

# Acts 19

written and compiled by Gary Kukis

**Acts 19:1–41**

**Paul's Ministry in Ephesus**

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

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

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 19 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

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

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

## The “Key” & Main Points of each Chapter

### • Acts 19: Third Trip

- Paul preaches in Ephesus
- Word spreads throughout Asia
- Writes 1 Corinthians



**Preface:** Acts 19 is one of the most interesting and action-packed chapters in the book of Acts. Paul runs into a group of John the baptizer’s disciples who had not yet received the Holy Spirit. Paul has a two-year long ministry in Ephesus, where he begins by teaching in the local **synagogue**, but he spends much of his time in the lecture hall of Tyrannus. God grants many miracles to be done by Paul’s hand there.

There are also a family of Jewish unbelievers who have a family business in exorcism. When they begin to exorcize in the name of Paul and Jesus, they run into some serious problems. When this becomes well-known, huge numbers of people bring their books on exorcism and burn them publically.

Paul begins to think about where to travel to next and he reshuffles some of his personnel.

The final half of this chapter is about a riot organized by a Demetrius and some of his associates. They are involved in the business of making scale-model silver shrines for the city goddess Artemis and selling these to individual homes. Paul’s teaching about the nature of God appears to be cutting into his business, so they gather, they organize, and they riot. They end up at the theater where city business takes place and the courts are in session. This group demonstrates there, but they are finally quieted and given their proper legal recourse by an unnamed court recorder.

*Bible Summary: Paul laid his hands on the disciples at Ephesus to receive the Holy Spirit. Demetrius, a silversmith, started a riot in the city.<sup>1</sup>*

**The “Key” & Main Points of Chapter 19** (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 19 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	Rome
54–57 AD	Acts 18:23–19:41	3 <sup>rd</sup> Missionary Journey (in Ephesus 2 yrs and 3 mo)	1Corinthians (from Ephesus)	Nero (54–68 AD)

### Quotations:

### Outline of Chapter 19:

<sup>1</sup> From <https://biblesummary.info/acts> accessed April 12, 2022.

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vv.	13–20	<b>The False Ministry of Sceva and his Sons/a Scroll Burning</b>
vv.	21–22	<b>Paul’s Future Plans/Reassignment of Personnel</b>
vv.	23–41	<b>The Riot in Ephesus and the Legal Resolution</b>
vv.	23–27	<b>Demetrius gathers associates to complain about Paul</b>
vv.	28–29	<b>The riot caused by Demetrius and his associates</b>
vv.	30–31	<b>Paul is urged to stay away</b>
vv.	32–34	<b>Demetrius and his associates demonstrate at the theater</b>
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**Chapter Summary**  
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**Doctrines Alluded to**  
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**Dictionary of Terms**

Introduction	<b>Introduction to Acts 19</b>
Introduction	<b>Titles and/or Brief Descriptions of Acts 19</b> (by Various Commentators)
Introduction	<b>Brief, but insightful observations of Acts 19</b> (various commentators)
Introduction	<b>Fundamental Questions About Acts 19</b>
Introduction	<b>The Prequel to Acts 19</b>
Introduction	<b>The Principals of Acts 19</b>
Introduction	<b>The Places of Acts 19</b>
Introduction	<b>By the Numbers</b>
Introduction	<b>A Synopsis of Acts 19</b>
Introduction	<b>Outlines and Summaries of Acts 19</b> (Various Commentators)
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Introduction	<b>The Big Picture (Acts 15–20)</b>
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Introduction	<b>Changes—additions and subtractions</b>

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v.	3	<b>The Holy Spirit’s Ministry at Salvation</b> (edited down from Grace Notes)
v.	3	<b>The Holy Spirit and Believers Under John the Herald</b>
v.	4	<b>The Message and Ministry of John the Herald</b> (Matthew 3:1–17)



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**A Set of Summary Doctrines and Commentary**  
**Why Acts 19 is in the Word of God**  
**What We Learn from Acts 19**  
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**Extensive Footnote for Acts 19:1** (The Christian Community Bible)  
**Seven Types of Baptisms** (R. B. Thieme, Jr.)  
**Kretzmann’s Commentary on Acts 19:1–7**  
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**A Complete Translation of Acts 19**

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<b>Doctrines Covered or Alluded To</b>			
	<b>Jesus in the Old and New Testaments</b> (a chart)	<b>Revolution</b>	<b>The Way of God</b>

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	<b>Matthew 3</b>	<b>Luke 3</b>	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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

**Apostle, Apostles, Apostleship**  
 The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship ([HTML](#)) ([PDF](#)); L. G. Merritt ([Apostleship](#)); Jack M. Ballinger ([Apostleship](#)); Roy A. Cloudt ([Defined Apostleship](#)), Got Questions ([What is an Apostle?](#)).

**Baptism of the Holy Spirit, Baptism of the Spirit**  
 When a person believes in Christ Jesus, the Holy Spirit places him into the body of Christ. This is known as the baptism of the Holy Spirit. It is not an experience. **Grace Notes** ([HTML](#)) ([PDF](#)) **Verse by Verse** ([PDF](#)) Word of Truth Ministries ([Baptism of the Holy Spirit](#)) **Dr. Todd Kennedy** ([PDF](#)).

**Bible Doctrine**  
 Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the **Importance of Bible Doctrine** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Canon of Scripture, Canon**  
 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: **Canon and Ancient Manuscripts** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Canon of the New Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Canon** ([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 *Introduction to the Bible*. R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries ([Canon](#)).

**Charismatic, Charismatic Church, Charisma**  
 Charisma is a reference to spiritual gifts; and a Charismatic Church touts the so-called gifts of the Spirit. A charismatic is one who goes to such a church and/or claims to have a gift of the Spirit (nearly always, this is the gift of tongues). The problem is, the gift of tongues had a specific use at a specific time, and is no longer necessary. When a gift is no longer necessary, God no longer gifts Christians with that gift. Although a person can use the term *charisma* legitimately, most often when you hear these terms, they are a reference to an apostate group. See the doctrine of the **Gift of Tongues** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Grace Fellowship Church** ([spiritual gifts](#)), **Doctrine.org** ([Sign Gifts: Valid Today?](#)), **Word of Truth Ministries** ([spiritual gifts](#)).

Definition of Terms	
<b>The Christian Life; the Christian Way of Life</b>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See <b>the Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Christology</b>	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See <b>Basic Christology</b> from the Spokane Bible Church.
<b>(The) Church ; Local Church</b>	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" ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <b>The Church—the Body of Christ</b> ); Word of Truth Ministries ( <b>Church</b> ); Grace Bible Church of Baytown ( <b>The Church</b> );
<b>Church Age</b>	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 <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Demon-possessed, Demon Possession</b>	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 <b>book</b> from R. B. Thieme, Jr. Ministries. Online <b>partial lesson</b> by R. B. Thieme, Jr. Robert Dean, Jr. ( <b>Demon Possession and the Christian</b> ), Joe Griffin (The <b>Fallacy of Exorcism</b> —chart)
<b>Disciple, Disciples</b>	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
<b>Divine Establishment</b>	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Fellowship (with God)</b>	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.) <b>Rebound</b> ( <b>Kukis</b> ).

Definition of Terms	
<b>Gentile, Gentiles</b>	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on <a href="#">The Gentile Exceptions</a> ) <b>Gentile Salvation in the Old Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>God's Plan, the Plan of God; His plan</b>	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God ( <a href="#">HTML—Bolender</a> ) ( <a href="#">PDF—Bolender</a> ); L. G. Merritt ( <a href="#">The Plan of God</a> ); Joe Griffin ( <a href="#">God Exists: Navigating the Web of Truth</a> ); Don Samdahl ( <a href="#">Summary of the Plan of God</a> ); R. B. Thieme, Jr. ( <a href="#">The Plan of God</a> ).
<b>Gospel, Gospel Message, Gospels</b>	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: <b>"Believe on the Lord Jesus Christ and you will be saved."</b> 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.
<b>High Priest (the Chief Priest)</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Human Spirit</b>	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the <b>Doctrine of the Human Spirit</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Jew, Jews, Jewish</b>	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 <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .
<b>Lake of Fire</b>	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions ( <a href="#">Hell as a Lake of Fire</a> ; <a href="#">Difference between terms</a> ); DCLM <a href="#">download</a> .



Definition of Terms	
<b>The Law of Moses, The Law</b>	<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 <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>).</p>
<b>The Messiah</b>	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <a href="#">Messiah (HTML)</a> (<a href="#">PDF</a>) (<a href="#">WPD</a>). The <a href="#">Jewish Messiah (HTML)</a> (<a href="#">PDF</a>) (<a href="#">WPD</a>). The <a href="#">Promised Messiah (HTML)</a> (<a href="#">PDF</a>) (<a href="#">WPD</a>). (Grace Notes: <a href="#">Messiah in the Old Testament</a>) (Spokane Bible Church: <a href="#">Messiah</a>; <a href="#">Messiah's Birth was Unique</a>; <a href="#">Messianic Prophecies 1</a>; <a href="#">Messianic Prophecies2</a>)</p>
<b>Pastor, Pastor-teacher</b>	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (<a href="#">HTML</a>) (<a href="#">PDF</a>); Jack Ballinger (<a href="#">Pastor-teacher</a>); Roy Cloudt (<a href="#">pastor-teacher</a>).</p>
<b>Pentecost</b>	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50<sup>th</sup> day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in <a href="#">Wikipedia</a>; Dr. Robert Dean, Jr. (<a href="#">Doctrine of Israel's Feasts</a>); Grace Notes (<a href="#">HTML</a>) (<a href="#">PDF</a>); Maranatha Church (<a href="#">Feasts</a>); Grace Bible Church of Baytown (<a href="#">Biblical Concept of Feasts</a>); Grace Fellowship Church (<a href="#">7 Feasts</a>).</p>
<b>Positive volition</b>	<p>When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.</p>

Definition of Terms	
<b>Pre-canon Period;</b> <b>Pre-canon era;</b> <b>Post-Canon Period;</b> <b>Post-Canon Era</b>	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. Furthermore, once the Apostles die off, they are not replaced so their lasting authority is in their writings.
<b>Rebound (Restoration to fellowship with God)</b>	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 <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Religion, Religious</b>	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 <b>Doctrine of Religion</b> ( <a href="#">Philip. 1:21</a> ) ( <a href="#">Chart from Middletown Bible Church</a> ) ( <a href="#">Christian Ministries International</a> ).
<b>Roman Empire</b>	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
<b>Scar tissue</b>	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See ( <a href="#">Bible News</a> ) ( <a href="#">Robert R. McLaughlin</a> ) ( <a href="#">Makarinos</a> ) ( <a href="#">Grace Notes</a> )
<b>Signs and Wonders; Signs and Miracles</b>	These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of <b>Signs, Miracles and Healings</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Soteriology</b>	Soteriology is the study of salvation provided for man by the Lord Jesus Christ. <b>Salvation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). ( <a href="#">Salvation</a> from Grace Fellowship Church) ( <a href="#">Salvation</a> from Maranatha Church)
<b>Synagogue; Synagogues</b>	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. <sup>2</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.

<sup>2</sup> Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
<b>Tongues (the gift of, the sign of)</b>	<p>Tongues is a spiritual gift given by God the Holy Spirit during the precanon period of the Church Age. It allowed believers with this gift to speak the gospel message to those who spoke a different language. The <b>Gift of Tongues (HTML) (PDF) (WPD)</b>, <b>Grace Notes Speaking In Tongues (HTML) (PDF)</b>, <b>Merritt, Grace Fellowship Church (spiritual gifts)</b>.</p> <p>When Jewish people heard people speak the message of God to them in gentile languages (gentile tongues), this indicated to them that they were under judgment by God.</p>
<b>The Way; the Way of God; the Ancient Way, the Way of Y<sup>e</sup>howah</b>	<p><i>The way (the way of God, the way of Y<sup>e</sup>howah)</i> is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this phrase, <i>the Way</i> (as a reference to the Christian life), is found 8x in the book of Acts. Now, this same walk is called <i>the Christian way of life</i> or <i>the Christian walk</i>. The <b>Way of God (HTML) (PDF) (WPD)</b></p>
<p>Some of these definitions are taken from  <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a>  <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a>  <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a>  <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a>  <a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

## An Introduction to Acts 19

**Introduction:** In Acts 19, we continue to further explore the purpose of the book of Acts and to consider the epistles which Paul wrote. The events which we are studying take place at the time that Paul writes his first few epistles. It is around this time that Paul writes Galatians and his two epistles to the Thessalonians.

Acts 19 might be the wildest, most diverse chapter of the book of Acts. Paul runs into old **disciples** of John the Herald; and determines that they had not received the Holy Spirit. They are baptized in the name of Christ Jesus and they receive the Spirit of God. Paul is performing a number of miracles during this time, although Luke does not recorded specifically what any of them are (apart from some healings). Also in Ephesus, at this time, there is this family business of Sceva and his 7 sons who claim to cast out demons. When they fail to cast out a demon, there is a great book burning which takes place. Paul begins to determine where he will go next and he redistributes some of his assets (Timothy and Erastus). Next, there is a riot in Ephesus, incited by those who built silver shrines to the goddess Artemis. Although Paul wants to go and match wits with these halfwits, his associates tell Paul not to go (and he doesn't). All of this is resolved in open court, which is described in the final verses of this chapter. Titling this chapter, *Paul in Ephesus* belies its rich content.

One of the most important set of **local churches** in the ancient world is in Ephesus, and this entire chapter is Paul teaching and disputing in the city of Ephesus. This is an extremely important city in the ancient world, as it is the capitol of the Roman province of Asia (understand this to be Asia Minor or western Turkey). You may recall in the previous chapter, Paul stopped in Ephesus, but quickly moved on, having too many plans for the future, but not recognizing the importance of this place. God understood, and sent Apollos here to hold things in place until Paul returned (compare Acts 18:24–28 19:1). There was clearly strong **positive volition** in Ephesus (Acts 18:19–20).

So Paul returned to Ephesus and he spent over 2 years in this city. He began on the outskirts, having run into some disciples of John the herald. Then he came back to the synagogue of Ephesus and presented the case for Christ there for 3 months. When **Jewish** opposition grew to be too strong, Paul withdrew from the synagogue, taking with him the many Jewish (and **gentile**) disciples which he made there.

At this point in Acts 19, the environs of where Paul taught are downplayed. Did he teach in the marketplace? Did he rent a building? Were there public areas that he could utilize? Did someone provide their own home as a base and possibly as an early auditorium? It appears that the bulk of Paul's teaching took place at the lecture hall of Tyrannus (Acts 19:9).

For the most part, Luke concentrates on several vignettes, some of which receive more attention than others. These vignettes must be taken in the context of Paul having some sort of consistent ministry in Ephesus. That is, daily, Paul is teaching the **gospel** of Jesus Christ—primarily, it appears, in the lecture hall of Tyrannus. He is teaching both the recent history of what took place in Jerusalem and comparing that to the Jewish Scriptures (I call them Jewish Scriptures, inasmuch as Ephesus would have been primarily a gentile city). It is against this backdrop that most of Acts 19 takes place.

There were times when God allowed very visible signs to be done by the hand of Paul. In fact, even pieces of cloth coming in contact with Paul becomes efficacious with regards to physical diseases (Acts 19:11–12).

There is a father and seven sons who have sort of a demon exorcism business, and, at some point, they start including the names of Paul and Jesus in their recitations to throw out demons. The response is somewhat humorous, where an indwelling demon, speaking through its host, says, "I know Jesus and I have heard of Paul, but who exact are you?" As a result, Paul's notoriety grows.

Interestingly enough, it appears that Ephesus may have been a hotspot for demon activity, and many people in Ephesus had books (actually scrolls) related to **demon possession** and exorcism. They brought a small fortune of these books and burned them publically.

Around this time, Paul began to think about moving on; so he moved personnel around a bit.

About midway through this chapter, a group of artisans were gathered together by Demetrius. These are men who built the silver shrines for the false goddess Artemis and Demetrius pointed out that Paul was very ad for their business. He was convincing large portions of the people in Ephesus that God is not confined to a shrine kept in people's homes; He does not live in a Temple.

Demetrius got these men quite worked up until a riot broke out. For several hours, the city was in chaos where a significant group of men kept crying out, "**Great is Artemis of the Ephesians!**"

Interestingly enough, it will be the city recorder, and not Paul, who will finally get a handle on this situation. He will speak reasonably to the gathered crowds and calmly present to them their real legal options. This calms the people down, and they finally disperse.

What I found to be most fascinating is, Luke devotes about half of this chapter to events taking place which are initiated by unbelievers. About a quarter of this chapter will be what takes place in the courtroom after the riot. No believer is heard, no believing testimony is given; Paul is not heard from. Much of the end of this chapter will be the words of a court recorder whose name we do not know and whose eternal destiny we do not know. I found it to be a fascinating detour.

What is God's message to Paul? "You don't have to be in the middle of everything in order for it to work out."

Paul leaves soon after this riot, after first encouraging the disciples that he had made in Ephesus (Acts 20:1).

Based upon the events recorded in this chapter, are believers to gather together periodically and find stuff to burn? That is, do we take our books on Astrology, our romance novels and anything based upon Darwin and carry these to a central location to be burned? You may recall when John Lennon had made the correct observation that among young people, more people knew about him and the Beatles than they did about Jesus. Particularly in the south, young kids brought their Beatles albums and burned them.

No doubt, many of us have things which we own which, quite frankly, are blasphemous. It does not hurt for a believer, motivated by the Word (and not by social pressure) to eliminate some things from his life. However, it is not for the **pastor** to get his congregation worked up and require them to bring all their Beatles paraphernalia to the **church** parking lot for a big bonfire. The **pastor-teacher** needs to be teaching the Word.

When studying this chapter, remember that the book of Acts is descriptive and historic; the epistles are prescriptive with some historical references.

A title or one or two sentences which describe Acts 19.

### Titles and/or Brief Descriptions of Acts 19 (by Various Commentators)

New Matthew Bible: *Of the twelve men that Paul baptized at Ephesus, and what miracles were done by him. Demetrius incites riot in the city.*<sup>3</sup>

Kretzmann's Commentary: *Paul labors at Ephesus for almost three years with great success, although the opponents try to harm the cause of Christ by inciting a tumult.*<sup>4</sup>

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

### Brief, but insightful observations of Acts 19 (various commentators)

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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 19

Some of these questions may not make sense unless you have read Acts 19. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

<sup>3</sup> From <https://www.biblegateway.com/passage/?search=Acts%2019&version=NMB> accessed November 22, 2023.

<sup>4</sup> From <https://www.studydrive.org/commentaries/eng/kpc/acts-19.html> accessed November 22, 2023.

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It is important to understand what has gone before.

### The Prequel to Acts 19

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

### The Principals of Acts 19

**Characters**

**Biographical Material**

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

### The Places of Acts 19

**Place**

**Description**

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### By the Numbers

**Item**

**Date; duration; size; number**

## By the Numbers

**Item**

**Date; duration; size; number**

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

### A Synopsis of Acts 19

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The ESV (capitalized) is used below:

### Outlines and Summaries of Acts 19 (Various Commentators)

Kretzmann's Commentary<sup>5</sup>

*Verses 1-7*

**Paul's Work at Ephesus.** Acts 19:1-20

Paul's arrival at Ephesus:

*Verses 8-12*

The success of the Gospel:

*Verses 13-17*

The encounter with the exorcists:

*Verses 18-20*

A further result of this event:

*Verses 21-22*

**The Tumult of Demetrius.**

Some plans of Paul:

*Verses 23-27*

The speech of Demetrius:

*Verses 28-34*

<sup>5</sup> From <https://www.studylight.org/commentaries/eng/kpc/acts-19.html> accessed November 22, 2023.

## Outlines and Summaries of Acts 19 (Various Commentators)

The effect of the speech:  
**Verses 35-41**  
 The end of the riot:

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

## A Synopsis of Acts 19 from the Summarized Bible

**Contents:** Paul at Ephesus. Disciples of John the Baptist become Christians. Paul in the synagogue and in the school of Tyrannus. Paul’s miracles. Uproar of the silversmiths.

**Characters:** Jesus, Holy Spirit, Apollos, Paul, John the Baptist, Tyrannus, Sceva, his seven sons, Timothy, Erastus, Demetrius, Gaius, Aristarchus.

**Conclusion:** Let Christ’s witnesses speak undauntedly with holy resolution, as those who have not the least doubt of the things they speak of, nor the least distrust of the power of Him they speak from, nor the least dread of those they speak to. While some will oppose the Gospel because it calls many off from their sinful employments, it will lead many to true contrition for sin and confession of Christ.

**Key Word:** Disputing and persuading, Acts 19:8.

**Strong Verses:** Acts 19:18.

**Striking Facts:** Acts 19:10, Acts 19:20. The Gospel is Christ’s Word. To preach from the Scriptures without preaching Christ is to miss the result in Acts 19:20, the prevailing mightily in the hearts of men. It is Christ in our preaching Who goes on conquering and to conquer.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 19 (edited).

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

## The Big Picture (Acts 15–20)

**Scripture**

**Text/Commentary**

15

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.

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.



