, of course, did not occur without some commotion and outcry, a fact which quickly informed Paul of the situation, who thereupon with a loud voice both hindered the proposed suicide and gave the jailer the reassurance which was most apt to restore his self-control: Do nothing of harm to yourself; all of us are here. Not one of the prisoners had made an attempt to escape, though there was nothing to hinder them. It was either that they were panic-stricken on account of the earthquake, or that the behavior of Paul and Silas had so deeply impressed them that they were lost in admiration of the courage exhibited by the two tortured prisoners. Many of them undoubtedly saw a connection between the prayer of the apostles and the earthquake, and were moved to admire the almighty power of God.

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 7, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:33–34](#).

Kretzmann's Commentary on Acts 16:29–34

In the excess of his first terror, the keeper of the prison had not even thought of a torch, being concerned only about the prevention of any escape on the part of the prisoners. But now he called to the guards to provide lights, and rushed into the inner prison, and in a state of the greatest emotion and terror, from anguish of conscience and the fear of the supernatural, fell down before Paul and Silas. He probably remembered now that Paul, who had called to him, had been preaching salvation in the name of Jesus, and he assumed that there must be some connection between the rocking of the earth and the calm assurance of the apostle. The jailer therefore led Paul and Barnabas outside and asked them what he must do to be saved, the most important question which a man may possibly think of in his whole life. And this question of troubled and terrified souls must always be met with the answer as here: Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Paul and Silas did not accept the title "lords," but pointed the inquirer to the one true Lord and Master over all, in whom alone there is salvation. Faith in Jesus Christ delivers from death, hell, wrath, and judgment, and brings eternal salvation. Having given the jailer the great central thought and doctrine of the entire Christian religion, the missionaries now explained the way of salvation more fully, telling him and proclaiming to him the Word of the Lord, together with all those that belonged to his household, children and servants, freedmen and slaves. It was a brief, but comprehensive instruction preceding baptism. And so deeply was the man's heart

Kretzmann's Commentary on Acts 16:29–34

moved by the events of the night and by the voice of God in these events that he took the two prisoners in that same hour of the night, for he could not wait to fulfill this necessary duty till morning, -and washed off their stripes, both to remove the clotted blood and to ease the smarting of the blows. And Paul and Silas, in turn, gave to both the jailer and all the members of his household a washing to remove all the stains on their souls, by baptizing them all without delay. This Sacrament assured to the poor, harrowed man the grace of the Lord Jesus Christ, which he needed so greatly on account of the feeling of guilt and damnableness which had come upon him with the realization of his sin. Now the jailer took both Paul and Silas into his house as honored guests; the table was set for them and a meal served altogether unlike that which they had gotten in prison. And the jailer rejoiced greatly, with intense, exulting gladness, in which all the members of his household joined him, that faith in God had been worked in their hearts. The fact that the Lord works faith in the heart of any person, and also makes him willing to give evidence of such faith in deeds of kindness and brotherly love, is a source of continual rejoicing to every Christian.

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 9, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Acts 16:40](#).

Kretzmann's Commentary on Acts 16:35–40

In the morning a peculiar surprise came to the imprisoned missionaries. For hardly had the day dawned when the duoviri, or praetors, of the city sent the lictors to the prison with the order to dismiss the prisoners. The lictors were the police officers of the Roman magistrates, the insignia of their office being a bundle of rods tied around a hatchet. Whether the earthquake had caused the authorities to believe that they had offended some god on the day before, or whether on second thought their treatment of the apostles seemed to them too hasty and severe, or whether they believed that their purpose had been accomplished in silencing the clamor of the mob, cannot be determined from the text. Enough that the jailer informed the prisoners of the gracious order that the praetors had sent word to release them. And he was glad to give them their liberty and have them go forth in peace, without further molestation. The order of the duoviri had been given in haughty and contemptuous terms; as transmitted and paraphrased by the jailer, the words were a kind announcement and invitation to accept the gift of liberty. But now Paul refused to leave the prison, In the clamor and tumult of the assault on the previous day he had not gotten a chance to make himself heard, even if he had made the attempt. But now he makes a very serious charge against the magistrates of the city. Although he and Silas were Roman citizens, the praetors had both caused them to be beaten in public, not only uncondemned, but even without trial, without investigating the case, and had also thrown them into prison. According to the laws of Rome, Roman citizens were exempted from stripes and torture, and the violation of the rights of citizens was regarded as treason and, as such, severely punished. And after all these outrages, which Paul might very well have repaid with a summary vengeance, if he had not been a Christian, Romans 12:19, the praetors proposed to turn them out of the prison secretly? Indeed not! The least the praetors must do was to come and lead them out, as one form of apology. When the lictors reported these statements to the praetors, the latter were thoroughly frightened, and with good reason, wherefore they lost no time in coming personally, in apologizing and earnestly entreating the apostles to be satisfied. They then conducted them out of the prison and begged them, courteously requested them, to leave the city of their own free will. Paul and Silas accepted the apology and got ready to leave the city, but without undue and suspicious hurry. They first went to the house of Lydia, which may have become a meeting-place of the disciples that had been gained. Here they saw the brethren, comforted and encouraged them, and then left Philippi. Note: It was not only the sense of justice which made Paul insist upon some form of public apology, but also the fact that the public disgrace to which he and Silas had been subjected might seriously hinder the spread of the Gospel-message, on account of the prejudice which many people might have against a man that had been beaten in public. In our days also we Christians should be perfectly willing to suffer wrong and shame, but under circumstances, especially if the course of the Gospel is endangered, it is altogether in accordance with God's will that we insist upon our rights as citizens.

Kretzmann’s Commentary on Acts 16:35–40

We may find it imperative to insist upon recognition as honest and desirable members of the community.

From <https://www.studylight.org/commentaries/eng/kpc/acts-16.html> accessed November 10, 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 16

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul adds Timothy to the team	
<p>Now [Paul] had come to Derbe and Lystra, and look, [there] was a certain disciple there [whose] name [was] Timothy. [He was] the son of a female Jewish believer, but from a Greek father.</p>	<p>Now [Paul] had come first to Derbe and then to Lystra. He found out that there was a certain disciple there named Timothy. Timothy was the son of a believing Jewess and a Greek father.</p>
<p>[Timothy] was well-reported of by the brothers in Lystra and Iconium. Paul wished [for] this one to go out with him [to the mission field]. Taking [him], [Paul] circumcised him, for the Jews, the ones being in these places, knew—all of them—that his father was Greek.</p>	<p>The brothers in Lystra and Iconium spoke highly of Timothy. Having heard all of this, Paul wanted to take Timothy to the mission field with him. First, Paul circumcised Timothy, for the Jews in these regions knew that Timothy’s father was a Greek man.</p>
<p>As [Paul, Silas, and Timothy] were passing through the cities, they were [also] delivering to [the people there] the ordinances, the ones having been decreed by the Apostles and the elders, from the [ones living] in Jerusalem.</p>	<p>As Paul, Silas and Timothy then began to pass through the cities, they also delivered to the people there the ordinances which had been decreed by the Apostles and the elders from the Jerusalem council.</p>
<p>Now when the churches were made strong in faith, they were having in abundance a number [of people join with them] each day.</p>	<p>Now, as the churches continued to be made strong in the faith, a great number of people were added to them each day.</p>
Paul’s vision guides them all to Macedonia	
<p>[The evangelistic team] passed through Phrygia and the Galatian region, having been prevented by the Holy Spirit to speak the word in Asia.</p>	<p>Paul’s evangelistic team passed through Phrygia and a portion of Galatia, having been prevented by the Holy Spirit to speak the word of Christ in Asia.</p>
<p>When they came up to Mysia, they attempted [to go] to Bithynia, but the Spirit of Jesus did not permit them [to go there]. Having gone past Mysia, they [then] descended into Troas.</p>	<p>When they came up to Mysia, they attempted to enter Bithynia, but the Spirit of Jesus did not permit this. So, having gone past Mysia, they then went down into Troas.</p>
<p>A vision appeared to Paul in the night—[it] was a Macedonian man standing [there], calling to him and saying, “While passing through Macedonia, help us.”</p>	<p>That night, Paul experienced a remarkable vision. It was a Macedonian man just standing there, calling to him. The man said, “When you are in Macedonia, stop and help us!”</p>
<p>Even as he saw [this] vision, we immediately sought to go to Macedonia, uniting together [to agree] that God had called us to proclaim the good news to them.</p>	<p>When Paul told the rest of us what he saw, we all agreed to go to Macedonia. We believed that God had called us there to proclaim the good news to the Macedonians.</p>