## The Big Picture (Acts 15–20)

Scripture	Text/Commentary
16	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.
17	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.
18	Paul completes the 2 <sup>nd</sup> 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.  At the end of this chapter, Paul begins the 3 <sup>rd</sup> missionary tour.
19	Paul spends this chapter teaching in Ephesus. He speaks to disciples of John the baptizer and they receive the Holy Spirit at his hand. God allows Paul to work many miracles, including casting out an evil spirit that an exorcism business was unable to cast out. There is a riot in Ephesus of those concerned that their goddess, Artemis (Diana), was not receiving much credence after Paul had been teaching there. Law and order in that city prevailed.
20	Paul continues the 3 <sup>rd</sup> missionary journey, going to Macedonia, Greece and the coast of Asia Minor, to Troas, Miletus. Paul raises a young man from the dead, meets with the elders of Ephesus (who badly want Paul to come to Ephesus and teach for a year or two). However, at this point, Paul believes that he is being moved by the Spirit to Jerusalem, when, in truth, he is being moved by his own emotions.

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### Changes—additions and subtractions:

When I began the 2<sup>nd</sup> 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.

After adding the Worrell New Testament, I first placed it with the Weird/Anachronistic translations (because it is sometimes written in Old English). I have decided to move it to the literal translations group.

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...* I believe that this provides a better flow for the reader.

In the past, I used to translated dé (δέ) [pronounced *deh*] as, *but*. However, most of the time, there was no actual contrast being made. More often, this particle simply moved the action along. Therefore, I will begin to translate it, *now* or *then*.

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

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## Paul Baptizes the Twelve Disciples of John the Herald

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

Kukis slavishly literal:

Now it was in the (??) the Apollos was in Corinth, Paul was passing through the upper districts to go to Ephesus; and to find certain disciples. And he said face to face with them, "Whether a Spirit—a Holy (one)—you [all] received having believed?" Now the [disciples] [said] face to face with him, "On the contrary, not even whether a Spirit—a Holy (one) keeps on being have we heard." And he said, "To what therefore have you [all] been baptized?" Now they said, "To the baptism of John."

Acts  
19:1–3

Kukis mostly literal translation:

It was at that [time that] Apollos was in Corinth [and] Paul was passing through the upper regions [of Asia Minor] going to Ephesus. [At that time, Paul] discovered certain disciples, and he said directly to them, "[Did] you [all] receive the Holy Spirit when you [all] believed?" The disciples said to him, "On the contrary, we had not ever heard whether [there] was a Holy Spirit." And he said, "Into what have you [all] been baptized?" They replied, "[We were baptized] into the baptism of John."

## Kukis paraphrase

It turned out that, when Apollos was in Corinth, Paul was traveling through some remote regions on his way to Ephesus. It was at that time, that Paul came across some disciples, and he asked them, "Did you receive the Holy Spirit when you believed?" They answered, "We did not even know that there was a Holy Spirit." Paul then asked, "What was the nature of your baptism?" "We were baptized as per the baptism of John," they answered.

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 translation<sup>6</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

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

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

Underlined words indicate differences in the text.

**Ancient texts:**

## Westcott-Hort Text (Greek)

Now it was in the (??) the Apollos was in Corinth, Paul was passing through the upper districts to go to Ephesus; and to find certain disciples. And he said face to face with them, "Whether a Spirit—a Holy (one)—you [all] received having believed?" Now the [disciples] [said] face to face with him, "On the contrary, not even whether a Spirit—a Holy (one) keeps on being have we heard." And he said, "To what therefore have you [all] been baptized?" Now they said, "To the baptism of John."

## Complete Apostles' Bible

And it came about, while Apollos was in Corinth, that Paul, having gone through the interior regions, came to Ephesus. And finding some disciples he said to them, "Did you receive the Holy Spirit, having believed?" So they said to him, "We have not even heard whether there is a Holy Spirit." And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism."

<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Douay-Rheims 1899 (Amer.)	And it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus and found certain disciples. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: In John's baptism.
Holy Aramaic Scriptures <sup>7</sup>	And it was while Apalu {Apollos} was in Qurinthus {Corinth}, Paulus {Paul} went around in the upper regions, and came unto Ephesus, and asked The Talmiyde {The Disciples/The Students} whom he had found there, if they had received The Rukha d'Qudsha {The Spirit of Holiness} from after they had believed? They responded, and said unto him, "And even if there is a Rukha d'Qudsha {a Spirit of Holiness}, it hasn't been announced unto us." He said unto them, "And into what were you Immersed {Baptized}?" They were saying, "Into The Immersion {The Baptism} of Yukhanan {John}."
James Murdock's Syriac NT	And while Apollos was at Corinth, Paul travelled over the upper countries to Ephesus. And he inquired of the disciples whom he found there, Have ye received the Holy Spirit, since ye believed? They answered and said to him: If there be a Holy Spirit, it hath not come to our hearing. He said to them: Into what then were ye baptized? They say: Into the baptism of John.
Original Aramaic NT <sup>8</sup>	And when Apollo was in Corinthus, Paulus went about in the upper countries and came to Ephesaus, and was questioning those disciples whom he had found there: "Have you received The Spirit of Holiness since you have believed?" They answered, and were saying to him, "We have not even heard if there is a Spirit of Holiness." And he said to them, "Unto what were you baptized?" They were saying, "Unto the baptism of Yohannan".

Significant differences:

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

**Limited Vocabulary Translations:**

Bible in Basic English	And it came about that while Apollos was at Corinth, Paul, having gone through the higher country, came to Ephesus, where there were certain disciples: And he said to them, Did you get the Holy Spirit when you had faith? And they said to him, No, we have had no knowledge of the Holy Spirit. And he said, What sort of baptism did you have? And they said, The baptism of John.
Bible in Worldwide English	While Apollos was at Corinth, Paul went over land and came to the city of Ephesus. There he met some disciples. Paul asked them, Did you receive the Holy Spirit when you believed? They said, No. We have not even heard that there is a Holy Spirit. Paul asked them, How were you baptised? They said, We were baptised in Johns way.
Easy English	<b>Paul speaks in Ephesus about Jesus</b>

<sup>7</sup> From <https://theholyscriptures.weebly.com/>

<sup>8</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

While Apollos was in Corinth, Paul travelled through the region of Asia. He arrived in Ephesus and he found some believers there. Paul asked them, 'When you believed the message about Jesus, did you receive God's Holy Spirit?'

The believers answered, 'We did not even know that there is a Holy Spirit.'

So Paul asked them, 'When someone baptized you, what kind of baptism was that?'

'We received the baptism that John spoke about,' they answered.

Easy-to-Read Version—2008 While Apollos was in the city of Corinth, Paul was visiting some places on his way to Ephesus. In Ephesus he found some other followers of the Lord.

He asked them, "Did you receive the Holy Spirit when you believed?" These followers said to him, "We have never even heard of a Holy Spirit!"

Paul asked them, "So what kind of baptism did you have?" They said, "It was the baptism that John taught."

God's Word™

#### **Paul in Ephesus**

While Apollos was in Corinth, Paul traveled through the interior provinces to get to the city of Ephesus. He met some disciples in Ephesus and asked them, "Did you receive the Holy Spirit when you became believers?"

They answered him, "No, we've never even heard of the Holy Spirit."

Paul asked them, "What kind of baptism did you have?"

They answered, "John's baptism."

Good News Bible (TEV)

While Apollos was in Corinth, Paul traveled through the interior of the province and arrived in Ephesus. There he found some disciples and asked them, "Did you receive the Holy Spirit when you became believers?" "We have not even heard that there is a Holy Spirit," they answered.

"Well, then, what kind of baptism did you receive?" Paul asked. "The baptism of John," they answered.

J. B. Phillips

#### **Ephesus has its own Pentecost**

While Apollos was in Corinth Paul journeyed through the upper parts of the country and arrived at Ephesus. There he discovered some disciples, and he asked them, "Did you receive the Holy Spirit when you believed?" "No", they replied, "we have never even heard that there is a Holy Spirit."

"Well then, how were you baptised?" asked Paul. "We were baptised with John's baptism," they replied.

The Message

Now, it happened that while Apollos was away in Corinth, Paul made his way down through the mountains, came to Ephesus, and happened on some disciples there. The first thing he said was, "Did you receive the Holy Spirit when you believed? Did you take God into your mind only, or did you also embrace him with your heart? Did he get inside you?"

"We've never even heard of that—a Holy Spirit? God within us?"

"How were you baptized, then?" asked Paul.

"In John's baptism."

NIRV

#### **Paul Goes to Ephesus**

While Apollos was at Corinth, Paul took the road to Ephesus. When he arrived, he found some believers there. He asked them, "Did you receive the Holy Spirit when you became believers?"

"No," they answered. "We haven't even heard that there is a Holy Spirit."

So Paul asked, "Then what baptism did you receive?"

"John's baptism," they replied.

New Life Version

#### **Christians in Ephesus Are Filled with the Holy Spirit**

While Apollos was in the city of Corinth, Paul went through the hill country to get to the city of Ephesus. He found a few followers there. He asked them, "Did you receive the Holy Spirit when you put your trust in Christ?" They said, "No, we have not even heard that there is a Holy Spirit." He asked them, "How were you baptized?" They answered, "The way John baptized."

**Thought-for-thought translations; dynamic translations; paraphrases:**Casual English Bible<sup>9</sup>**ACTS 19****PAUL'S LAST MISSION TRIP****PAUL GOES BACK TO EPHEBUS**

While Apollos visited the city of Corinth, Paul went to the city of Ephesus. [1] Paul traveled through the hill country [2] until he finally arrived in Ephesus and met some of the believers there. [3] He asked them, "Did the Holy Spirit come to you when you decided to put your trust in Jesus?"

"Holy Spirit?" they said. "What's a Holy Spirit? No one told us there's a Holy Spirit." Paul said, "What in the world kind of baptism did you get?"

They said, "The kind John the Baptist gave. We got wet."

<sup>1</sup>19:1 Ephesus was one of the four largest cities in the Roman Empire, possibly the third-largest. It sat on the west coast of what is now Turkey. Its port served as Rome's main gateway into and out of what is now the Middle East. It was a melting pot of cultures and religions and was already 1,000 years old by the time Paul got there. It was also home to one of the Seven Wonders of the World: the Temple of Artemis, four times larger than the Parthenon of Athens.

<sup>2</sup>19:1 "Hill country" is a guess. The writer used a vague Greek word translated "upper country" (New American Standard Bible), "interior regions" (New Living Translation), and "some places" (New Century Version). Some Bible experts guess that Paul bypassed a more common route through southland cities like Laodicea and Colossae. Instead, he may have traveled the east-west route further north, along the Cayster River valley, which feeds into Ephesus.

<sup>3</sup>19:1 Bible experts debate whether or not these "believers" were Christian. The believers hadn't been baptized in the name of Jesus (Acts 19:5) and they hadn't heard of the Holy Spirit (Acts 19:2). Yet many scholars say the believers were authentic Christians who simply hadn't heard the whole story yet.

Contemporary English V.

While Apollos was in Corinth, Paul traveled across the hill country to Ephesus, where he met some of the Lord's followers.

He asked them, "When you put your faith in Jesus, were you given the Holy Spirit?"

"No!" they answered. "We have never even heard of the Holy Spirit."

"Then why were you baptized?" Paul asked. They answered, "Because of what John taught."

The Living Bible

While Apollos was in Corinth, Paul traveled through Turkey and arrived in Ephesus, where he found several disciples. "Did you receive the Holy Spirit when you believed?" he asked them.

"No," they replied, "we don't know what you mean. What is the Holy Spirit?"

"Then what beliefs did you acknowledge at your baptism?" he asked.

And they replied, "What John the Baptist taught."

New Berkeley Version

New Living Translation

**Paul's Third Missionary Journey**

While Apollos was in Corinth, Paul traveled through the interior regions until he reached Ephesus, on the coast, where he found several believers. [Greek *disciples*; also in 19:9, 30.] "Did you receive the Holy Spirit when you believed?" he asked them.

"No," they replied, "we haven't even heard that there is a Holy Spirit."

"Then what baptism did you experience?" he asked.

And they replied, "The baptism of John."

The Passion Translation

While Apollos was ministering in Corinth, Paul traveled on through the regions of Turkey until he arrived in Ephesus, where he found a group of twelve followers of Jesus.

<sup>9</sup> From <https://www.casualenglishbible.com/>

Plain English Version	<p>The first thing he asked them was “Did you receive the Holy Spirit when you became believers?” “No,” they replied. “We’ve not even heard of a holy spirit.” Paul asked, “Then what was the meaning of your baptism?” They responded, “It meant that we would follow John’s teaching.”</p> <p><b>Paul helped some men follow Jesus</b></p> <p>At that time, while Apollos was at Corinth, Paul was visiting places in Frigia country and Galatia country. Then Paul left those places and went through Asia country, then he went on to the town called Ephesus. He met some men there that reckoned they were Christians. Paul asked them, “Did the Holy Spirit come into you when you believed God’s message?”</p> <p>They said, “No, he didn’t. We don’t know anything about the Holy Spirit. We’ve never heard of him.”</p> <p>So Paul asked them, “Who baptised you, and why did they do it?”</p> <p>They said, “We got John the Baptist to baptise us, to show we were sorry for doing bad things.”</p>
Radiant New Testament	<p><b>Paul Goes to Ephesus</b></p> <p>While Apollos was at Corinth, Paul took the inland road over to Ephesus. When he arrived there, he found some disciples. But he had to ask them, “Did you receive the Holy Spirit when you believed?”</p> <p>“No,” they answered. “We haven’t even heard that there is a Holy Spirit.”</p> <p>So Paul asked, “Then what baptism did you receive?”</p> <p>“John’s baptism,” they replied.</p>
UnfoldingWord Simplified T.	<p>While Apollos was at Corinth, Paul left Phrygia and Galatia and went through Asia, and he came back to Ephesus. He met some people who said that they were believers.</p> <p>He asked them, "Did you receive the Holy Spirit when you believed God's message?" They answered, "No, we did not. We have not even heard that there is a Holy Spirit."</p> <p>So Paul asked, "So when you were baptized, what did you know?" They replied, "We believed what John the Baptist taught."</p>
Williams’ New Testament <sup>10</sup>	<p>It was while Apollos was in Corinth that Paul, by passing through the inland districts, came to Ephesus. He found a few disciples there and asked them, "Did you receive the Holy Spirit when you believed?" They answered him, "So far from that, we never even heard that there is a Holy Spirit." He then asked, "With what sort of baptism then were you baptized?" They answered, "With John's baptism."</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>From there, Paul traveled inland while Apollos stayed in Corinth. And when he got to Ephesus, he found some disciples and he asked them:</p> <p>‘Did you receive Holy Breath when you became believers?’</p> <p>And they answered:</p> <p>‘We’ve never even heard that there is Holy Breath.’</p> <p>So he asked:</p> <p>‘Then, into what were you immersed?’</p> <p>And they replied:</p> <p>‘Into John’s [form of] immersion.’</p>
Beck’s American Translation . Breakthrough Version	<p>It happened during the <i>time</i> for Apollos to be in Corinth; for Paul, after going through the upper parts, to go down into Ephesus and to find some students.</p>

<sup>10</sup> William's New Testament - 1937 by Charles B. Williams.

And he said to them, "Tell me if you received *the* Sacred Spirit after you trusted." The *students* said to him, "No, we did not even hear if *the* Sacred Spirit exists." And he said, "So what were you submerged into?" The *students* said, "Into John's submersion."

Common English Bible

**Paul in Ephesus**

While Apollos was in Corinth, Paul took a route through the interior and came to Ephesus, where he found some disciples. He asked them, "Did you receive the Holy Spirit when you came to believe?"

They replied, "We've not even heard that there is a Holy Spirit."

Then he said, "What baptism did you receive, then?"

They answered, "John's baptism."

Len Gane Paraphrase<sup>11</sup>

Then while Apollos was at Corinth, Paul had passed through the upper regions and came to Ephesus finding some disciples.

He said to them, "Have you received the Holy Spirit since you believed?" They said, "We haven't even heard that there was such a thing as a Holy Spirit."

Then he [Paul] said to them, "Into what were you baptized?" They said to him, "John's baptism."

New Advent (Knox) Bible

It was while Apollo was away at Corinth that Paul finished his journey through the inland country, and came to Ephesus. He met some disciples there and asked them, Was the Holy Spirit given to you, when you learned to believe? Why, they said, nobody even mentioned to us the existence of a Holy Spirit. What baptism, then, did you receive? Paul asked; and they said, John's baptism.

20<sup>th</sup> Century New Testament

While Apollos was at Corinth, Paul passed through the inland districts of Roman Asia, and went to Ephesus. There he found some disciples, of whom he asked:

"Did you, when you became believers in Christ, receive the Holy Spirit?" "No," they answered, "we did not even hear that there was a Holy Spirit."

"What then was your baptism?" Paul asked.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation

It happened that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus. Finding certain students of Christ there, he told them, "Have you received the Holy Spirit since you believed?" And they told him, "But we never even heard whether any Holy Spirit exists!" He asked them, "Then what were you baptized into?" And they said, "The baptism of John."

Ferrar-Fenton Bible

**Paul at Ephesus.**

It occurred while Apollos was at Corinth, that Paul passed through the highland district on the way to Ephesus.

And finding some disciples, he asked them, "Did you receive the Holy Spirit on becoming believers?" But they answered him, "On the contrary; we have never heard that there is a Holy Spirit."

"Into what, then, were you baptized?" he asked them. "Into the baptism of John," was their reply.

Free Bible Version<sup>12</sup>

While Apollos was in Corinth, Paul took the inland route and arrived in Ephesus where he found some believers.

"Did you receive the Holy Spirit when you believed?" he asked them.

"No, we haven't heard anything about a Holy Spirit," they told him.

"So what baptism did you receive?" he asked.

"John's baptism," they replied. [Not many translations placed each quotation on the next line. The FBV and ISV did.]

<sup>11</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

<sup>12</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.



God's Truth (Tyndale)	It fortunated, while Apollo was at Corintham, that Paul passed through the upper coasts and came to Ephesus, and found certain disciples, and said unto them: have you received the holy ghost since you believed? And they said unto him: no we have not heard whether there be any holy ghost or no. And he said unto them: wherewith were you then baptised? And they said: with Johns baptism.
Montgomery NT	Now it happened that while Apollos was in Corinth, Paul, after passing through the hinterland, came to Ephesus, where he found a few disciples. "Did you receive the Holy Spirit when you believed?" he asked them. "No" said they, "we did not even hear that there is a Holy Spirit." "Into what, then, were you baptized?" he asked. And they said, "Into the baptism of John."
Worsley's New Testament	Now it came to pass while Apollos was at Corinth, that Paul having passed through the upper parts of Asia came to Ephesus: and finding some disciples there, he said unto them, Have ye received the holy Spirit since ye embraced the faith? And they said unto him, Nay, we had not even heard whether the holy Spirit be yet given. And he said unto them, Into what then were ye baptized? And they said, Into the baptism of John.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) <sup>13</sup>	<p><b>Paul in Ephesus</b></p> <ul style="list-style-type: none"> <li>• While Apollos was in Corinth, Paul traveled through the interior of the country and came to Ephesus. There he found some disciples whom he asked, "Did you receive the Holy Spirit when you became believers?" They answered, "We have not even heard that anyone may receive the Holy Spirit." Paul then asked, "What kind of baptism have you received?" And they answered, "The baptism of John."</li> </ul> <p>8:17; 10:44 Jn 7:39</p> <p>The <b>footnote</b> for Acts 19:1 is in the <b>addendum</b>.</p>
The Heritage Bible	<p>And it was, while Apollos was in Corinth, Paul going through the upper parts came down into Ephesus, and finding some disciples</p> <p>He said to them, Did you, having believed, take the Holy Spirit? And they said to him, We had absolutely not even heard if there is a Holy Spirit.</p> <p>Also he said to them, Into what therefore were you baptized? And they said, Into John's baptism.</p>
New American Bible (2011)	<p><b>Paul in Ephesus.</b></p> <ul style="list-style-type: none"> <li>* While Apollos was in Corinth, Paul traveled through the interior of the country and came (down) to Ephesus where he found some disciples.</li> </ul> <p>He said to them, "Did you receive the holy Spirit when you became believers?" They answered him, "We have never even heard that there is a holy Spirit." He said, "How were you baptized?" They replied, "With the baptism of John." * [19:1–6] Upon his arrival in Ephesus, Paul discovers other people at the same religious stage as Apollos, though they seem to have considered themselves followers of Christ, not of the Baptist. On the relation between baptism and the reception of the Spirit, see note on Acts 8:16.</p>
New Catholic Bible	<p><b>Paul in Ephesus.</b><sup>[a]</sup> While Apollos was in Corinth, Paul traveled through the interior regions and came to Ephesus, where he found some disciples. He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No. We have not even heard that there is a Holy Spirit." He asked, "Then how were you baptized?" They answered, "With the baptism of John."</p>

<sup>13</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/> accessed November 22, 2023.

[a] The foundation of the Church of Ephesus takes place in the house of a Greek professor. In all likelihood, during this same period Paul's group established the nearby Churches, such as those of Colossae, Laodicea, and Hierapolis.

Revised English Bible–1989 While Apollos was at Corinth, Paul travelled through the inland regions till he came to Ephesus, where he found a number of disciples.

When he asked them, "Did you receive the Holy Spirit when you became believers?" they replied, "No, we were not even told that there is a Holy Spirit."

He asked, "Then what baptism were you given?" "John's baptism," they answered.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

While Apollos was in Corinth, Sha'ul completed his travels through the inland country and arrived at Ephesus, where he found a few *talmidim*. He asked them, "Did you receive the Ruach HaKodesh when you came to trust?" "No," they said to him, "we have never even heard that there is such a thing as the *Ruach HaKodesh*." "In that case," he said, "into what were you immersed?" "The immersion of Yochanan," they answered.

Holy New Covenant Trans.

While Apollos was in the city of Corinth, Paul was visiting some places along the northern route to the city of Ephesus. In Ephesus Paul found some students of John.

Paul asked them, "Did you receive the Holy Spirit when you believed?" These students answered him, "We have never even heard of a Holy Spirit!"

Paul asked, "What immersion did you receive?" "John's immersion," they replied. And it came to be, while Apollos was at Corinth, that Sha'ul, having passed through the upper parts, came to Ephesus. And having found some taught ones, he said to them, "Did you receive the Set-apart Spirit when you believed?" And they said to him, "No, we have not even heard that there is a Set-apart Spirit."

The Scriptures 2009

And he said to them, "Into what then were you immersed?" And they said, "Into Yoḥanan's immersion."

Tree of Life Version

While Apollos was at Corinth, Paul traveled through the upper region and came to Ephesus. He found some disciples

and said to them, "Did you receive the Ruach ha-Kodesh when you believed?" They replied to him, "No, we've never even heard that there is a Ruach ha-Kodesh.

He said, "Into what were you immersed?" They said, "Into John's immersion."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament<sup>14</sup>

...becomes but in the+ the apollo to be in corinth paul passing the upper portions to descend to ephesus and to find (some) ones students [He] says also to them if spirit pure [You\*] receive Believing The [Men] but {say} to him but not if Spirit Pure is [We] hear [He] says also to what? so [You\*] are washed The [Men] but say to the [of] john washing...

Awful Scroll Bible

And it comes about that Apollos is to be from-within Corinth, Paul going-through the upper portions to come into Ephesus, and coming upon certain disciples, he says, with regards to them, "Whether received yous the Awful Breath confiding?" But they said, with respects to him, "All the same, we yet-not hear whether there is an Awful Breath."

So he said, with regards to them, "Into what then are yous baptized?" And they said, "Into John's baptism."

exeGeses companion Bible

#### **PAULOS AT EPHEBUS**

And so be it, while Apollos is at Corinth, Paulos passes through the upper parts

<sup>14</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

and comes to Ephesus:  
 and finding some disciples,  
 he says to them,  
 Having trusted, have you taken the Holy Spirit?  
 And they say to him,  
 We have not even heard  
 if there be any Holy Spirit.  
 And he says to them,  
 To what then were you baptized?  
 And they say, To the baptism of Yahn.

Orthodox Jewish Bible

And it came about while Rav Apollos was in Corinth that Rav Sha'ul traveled through the upper regions and arrived at Ephesus, finding some of [Moshiach's] talmidim there.

And Rav Sha'ul said to them, "Did you receive the Ruach Hakodesh when you came to emunah?" But they said to Rav Sha'ul, "But we never heard that there is a Ruach Hakodesh!"

And Rav Sha'ul said, "Into what then were you given tevilah?" And they said, "Into the tevilah of Yochanan."

Rotherham's Emphasized B.

§ 33. Paul labours in Ephesus. Demetrius and the Artisans.

#### Chapter 19.

And it came to pass, [while Apollos was in Corinth] [Paul] passing through the upper parts, came to Ephesus, and found certain disciples; and he said unto them—

[Holy Spirit] received ye, when ye believed?<sup>a</sup>

And [they] [said] unto him—

Nay! [not even whether there is Holy Spirit] did we hear.

And he said—

[Into what] then, were ye immersed?

And [they] said—

Into John's immersion.

<sup>a</sup> Jn. vii. 39.

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### Paul at Ephesus

It happened that while Apollos was in Corinth, Paul went through the upper [inland] districts and came down to Ephesus, and found some disciples. He asked them, "Did you receive the Holy Spirit when you believed [in Jesus as the Christ]?" And they said, "No, we have not even heard that there is a Holy Spirit." And he asked, "Into what then were you baptized?" They said, "Into John's baptism."

An Understandable Version

Then, while Apollos was [still] at Corinth, Paul traveled through the [western] districts and came to Ephesus where he found some disciples.

He asked them, "Did [any of] you receive the [indwelling] Holy Spirit when you became believers [in Jesus]?" They answered him, "No, we have never [even] heard that there was a Holy Spirit."

Paul [again] asked, "Into what were you immersed then?" They answered him, "Into John's immersion."

The Expanded Bible

#### Paul in Ephesus

While Apollos was in Corinth, Paul traveled through the interior regions [<sup>c</sup> the mountainous northern route through the interior of Phrygia; 18:23] to Ephesus [<sup>c</sup> a major city in western Asia Minor; 18:23]. There he found some ·followers [disciples] and asked them, "Did you receive the Holy Spirit ·when [or after] you believed?"

They said, "We have never even heard ·of [or that there is] a Holy Spirit."

So he asked, "·What kind of baptism did you have [<sup>l</sup> Into what were you baptized]?"

Jonathan Mitchell NT	<p>They said, “It was the baptism that John taught [<sup>L</sup>Into John’s baptism].” [<sup>C</sup>These followers of John the Baptist either (1) knew only of John’s ministry but had not heard that Jesus was the Messiah, or less likely, (2) believed in Jesus as Messiah, but had not been baptized in his name to receive the Holy Spirit.]</p> <p>[D and p38 read: Now upon Paul’s desiring – according to {his} personal wish and intent – to continue traveling into Jerusalem, the Breath-effect (or: Spirit) told him to be progressively turned back into Asia]. So it happened during the [occasion] for Apollos to be within Corinth, [that] Paul, passing through the upper parts (= mountainous or highland regions; or: = by an inland route), came down into Ephesus. Then, upon finding certain disciples, he said to them, “Since trusting, believing and being loyal, did you folks receive [the] Set-apart Breath-effect (or: Holy Spirit; or: a holy spirit and attitude)?” Yet these [said] to him, “To the contrary, we have not even heard if there is (or: exists) a Set-apart Breath-effect (or: Holy Spirit; or: consecrated spirit and attitude; [D* and p38 read: we have not so much as heard of any one’s receiving a holy spirit]).”</p>
Syndein/Thieme	<p>So he said, “Into what, therefore (or: then), were you folks immersed (or: baptized)?” And they said, “Into the immersion that originated with (or: which had the character of and pertained to; which was carried out by) John.”</p> <p>{Paul’s arrival back at Ephesus}</p> <p>And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus.</p> <p>And finding certain disciples {Old Testament Saints}, he {Paul} said face to face with them, “Having believed, did you receive the Holy Spirit {at that point}?”</p> <p>And they said unto him, “We have not so much as heard whether there be any Holy Spirit.”</p> <p>{Note: Remember that Old Testament Believers did not automatically receive the Holy Spirit - if they were saved before the dispensation changed to the Church Age. In the Church Age, the <b>baptism of the Holy Spirit</b> is immediate to all believers in the Lord Jesus Christ. See also I Corinthians 1:12.}</p>
Translation for Translators	<p>And he {Paul} said unto them, “On what basis then did you receive baptism?”</p> <p>And they said, “On the basis of John’s {John the Baptist} baptism.”</p> <p><b>Paul helped some men to become real believers in Jesus.</b></p> <p><i>Acts 19:1-7</i></p>
The Voice	<p>While Apollos was at Corinth, Paul <i>left the places in Phrygia and Galatia provinces</i> where he had been visiting, and traveled through <i>Asia province</i> back to Ephesus. He met some people who said that they were believers. He asked them, “Did you receive the Holy Spirit when you believed <i>God’s message</i>?” They answered, “No, we (<i>exc</i>) <i>did not</i>. We have not even heard that there is a Holy Spirit.” So Paul asked, “So when you were baptized, what <i>were you showing</i>?” They replied, “<i>We were showing</i> that we (<i>exc</i>) believed what <i>John the Baptizer</i> taught.”</p> <p>While Apollos was in Corinth, Paul’s overland journey brought him back to Ephesus. He encountered a group of about a dozen disciples there.<sup>[a]</sup></p> <p><b>Paul:</b> Did you receive the Holy Spirit when you became believers?</p> <p><b>John’s Disciples:</b> We’ve never heard about the Holy Spirit.</p> <p><b>Paul:</b> Well then, what kind of ceremonial washing through baptism<sup>[b]</sup> did you receive?</p> <p><b>John’s Disciples:</b> We received the ritual cleansing of baptism<sup>[c]</sup> that John taught.</p> <p>The Voice integrated vv. 1 &amp; 7.</p> <p>[a] 19:1, 7 Verses 1 and 7 have been combined to help the reader understand the continuity of the passage.</p> <p>[b] 19:3 Literally, immersion, a rite of initiation and purification</p> <p>[c] 19:3 Literally, immersion, an act to show repentance</p>

Lexham Bible

**Paul Finds Disciples of John the Baptist in Ephesus**

And it happened that while Apollos was in Corinth, Paul traveled through the inland regions and [\*Here “and ” is supplied because the previous participle (“traveled through”) has been translated as a finite verb] came [Some manuscripts have “and came down”] to Ephesus and found some disciples.

And he said to them, “Did you receive the Holy Spirit when you [\*Here “when ” is supplied as a component of the participle (“believed”) which is understood as temporal] believed?” And they said to him, “But we have not even heard that there is a Holy Spirit!” And he said, “Into what then were you baptized?” And they said, “Into the baptism of John.”

NET Bible®

**Disciples of John the Baptist at Ephesus**

While<sup>1</sup> Apollos was in Corinth,<sup>2</sup> Paul went through the inland<sup>3</sup> regions<sup>4</sup> and came to Ephesus.<sup>5</sup> He<sup>6</sup> found some disciples there<sup>7</sup> and said to them, “Did you receive the Holy Spirit when you believed?”<sup>8</sup> They replied,<sup>9</sup> “No, we have not even<sup>10</sup> heard that there is a Holy Spirit.” So Paul<sup>11</sup> said, “Into what then were you baptized?” “Into John’s baptism,” they replied.<sup>12</sup>

<sup>1</sup>tn Grk “It happened that while.” 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.

<sup>2</sup>map For location see JP1-C2; JP2-C2; JP3-C2; JP4-Category #2.

<sup>3</sup>tn Or “interior.”

<sup>4</sup>tn BDAG 92 s.v. ἄνωτερικός has “upper τὰ ἄ. μέρη the upper (i.e. inland) country, the interior Ac 19:1.”

<sup>5</sup>map For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

<sup>6</sup>tn Grk “and found.” Because of the length of the Greek sentence and the sequencing with the following verse the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

<sup>7</sup>tn The word “there” is not in the Greek text but is implied.

<sup>8</sup>tn The participle πιστεύσαντες (pisteusantes) is taken temporally.

<sup>9</sup>tn Grk “they [said] to him” (the word “said” is implied in the Greek text).

<sup>10</sup>tn This use of ἀλλά (alla) is ascensive and involves an ellipsis (BDAG 45 s.v. ἀλλά 3): “No, [not only did we not receive the Spirit,] but also we have not heard that there is a Holy Spirit.” However, this is lengthy and somewhat awkward in English, and the ascensive meaning can be much more easily represented by including the word “even” after the negation. Apparently these disciples were unaware of the provision of the Spirit that is represented in baptism. The language sounds like they did not know about a Holy Spirit, but this seems to be only linguistic shorthand for not knowing about the Spirit’s presence (Luke 3:15-18). The situation is parallel to that of Apollos. Apollos and these disciples represent those who “complete” their transition to messianic faith as Jews.

<sup>11</sup>tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

<sup>12</sup>tn Grk “they said.”

The Spoken English NT<sup>15</sup>**Paul Preaches and Teaches in Ephesus**

While Apollos<sup>a</sup> was in Corinth, Paul traveled through places far inland from the sea, and came to Ephesus<sup>b</sup>. He found some followers there and said to them, “Did you receive the Holy Spirit when you became believers?”<sup>c</sup> And they told him, “No-we haven’t even heard there is a Holy Spirit.” And he said, “So what baptism did you receive?”<sup>d</sup> And they told him, “John’s baptism.”

a. Prn. a-poll-us.

b. Prn. eternity future-fa-siss.

c. Or simply, “when you believed.”

<sup>15</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

d. Lit. "So what have you been baptized into?"

Wilbur Pickering's New T.

### Back to Ephesus

Now it happened that while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus.

### Disciples of John

And finding certain disciples

he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "But we have not so much as heard that there is a Holy Spirit!"

So he said, "Into what then were you baptized?" So they said, "Into John's baptism".<sup>1</sup>

(1) Perhaps they were the result of some of Apollos' early ministry.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now it happened, while Apollos was in Corinth, Paul having passed through the interior regions, came to Ephesus, and having found certain disciples, he said to them, "Did you <sub>p</sub> receive [the] Holy Spirit, having believed?" <u>But</u> they said to him, "But we did not even hear whether there is a Holy Spirit." And he said to them, "Into what then were you <sub>p</sub> baptized?" So they said, "Into John's baptism."
Benjamin Brodie's trans. <sup>16</sup>	Now, it came to pass, while Apollos was in Corinth, that Paul, after passing through the upper regions, came down into Ephesus and when he found certain students [waiting for his "train the trainer" program], Then he asked them face-to-face: "Did you receive the Holy Spirit as a result of your initial belief?" And they replied face-to-face to him: "As a matter of fact, we have not even heard that there is a Holy Spirit [they were still living in the transitional intercalation period and had not heard the gospel of the grace of God]." Then he asked: "On the basis of what, then, were you baptized?" And they replied: "On the basis of John's baptism [they were part of new Israel, believing Jesus was the Messiah and having been water baptized]."
Bond Slave Version	And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said to them, Have you received the Holy Ghost since you believed? And they said to him, We have not so much as heard whether there be any Holy Ghost. And he said to them, To what then were you baptized? And they said, To John's baptism.
Context Group Version	While Apollos was at Corinth, Paul having passed through the upper country came down to Ephesus, and found certain apprentices: and he said to them, Did you (pl) receive the Special Spirit when you (pl) trusted? And they [said] to him, No, we did not so much as hear whether the Special Spirit was [given]. And he said, Into what then were you (pl) immersed? And they said, Into John's immersion.
Modern English Version	<b>Ephesians Receive the Holy Spirit</b> While Apollos was at Corinth, Paul passed through the upper regions and came to Ephesus. He found some disciples and said to them, "Have you received the Holy Spirit since you believed?" They said to him, "No, we have not even heard that there is a Holy Spirit." He said to them, "Into what then were you baptized?" They said, "Into John's baptism."
Modern Literal Version 2020	{May, 55 - May 58 AD. Ephesus. Paul's Letter to the Galatians is written.} {Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13;

<sup>16</sup> From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}

Now it happened, while\* Apollos was in Corinth, Paul, having gone through the upward parts of the region, came to Ephesus and found some disciples.

He said to them, Did you° receive the Holy Spirit when you° believed?

But they said to him, But, we did not hear if there is a Holy Spirit.

And he said to them, Therefore into what were you° immersed\*?

But they said, Into the immersion\* of John.

New European Version

### Rebaptizing some of John the Baptist's converts

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper country, came to Ephesus and found some disciples. And he said to them: Did you receive the Holy Spirit when you believed? And they said to him: No. We have not even heard that there is a Holy Spirit. And he said: Into what then were you baptized? And they said: Into John's baptism.

Worrell New Testament

And it came to pass, while Apollos was in Corinth, that Paul, having passed through the upper districts, came to Ephesus, and found certain disciples; and he said to them, "Did ye receive the Holy Spirit, after having believed?" And they said to him, "Nay, we did not even hear whether there is a Holy Spirit." And he said, "Into what, then, were ye immersed?" And they said, "Into John's immersion."

**The gist of this passage:**

When on the road, Paul has come across some believers from the era and witness of John the baptizer.

1-3

Now bear in mind that Paul has just begun his 3<sup>rd</sup> missionary journey. At this point, we do not even know who he is traveling with. You will recall that his journey really began with Acts 18:23. At the end of this passage, we will place v. 23 at the beginning, so we can see how well these verse s flow together.

## Acts 19:1a

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 <sup>rd</sup> 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>now, then; but, moreover, and, also; 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
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

Acts 19:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Apollo (Ἀπολλῶς) [pronounced <i>ap-ol-LOCE</i> ]	<i>given by Apollo; transliterated, Apollos</i>	masculine singular proper noun; a person; nominative case	Strong's #625
Thayer: <i>Apollo [was] a learned Jew from Alexandria and mighty in the scriptures who became a Christian and a teacher of Christianity.</i>			
einai (εἶναι) [pronounced <i>Ī-nāi</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)
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
Korinthos (Κόρινθος) [pronounced <i>KOHR-in-thoss</i> ]	<i>satiated; transliterated, Corinth, Corinthos</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #2882
Thayer: <i>Corinth [was] an ancient and famous city of Greece, on the Isthmus of Corinth, and about 40 miles (65 km) west of Athens.</i>			

**Translation:** It was at that [time that] Apollos was in Corinth...

Recall that Paul begged off staying in Ephesus. The people wanted him to stay, but he did not. I suggested that God wanted Paul to stay, and based that upon several reasons: (1) the people of Ephesus flat out asked him to stay. (2) There was no real pressing reason for Paul to go to Jerusalem. In fact, his trip there was so uneventful that, not a single incident is recorded by Luke of that trip; and the word Jerusalem is not even mentioned (maybe the word dropped out and maybe it was never there). (3) God appears to have sent Apollos to Ephesus to take up the slack for Paul.

Now, Paul is working towards coming back to Ephesus, and, during that time, Apollos goes off to Corinth.

There is a great demand for more Bible teaching. Paul works with one set of local believers and Apollos works with another. Luke knows that all this is taking place. It is unclear whether Paul knows this or if he appreciates why God has called Apollos into service at this time. Furthermore, it is possible that Luke the author does not know exactly why God the Holy Spirit inspired him to write about Apollos and Paul together. This is because, the writer of Scripture does not necessarily understand everything about what he is writing.

**Tangent:** Isaiah, writing Isaiah 53, did not necessarily understand that in the future the **Messiah** would come to Israel and He would suffer greatly at the hands of the Romans and **Jews**. It is very likely that most people reading that passage throughout the years did not get it.



Acts 19:1b			
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; accusative case	Strong's #3972
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, aorist active participle; accusative case	Strong's #1330
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
anôterikós (ἀνωτερικός) [pronounced ah-noh-the-ree-KOS]	<i>upper, higher; superior; more remote</i>	neuter plural adjective; accusative case	Strong's #510
mérê (μέρη) [pronounced MEH-ray]	<i>districts, parts, portions; sides, coastal regions</i>	neuter plural noun, accusative case	Strong's #3313

**Translation:** ...[and] Paul was passing through the upper regions [of Asia Minor]...

Paul is traveling through some mountainous regions on his trip toward Ephesus.

I think we can reasonably assume that we are not given all of the details of every missionary tour by Paul. There are cities he probably visited that are not named; and places where he stopped and evangelized, which was not even large enough to be called a village.

Acts 19:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ephesos (Ἔφεσος) [pronounced EHF-ehs-oss]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181

Thayer: *Ephesus [was] a maritime city of Asia Minor, capital of Ionia and under the Romans, of proconsular Asia, situated on the Icarian Sea between Smyrna and Miletus.*

**Translation:** ...going to Ephesus.

Paul intends to travel to Ephesus. Perhaps by this time, he realizes that he left Ephesus too soon. That would explain him going almost directly toward Ephesus.

Acts 19:1a-c **It was at that [time that] Apollos was in Corinth [and] Paul was passing through the upper regions [of Asia Minor] going to Ephesus.** (Kukis mostly literal translation)

Acts 19:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	aorist active infinitive	Strong's #2147
tinas (τινας) [pronounced <i>tihn-ahs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
mathētēs (μαθηταί) [pronounced <i>math-ay-TIE</i> ]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101

**Translation:** **[At that time, Paul] discovered certain disciples,...**

When in the mountainous region, Paul comes across some disciples there. They are believers in Jesus.

Acts 19:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
τε (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** **...and he said directly to them,...**

For some reason, Paul, after talking with them for a time, decides that something is missing here. He poses a direct question to them.

Acts 19:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #2983
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, aorist active participle; nominative case	Strong's #4100

**Translation:** ..."[Did] you [all] receive the Holy Spirit when you [all] believed?"

Paul asks them if they have received the Holy Spirit when they believed.

Paul had reason to believe that they had not. For the most part, when a person believed in Jesus, they receive the Holy Spirit. These believers have exercise faith in Jesus but have no manifestation of the Holy Spirit.

Bear in mind that there are churches like this, who ask you if you have gotten the second blessing yet. Now, are they acting in accordance with Paul? Are they not simply following Paul's lead here?

We need to bear in mind that, what occurs in the book of Acts is a history of what actually took place. We clearly do not elect **Apostles** today (Acts 1) nor to we gather on the day of **Pentecost** to receive the Holy Spirit (Acts 2). We do not speak in actual foreign languages which we have never learned today (Acts 2). My point being, unless we have an epistle which demands that we do something, we do not simply imitate things which we read in the book of Acts. Acts tells us what took place in the **pre-canon era** of the nascent church. The epistles tell us our doctrines and practices. Obviously we learn from studying the book of Acts, but we do not get our standards and practices from this work of Luke.

My point is, despite what could be seen as a similarity between what Paul is doing here and what **charismatic churches** do, this is not really a true parallel. There are similarities, but charismatic churches are not doing exactly what we read in Acts 2 or in Acts 19.