A Complete Translation of Acts 16	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Sailing through the Aegean Sea to Macedonia	
Departing, therefore, from Troas, we sailed directly to Samothrace, and [then] we [found ourselves] coming to the new city [or, <i>Neopolis</i>]. From there [we traveled] to Philippi, which is a chief [city] of [that] portion of Macedonia, a [Roman] city-colony. We were in [that] city, spending some days [there].	Departing from Troas, we sailed directly to Samothrace, and then to Neapolis. From there, we traveled to Philippi, which is a chief city in that section of Macedonia. It is known as a Roman city-colony. We spent several days there.
In the day of the Sabbaths, we went outside the gate [of the city] [to a place] along the river, where we thought prayer [and worship] was taking place. [After] sitting down [there], we spoke to [some] women who were assembling [by the river].	On one of the Sabbath days, we decided to go outside of the city gates, to a place along the riverside, where we thought that prayer and worship was taking place. We sat down there and began teaching the women who were assembling.
[There was] a certain woman [there] named Lydia, one who sold purple fabric in the city Thyatira. Showing reverence to God, she was listening [to us]. The Lord opened up her heart to pay attention to the things being said by Paul. She was then baptized along with [those in] her household.	There was one woman there named Lydia, who sold purple fabrics in the city of Thyatira. She showed reverence toward God by listening to our teaching and to the gospel message. The Lord opened up her heart so that she concentrated on the things that Paul was saying. Having believed in Jesus, she was baptized, along with members of her household who were also there (and who had also believed).
She entreated [us], saying, “If you [all] determine [that] I am faithful in the Lord, [then] enter into my house [and] stay [there for a time].” She strongly urged us [to do this].	She then asked us, “If you determine that I am faithful in the Lord, then please enter into my house and stay there while you are here in Thyatira.” She in fact insisted that we do this.
Casting a demon out of a female soothsayer	
It came about, as we traveled to the [place of] prayer, [that] a certain female servant, having a spirit of divination [or, <i>Python</i>], came to meet us. She, [by] prophesying, presented great gain to her masters.	Later, as we went out to the place of prayer, a certain female servant—a gal who had the spirit of divination partially controlling her, came out there as well to meet us. She was known as a prophetess and she brought great gain to her masters.
This one was [also] following Paul. She would cry aloud and [then] say, “These men are the slaves of God the Most High, [and they] are proclaiming the way of salvation to you.” She continued doing this for many days.	She also began to follow Paul around, crying out and then saying, “These men are the slaves of God the Most High. They are proclaiming the way of salvation to you.” She continued doing this for many days.
Paul, being greatly disturbed [by this], turned around towards the spirit [and] said, “I command you, in the name of Jesus Christ, to come out from her.” And it went out of her that [very] hour.	Paul was greatly disturbed by a demon acting as his herald. Therefore, Paul turned around towards the spirit, saying, “In the name of Jesus Christ, I command you to come out of her.” The spirit went out of her immediately.
Paul and Silas are hauled into court, beaten and thrown into jail	