Acts 19:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #191

**Translation:** The disciples said to him, “On the contrary, we had not ever heard whether [there] was a Holy Spirit.”

The disciples there do not know what Paul is talking about. They have never heard of the Holy Spirit. John the baptizer never taught anything about the Holy Spirit; and even Jesus taught very little regarding the Spirit of God.

Acts 19:1d–2 [At that time, Paul] discovered certain disciples, and he said directly to them, “[Did] you [all] receive the Holy Spirit when you [all] believed?” The disciples said to him, “On the contrary, we had not ever heard whether [there] was a Holy Spirit.” (Kukis mostly literal translation)

Paul recognizes, after talking with these disciples, that they truly believe in Jesus, but they have not received the Holy Spirit.

Acts 19:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
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
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
baptizô (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>	2 <sup>nd</sup> person plural, aorist passive indicative	Strong's #907

**Translation:** And he said, “Into what have you [all] been baptized?”

Paul then asks them, “What about your baptism? What happened there?”

Is Paul speaking about the actual ritual baptism here or specifically the Spirit baptism (you all have been baptized into Christ). Even though the answer of the disciples will refer to a ritual baptism, was that Paul's point? Or is Paul's point more like, “Were you placed into Christ by the Holy Spirit?” I lean towards the latter.

These disciples know the word *baptism*, but it is a ritual to them. Furthermore, it is the ritual that John the baptizer did.

Given that we are going to have a lot of discussion of various kinds of baptisms, let me include in the [Addendum](#) the [Seven Types of Baptisms](#) (R. B. Thieme, Jr.).

Acts 19:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; 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 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
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
Iōannēs (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; accusative case	Strong's #908

**Translation:** They replied, “[We were baptized] into the baptism of John.”

They tell Paul that they were baptized unto the baptism of John. Paul is trying to communicate with them about the **baptism of the Spirit**; and they only understand the baptism of John (which is a ritual).

Even though John the herald had a very limited ministry in a very limited region, Paul is running into some of his disciples in the mountains of Galatia. However, these may not be the direct disciples of John.

Acts 19:3b They replied, “[We were baptized] into the baptism of John.”

This gives us two possibilities: (1) these are Old Testament saints who followed John and were baptized by him, and they believed in the future Messiah Whom John spoke about. Or (2) were these men recent converts of Apollos, who did not teach them fully about the various baptisms that there are. This is particularly a difficult choice because in the previous chapter, we learn that Apollos was not quite up-to-date regarding baptism, and he only knew about the baptism of John. It would seem like that information was specifically inserted into chapter 18 particularly to explain what is happening here (there was no distinguishing these chapters in the original text).

Now I lean towards Apollos knowing about the baptism of John, but not knowing about the baptism of Jesus, the baptism of the New Testament believer, and the baptism of the Holy Spirit. So Priscilla and Aquila round out his knowledge here, so that when he mentions baptism and performs a baptism (if he does that), he correctly explains the ritual. If my understanding here is correct then, people who believe in Jesus, despite not knowing about these other baptisms, are still completely saved.

Much of this was taken directly from [Grace Notes](#) (which is a more extensive study). The ESV; capitalized is used below.

### The Holy Spirit's Ministry at Salvation (edited down from Grace Notes)

1. **Common grace** is given to the unbeliever, when the gospel is made understandable to him. The unbeliever is spiritually dead and, therefore, cannot take in gospel information. However, the Holy Spirit acts temporarily as the human spirit, allowing the unbeliever on positive signals to understand the gospel message.
2. **Efficacious grace** is the enabling power of the Holy Spirit to the unbeliever in Christ, or the work of the Holy Spirit which enables the believer to have an effective faith in Christ as Savior. It is the Holy Spirit picking up a person's positive signals of faith in Christ and carrying them to the point of salvation.
  - 1) When we hear the gospel we are spiritually dead. When we believe in Jesus Christ, it is the faith of a spiritually dead person. How can a dead man hear anything? Furthermore, what good is the faith of a spiritually dead person? Therefore, we were totally helpless to procure eternal salvation in our spiritually dead state.
  - 2) But God the Holy Spirit in His matchless grace comes to our rescue. First, He makes the gospel clear to us. This is common grace. Then He makes our faith in Christ effectual, giving our faith life, as it were. This is efficacious grace.
  - 3) Ephesians 2:8–9 **For by grace** [common grace and efficacious grace] **you have been saved through faith** [effectual faith]. **And this** [the process of salvation] **is not your own doing; it is the gift of God, not a result of works, so that no one may boast.**
3. **Regeneration:** The Holy Spirit regenerates us at salvation. This is what is known as being born again. Titus 3:5 1Peter 1:23 John 3:1-18.
  - 1) Being born again is a result of faith in Jesus Christ and occurs at the instant you personally believe in Jesus Christ. We are born physically as dichotomous, having a body and soul, but no human spirit. However, at the moment we believe in Christ, God the Holy Spirit creates a human spirit, making us trichotomous. The moment God the Holy Spirit creates a human spirit, God the Father imputes eternal life to that human spirit.
  - 2) The fact that the believer in Jesus Christ is trichotomous is found in 1Thessalonians 5:23 Philemon 25. Just as the soul is the residence for soul or human life, so the human spirit is the residence for eternal life. Conception is the origin of the human body; this is biological life. When biological life emerges from the womb, God creates human life and imputes it to the human soul.
  - 3) John 3:5–7 **Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.'"**
4. The **baptism of the Holy Spirit** was prophesied in Acts 1:5. It is mentioned in principle and mechanics in 1Corinthians 12:13 Galatians 3:26-28 Ephesians 4:5.
  - 1) At the moment we believed in Christ, God the Holy Spirit took each one of us and entered us into union with the person of Jesus Christ.
  - 2) As a result of being in union with Christ, we share what Christ has.
    - (1) We share His eternal life (1 John 5:11-12), giving us a double portion of eternal life.
    - (2) We share His righteousness, giving us a double portion.
    - (3) We share Christ's destiny under predestination.
    - (4) We share Christ's election.
    - (5) Jesus Christ, seated at the right hand of the Father, has a third royal title. We share in His royalty as His royal family.
    - (6) We become a new spiritual species, 2 Cor. 5:17
  - 3) Once you are put into union with Christ also called positional sanctification, you can never get out. There is no sin or human good or evil you can perform that can disqualify you from being in union with Christ.
  - 4) The baptism of the Holy Spirit is the basis for the new spiritual species and the royal family of God. This is a unifying factor in the body of Christ. We have equal privilege and opportunity to execute God's plan.

## The Holy Spirit's Ministry at Salvation (edited down from Grace Notes)

5. The **Indwelling of the Holy Spirit**: at the moment you believe in Christ, God the Holy Spirit indwells your body, 1Corinthians 3:16 6:19-20 2Corinthians 6:16.
  - 1) 1Corinthians 6:19–20 **Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.**
  - 2) The purpose of the indwelling of the Holy Spirit is to provide a temple for the indwelling of Jesus Christ as the shekinah glory. This is necessary because we all have the old sin nature resident in the cell structure of our bodies, with a predilection to sin in certain areas.
  - 3) The indwelling of the Holy Spirit relates to the body of the Christian believer, while the filling of the Holy Spirit relates to the soul of the believer in Christ.
  - 4) The indwelling of Jesus Christ and the indwelling of the Holy Spirit have nothing to do with your spiritual life experientially. It is the filling of the Holy Spirit that has to do with your spiritual life. The filling of the Holy Spirit is when the believer walks by means of the Spirit, where the Holy Spirit controls his soul, which is distinct from his body.
6. The filling of the Holy Spirit is taught in Ephesians 5:18 Galatians 5:16.
  - 1) We are filled with the Holy Spirit at salvation when God the Holy Spirit takes us and enters us into fellowship with Himself. Thereafter, the believer is filled with the Holy Spirit, which is the same as being under the enabling power of the Holy Spirit, and this continues as long as he does not sin.
  - 2) When we sin, we lose the filling of the Holy Spirit. We grieve the Holy Spirit. We quench the Holy Spirit. But through the use of confession of sin, we can once again become filled with the Holy Spirit. To recover the filling of the Holy Spirit after sinning, we must use confession, which is described in 1 John 1:9.
7. The **sealing ministry of the Holy Spirit** is found in Ephesians 1:13–14 4:30. This is His ministry whereby the Holy Spirit signs the guarantee of our salvation, eternal life, eternal security and invisible assets. He puts His signature to our lives that we actually have our blessings.
8. The **sovereign distribution of spiritual gifts** to each Believer is done by God the Holy Spirit (1Corinthians 12:11).

This is mostly a watered-down version of a fuller doctrine found at [Grace Notes](#); accessed March 29, 2022.

[Chapter Outline](#)

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If that understanding is correct, then we are not speaking of believers recently evangelized by Apollos, but of believers evangelized by John 2 decades ago. They believed in the Messiah to come, the Messiah heralded by John, but they did not know necessarily Who this was. Paul will reaffirm that Jesus is the Messiah, about Whom John spoke; and he will baptize them in the name of Jesus.

Acts 19:3 **And he said, "Into what have you [all] been baptized?" They replied, "[We were baptized] into the baptism of John."** (Kukis mostly literal translation)

Given their proximity in the Galatian mountains, I would suggest that these disciples were evangelized by Apollos before he had a greater understanding of the entire salvation process.

Acts 19:1–3 **It was at that [time that] Apollos was in Corinth [and] Paul was passing through the upper regions [of Asia Minor] going to Ephesus. [At that time, Paul] discovered certain disciples, and he said directly to them, "[Did] you [all] receive the Holy Spirit when you [all] believed?" The disciples said to him, "On the contrary, we had not ever heard whether [there] was a Holy Spirit." And he said, "Into what have you [all] been baptized?" They replied, "[We were baptized] into the baptism of John."** (Kukis mostly literal translation)

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Much needs to be explained here:

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## The Holy Spirit and Believers Under John the Herald

1. There are quite a number of questions here: Were these people saved? What do they mean by *John's baptism*? Do they have the Holy Spirit or what?
2. God revealed Himself through the ancient prophets, through His Word, through John the herald, through Jesus and now, through the Apostles.
3. Therefore, when people believed what God revealed to them, no matter how little they knew, if it was the revelation of God, that was good enough. That is, such people have been saved throughout human history.
4. John the herald spoke of Jesus, said that He is the Messiah, and that John was not fit to tie the Lord's sandals.
5. A person could hear this bare message and believe, and he would be saved.
6. Because the Jews were very demonstrative, the John invited them to be baptized, to reveal to the world that they had believed. We would assume that most or all new believers did that.
7. If you will recall the ministry of John from the book of Luke, no one is said to receive the Holy Spirit. See [Luke 3 \(HTML\)](#) ([PDF](#)) ([WPD](#)).
8. Therefore, logically, these people did not have the Holy Spirit; but they did have eternal salvation.
9. Why didn't every believer receive the Holy Spirit on the day of Pentecost (approximately A.D. 30)? God had to establish, in many ways, who had the authority in this new age. The Apostles had the highest authority. They were able to perform great **signs and wonders**; they were able to heal; they were able to cast out demons. But also, they were able to give the Holy Spirit after giving the **gospel message**.
10. I believe that we have to accept that, in the **precanon period**, receiving the baptism of the Holy Spirit was, at first, an experience. Sometimes, that experience included people speaking in **tongues**. Perhaps when first receiving the Holy Spirit, this was an involuntary response (as believers, they would need to learn to turn the tap off and on).
11. Once authority in the Apostles had been established, there was no longer a need for the giving of the Holy Spirit to be an experience. This also squares with the rest of the book of Acts, where the gospel is given, people are saved, but there does not appear to be an overt salvation experience as was had earlier on in the nascent stages of the **Church Age**.
12. In the epistles, there are indications that Paul stopped having the ability to heal. Nowhere in any epistle does Paul advise the sick believer to find someone with the gift of healing and ask to be healed. Paul himself leaves a disciple behind due to sickness. Paul does not pray for Timothy's upset stomach; but suggests he take a little wine to sooth his nerves.

The overall point is, people did believe in the Messiah under the ministry of John; and they were, from that point forward, saved. Theoretically, such a person could live beyond the public ministry of Jesus and die without ever receiving the Holy Spirit. Nevertheless, they were still saved.

[Chapter Outline](#)

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Acts 19:1–3 It turned out that, when Apollos was in Corinth, Paul was traveling through some remote regions on his way to Ephesus. It was at that time, that Paul came across some disciples, and he asked them, "Did you receive the Holy Spirit when you believed?" They answered, "We did not even know that there was a Holy Spirit." Paul then asked, "What was the nature of your baptism?" "We were baptized as per the baptism of John," they answered. (Kukis paraphrase)

Now let's look at these verses with Acts 18:23 in front of them:

Acts 18:23 and 19:1–3 Having spent a certain [amount] of time [there in Antioch], [Paul] departed, passing through, in order, the Galatian region and Phrygia, giving strength to the disciples [by the teaching of the Word]. It was at that [time that] Apollos was in Corinth [and] Paul was passing through the upper regions [of Asia Minor] going to Ephesus. [At that time, Paul] discovered certain disciples, and he said directly to them, "[Did] you [all] receive the Holy Spirit when you [all] believed?" The disciples said to him, "On the contrary, we had not ever heard

whether [there] was a Holy Spirit.” And he said, “Into what have you [all] been baptized?” They replied, “[We were baptized] into the baptism of John.” (Kukis mostly literal translation)

As you will recall, Luke explained just who Apollos was right before coming to v. 1 of this chapter.

Acts 18:23 and 19:1–3 After spending some time in Antioch, Paul went out from there, passing through the Galatian region and then through Phrygia, teaching Bible doctrine as he went, giving strength and encouragement to the believers there. It turned out that, when Apollos was in Corinth, Paul was traveling through some remote regions on his way to Ephesus. It was at that time, that Paul came across some disciples, and he asked them, “Did you receive the Holy Spirit when you believed?” They answered, “We did not even know that there was a Holy Spirit.” Paul then asked, “What was the nature of your baptism?” “We were baptized as per the baptism of John,” they answered. (Kukis paraphrase)

Acts 18:23 actually marks the beginning of Paul’s third missionary journey.

In my own translation, I could see moving Acts 18:23 to the beginning of Acts 19.

It would be legitimate for a new translation of Scripture to move Acts 18:23 to the beginning of Acts 19.

Now said Paulos, “John baptized a baptism of a change of mind by the people, speaking toward the One coming after him that they might believe, that is toward the Jesus.” Now those hearing were baptized to the name of the Lord of Jesus.

Acts  
19:4–5

Paul said, “John baptized a baptism regarding a change of mind by the people [being baptized], speaking with reference to the One coming after him, that they might believe [in Him] (that is, [he was speaking] with reference to Jesus).” Therefore, those listening [to Paul] were baptized in the name of the Lord Jesus.

Paul then explained, “John’s baptism was all about a change of mind to take place in the people he ministered to. He spoke with reference to the One Who would come after him, to the intent that they might believe in Him (that is, John was speaking about Jesus). Therefore, those listening to Paul then believed in Jesus and were baptized in His Name.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now said Paulos, “John baptized a baptism of a change of mind by the people, speaking toward the One coming after him that they might believe, that is toward the Jesus.” Now those hearing were baptized to the name of the Lord of Jesus.
Complete Apostles Bible	But Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe in the One coming after him, that is, in Christ Jesus."
Douay-Rheims 1899 (Amer.)	And when they heard this, they were baptized in the name of the Lord Jesus. Then Paul said: John baptized the people with the baptism of penance saying: That they should believe in him, who was to come after him, that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus.
Holy Aramaic Scriptures	Paulus {Paul} said unto them, “Yukhanan {John} Immersed {Baptized} for the Ama {the People}, The Immersion {The Baptism} of Repentance, while saying that they should believe in The One who was coming after him, that is, Eshu Meshikha {Yeshua, The Anointed One}.”

James Murdock's Syriac NT	And when they heard these things, they were Immersed {Baptized} in The Name of Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}. Paul said to them: John baptized the people with the baptism of repentance, while he told them to believe in him who was to come after him, that is, in Jesus the Messiah. And when they heard these things, they were baptized in the name of our Lord Jesus Messiah.
Original Aramaic NT	Paulus said to them, "Yohannan baptized the people in the baptism of repentance while he was telling them to believe in that One who would come after him, who is Yeshua The Messiah." And when they heard these things, they were baptized in the name of Our Lord Yeshua The Messiah.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Paul said, John gave a baptism which goes with a change of heart, saying to the people that they were to have faith in him who was coming after him, that is, in Jesus. And hearing this, they had baptism in the name of the Lord Jesus.
Bible in Worldwide English	Then Paul said, John baptised people when they stopped their wrong ways. He told people that they should believe on the one who would follow him. That one is Jesus. When they heard this, they were baptised in the name of the Lord Jesus.
Easy English	Then Paul said, 'John baptized people who knew that they had done wrong things. They wanted to stop doing these things. But John also said to the people, "You must believe in the man who will come soon." This person is Jesus.' When the believers in Ephesus understood this, Paul baptized them. This showed that they now believed in the Lord Jesus.
Easy-to-Read Version–2008	Paul said, "John told people to be baptized to show they wanted to change their lives. He told people to believe in the one who would come after him, and that one is Jesus." When these followers heard this, they were baptized in the name of the Lord Jesus.
Good News Bible (TEV)	Paul said, "The baptism of John was for those who turned from their sins; and he told the people of Israel to believe in the one who was coming after him---that is, in Jesus." When they heard this, they were baptized in the name of the Lord Jesus.
J. B. Phillips	"John's baptism was a baptism to show a change of heart," Paul explained, "but he always told the people that they must believe in the one who should come after him, that is, in Jesus." V. 5 will be placed with the next passage for context.
<i>The Message</i>	"That explains it," said Paul. "John preached a baptism of radical life-change so that people would be ready to receive the One coming after him, who turned out to be Jesus. If you've been baptized in John's baptism, you're ready now for the real thing, for Jesus." V. 5 will be placed with the next passage for context.
Names of God Bible	Paul said, "John's baptism was a baptism of repentance.[a] John told people to believe in <b>Yeshua</b> , who was coming later." After they heard this, they were baptized in the name of the Lord <b>Yeshua</b> .
NIRV	Paul said, "John baptized people, calling them to turn away from their sins. He told them to believe in the one who was coming after him. Jesus is that one." After hearing this, they were baptized in the name of the Lord Jesus.
New Life Version	Paul said, "John baptized those who were sorry for their sins and turned from them. He told the people to put their trust in Jesus Who was coming later." V. 5 will be placed with the next passage for context.

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

Casual English Bible	<p>“That’s not enough now,” Paul said. “To qualify for John’s baptism, you had to commit to living a godly life and saying no to sin. But John himself said we were to follow another spiritual leader who would come next. He was talking about Jesus.” When they heard this, they got themselves baptized again—this time invoking the name of Jesus. [4]</p> <p><sup>4</sup>19:5 Literally, “in the name of Jesus.” Jesus said, “You can ask for anything in my name, and I will do it” (John 14:13, New Living Translation). In baptism, a person is asking to be recognized as a follower of Jesus and a citizen of God’s kingdom.</p>
Contemporary English V.	<p>Paul replied, “John baptized people so that they would turn to God. But he also told them that someone else was coming, and that they should put their faith in him. Jesus is the one that John was talking about.”</p> <p>After the people heard Paul say this, they were baptized in the name of the Lord Jesus.</p>
Goodspeed New Testament	<p>“John’s baptism was a baptism in token of repentance,” said Paul, “and he told the people to believe in him who was to follow him, that is, in Jesus.”</p> <p>When they heard this, they were baptized in the name of the Lord Jesus, and when Paul laid his hands on them, the holy Spirit came on them, and they spoke in foreign tongues and with prophetic inspiration. V. 6 is included for context.</p>
The Living Bible	<p>Then Paul pointed out to them that John’s baptism was to demonstrate a desire to turn from sin to God and that those receiving his baptism must then go on to believe in Jesus, the one John said would come later. V. 5 will be placed with the next passage for context.</p>
New Berkeley Version The Passion Translation	<p>.</p> <p>Paul said, “John’s baptism was for those who were turning from their sins, and he taught you to believe in and follow the one who was coming after him: Jesus the Anointed One.”</p> <p>When they understood this, they were baptized into the authority of Jesus, the Anointed One.</p>
Plain English Version	<p>Paul said, “John baptised people that turned away from doing bad things. But he also told people to believe in the man that was coming after him. That man is Jesus.”</p> <p>Those men heard that story about Jesus, and they believed in him too. Then the Christians baptised them to show that those men were following Jesus, their leader.</p>
UnfoldingWord Simplified T.	<p>Paul said, “John’s baptism was a sign that people were turning to God and away from their evil thoughts and deeds. He also told them to believe in someone else, one who is coming after him, and that person is Jesus.”</p> <p>So when those men heard that, they were baptized in the name of the Lord Jesus.</p>
William’s New Testament	<p>Then Paul said, “John baptized with a baptism that was an expression of repentance, telling the people to believe in Him who was to come after him; that is, in Jesus.”</p> <p>On hearing this they were baptized in the name of the Lord Jesus, and when Paul laid his hands upon them, the Holy Spirit came upon them, and they began to speak in foreign tongues and to prophesy. V. 6 is included for context.</p>

**Partially literal and partially paraphrased translations:**

American English Bible	<p>So Paul told them this:</p> <p>‘When John immersed [people], it was an immersion [in symbol] of repentance. However, he told the people to believe in the one who was coming behind him... In Jesus.’</p> <p>And after they heard this, they were all <b>immersed in the name of the Lord Jesus</b>.</p>
Beck’s American Translation .	

Breakthrough Version	Paul said, "John submerged <i>with</i> a change of ways submersion saying to the ethnic group that they should trust in the One coming after Him, that is, in Jesus." When they heard <i>this</i> , they were submerged in the name of the Master Jesus.
Common English Bible	Paul explained, "John baptized with a baptism by which people showed they were changing their hearts and lives. It was a baptism that told people about the one who was coming after him. This is the one in whom they were to believe. This one is Jesus." After they listened to Paul, they were baptized in the name of the Lord Jesus.
A. Campbell's Living Oracles	And Paul said, John, indeed, administered the immersion of reformation, telling the people that they should believe in Him that was to come after him: that is, in Jesus. And hearing this, they were immersed into the name of the Lord Jesus.
NT for Everyone	"John baptized with a baptism of repentance for the people," said Paul, "speaking about the one who was to come after him, and saying that that person would be the one that people should believe in—and that means Jesus." When they heard this, they were baptized in the name of Jesus.
20 <sup>th</sup> Century New Testament	"John's baptism was a baptism upon repentance," rejoined Paul, "and John told the people (speaking of the 'One Coming; after him) that they should believe in him-- that is in Jesus." On hearing this, they were baptized into the faith of the Lord Jesus, And, after Paul had placed his hands on them, the Holy Spirit descended upon them, and they began to speak with 'tongues' and to preach. V. 6 is included for context.

#### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Paul explained: "John's baptism was a baptism of repentance. He told the people to believe in the One coming after him, that is, in Jesus." On hearing this, they were baptized in the name of the Lord Jesus.
Conservapedia Translation	Then Paul said, "True enough, John baptized with the baptism of repentance. He used to tell the people that they need to believe on the One Who would come after him, on Christ Jesus." When they heard this, they were baptized in the Name of the Lord Jesus.
Revised Ferrar-Fenton Bible	Paul then said, "John baptized a baptism for conversion, telling the people that they must believe on the One Who followed him, that is Jesus." Hearing this, they were accordingly baptized in the name of the Lord Jesus.
Free Bible Version	"John baptized with the baptism of repentance," said Paul. "He told the people that they should trust in the one who would come after him—that is, they should trust in Jesus." When they heard this, they were baptized in the name of the Lord Jesus.
Leicester A. Sawyer's NT	Paul said, John indeed baptized [administered] the baptism of a change of mind, telling the people to believe on him that was to come after him, that is, on Jesus. And hearing this they were baptized in the name of the Lord Jesus:...
Urim-Thummim Version	Then Paul said, John of a Truth baptized with the baptism of changing one's mind, saying to the people that they should believe on him that would come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the LORD Jesus.
Weymouth New Testament	"John," he said, "administered a baptism of repentance, bidding the people believe on One who was to come after him; namely, on Jesus." On hearing this, they were baptized into the name of the Lord Jesus; and when Paul laid his hands upon them, the Holy Spirit came on them, and they began to speak in tongues and to prophesy. They numbered in all about twelve men. Vv. 4–5 are included for context.

#### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Paul then explained, "John's baptism was for conversion, but he himself said they should believe in the one who was to come, and that one is Jesus." Upon hearing this, they were baptized in the name of the Lord Jesus.  
13:24; Lk 3:3  
8:17; 10:46
- The Heritage Bible And Paul said, John truly baptized a baptism of repentance, saying to the people that they should believe into the one coming after him, that is, into Christ Jesus.  
And hearing this, they were baptized into the name of the Lord Jesus.
- New American Bible (2011) Paul then said, "John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus."<sup>a</sup>  
When they heard this, they were baptized in the name of the Lord Jesus.  
a. [19:4] 1:5; 11:16; 13:24–25; Mt 3:11; Mk 1:8; Lk 3:16.
- New Jerusalem Bible Paul said, 'John's baptism was a baptism of repentance; but he insisted that the people should believe in the one who was to come after him -- namely Jesus.' V. 5 is placed with the next passage for context.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Sha'ul said, "Yochanan practiced an immersion in connection with turning from sin to God; but he told the people to put their trust in the one who would come after him, that is, in Yeshua." V. 5 is placed with the next passage for context.
- Hebraic Roots Bible And Paul said, John indeed baptized with a baptism of repentance, saying to the people that they should believe into the One coming after him, that is, into the Messiah, Yahshua.  
And hearing, they were baptized into the name of the Master Yahshua.
- Holy New Covenant Trans. Paul said, "John immersed people after they changed their hearts. John told people to trust in the one who would come after him. That person is Jesus."  
When these students of John heard this, they were immersed by the authority of the Lord Jesus.
- The Scriptures 2009 And Sha'ul said, "Yoĥanan indeed immersed with an immersion of repentance, saying to the people that they should believe in the One who is coming after him, that is, in Messiah עשויה." *עשויה*.  
And when they heard this, they were immersed into the Name of the Master עשויה.

### Weird English, ©198 English, Anachronistic English Translations:

- Accurate New Testament ...says but Paul John washes washing [of] rethinking [to] the people Saying to the [man] coming after him that [They] may believe This is {They may believe} to the Jesus Hearing but {him} [Men] are washed to the name [of] the lord jesus...
- Alpha & Omega Bible PAULOS (*Paul*) SAID, "JOHN IMMERSSED/BAPTIZED WITH THE IMMERSION/BAPTISM OF REPENTANCE, TELLING THE PEOPLE TO BELIEVE IN HIM WHO WAS COMING AFTER HIM, THAT IS, IN JESUS."  
WHEN THEY HEARD THIS, THEY WERE IMMERSSED/BAPTIZED IN THE NAME OF THE LORD JESUS. †(Here we see that sometimes people need to be re-baptized. These people believed. They knew there was a Holy Spirit but they did not know about the promised power of the Living Ghost of Jesus Christ, the one who died but is alive, the empowerment of the Blood of Jesus and him crucified, resurrected & glorified. Paul didn't say that it was enough to just believe.)
- Awful Scroll Bible And said Paul, "John surely baptizes a baptism of after-thinking, instructing the people in order that they may confide, in He coming after him, that-is in the Anointed One, Jesus!"  
Furthermore, they hearing, are being baptized in the name of the Lord Jesus.
- exeGeses companion Bible And Paulos says,

	Yahn indeed baptized the baptism of repentance, wording to the people to trust in him who comes after him - that is, in the Messiah Yah Shua. When they hear, they are baptized in the name of Adonay Yah Shua:...
Orthodox Jewish Bible	And Rav Sha'ul said, "Yochanan gave a tevilah of teshuva to the people, saying that they should have emunah in Hu HaBah [Moshiach], the one coming after him, that is, in Yehoshua." [Lk 3:16] And having heard this, they were given Moshiach's tevilah of teshuva in haShem of the Moshiach Adoneinu Yehoshua.
Rotherham's Emphasized B.	Then said Paul—   John   immersed with an immersion of repentance, <sup>b</sup>  unto the people  saying, That   on him who was coming after him   they should believe,—that is,  on Jesus . V. 5 is placed with the next passage for context. <sup>b</sup> Mt. iii. 11; Mk. i. 4, 8; Lu. iii. 16; Jn. i. 26; chap. i. 5; xi. 16.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Paul said, "John performed a baptism of repentance, <i>continually</i> telling the people to believe in Him who was coming after him, that is, [to confidently accept and joyfully believe] in Jesus [the Messiah and Savior]." After hearing this, they were baptized [again, this time] in the name of the Lord Jesus.
An Understandable Version	Paul [then] said, "John immersed people who [demonstrated their] repentance, telling them they must believe in Jesus, the One who would come after him." When they heard this they were immersed into the name of the Lord Jesus.
Jonathan Mitchell NT	Yet Paul said, "John immersed (or: baptized) [into] an immersion (a baptism) of a change of thinking for the people, repeatedly saying that they could and should at once put their trust in, believe and place loyalty into the One progressively coming after him – that is, into Jesus." Now, upon hearing [this], they were at once immersed (or: baptized) into the Name of the Lord Jesus.
P. Kretzmann Commentary	Paul said, "John's baptism was a baptism of ·changed hearts and lives [repentance; <sup>c</sup> in preparation for the Messiah]. He told people to believe in the one who would come after him, and that one is Jesus." When they heard this, they were baptized ·in [or into] the name of the Lord Jesus.
Syndein/Thieme	Then said Paul, "John truly baptized with a baptism characterized by repentance, saying unto the people, that they should believe on Him Who should come after him, that is, on Christ Jesus." {Note: John's water baptism was unique in that it indicated the interruption of the Jewish Age. It was only for those who changed their mind about 'the one who would follow him.' Christ's baptism was also unique in that it was the acceptance and reaffirmation by Jesus of being subordinate to the will of the Father and His agreeing to be our substitute on the cross.} {Note: In the Church age, water baptism is a ritual to demonstrate we understand Positional Truth. When we go under the water, we are demonstrating that we understand that salvation by human work is impossible. Instead, we demonstrate that we have accepted the work of Christ on the Cross for our salvation (Retroactive Positional Truth with Christ on the Cross). When we rise up from the water, we are demonstrating that we are in Union with Christ (Current Positional Truth) and when filled with the Holy Spirit, our productions are divine good.}
Translation for Translators	When they heard this, they were baptized into the name of the Lord Jesus. Paul said, "John baptized people who turned away from their sinful behavior. He also told the people to believe in the one who would come after he had come, and

that was Jesus.” So, when those men heard that, they were baptized *to affirm that they believed* [MTY] in the Lord Jesus.

The Voice

**Paul:** John taught the truth—that people should be baptized with renewed thinking and turn toward God. But he also taught that the people should believe in the One whose way he was preparing, that is, Jesus the Anointed. As soon as they heard this, they were baptized, this time in the name of our Lord Jesus.

### Bible Translations with Many Footnotes:

Lexham Bible

And Paul said, “John baptized with a baptism of repentance, telling the people that they should believe in the one who was to come after him—that is, in Jesus.”

And when they [\*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] heard this , [\*Here the direct object is supplied from context in the English translation] they were baptized in the name of the Lord Jesus.

NET Bible®

Paul said, “John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him,<sup>13</sup> that is, in Jesus.” V. 5 is placed with the following passage for context.

<sup>13sn</sup> These disciples may have had their contact with John early on in the Baptist’s ministry before Jesus had emerged. This is the fifth time Luke links John the Baptist and Jesus (Acts 1:5; 11:16; 13:25; 18:25).

The Spoken English NT

So Paul said, “John baptized people with a baptism for a change of heart.<sup>e</sup> He used to tell the people to believe in the One who was coming after him—which is to say, he wanted them to believe in Jesus.

When they heard that, they got baptized in the name of the Lord Jesus.

<sup>e</sup> Traditionally: “repentance” (see “Bible Words”).

Wilbur Pickering’s New T.

So Paul said, “John indeed baptized with a baptism of repentance, saying to the people that they should believe into the One who would come after him, that is, into Jesus, the Christ”.<sup>2</sup>

So upon hearing this they were baptized into the name of the Lord Jesus.

(2) Perhaps 4% of the Greek manuscripts omit ‘the Christ’ (as in NIV, NASB, LB, TEV, etc.).

### Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Then Paul said: “John baptized with a baptism of repentance, proclaiming to the people that they should believe on the One who was coming after him, that is, on Jesus [a gospel and a baptism for Jew’s only, a national message of repentance for Israel].

And when they heard this, they were baptized [water] into the Name of the Lord Jesus.”

Charles Thomson NT

Then Paul said, John indeed baptized the baptism of reformation, telling the people that they should believe in one coming after him, namely in Jesus The Christ.

Upon hearing this they were baptized to the name of the Lord Jesus; and Paul having laid his hands on them, the holy spirit came upon them and they spoke with tongues and prophesied. V. 6 is included for context.

Context Group Version

And Paul said, John immersed with the immersion of reoriented life, saying to the people that they should trust him who should come after him, that is, on Jesus. And when they heard this, they were immersed into the name of the Lord Jesus.

Modern Literal Version 2020

But Paul said, John indeed immersed\* in the immersion\* of repentance, saying to the people in-order-that they should believe into the one who is coming after him, this is: into the Christ Jesus.

Now having heard this, they were immersed\* into the name of the Lord Jesus.



New American Standard

Paul said, “John baptized with a baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.” When they heard this, they were baptized in [Lit *into*] the name of the Lord Jesus.

**The gist of this passage:**

Paul identified Jesus as the One coming after John in Whom they should believe. After hearing this, they were all baptized into the name of the Lord Jesus.

4-5

Acts 19:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; 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
Iôannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoĥanan, Joĥanan</i>	proper singular masculine noun; nominative case	Strong's #2491
baptizô (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 <sup>rd</sup> person singular, aorist active indicative	Strong's #907
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; accusative case	Strong's #908
metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong's #3341
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
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992

**Translation:** Paul said, “John baptized a baptism regarding a change of mind by the people [being baptized],...

Paul has figured out what the problem is, and the text I believe can lead one astray at this point. Not that there is anything wrong with the text, but that it requires some careful exegesis.

John's baptism was all about a change of mind among the people whom John baptized. They were expressing positive volition toward's John's message, toward the concept of a change of mind (they were changing their mind about the false religion that was being taught to them). They knew that their Savior was coming on the scene. Although I do not find a timeline laid out in the gospels, I don't believe that John had an extensive ministry. I would guess around six months and then the Messiah came onto the scene.

No one was saved by John's baptism, but it put them on the right path to be open to the teaching and Person of Jesus Christ. John was proclaiming the Savior Who was not yet public. Most of the people who went to see John did not see Jesus being baptized by John or John proclaiming Him as the Savior. However, they did believe on Him Who John spoke of, as well as a change of mind toward their misleading traditions.

John did not start up (or intend to start up) some sort of a cult of followers. God did not want that either, so God removed John from the scene early on. No one was making a decision about John. The people either believed on Him Whom John spoke of; or they made a later decision about Jesus Christ when encountering Him.

The NET Bible: *This is the fifth time Luke links John the Baptist and Jesus (Acts 1:5; 11:16; 13:25; 18:25).*<sup>17</sup>

This is how Matthew presents John's ministry.

### The Message and Ministry of John the Herald (Matthew 3:1–17)

Scripture	Text/Commentary
Matthew 3:1–2 <i>In those days John the Baptist came preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand."</i>	John the baptizer is baptizing people in the Jordan River. He has chosen an unpopulated place for his ministry.
Matthew 3:3 <i>For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: 'Prepare the way of the Lord; make his paths straight.'"</i>	John is one of the very few men in the New Testament about whom God prophesied (through Isaiah). John's is the voice calling out in the desert-wilderness, calling for those hearing him to prepare the way for the Lord.
Matthew 3:4 <i>Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.</i>	John was quite the character. He had a garment made of camel's hair (probably very uncomfortable; but inexpensive); and John apparently lived off the land there, eating both locusts and wild honey.
Matthew 3:5–6 <i>Then Jerusalem and all Judea and all the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their sins.</i>	John caused quite a stir and people from all over Judæa and Jerusalem came out to see him and to be baptized by him. They also confessed their sins.
Matthew 3:7–8 <i>But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance.</i>	The religious types came out to see him, and John reacted rather harshly toward them. He calls them a brood of vipers and warns them to flee from the wrath to come.

<sup>17</sup> From <https://bible.org/netbible/index.htm?act19.htm> (footnote); accessed November 23, 2023.

## The Message and Ministry of John the Herald (Matthew 3:1–17)

Scripture	Text/Commentary
Matthew 3:9 And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham.	The religious types cannot depend upon their genetic heritage to save them. God is able to raise up better sons from the stones along the river.
Matthew 3:10 Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.	John warned them to produce good fruit; and warned them that they would be cut down and thrown into the fire if they did not produce acceptable fruit.
Matthew 3:11 "I baptize you with water for repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.	John also spoke of Jesus coming along after him. Jesus is much more powerful than John and John is not worthy to even lace His sandals.
Matthew 3:12 His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."	A winnowing fork is used to lift grain and its chaff into the air. The wind would pick up the chaff and blow it away. The wheat, being more dense, would fall to the ground. It would be gathered into the barn; but the chaff would face an unquenchable fire (that is, the <b>Lake of Fire</b> ).
Matthew 3:13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him.	At some point, Jesus came down from Galilee to where John was baptizing. He requested for John to baptize Him.
Matthew 3:14 John would have prevented Him, saying, "I need to be baptized by You, and do You come to me?"	John is taken aback. "How can my baptism mean anything?," he asked.
Matthew 3:15 But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented.	Jesus said that this would fulfill the righteous, which is a reference to the righteous <b>plan of God</b> .
Matthew 3:16–17 And when Jesus was baptized, immediately He went up from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming to rest on Him; and behold, a voice from heaven said, "This is My beloved Son, with Whom I am well pleased."	On the day that Jesus was baptized, there were a great many things that happened. The heavens were open to Him; the Spirit of God descends upon the Lord as if a dove. There was a voice from heaven, which I assume all could hear.

The ESV (capitalized) is used above.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 19:4b			
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
eis (εἰς) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, 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
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 singular, present (deponent) middle/passive participle, accusative case	Strong's #2064
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4100

**Translation:** ...speaking with reference to the One coming after him, that they might believe [in Him]...

John's ministry was all about the One who was coming after him. This is the One the people were to believe in. People were not to place their faith in John but in the One about Whom John spoke.

Acts 19:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
Spelled τοῦτ' here.			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
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
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

**Translation:** *...(that is, [he was speaking] with reference to Jesus)."*

To make it clear, Paul says, "John was talking about Jesus. The One you are to believe in is Jesus."

Acts 19:4 Paul said, "John baptized a baptism regarding a change of mind by the people [being baptized], speaking with reference to the One coming after him, that they might believe [in Him] (that is, [he was speaking] with reference to Jesus)." (Kukis mostly literal translation)

Paul makes it clear that the One they are to believe in is Jesus. This is key to this entire narrative.

Acts 19:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
baptizô (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 <sup>rd</sup> person plural, aorist passive indicative	Strong's #907

Acts 19:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** Therefore, those listening [to Paul] were baptized in the name of the Lord Jesus.

Now, those who heard Paul believed in Jesus. Perhaps Paul told them more information; perhaps they knew all that they needed to know at the time. But the believed in Jesus and then they were baptized in His Name.

Acts 19:5 Therefore, those listening [to Paul] were baptized in the name of the Lord Jesus. (Kukis mostly literal translation)

These disciples were first be baptized in the name of Jesus; then Paul would lay his hand on them.

Acts 19:4–5 Paul said, “John baptized a baptism regarding a change of mind by the people [being baptized], speaking with reference to the One coming after him, that they might believe [in Him] (that is, [he was speaking] with reference to Jesus).” Therefore, those listening [to Paul] were baptized in the name of the Lord Jesus. (Kukis mostly literal translation)

Acts 19:4–5 Paul then explained, “John’s baptism was all about a change of mind to take place in the people he ministered to. He spoke with reference to the One Who would come after him, to the intent that they might believe in Him (that is, John was speaking about Jesus). Therefore, those listening to Paul then believed in Jesus and were baptized in His Name. (Kukis paraphrase)

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Many translations had v. 5 as connected to v. 6; so this was shown when such a translation was given.

And a laying on them of the Paul hands has come the Spirit the Holy (one) upon them. And they were speaking not only tongues but also they were prophesying. Now were all the men about twelve.

Acts  
19:6–7

When [there] was a laying on of the hands of Paul, the Holy Spirit came upon them, and they were speaking not only [foreign] languages but also they were prophesying. Now there were about twelve men [there].

When Paul laid his hands upon them, the Holy Spirit came upon them as well, and they manifested the Spirit by speaking in foreign languages and by prophesying. Now, there were about twelve men there.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	And a laying on them of the Paul hands has come the Spirit the Holy (one) upon them. And they were speaking not only tongues but also they were prophesying. Now were all the men about twelve.
Complete Apostles Bible	And when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied. Now all the men were about twelve.
Douay-Rheims 1899 (Amer.)	And when Paul had imposed his hands on them, the Holy Ghost came upon them: and they spoke with tongues and prophesied. And all the men were about twelve.
Holy Aramaic Scriptures	And Paulus {Paul} placed The Hand on them, and The Rukha d'Qudsha {The Spirit of Holiness} came upon them, and they were speaking in certain languages, and were prophesying, yet, it so happened, there was twelve men in all.
James Murdock's Syriac NT	And Paul laid [his] hand on them; and the Holy Spirit came upon them, and they spoke in various tongues, and prophesied. And all the persons were twelve.
Original Aramaic NT	And Paulus laid a hand on them and The Spirit of Holiness came upon them, and they were speaking in various languages and were prophesying. But they were all of twelve men.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And when Paul had put his hands on them, the Holy Spirit came on them; and they had the power of talking in tongues, and acting like prophets. And there were about twelve of these men.
Bible in Worldwide English	Paul put his hands on them. Then the Holy Spirit came on them and they spoke in tongues of other lang-uages and spoke words from God. In all, there were about twelve men.
Easy English	Then Paul put his hands on each believer's head. When he did this, the Holy Spirit came down on them. They spoke in different languages and they spoke messages from God. There were about 12 men there.
Easy-to-Read Version–2008	Then Paul laid his hands on them, and the Holy Spirit came on them. They began speaking different languages and prophesying. There were about twelve men in this group.
God's Word™	When Paul placed his hands on them, the Holy Spirit came to them, and they began to talk in other languages and to speak what God had revealed. About twelve men were in the group.