A Complete Translation of Acts 16

The Kukis Reasonably Literal Translation	Kukis Paraphrase
[Well,] her masters recognized that all hope of their profit had gone out. Taking hold of Paul and Silas, they dragged [them] to the leaders in the town square.	Her masters/investors saw that any hope of profit was gone. Therefore, they grabbed up Paul and Silas and dragged them to the leaders who were often at the town square.
Leading them up to the officers [in charge], they said, "These men keep on agitating our city, [they] being Jews. They keep on proclaiming customs which are not lawful and [which we should not] do, [since we] are Romans."	They brought them to the officers in charges and said, "These men, being Jews, keep agitating our city. They proclaim customs which are not lawful for us, as Romans, to do."
The crowd joined the assault against them. The magistrates tore [their] shirts off them, commanding [them] to be beat with rods [on the bare skin]. They laid many blows upon them.	Having heard this, the crowd joined together in an assault of Paul and Silas. Even the magistrates tore off their shirts, commanding that they be beat with rods. Therefore, many blows were laid upon their bare backs.
[Then] they cast [them] into prison, commanding the jailer to securely guard them. Having receive such a charge, [the jailer] placed them into the inner prison. He secured their feet in stocks.	Having punished them in this way, the magistrates threw Paul and Silas into prison, commanding the jailer to carefully guard them. The jailer secured them in the inner prison, placing their feet into stocks.
The earthquake and the prison warden	
Around the midnight [hour], Paul and Silas were praying [aloud]. They sang to God, and the prisoners were listening to them.	Around midnight, Paul and Silas were praying aloud. They also were singing hymns to God, as the prisoners there quietly listened to them.
Suddenly a great shaking [earthquake] occurred, shaking up the prison foundations. The doors all suddenly opened up and [the prisoners] from [their] bonds were released.	Suddenly, there was a great earthquake which shook the foundations of the prison. All of the doors suddenly opened up and the bonds on the prisoners were all loosened.
The jailer, having become awake, and having seen the doors of the prison having been opened, has drawn out a sword to kill himself, having supposed that the prisoners escaped.	Because of the earthquake, the jailer woke up suddenly. He looked around and saw the doors to the prison having been opened. He took out his sword, intending to commit suicide, supposing that the prisoners had all escaped.
But Paul called out [to him] with a loud voice, saying, "Do nothing harmful to yourself, for we are here, every one [of us]."	But Paul loudly called out to him, saying, "Do not do any harm to yourself, for all of us are still here."
Having asked for lamps, [the jailer] rushed in, and, being shaken, he fell down to Paul and Silas. Having led them outside, he said, "Sirs, what [or, by Whom] is necessary for me to keep on doing that I might be saved?"	Having procured some lamps, the jailer rushed into the inner prison. He was visibly shaken and he fell down before Paul and Silas. He got back up and personally led them both outside. Then he said, "Sirs, what should I do in order to be saved?"
[Paul and Silas] answered, "Believe in the Lord Jesus Christ and you will be saved; you and your household."	Paul and Silas answered, saying, "Believe in the Lord Jesus Christ and you will be saved. Those in your household will be saved in the same way."

A Complete Translation of Acts 16	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Then they spoke the Word of God to him [and] with all those in his household.	After being taken to the prison warden’s home, Paul and Silas taught the family various passages concerning the Messiah from the Old Testament.
Having taken them in that same hour, [the jailer] washed [the wounds] from [their] blows. Also, he was baptized along with his [relatives] altogether immediately [after]. Then he led them [back] to [his] house [and] he set out a meal [for them].	Then the jailer took Paul and Silas back to the riverside. He took time first to wash their wounds from being scourged. Then he was baptized along with all of his relatives who went with them to the river. Then he led them back all to his house and he set out a meal for them.
He rejoiced with [his] household, having believed in God.	He rejoiced, along with those in his house, since they had all believed in the True God.
Paul, a Roman citizen, reprimands the city officials	
[As] it became day, the magistrates sent the Roman lictors [to the prison], saying, “Release those men.” The jailer then made [these] words known to Paul, that the magistrates had sent [the instructions], “You [all] might be released. Therefore, depart; [and] go in peace.”	Early at daybreak, the magistrates sent out the Roman lictors to the prison, with the message, “Release those men.” The jailer went directly to Paul and gave him the final decision on his case. “You may be released now. Therefore, depart and go in peace.”
Paul then spoke directly to [the warden and the messenger]: “Having scourged us publically without a trial [you should have treated us better]. [As] men, we keep on being Roman citizens! They threw [us] into prison but now they want to discreetly throw us out. No indeed! [After] coming here, [these men] will lead us out.”	The lictors who had brought the message were still there. Paul spoke to them directly, saying, “You publically scourged us without a trial, and we are Roman citizens! Your superiors threw us into prison after that, but now they want to quietly let us out. No way that is happening! Those men need to come here and publically lead us out of this prison.”
The Roman lictors [who acted as messengers, then] brought a report to the magistrates [concerning] these words [of Paul]. [The city officials] were shaken up, having heard that [Paul and Silas] were Roman citizens. Having gone [to the prison], [the magistrates] consoled [Paul and Silas].	The lictors took Paul’s message to the magistrates, who became worried about their jobs, because Paul and Silas were Roman citizens. The public officials knew that they had violated their rights. The magistrates then went to the prison and apologized to Paul and Silas.
Then, leading them out, [the city officials] requested [that Paul and Silas] leave the city.	They led them out of the prison and then requested that they leave the city of Philippi.
Paul and Silas leave Lydia and Philippi and head to the next city	
Having gone out from the prison, [Paul and Silas] went directly to [the home of] Lydia. Having seen [her and the other believers], they encouraged the brothers [and sisters] and went out [from Philippi].	Paul and Silas left prison and went directly to Lydia’s home. They saw her and the other believers there and encouraged them. Afterwards, they went out from Philippi to go to the next city.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Acts 16			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#70–74	Acts 16:1–40
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.