Good News Bible (TEV)	Paul placed his hands on them, and the Holy Spirit came upon them; they spoke in strange tongues and also proclaimed God's message. They were about twelve men in all.
J. B. Phillips	"John's baptism was a baptism to show a change of heart," Paul explained, "but he always told the people that they must believe in the one who should come after him, that is, in Jesus." V. 7 is included for context.
<i>The Message</i>	And they were. As soon as they heard of it, they were baptized in the name of the Master Jesus. Paul put his hands on their heads and the Holy Spirit entered them. From that moment on, they were praising God in tongues and talking about God's actions. Altogether there were about twelve people there that day. V. 5 is included for context.
NIRV	Paul placed his hands on them. Then the Holy Spirit came on them. They spoke in languages they had not known before. They also prophesied. There were about 12 men in all.
New Life Version	The people there were baptized in the name of the Lord Jesus when they heard this. When Paul laid his hands on them, the Holy Spirit came on them. They started to talk in special sounds and to speak God's Word. There were about twelve men. V. 5 is included for context.

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

Casual English Bible	When Paul placed his hands on the people in this group, the Holy Spirit came to them. They spoke in other languages. [5] They prophesied too. There were about a dozen men in this group. <sup>5</sup> 19:6It's unclear if they spoke in languages known to folks on earth (Acts 2:11) or with babbling-like sounds that "people won't be able to understand" (1 Corinthians 14:2, New Living Translation).
Contemporary English V.	Then Paul placed his hands on them. The Holy Spirit was given to them, and they spoke unknown languages and prophesied. There were about twelve men in this group.
The Living Bible	As soon as they heard this, they were baptized in [or "baptized into."] the name of the Lord Jesus. Then, when Paul laid his hands upon their heads, the Holy Spirit came on them, and they spoke in other languages and prophesied. The men involved were about twelve in number. V. 5 is included for context.
New Berkeley Version The Passion Translation	.
Plain English Version	And when Paul laid his hands on each of the twelve, the Holy Spirit manifested and they immediately spoke in tongues and prophesied.
UnfoldingWord Simplified T.	Then Paul put his hands on their heads, and the Holy Spirit came into each one of them. The Holy Spirit gave them the power to talk in different languages. And the Holy Spirit gave them messages, and they told everyone those messages. There were about 12 men in that mob.
William's New Testament	After that, Paul placed his hands on their heads one by one, and the power of the Holy Spirit came upon each of them. The Holy Spirit gave them power to speak in languages that they had not learned, and they also spoke messages that the Holy Spirit told them. There were about twelve men whom Paul baptized and who received the Holy Spirit.
William's New Testament	On hearing this they were baptized in the name of the Lord Jesus, and when Paul laid his hands upon them, the Holy Spirit came upon them, and they began to speak in foreign tongues and to prophesy. In all there were about twelve men. V. 5 is included for context.

#### **Partially literal and partially paraphrased translations:**



American English Bible	Then after Paul laid his hands on them, the Holy Breath came over them and they each started speaking in different languages and prophesying (there were about 12 men).
Beck's American Translation Breakthrough Version	. And when Paul placed <i>his</i> hands on them, the Sacred Spirit came on them. They were both speaking in languages and preaching. All the men were as if <i>they were</i> twelve.
Common English Bible	When Paul placed his hands on them, the Holy Spirit came on them, and they began speaking in other languages and prophesying. Altogether, there were about twelve people.
New Advent (Knox) Bible	On hearing this, they received baptism in the name of the Lord Jesus; and when Paul laid his hands upon them, the Holy Spirit came down on them, and they spoke with tongues, and prophesied. In all, these men were about twelve in number.
20 <sup>th</sup> Century New Testament	And, after Paul had placed his hands on them, the Holy Spirit descended upon them, and they began to speak with 'tongues' and to preach. There were about twelve of them in all.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Paul laid his hands on them, the Holy Spirit came on them, and they spoke in foreign languages, and prophesied. Twelve men were involved.
Revised Ferrar-Fenton Bible	And Paul having laid his hands upon them, the Holy Spirit came upon them; and they spoke languages and preached. And all the men were about twelve.
International Standard V	When Paul laid his hands on them, the Holy Spirit came on them, and they began to speak in foreign languages [Or tongues; the Gk. lacks foreign] and to prophesy. There were about twelve men in all.
Leicester A. Sawyer's NT	And hearing this they were baptized in the name of the Lord Jesus: and Paul putting his hands on them, the Holy Spirit came on them, and they spoke with tongues and prophesied. And all the men were about twelve. V. 5 is included for context.
UnfoldingWord Literal Text	Then when Paul had laid his hands on them, the Holy Spirit came on them and they both spoke in other languages and prophesied. They were about twelve men in all.
Urim-Thummim Version	And when Paul had laid his hands on them, the Sacred Spirit came on them; and they spoke with dialects and prophesied. And there were about 12 men.
Weymouth New Testament	On hearing this, they were baptized into the name of the Lord Jesus; and when Paul laid his hands upon them, the Holy Spirit came on them, and they began to speak in tongues and to prophesy. They numbered in all about twelve men. V. 5 is included for context.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Paul placing his hands upon them, the Holy Spirit came upon them; also they spoke tongues and prophesied. And all the men were about twelve.
New American Bible (2011)	And when Paul laid [his] hands on them, the holy Spirit came upon them, and they spoke in tongues and prophesied. <sup>b</sup> Altogether there were about twelve men. b. [19:6] 8:15–17; 10:44, 46.
New Jerusalem Bible	When they heard this, they were baptised in the name of the Lord Jesus, and the moment Paul had laid hands on them the Holy Spirit came down on them, and they began to speak with tongues and to prophesy. There were about twelve of these men in all.
Revised English Bible–1989	On hearing this they were baptized into the name of the Lord Jesus; and when Paul had laid his hands on them, the Holy Spirit came upon them and they spoke in

tongues of ecstasy and prophesied. There were about a dozen men in all. V. 5 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On hearing this, they were immersed into the name of the Lord Yeshua; and when Sha'ul placed his hands on them, the <i>Ruach HaKodesh</i> came upon them; so that they began speaking in tongues and prophesying. In all, there were about twelve of these men. V. 5 is included for context.
Holy New Covenant Trans.	Then Paul put his hands on them and the Holy Spirit came upon them. They began speaking different inspired languages and prophesying. In this group there were about twelve men.
The Scriptures 2009	And when Sha'ul had laid hands on them, the Set-apart Spirit came upon them, and they were speaking in tongues and prophesying. And all the men were about twelve.
Tree of Life Version	And when Paul laid hands upon them, the Ruach ha-Kodesh came upon them, and they began speaking in tongues and prophesying. In all, there were about twelve men.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and laying [on] them the paul the hands comes The Spirit The [Thing] Pure to them [They] spoke also [in] tongues and [They] forecasted were but The All Men about twelve...
Alpha & Omega Bible	AND WHEN PAULOS ( <i>Paul</i> ) HAD LAID HIS HANDS UPON THEM, THE HOLY GHOST CAME ON THEM, AND THEY BEGAN SPEAKING WITH TONGUES AND PROPHEYSING. †( <i>At baptism, the minister should lay hands on the new converts if in person.</i> ) THERE WERE IN ALL ABOUT TWELVE MEN. The A&O Bible makes the mistake of believing whatever they read in the book of Acts to be prescriptive. The book of Acts is descriptive and historic; the epistles are prescriptive.
Awful Scroll Bible	And Paul laying- his hands -upon them, the Awful Breath comes upon them, and they were speaking in other languages and exposing-to-light-beforehand. (Even all the men were if-as twelve.)
Concordant Literal Version	And at the placing of Paul's hands on them, the holy spirit came on them. Besides, they spoke languages and prophesied." Now there were, in all, about twelve men."
exeGesés companion Bible	...and when Paulos puts his hands on them, the Holy Spirit comes upon them; and they speak with tongues and prophesy. - and in all, there are about twelve men.
Orthodox Jewish Bible	And when Rav Sha'ul placed his hands upon them, the Ruach Hakodesh came upon them, and they were speaking in leshonot and they were speaking dvarim hanevu'ah. And the anashim were about sheneym asar in number.
Rotherham's Emphasized B.	And [when they heard [this]] they were immersed into the name of the Lord' Jesus; and <Paul laying hands' upon them> the Holy Spirit came upon them, and they began speaking with tongues and prophesying. And all' the men were about' twelve. V. 5 is included for context.

The book of Acts is descriptive and historic; the epistles are prescriptive.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	And when Paul laid his hands on them, the Holy Spirit came on them, and they began speaking in [unknown] tongues (languages) and prophesying. There were about twelve men in all.
An Understandable Version	Then Paul placed his hands on them and [the supernatural power of] the Holy Spirit came on them and they [began to] speak in [other] languages and prophesy [i.e., speak God's message]. The total number [of those immersed] was twelve men.
The Expanded Bible	Then Paul laid [placed] his hands on them [a ritual of blessing and/or conferring of authority], and the Holy Spirit came upon them. They began speaking different languages [or in tongues; ecstatic utterance] and prophesying. There were about twelve people in this group.
Jonathan Mitchell NT	Then, after (or: during) Paul's placing [his] hands upon them, the Set-apart Breath-effect (or: the Holy Spirit) came [p38 and D read: immediately fell] upon them and they began speaking in languages (or: with tongues), and then began (or: and continued) prophesying (speaking light ahead of time and in front of people). There were about twelve adult men, [in] all.
P. Kretzmann Commentary	And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues' and prophesied And all the men were about twelve.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Acts 19:1–7 has been placed in the <b>Addendum</b> . And when Paul had laid his hands upon them {which identified them with an Apostle of the Church Age}, the Holy Spirit came on them; and they spoke with tongues, and prophesied. {Note: In the Church Age, at the point of salvation, we receive the Holy Spirit and He gives us spiritual gifts. These Old Testament Saints are now moving into the Church Age dispensation and received the temporary gifts of tongues and prophecy.} {Note: This is the fourth of four Pentecosts in Acts: 1) The Jewish Pentecost in Jerusalem - Acts 2 - Jews are in Union with Christ 2) The Samaritan Pentecost - Acts 8 those half Jewish and half Gentile are also involved 3) The Gentile Pentecost - Acts 10 Gentiles have equal rights in the Church age, and now 4 ) The Old Testament Saints' Pentecost - where people who were saved before the Church age can be brought into the Church Age. And all the men were about twelve.
Translation for Translators	After that, Paul placed his hands on their heads <i>one by one</i> , and the <i>power of the Holy Spirit</i> came upon <i>each of them</i> . The <i>Holy Spirit</i> enabled them to speak in various languages [MTY] <i>that they had not learned</i> , and they also spoke messages <i>that the Holy Spirit</i> revealed to them. There were about twelve men <i>whom Paul baptized and who received the power of the Holy Spirit</i> .
The Voice	When Paul laid his hands on them, the Holy Spirit came upon them <i>in the same way the original disciples experienced at Pentecost</i> : they spoke in tongues and <b>prophesied</b> . This is only v. 6; recall that v. 7 was combined with v. 1. <hr/> Both Apollos and this small band of John's disciples hear an incomplete gospel. The church is called not only to bring the gospel to those who have never heard, but also to expand the truth to those who understand only partial truth. All people are on a journey to know God—no one has "arrived." Everyone has something more to learn because the truth constantly reveals itself.

**Bible Translations with Many Footnotes:**

Lexham Bible	And when [*Here "when " is supplied as a component of the temporal genitive absolute participle ("laid")] Paul laid hands [Some manuscripts have "placed his hands"] on them, the Holy Spirit came upon them and they began to speak [*The imperfect tense has been translated as
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NET Bible® ingressive here (“began to speak”)] in tongues and to prophesy. (Now the total number of men was about twelve.)  
 When they heard this, they were baptized in the name of the Lord Jesus, and when Paul placed<sup>14</sup> his hands on them, the Holy Spirit came<sup>15</sup> upon them, and they began to speak<sup>16</sup> in tongues and to prophesy.<sup>17</sup> (Now there were about twelve men in all.)<sup>18</sup>  
<sup>14</sup>tn Or “laid.”  
<sup>15</sup>sn The coming of the Holy Spirit here is another case where the Spirit comes and prophesy results in Acts (see Acts 2). Paul’s action parallels that of Peter (Acts 8) and not just with Gentiles.  
<sup>16</sup>tn The imperfect verb ἐλάλουν (elaloun) has been translated as an ingressive imperfect.  
<sup>17</sup>tn The imperfect verb ἐπροφητεύον (epropheteuon) has been translated as an ingressive imperfect.  
<sup>18</sup>sn This is a parenthetical note by the author.  
 The Spoken English NT Then Paul laid his hands on them and the Holy Spirit came over them, and they began to speak in other languages<sup>f</sup> and prophesy. Altogether they were about twelve men.  
 Wilbur Pickering’s New T. <sup>f.</sup> Traditionally: “to speak in tongues.” And as Paul laid his hands on them the Holy Spirit came upon them,<sup>3</sup> and they started speaking languages and prophesying. There were about twelve men in all. (3) This was an important confirmation that Paul’s clarification was correct.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they began speaking with tongues [fig., other languages] and prophesying. Now [there] were [in] all about twelve men.  
 Benjamin Brodie’s trans. Then, after Paul laid hands on them, the Holy Spirit came upon them, and they began to speak with languages and began to prophesy. And all the men were about twelve .  
 Context Group Version And when Paul had laid his hands on them, the Special Spirit came on them; and they spoke with tongues, and prophesied. And they were in all about twelve men.  
 Far Above All Translation Then when Paul laid his hands on them, the holy spirit came on them, and they spoke in tongues and prophesied. And there were about twelve of these men in total.  
 Modern Literal Version 2020 And *after* Paul laid *his* hands upon them, the Holy Spirit came upon them, and they were speaking in *foreign* languages and were prophesying. Now they were *in* all approximately twelve men.

**The gist of this passage:** When Paul placed his hands upon these twelve men, they began to speak in other languages and prophesy as a result of the Holy Spirit coming down upon them.

6-7

Acts 19:6a			
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

Acts 19:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitithēmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #2007
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495

**Translation:** When [there] was a laying on of the hands of Paul,...

Paul gave them the gospel (v. 4), baptized them (v. 5) and laid his hands upon them.

In the early church, prior to there being a **canon of Scripture**, this often involved a believer with authority conveying something to another believer. In this case, it appears to be the giving of the Holy Spirit.

One of the things I have seen on occasion on video is a religious leader touching people and knocking them on their butts. Although I have put absolutely no investigation into this, it is my guess that the religious leader is whacking members of his congregation with the spirit. There is absolutely no support for this kind of act in the New Testament, either in Acts or in the epistles. It appears to me to be the work of demonic activity. Where are those Bereans searching the Scriptures when we need them?

Acts 19:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2064

Acts 19:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i> ]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...the Holy Spirit came upon them,...

As a result of these things, the Holy Spirit came upon these men.

In that era, believers with a certain type of authority (perhaps the authority of an **Apostle**?) were able to confer upon other believers the Holy Spirit. Something like this takes place three times in the book of Acts. 1) The Samaritan Pentecost - Acts 8 those half Jewish and half Gentile are also involved. 2) The Gentile Pentecost - Acts 10 where it is shown that **Gentiles** have equal rights in the Church age. 3) The Old Testament Saints' Pentecost - where people who were saved before the Church age can be brought into the Church Age.

Acts 2 was different inasmuch as no one laid hands on anyone else.

Acts 19:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2980
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Acts 19:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
glōssai (γλῶσσαι) [pronounced GLOHS-sigh]	<i>tongues, a member of the body, languages, dialects used by a particular people distinct from that of other nations</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1100
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prophêteúō (προφητεύω) [pronounced pro-fay-TWO-oh]	<i>to prophesy, to predict (something, the future); to declare (based upon divine revelation); to speak divine truth, to be a prophet, to act as a prophet</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4395

**Translation:** ...and they were speaking not only [foreign] languages but also they were prophesying.

What appeared to be a common response to salvation, baptism and a laying on of hands was the baptism of the Spirit. This also came with speaking in foreign languages and prophesying.

There are groups of people in the Christian world known as Pentecostals, full gospel types, four-square gospel types, second blessing types, all of whom maintain that there is a second blessing to be had in the **Christian life**, post-salvation. They also point to the four passages in Acts where believers appear to receive the Spirit after they were saved.

On the one hand, they claim that they are following the actions that they read in the book of Acts. On the other hand, they actually do a lot of other things instead. When they have a victim who has not spoken in tongues, they might gather around him and coach him (or her) to do things like, "Lean back your head, let your mind go blank, and just begin making noises." All of their victims have already seen people speak in tongues, so they know what is supposed to happen, and they start making noises. No one speaks Polish, or Choctaw Indian, or Korean; they all speak with nonsense words and sounds and syllables. Almost never does a person *prophesy*; and, if they do, when was the last time you read a prophetic utterance from a circumstance like this? In most cases, never.

Throughout the book of Acts, speaking in tongues means *speaking in a known foreign language not known to the speaker*. In Acts 2, there were people who heard these languages being spoken and they knew them and were shocked to hear this great variety of languages being spoken by Galileans (who were not known for their intellectual pursuits).

My point is, people who claim that they are following the examples given in the book of Acts are not really following those examples.

A second point is this: Paul wrote to a great number of Churches, and Jesus spoke to the seven churches of Asia Minor. Was there ever a church where Paul wrote, "Listen, what seems to be the problem is, you guys have never experienced the power of the Holy Spirit through baptism. Now, here is what you need to do..." We don't read that because that was never a problem. Yet, to a Pentecostal, anyone who has not spoken in tongues is seen as someone who needs to be recruited and guided to speak in tongues. Why was this *never* a solution touted by Paul (or by Jesus in the book of Revelation); yet is the standard first step for the uninitiated for a charismatic church?

Acts 19:6 When [there] was a laying on of the hands of Paul, the Holy Spirit came upon them, and they were speaking not only [foreign] languages but also they were prophesying. (Kukis mostly literal translation)

Acts 19:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
hōsei (ὡσεὶ) [pronounced hoh-SIGH]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
dōdeka (δώδεκα) [pronounced DOH-dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427

**Translation:** Now there were about twelve men [there].

This entire experience involved about 12 men.

Acts 19:7 Now there were about twelve men [there]. (Kukis mostly literal translation)

Acts 19:6–7 When [there] was a laying on of the hands of Paul, the Holy Spirit came upon them, and they were speaking not only [foreign] languages but also they were prophesying. Now there were about twelve men [there]. (Kukis mostly literal translation)

Acts 19:6–7 When Paul laid his hands upon them, the Holy Spirit came upon them as well, and they manifested the Spirit by speaking in foreign languages and by prophesying. Now, there were about twelve men there. (Kukis paraphrase)

[Chapter Outline](#)

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## The Two-Year Ministry of Paul in Ephesus (a Summary)



Now entering into the synagogue, he was speaking freely for months, three (of them), disputing and persuading [them] about the kingdom of the God. Now, as certain ones being hardened and disobedient, they were reviling the way before the many. Standing off from them, he separated the disciples according to a day, now disputing in the lecture hall of Tyrannus. Now this (thing) became to years, two (of them), so that all those living in Asia (Minor) heard the word of the Lord, both Jews and Greeks.

Acts  
19:8–10

Having entered into the synagogue [in Ephesus], [Paul] spoke freely for three months, reasoning and persuading [the people there] about the kingdom of God. Now, as certain ones were developing scar tissue and were unbelieving, they began to revile the way before the many [synagogue goers]. [Therefore, Paul] stood off from them [and] separated out the disciples [of Christ from them]. Each day, [Paul] was reasoning in the lecture hall of Tyrannus. This thing continued for two years, so that all of those living in Asia Minor heard the word of the Lord, both Jews and Greeks.

After this, Paul entered into the synagogue of Ephesus and spoke boldly there for three months, reasoning and persuading the attendees there concerning the accurate understanding of the kingdom of God. However, there were recalcitrant ones of the synagogue who remained unbelieving, to the point where they spoke disparagingly of the way of God that Paul was teaching. Consequently, Paul removed himself from the synagogue and he took the disciples of Jesus with him. Each day then, Paul went to the lecture hall of Tyrannus and reasoned with the Greeks there. This continued over a period of two years, so that all Greeks and Jews of Asia Minor heard the word of Lord proclaimed accurately.

Here is how others have translated this passage:

#### Ancient texts:

- Westcott-Hort Text (Greek) Now entering into the synagogue, he was speaking freely for months, three (of them), disputing and persuading [them] about the kingdom of the God. Now, as certain ones being hardened and disobedient, they were reviling the way before the many. Standing off from them, he separated the disciples according to a day, now disputing in the lecture hall of Tyrannus. Now this (thing) became to years, two (of them), so that all those living in Asia (Minor) heard the word of the Lord, both Jews and Greeks.
- Complete Apostles Bible And he entered into the synagogue and spoke boldly for three months, debating and persuading the things concerning the kingdom of God. But when some became hardened and disbelieving, speaking evil against the Way before the multitude, he withdrew from them and separated the disciples, each day debating in the school of a certain Tyrannus. Now this took place for two years, so that all who were dwelling in Asia heard the word of the Lord Jesus, both Jews and Greeks.
- Douay-Rheims 1899 (Amer.) And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God. But when some were hardened and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus. And this continued for the space of two years, so that all who dwelt in Asia heard the word of the Lord, both Jews and Gentiles.
- Holy Aramaic Scriptures And Paulus {Paul} entered unto The Kenushtha {The Synagogue}, and spoke with boldness {lit. an open eye} three months, and was persuasive concerning The Malkutheh d'Alaha {The Kingdom of God}. And men from them were hardened, and were arguing, and were mocking The Way of Alaha {God} before the gathering of the Amme {the Peoples}. Then, Paulus

{Paul} departed, and separated The Talmiye {The Disciples/The Students} from them, and everyday he was speaking with them at the School of a man whose name was Turanus {Tyrannus}.

And this continued two years, until all those who were dwelling in Asia {i.e. Asia-Minor} heard The Miltha d'MarYa {The Word of The Lord-YHWH}; Yehudaye {Judeans/Jews}, and Armaye {Arameans}.

James Murdock's Syriac NT

And Paul entered into the synagogue, and spoke boldly three months, persuading in regard to the kingdom of God.

And some of them were hardened, and disputatious, and reviled the way of God before the assembly of the people. Then Paul withdrew himself, and separated the disciples from them. And he discoursed with them daily in the school of a man named Tyrannus.

And this continued for two years, until all who resided in [Proconsular] Asia, both Jews and Gentiles, heard the word of the Lord.

Original Aramaic NT

And Paulus was entering the synagogue and he was speaking publicly three months and persuading concerning The Kingdom of God.

Some of them were hardened and were disputing and reviling the way of God before the assembly of the Gentiles; then Paulus left and he separated the disciples from them and was speaking every day with them in the school of a man whose name was Ouranos.

And this continued for two years until all who dwelt in Asia heard the word of THE LORD JEHOVAH, Jews and Aramaeans.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

And he went into the Synagogue, and for three months he was preaching there without fear, reasoning and teaching about the kingdom of God.

But because some of the people were hard-hearted and would not give hearing, saying evil words about the Way before the people, he went away from them, and kept the disciples separate, reasoning every day in the school of Tyrannus.

And this went on for two years, so that all those who were living in Asia had knowledge of the word of the Lord, Greeks as well as Jews.

Bible in Worldwide English

Paul went into the meeting place. For three months he talked without fear to the people there. He tried to talk so that people would obey God. Some of them were fixed in their minds and would not believe. They said, The Christian way is not good. They said this in front of all the people. So Paul left them and took the disciples away. He talked and answered the questions of the people every day in the school of a man named Tyrannus. This went on for two years, and all the people who lived in the province of Asia, both the Jews and the Greeks, heard the Lords word.

Easy English

For three months, Paul went to the Jewish meeting place in Ephesus on their day of rest. He was not afraid to speak to the people there. He talked strongly with them about the kingdom of God. But some of them did not accept what Paul said. They refused to believe the message about Jesus. Some of them said bad things against the Way of the Lord Jesus and many people in the group heard this. So Paul stopped speaking to people in that meeting place. He left there and he took with him the other believers. Every day he talked with people in another place. It was a large room, where a man called Tyrannus usually taught people. Paul taught the people there for two years. During that time, all the people who lived in Asia region heard the message about the Lord Jesus. This included Jews and Gentiles

Easy-to-Read Version–2008

Paul went into the synagogue and spoke very boldly. He continued doing this for three months. He talked with the Jews, trying to persuade them to accept what he was telling them about God's kingdom. But some of them became stubborn and

refused to believe. In front of everyone, they said bad things about the Way. So Paul left these Jews and took the Lord's followers with him. He went to a place where a man named Tyrannus had a school. There Paul talked with people every day. He did this for two years. Because of this work, everyone in Asia, Jews and Greeks, heard the word of the Lord.

Good News Bible (TEV)

Paul went into the synagogue and for three months spoke boldly with the people, holding discussions with them and trying to convince them about the Kingdom of God. But some of them were stubborn and would not believe, and before the whole group they said evil things about the Way of the Lord. So Paul left them and took the believers with him, and every day he held discussions in the lecture hall of Tyrannus. This went on for two years, so that all the people who lived in the province of Asia, both Jews and Gentiles, heard the word of the Lord.

J. B. Phillips

#### **Paul's two-year ministry at Ephesus**

Then Paul made his way into the synagogue there and for three months he spoke with the utmost confidence, using both argument and persuasion as he talked of the kingdom of God. But when some of them hardened in their attitude towards the message and refused to believe it, and, what is more, spoke offensively about the Way in public, Paul left them, and withdrew his disciples, and held daily discussions in the lecture-hall of Tyrannus. He continued this practice for two years, so that all who lived in Asia, both Greeks and Jews, could hear the Lord's message.

*The Message*

Paul then went straight to the meeting place. He had the run of the place for three months, doing his best to make the things of the kingdom of God real and convincing to them. But then resistance began to form as some of them began spreading evil rumors through the congregation about the Christian way of life. So Paul left, taking the disciples with him, and set up shop in the school of Tyrannus, holding class there daily. He did this for two years, giving everyone in the province of Asia, Jews as well as Greeks, ample opportunity to hear the Message of the Master.

NIRV

Paul entered the synagogue. There he spoke boldly for three months. He gave good reasons for believing the truth about God's kingdom. But some of them wouldn't listen. They refused to believe. In public they said evil things about the Way of Jesus. So Paul left them. He took the believers with him. Each day he talked with people in the lecture hall of Tyrannus. This went on for two years. So all the Jews and Greeks who lived in Asia Minor heard the word of the Lord.

New Life Version

#### **Paul Preaches in a Place of Worship and in a School in Ephesus**

For three months Paul went into the Jewish place of worship and spoke without fear. He taught them things about the holy nation of God. Some let their hearts grow hard. They would not put their trust in Christ. These spoke against the Christian religion in front of other people. Then Paul took the followers away from the others. He taught them each day in the school of Tyrannus. He did this for two years. All the Jews and the Greeks in the countries of Asia heard the Word of the Lord.

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

Casual English Bible

#### **PAUL, TWO YEARS A GUEST SPEAKER**

Paul taught in the Ephesus synagogue for three months. He spoke with confidence, talking with the people and persuading them to believe what he had to say about God's spiritual kingdom. Some Jews got plain ol' stubborn on him. They weren't going to believe him no matter what he said. Period. Right out in public they started saying nasty things about this religious movement called the Way. [6] So Paul left the synagogue. He took the believers with him. He started teaching people each day at the Tyrannus Learning Center. [7] Paul taught there for two years. Words he

spoke about the Lord got picked up, carried, and quoted to Jews and non-Jews all over the Roman province of Asia. [8].

<sup>6</sup>19:9 Why do you think the first Christians called their movement the Way? The writer doesn't say why, so guesses are allowed. One guess: The first known church manual, Teaching (Didache, in Greek), called it "the way of the Lord." Another guess: Jesus told his followers, "I am the way . . . No one can come to the Father except through me" (John 14:6, New Living Translation).

<sup>7</sup>19:9 The Greek word describing the facility could mean a school or a lecture hall. A man named Tyrannus may have owned the building or donated a lot of the money to pay for it.

<sup>8</sup>19:10 In 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.

Contemporary English V.

For three months Paul went to the Jewish meeting place and talked bravely with the people about God's kingdom. He tried to win them over, but some of them were stubborn and refused to believe. In front of everyone they said terrible things about God's Way. Paul left and took the followers with him to the lecture hall of Tyrannus. He spoke there every day for two years, until every Jew and Gentile in Asia had heard the Lord's message.

The Living Bible

Then Paul went to the synagogue and preached boldly each Sabbath day[b] for three months, telling what he believed and why, and persuading many to believe in Jesus. But some rejected his message and publicly spoke against Christ, so he left, refusing to preach to them again. Pulling out the believers, he began a separate meeting at the lecture hall of Tyrannus and preached there daily. This went on for the next two years, so that everyone in the Turkish province of Asia Minor—both Jews and Greeks—heard the Lord's message.

New Berkeley Version  
New Living Translation

#### **Paul Ministers in Ephesus**

Then Paul went to the synagogue and preached boldly for the next three months, arguing persuasively about the Kingdom of God. But some became stubborn, rejecting his message and publicly speaking against the Way. So Paul left the synagogue and took the believers with him. Then he held daily discussions at the lecture hall of Tyrannus. This went on for the next two years, so that people throughout the province of Asia—both Jews and Greeks—heard the word of the Lord.

The Passion Translation

For three months Paul taught openly and fearlessly in the synagogue, arguing persuasively for them to enter into God's kingdom realm. But some of them hardened their hearts and stubbornly refused to believe. When they spoke evil of the Way in front of the congregation, Paul withdrew from them and took the believers with him. Every day for over two years, he taught them in the lecture hall of Tyrannus, which resulted in everyone living in the province of Asia, Jews and non-Jews, hearing the prophetic word of the Lord.

Plain English Version

#### **People in Asia country heard about Jesus**

For the next 3 months, Paul went to the meetings that the Jewish people had in their meeting house in Ephesus, and he talked strongly to the people there. He tried to get them to understand how God takes people into his family. Some of those people believed that message about Jesus. But some of them didn't believe it, and they didn't want to keep on hearing it, so they stood up in front of everybody and said bad things about the Christian people. (Another name for the Christians was the Jesus Way mob.)

So Paul left the Jewish meeting house, and he took the Christians with him. They didn't go to the Jewish meeting house any more, but they had their meetings in a meeting house called Tiranus Hall. Paul was there every day, and he talked with people there about Jesus. He kept on doing that for 2 years, so people from all over

that country called Asia heard God's message about Jesus. Both Jewish people and Greek people heard that message about Jesus.

UnfoldingWord Simplified T. For three months after that, Paul entered the Jewish meeting place in Ephesus on each Sabbath and taught and persuaded people about Jesus and how God would show himself as king. But some of the Jews would not believe the message and did not want to hear it any more. They said many bad things about what Paul was teaching. So Paul left them and took the believers with him to meet in the meeting place of Tyrannus. For two years Paul taught people there. In this way, most of the Jews and non-Jews who lived in the region of Asia heard the message about the Lord Jesus.

William's New Testament He went to the synagogue there and for three months courageously spoke, keeping up his discussions and continuing to persuade them about the kingdom of God. But as some of them grew harder and harder and refused to believe, actually criticizing The Way before the people, he left them, withdrew his disciples, and continued his discussions in the lecture-hall of Tyrannus. This went on for two years, so that everybody living in the province of Asia, Greeks as well as Jews, heard the Lord's message.

### Partially literal and partially paraphrased translations:

American English Bible So after that, [Paul] went into the synagogue, where he spoke boldly... For the next three months he reasoned and talked persuasively about the Kingdom of God. But when [he noted] that some were just becoming more difficult, refusing to believe and saying bad things about The Way in front of the crowds, he left them... He separated the [true] disciples from among them and started giving lectures in **the School of Tyrannus** each day, which went on for the next two years.

So, everyone who lived in **[the province of] Asia** (both the Jews and the Greeks) eventually heard the word of the Lord Jesus.

Beck's American Translation .  
Breakthrough Version After going into the synagogue, he was speaking openly over three months, having discussions and persuading *them in the things* about God's empire. As some were being stubborn and were not believing, saying bad things about the Way in the sight of the large number of *people*, after staying away from them, he isolated the students, daily having discussions in the public hall of Tyrannus. This happened over two years in such a way for all the *people* residing in Western Turkey to hear the message of the Master, both Jewish *people* and Greeks.

Common English Bible Paul went to the synagogue and spoke confidently for the next three months. He interacted with those present and offered convincing arguments concerning the nature of God's kingdom. Some people had closed their minds, though. They refused to believe and publicly slandered the Way. As a result, Paul left them, took the disciples with him, and continued his daily interactions in Tyrannus' lecture hall. This went on for two years, so that everyone living in the province of Asia—both Jews and Greeks—heard the Lord's word.

Len Gane Paraphrase Then he went into the synagogue and boldly spoke for three months, reasoning and persuading them about the things concerning the Kingdom of God. But when some grew stubborn and wouldn't believe, and starting speaking evil about The Way to the crowd, he left them and withdrew with the disciples continuing his arguments in the school of Tyrannus. This continued for two years, so that all who lived in Asia heard the message about the Lord Jesus, both Jews and Greeks.

A. Campbell's Living Oracles And he went into the synagogue, and discoursed with boldness, disputing for the space of three months, and evincing the things which related to the kingdom of God. But as some were hardened, and would not believe, speaking reproachfully of this way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this was done for the

	space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord.
New Advent (Knox) Bible	And now he went into the synagogue, and for three months spoke boldly there, reasoning with them and trying to convince them about the kingdom of God; but since there were some who hardened their hearts and refused belief, discrediting the way of the Lord in the eyes of the multitude, he left them, and withdrew his own disciples, holding disputations daily in the school of a certain Tyrannus. This lasted for two years, so that the Lord's word came to the ears of all those who lived in Asia, both Jews and Greeks.
NT for Everyone	Paul went into the synagogue and spoke boldly there for three months, arguing and persuading them about the kingdom of God. But when some of them were hard-hearted, and wouldn't believe, and made wicked allegations about the Way in front of everybody else, Paul left them. He took the disciples with him, and argued every day in the lecture-hall of Tyrannus. He did this for two years, so that all the inhabitants of Asia, Jews and Greeks alike, heard the word of the Lord.
20 <sup>th</sup> Century New Testament	Paul went to the Synagogue there, and for three months spoke out fearlessly, giving addresses and trying to convince his hearers, about the kingdom of God. Some of them, however, hardened their hearts and refused to believe, denouncing the Cause before the people. So Paul left them and withdrew his disciples, and gave daily addresses in the lecture-hall of Tyrannus. This went on for two years, so that all who lived in Roman Asia, Jews and Greeks alike, heard the Lord's Message.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then Paul went into the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. But when some of them stubbornly refused to believe and publicly maligned the Way, Paul took his disciples and left the synagogue to conduct daily discussions in the lecture hall of Tyrannus. This continued for two years, so that everyone who lived in the province of Asia, Jews and Greeks alike, heard the word of the Lord.
Christian Standard Bible	<b>In the Lecture Hall of Tyrannus</b> Paul entered the synagogue and spoke boldly over a period of three months, arguing and persuading them about the kingdom of God. But when some became hardened and would not believe, slandering the Way in front of the crowd, he withdrew from them, taking the disciples, and conducted discussions every day in the lecture hall of Tyrannus. This went on for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord.
Conservapedia Translation	He then went into the synagogue, and spoke boldly for about three months, debating and persuading people of the things concerning the kingdom of God. But when several people were hardened, and disbelieved, but said bad things about that Way in front of the crowd, he departed from them, and separated the students, debating daily in the school of a man named Tyrannus. This continued for two years. So everyone who lived in Asia Province heard the Word of the Lord Jesus, both Jew and Greek alike.
Revised Ferrar-Fenton Bible	Then entering the synagogue, he spoke eloquently, for three months, discussing and persuading concerning the Kingdom of God. When, however, some obstinately resisted and disbelieved, defaming the Way before the mob, turning from them, he removed the disciples, discussing daily in the lecture-room of Tyrannus. And this continued for two years; so that all the residents in Asia-Minor, both Judeans and Greeks, heard the message of the Lord.
God's Truth (Tyndale)	And he went into the synagogue, and behaved himself boldly for the space of three months, disputing and giving them exhortations of the kingdom of God. When diverse waxed hard hearted and believed not, but spoke evil of the way, and that before the multitude: he departed from them, and separated the disciples. And

disputed daily in the school of one called Tyrannus. And this continued by the space of two years: so that all they which dwelt in Asia, heard the word of the Lord \*Jesu, both Jewes and Greeks.

International Standard V

He went into the synagogue and spoke there boldly for three months, holding discussions and persuading those who heard him [Lit. persuading them] about the kingdom of God. But when some people became stubborn, refused to believe, and slandered the Way in front of the people, Paul [Lit. he] left them, taking his disciples away with him, and held daily discussions in the lecture hall of Tyrannus. [Other mss. read of a certain Tyrannus from the fifth hour to the tenth] This went on for two years, so that all who lived in Asia, Jews and Greeks alike, heard the word of the Lord.

Urim-Thummim Version

And he went into the synagogue and spoke boldly for a period of 3 months, disputing and persuading the things concerning the Kingdom of Elohim. But when some were hardened and believed not, but spoke evil of that way before the crowds, he left from them and separated the disciples, disputing daily in the School of one Tyrannus. And this continued for a period of 2 years; so that all they that lived in Asia heard the Word of the LORD Jesus, both Jews and Greeks.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And going into the synagogue, he spoke thoroughly for three months, speaking thoroughly and convincing them in the things concerning the kingdom of God.

And as some were hardened and were unconvinced, using bad words against the way before the face of the multitude, having removed himself from them, he separated the disciples, speaking thoroughly daily in the school of a certain Tyrannus.

And this continued over two years, so that all those residing in Asia heard the word of the Lord Jesus, both Jews and Greeks.

New American Bible (2011)

He entered the synagogue, and for three months debated boldly with persuasive arguments about the kingdom of God. But when some in their obstinacy and disbelief disparaged the Way before the assembly, he withdrew and took his disciples with him and began to hold daily discussions in the lecture hall of Tyrannus. This continued for two years with the result that all the inhabitants of the province of Asia heard the word of the Lord, Jews and Greeks alike.

New Jerusalem Bible

He began by going to the synagogue, where he spoke out fearlessly and argued persuasively about the kingdom of God. He did this for three months, till the attitude of some of the congregation hardened into unbelief. As soon as they began attacking the Way in public, he broke with them and took his disciples apart to hold daily discussions in the lecture room of Tyrannus. This went on for two years, with the result that all the inhabitants of Asia, both Jews and Greeks, were able to hear the word of the Lord.

Revised English Bible—1989

During the next three months he attended the synagogue and with persuasive argument spoke boldly about the kingdom of God.

When some proved obdurate and would not believe, speaking evil of the new way before the congregation, he withdrew from them, taking the disciples with him, and continued to hold discussions daily in the lecture hall of Tyrannus.

This went on for two years, with the result that the whole population of the province of Asia, both Jews and Gentiles, heard the word of the Lord.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Sha'ul went into the synagogue; and for three months he spoke out boldly, engaging in dialogue and trying to persuade people about the Kingdom of God. But

Hebraic Roots Bible	<p>some began hardening themselves and refusing to listen; and when these started defaming the Way before the whole synagogue, Sha'ul withdrew, took the talmidim with him, and commenced holding daily dialogues in Tyrannus's <i>yeshivah</i>. This went on for two years; so that everyone, both Jews and Greeks, living in the province of Asia heard the message about the Lord.</p> <p>And going into the synagogue, he spoke boldly over three months, having reasoned with them, and persuading concerning the things of the kingdom of Elohim. But when some were hardened, and did not obey, speaking evil of the Way before the multitude, departing from them, he separated the disciples, and spoke to them daily in the school of a certain Tyrannus.</p>
Holy New Covenant Trans.	<p>And this happened over two years, so as all those living in Asia heard the Word of the Master Yahshua (YAHWEH), both Jews and Arameans (Syrians).</p> <p>Paul went into the house of worship and began to speak very boldly. Paul did this for three months. He debated with the Jews and he tried to persuade them to believe in the kingdom of God but some of the Jews became stubborn. They refused to believe. They said some terrible things about the Way. The people heard these things. So Paul left and took the students of Jesus with him. He went to a place where a man named Tyrannus had a school. There he reasoned with people every day. He did this for two years. Because of this work, every Jew and Greek in the country of Asia heard the message of the Lord.</p>
The Scriptures 2009	<p>And having gone into the congregation he spoke boldly for three months, reasoning and persuading concerning the reign of Elohim.</p> <p>But when some were hardened and did not believe, speaking evil of the Way before the crowd, he withdrew from them and separated the taught ones, reasoning daily in the school of Turannos.</p>
Tree of Life Version	<p>And this took place for two years, so that all who dwelt in Asia heard the word of the Master עשוהי, both Yehudim and Greeks.</p> <p>Paul went into the synagogue and for three months spoke boldly, debating and persuading them about the kingdom of God.</p> <p>But when they were hardening and refusing to believe, speaking evil of the Way before the whole group, he withdrew from them, taking the disciples with him, debating daily in the hall of Tyrannus.</p> <p>This continued for two years, so that all the residents of Asia heard the word of the Lord—Jewish as well as Greek people.</p>

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>Entering but to the assembly [He] spoke (openly) to months three Discussing and Convincing the [things] about the kingdom [of] the god as but (Some) Ones were hardened and (not) believed [Men] Insulting the way before the crowd Standing (Apart) from them [He] separates the students in day Discussing in the school [of] tyrannus This but becomes to years two that all the [men] indwelling the asia to hear the word [of] the lord jews also and greeks...</p>
Awful Scroll Bible	<p>Moreover, coming-towards into the drawing-together, he was all-expressive for three months, speaking-through and persuading about the Rule of God.</p> <p>But as some were being unregenerate and un-persuaded, considering-perniciously the Way beheld-from-among the populace, placing-away from them, he defines-out the disciples, speaking-through along down the days, from-within the school of a certain Tyrannus.</p>
Concordant Literal Version	<p>Moreover, the same-as-this occurred for over two years, so as all they dwelling-along in Asia, are to hear the Word of the Lord Jesus, both Jews and Greeks.</p> <p>Now, entering the synagogue, he spoke boldly for three months, arguing and persuading as to that which concerns the kingdom of God."</p>



Now, as some were hardened and stubborn, saying evil things of the way before the multitude, withdrawing from them, he severs the disciples, arguing day by day in the school of Tyrannus."

Now this occurred for two years, so that all those dwelling in the province of Asia hear the word of the Lord, both Jews and Greeks."

exeGeses companion Bible

And for three months  
he enters the synagogue emboldened  
- reasoning and convincing  
concerning the sovereignty of Elohim:  
but when some harden and distrust,  
and vilify that way in the sight of the multitude  
he departs from them;  
and sets apart the disciples,  
dialoguing daily in the school of one Tyrannus:  
and these become for two years,  
so that all who settle in Asia  
hear the word of Adonay Yah Shua  
- both Yah Hudiym and Hellenes.

Orthodox Jewish Bible

And having joined the minyan at the shul, Rav Sha'ul was speaking with ometz lev during the course of shloshah chodashim, debating and persuading concerning the things of the Malchut Hashem.

But when some unbelievers in the shul were being hardened and were disobeying, speaking Chillul Hashem of the Derech Hashem before the multitude, Rav Sha'ul withdrew from them. Rav Sha'ul took the Moshiach's talmidim and yom yom was saying shiurim in the [Messianic] yeshiva of Tyrannus.

And this happened over a period of two years with the intended result that all the ones inhabiting [the Roman Province of] Asia heard the dvar Hashem, both Yehudim and Yevanim.

Rotherham's Emphasized B.

And [entering into the synagogue] he was speaking boldly for three months, reasoning and persuading concerning the kingdom of God.

But <when some were hardening themselves, and refusing to be persuaded, speaking evil of the Way before the throng> [withdrawing from them] he separated the disciples; [day by day] reasoning in the school of Tyrannus. And |[this]| took place for two years, so that |[all' who dwelt in Asia]| heard the word of the Lord [both Jews and Greeks].

### Expanded/Embellished Bibles:

*The Amplified Bible*

And he went into the synagogue and for three months spoke boldly, reasoning and arguing and persuading them about the kingdom of God. But when some were becoming hardened and disobedient [to the word of God], discrediting and speaking evil of the Way (Jesus, Christianity) [See John 14:6.] before the congregation, Paul left them, taking the disciples with him, and went on holding daily discussions [One Greek manuscript says Paul used the lecture hall from 11:00 a.m. until 4:00 p.m.] in the lecture hall of Tyrannus [instead of in the synagogue]. This continued for two years, so that all the inhabitants of [the west coast province of] Asia [Minor], Jews as well as Greeks, heard the word of the Lord [concerning eternal salvation through faith in Christ].

An Understandable Version

Paul went into the Jewish synagogue and spoke boldly for three months, discussing and convincing people about matters regarding the kingdom of God. But some became stubborn and refused to obey [the message], saying false things about "the Way" [Note: This was a term used to designate the early church] in front of the large crowds. So, Paul left [the synagogue] and took the disciples and began holding discussions every day at Tyrannus' school [house]. This continued for two years

The Expanded Bible	<p>so that all the Jews and Greeks [<i>i.e.</i>, <i>Gentiles</i>] who lived in [<i>the province of</i>] Asia heard the message of the Lord.</p> <p>Paul went into the synagogue and spoke out ·boldly [confidently; fearlessly] for three months. He ·talked [reasoned; argued] with the people and persuaded them ·to accept the things he said about [<sup>L</sup>concerning] the kingdom of God. 9 But some of them became ·stubborn [hardened]. They refused to believe and ·said evil things about [slandered; cursed] ·the Way of Jesus [<sup>L</sup>the Way; <sup>C</sup>another name for the Christian movement; 9:2; 18:25; 22:4] before ·all the people [the crowd]. So Paul left them, and taking the ·followers [disciples] with him, he went to the ·school [lecture hall] of a man named Tyrannus. There Paul ·talked [discussed; reasoned; debated] with people every day 10 for two years. Because of his work, ·everyone who lived in [<i>the whole population of</i>] the province of Asia, both Jews and Greeks, heard the word of the Lord.</p>
Jonathan Mitchell NT	<p>Now upon entering into the synagogue, [D adds: in union with great power and ability] he began speaking publicly with the boldness and freedom which comes from citizenship – making this a habit for about three months – repeatedly holding discussions while thoroughly laying thoughts out with reasonings, as well as habitually seeking to persuade and endeavoring to convince [folks; other MSS read: {about} things], concerning the reign of God (or: about God's kingdom; sovereign influences and activities which are God).</p> <p>Yet, as certain folks were being progressively dried up and began to be made hard and stiff, they continued unconvinced (unpersuaded) and began being uncompliant and obstinate, repeatedly speaking bad, worthless and malicious things about the Way before the crowd (or: multitude) [D adds: of the ethnic groups (or: nations)]. At that point,] immediately withdrawing from them, he set boundaries to separate the disciples (the folks who were learning) away from [them], continuing in daily holding discussions while thoroughly laying thoughts out with reasonings [D adds: from eleven o'clock in the morning until four in the afternoon] in the school (or: lecture hall or auditorium; or: place for leisure) of (or: belonging to) Tyrannus.</p>
Syndein/Thieme	<p>Now this took place for two years, so that all the folks permanently living in (or: normally inhabiting) [<i>the province of</i>] Asia [had the chance] to at some point listen to and hear the Logos of the Lord (or: = Christ's Word; or: [Yahweh] 's thought and idea; or: the message about, and which is, the Lord) – both Jews and Greeks.</p> <p>And he went into the synagogue, and spoke with confidence {dogmatically} for the space of three months, arguing using logic and analogies and presenting the things {bible doctrine} concerning the kingdom of God.</p> <p>But when some {Jews} began to receive negativism {negative volition}, and believed not, but used offensive language in denouncing the Way before the multitude; he {Paul} departed from them {the negative unbelievers} and separated the disciples {new believers}, having discussions daily in the {Medical} school of one Tyrannus. {Note: Paul separates from the legalists and goes to a lecture hall in a medical school and people come from all over Asia to hear him. Paul has one of the best ministries of his life.}</p>
Translation for Translators	<p>And this continued by the space of two years, so that all they which dwelt in {the Roman Province of} Asia heard the word of the Lord Jesus, both Jews and Greeks.</p> <p><b>Paul helped many people in Asia province to hear the gospel.</b></p>
	<p><i>Acts 19:8-10</i></p>
	<p>For three months after that, Paul entered the Jewish meeting place <i>in Ephesus on each Sabbath/Jewish day of rest</i>, and he spoke boldly. He convincingly taught <i>the people</i> about how God wanted to rule [MET] <i>their lives</i>. <i>A few of the people in the meeting house believed the message about Jesus</i>. But some of the people would not believe that message and did not want to <i>continue</i> to hear it. While many people were listening, they said many bad things about the way <i>for people to receive eternal life about which Paul was preaching</i>. So Paul left them and took the</p>

## The Voice

believers with him *to meet in another place*. He taught every day in a lecture hall *that a man whose name was Tyrannus lectured in/owned*. For two years Paul continued to teach people in that building. In this way, most of [HYP] the Jews and non-Jews who lived in Asia *province* heard the message about the Lord *Jesus*. For three months, Paul continued his standard practice: he went *week by week* to the synagogue, speaking with great confidence, arguing with great persuasiveness, proclaiming the kingdom of God. *Once again*, some members of the synagogue refused to believe and insulted the Way [The Christian movement (9:2)] publicly before the whole synagogue community. Paul withdrew and took those with him who had become disciples. For the next two years, he used the public lecture hall of Tyrannus, presenting the Word of the Lord every day, debating with all who would come. As a result, everyone in the region, whether Jews or Greeks, heard the message.

## Bible Translations with Many Footnotes:

## Lexham Bible

So he entered into the synagogue and [\*Here “and ” is supplied because the previous participle (“entered”) has been translated as a finite verb] **was speaking boldly for three months, discussing and attempting to convince** [The present tense participle has been translated as a conative present (“attempting to convince”)] **them** [\*Here the direct object is supplied from context in the English translation] **concerning** [Some manuscripts have “of the things concerning”] **the kingdom of God. But when some became hardened and were disobedient, reviling the Way before the congregation, he departed from them and** [\*Here “and ” is supplied because the previous participle (“departed”) has been translated as a finite verb] **took away the disciples, leading discussions every day in the lecture hall of Tyrannus. And this took place for two years, so that all who lived in Asia** [A reference to the Roman province of Asia (modern Asia Minor)] **heard the word of the Lord, both Jews and Greeks.**

## NET Bible®

*Paul Continues to Minister at Ephesus*

So Paul<sup>19</sup> entered<sup>20</sup> the synagogue<sup>21</sup> and spoke out fearlessly<sup>22</sup> for three months, addressing<sup>23</sup> and convincing<sup>24</sup> them about the kingdom of God.<sup>25</sup> But when<sup>26</sup> some were stubborn<sup>27</sup> and refused to believe, reviling<sup>28</sup> the Way<sup>29</sup> before the congregation, he left<sup>30</sup> them and took the disciples with him,<sup>31</sup> addressing<sup>32</sup> them every day<sup>33</sup> in the lecture hall<sup>34</sup> of Tyrannus. This went on for two years, so that all who lived in the province of Asia,<sup>35</sup> both Jews and Greeks, heard the word of the Lord.<sup>36</sup>

<sup>19</sup>tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

<sup>20</sup>tn Grk “So entering the synagogue, he spoke out fearlessly.” The participle εἰσελθὼν (eiselqwn) has been translated as a finite verb due to requirements of contemporary English style.

<sup>21</sup>sn See the note on synagogue in 6:9.

<sup>29</sup>sn A synagogue was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

<sup>22</sup>tn Or “boldly.”

<sup>23</sup>tn Although the word διελέξατο (dielexato; from διαλέγομαι, dialegomai) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 19:8. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of

a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

<sup>24tn</sup> Or “addressing them persuasively.” The two participles διαλεγόμενος and πείθων (dialegomenos and peiqwn) can be understood as a hendiadys (so NIV, NRSV), thus, “addressing them persuasively.”

<sup>25sn</sup> To talk about Jesus as the Christ who has come is to talk about the kingdom of God. This is yet another summary of the message like that in 18:28.

<sup>26tn</sup> BDAG 1105-6 s.v. ὡς 8.b lists this use as a temporal conjunction.

<sup>27tn</sup> Or “some became hardened.” See BDAG 930 s.v. σκληρύνω b and Acts 7:51-53.

<sup>28tn</sup> Or “speaking evil of.” BDAG 500 s.v. κακολογέω has “speak evil of, revile, insult...τὶ someth. τὴν ὁδὸν the Way (i.e. Christian way of life) Ac 19:9.”

<sup>29sn</sup> The Way refers to the Christian movement (Christianity). Luke frequently refers to it as “the Way” (Acts 9:2; 18:25-26; 19:23; 22:4; 24:14, 22).

<sup>30tn</sup> Grk “leaving them, he took.” The participle ἀποστᾶς (apostas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>31tn</sup> The words “with him” are not in the Greek text, but are implied.

<sup>32tn</sup> Although the word διελέξατο (dielexato; from διαλέγομαι, dialegomai) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 19:9. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

<sup>33tn</sup> BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase in this verse.

<sup>34tn</sup> The “lecture hall” was a place where teachers and pupils met. The term is a NT hapax legomenon (BDAG 982 s.v. σχολῆ). L&N 7.14 notes, “it is better to use a translation such as ‘lecture hall’ rather than ‘school,’ since one does not wish to give the impression of the typical classroom situation characteristic of present-day schools.”

<sup>35tn</sup> 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.

<sup>sn</sup> The expression all who lived in the province of Asia is good Semitic hyperbole (see Col 1:7, “all the world”). The message was now available to the region.

<sup>36sn</sup> 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 (logos tou kuriou; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:20; 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

Paul also went into the synagogue, and was speaking openly over a period of about three months. He was having discussions and trying to persuade people about God’s reign.

But then<sup>g</sup> some people started getting stubborn and disobedient. They were insulting the Way in front of the congregation. So Paul split off from them and kept the followers separate. He was teaching<sup>h</sup> every day in the school of Tyrannus.<sup>i</sup>

This went on over a period of two years, until everyone in Asia had heard the Lord’s message-Jews and Gentiles alike.

<sup>g</sup> Lit. “when.”

<sup>h</sup> Or “having discussions.”

i. Prn. tye-rann-us.

Wilbur Pickering's New T.

**The school of Tyrannus becomes the base**

During three months Paul kept going to the synagogue and speaking boldly, reasoning and persuading concerning the things of the Kingdom of God.

But when some became hardened and disobedient, maligning the Way before the crowd, he withdrew from them and separated the disciples, reasoning daily in the school of a certain Tyrannus.<sup>4</sup>

Now this continued for two years, so that all who lived in Asia, both Jews and Greeks, heard the word of the Lord Jesus.<sup>5</sup>

(4) Paul had already done this sort of thing in Corinth; it was a good strategy.

(5) Perhaps 13% of the Greek manuscripts omit 'Jesus' (as in NIV, NASB, LB, TEV, etc.).

**Literal, almost word-for-word, renderings:**

A Faithful Version

Then he entered into the synagogue and spoke boldly for three months, reasoning and persuading the things concerning the kingdom of God. But when some were hardened and refused to believe, speaking evil of the way before the multitude, he departed from them and separated the disciples; and he disputed these things daily in the school of a certain Tyrannus. And this took place for two years, so that all those who inhabited Asia heard the message of the Lord Jesus, both Jews and Greeks.

Analytical-Literal Translation

Now having gone into the synagogue, he kept speaking boldly, for three months reasoning and persuading the [things] concerning the kingdom of God. But when some were hardened [fig., became stubborn] and were refusing to believe, speaking against the Way before the populace, having departed from them, he took away the disciples, every day reasoning in the school of a certain Tyrannus. Now this took place for two years, with the result that all the ones living in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Benjamin Brodie's trans.

Now, when he entered the synagogue [in Ephesus], he continued to speak freely and courageously for three months, conducting theological discussions and appealing to the things [prophetic events] concerning the Kingdom of God. But when some were hardened [the passive voice means they received this hardening from God; they did not harden themselves] and refused to believe, speaking evil of the Way [combination of Jewish Kingdom and Christian Church during the transition] before the multitude, and after he withdrew from them, he separated the students and continued to conduct theological discussions daily in the school of Tyrannus.

Now this continued for two years, so that all those who were residing in Asia heard the word of the Lord, both Jews and Gentiles .

Berean Literal Bible

And having entered into the synagogue, he was speaking boldly for three months, reasoning and persuading *them* concerning the kingdom of God. But when some were hardened and were disbelieving, speaking evil of the Way before the multitude, having departed from them, he took the disciples separately, reasoning every day in the lecture hall of Tyrannus. And this continued for two years, so that all those inhabiting Asia heard the word of the Lord, both Jews and Greeks.

Charles Thomson NT

Now having gone to the synagogue he spoke boldly for three months, reasoning and recommending the things concerning the kingdom of God.

But as some were stubborn disbelievers and continued to revile the way before the multitude, he withdrew from them and separated the disciples, discoursing daily in the school of one Tyrannus.

And this he continued to do for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord Jesus.

Context Group Version	And he entered into the community center, and spoke boldly for the space of three months, dialoging and persuading [as to] the things concerning God's kingdom. But when some were hardened and unpersuaded, speaking evil of the Way before the multitude, he departed from them, and separated the apprentices, dialoging daily in the school of Tyrannus. And this continued for the space of two years; so that all those that dwelt in Asia heard the word of the Lord, both Judeans and Hellenists.
Far Above All Translation	And he went to the synagogue and spoke boldly for three months, discussing and persuading them of matters concerning the kingdom of God. But when some became hardened and disbelieved, and denigrated “the way” in the presence of the community, he withdrew from them and separated the disciples from them, holding discussions daily in the lecture room of a certain Tyrannus. This took place for two years, resulting in all those living in Asia hearing the word of the Lord Jesus – both Jews and Greeks.
Modern Literal Version 2020	Now having entered into the synagogue, he was speaking boldly over three months, reasoning and persuading as to the things concerning the kingdom of God. But as some were hardening themselves and were disobedient, speaking evil of the Way in the sight of the multitude, he withdrew away from them and separated* the disciples, reasoning every day in the school of a certain Tyrannus. Now this happened over two years; so-then all the ones dwelling in Asia, Jews and Greeks, were able to hear the word of the Lord Jesus.
New American Standard	And he entered the synagogue and continued speaking out boldly for three months, having discussions and persuading them about the kingdom of God. But when some were becoming hardened and disobedient, speaking evil of the Way [See John 14:6] before the people, [Lit <i>multitude</i> ] he withdrew from them and took the disciples away with him, and had discussions daily in the school of Tyrannus. This took place for two years, so that all who lived in Asia [i.e., west coast province of Asia Minor] heard the word of the Lord, both Jews and Greeks.
Webster’s Translation	And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

**The gist of this passage:** Paul first taught in the synagogue over a period of three months but he came to a point where he needed to begin teaching outside of the synagogue.

8-10

<b>Acts 19:8a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i> ]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong’s #1525
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong’s #1519

Acts 19:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
sunagôgê (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i> ]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, accusative case	Strong's #4864

**Translation:** Having entered into the synagogue [in Ephesus],...

Paul had traveled toward Ephesus, where there was apparently a great deal of positive volition. There was so much positive volition towards the teaching of the Word that God had already sent Apollos to that region when Paul was wandering off track to Jerusalem.

Now Paul was back, and, as he often did, he went into the **synagogues** first. Early Jewish believers, since all they believed was based upon the Scriptures, believed that they had every right to be in the synagogues. This seemed to be their natural home for evangelizing, even though many of the Jews there rejected the teaching of Jesus Christ.

Acts 19:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parrhēsiázomai (παρρησιάζομαι) [pronounced <i>par-hray-see-AHD-zom-ah-ee</i> ]	<i>to speak freely, to be frank in utterance, to be confident in spirit and demeanor; to speak (preach) boldly</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle indicative	Strong's #3955
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
A significant number of translators rendered epi, <i>for a space of, over a space of</i> . Therefore, I added that to the accusative uses of epi.			
mēnes (μήνες) [pronounced <i>MAYN-ehs</i> ]	<i>months; times of the new moon</i>	masculine plural noun; accusative case	Strong's #3376
treis/tria (τρεις/τρία) [pronounced <i>trice/TREE-ah</i> ]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140

**Translation:** ...[Paul] spoke freely for three months,...

Paul had free reign in these synagogues for about three months. So, it seemed normal to many of the Jews there to hear Paul in the synagogue.



No doubt, Paul would have had detractors among the Jews, but this is quite a long time for any Christian to speak in a synagogue. We do not know any details, but surely some of those who did not believe in Jesus either debated Paul or the stood up either before or after him and presented their non-Christ view of the Scriptures.

What is not taking place is, these Jews are not running to the local authorities and asking them to throw Paul out of Ephesus. Or, if they make any attempt to do that, the Ephesus leaders shut them down.

Remember the ruling given by Gallio in Acts 18:14–17 where, acting for the Roman province of Achaia he made it clear that he was not going to rule on religious issues or disagreements. “These things are not a matter for the courts to decide.” For all intents and purposes, Gallio made Christianity legal.

**Achaia and Ephesus** (an edited map); from [Jesus Walks](#); accessed November 24, 2023. Now, even though a legal decision was made in Achaia, a Roman province, note just how close Ephesus is. Ephesus belongs to the Roman province of Asia (today, this is Turkey). These arguments between classic Judaism and Christianity were flaring up all over the **Roman Empire**. Gallio rules—without even listening to Paul’s defense—that he is not in the business of determining if one religion is better than another; or if one particular set of beliefs needed to be outlawed. There are synagogue scattered throughout the Roman Empire; and there are Christian groups being established in virtually every city and province. Gallio says, “None of our business. Outside of our purview!” I can guarantee you that every official throughout these regions heard about this and decided, “Yeah, us too!”

So, even if a delegation of Jews approached the local government of Ephesus (and we don’t know that they did), they would have been asked, “Do you know about the recent ruling in Achaia?” Even though such a ruling did not necessarily establish law throughout the Roman Empire, it set a precedent that many officials in the Roman Empire approved of.

This may help to explain how Paul, in the previous missionary journey, might get run out of town after three Saturdays in a synagogue to now, where Paul has spent three months in a synagogue without legal incident.

Acts 19:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
dialégomai (διαλέγομαι) [pronounced dee-al-EHG-ohm-ah-ee]	conversing, saying thoroughly, discussing (in argument or exhortation); disputing, one who is preaching (unto), reasoning (with), speaking (with)	masculine singular, present (deponent) middle/passive participle, nominative case	Strong’s #1256
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong’s #2532



Acts 19:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πειθω) [pronounced PIE-thoh]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine singular, present active participle, nominative case	Strong's #3982
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...reasoning and persuading [the people there] about the kingdom of God.

Paul reasoned and persuaded many about the kingdom of God. Now, did not all Jews believe in the kingdom of God? Certainly they did, so Paul was presenting a more correct view of the kingdom of God, which included the King, Christ Jesus.

Obviously, this took a great deal of persuasion and reasoning; but, the Old Testament is filled with references to Jesus Christ. See **Jesus in the Old and New Testaments** (a chart) ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 19:8 **Having entered into the synagogue [in Ephesus], [Paul] spoke freely for three months, reasoning and persuading [the people there] about the kingdom of God.** (Kukis mostly literal translation)

Paul spends three months at a synagogue in Ephesus, and the long period of time is probably due to that court ruling made in Achaia, across the Aegean Sea from Ephesus.

Acts 19:9a			
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>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 19:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
sklêrunô (σκληρύνω) [pronounced <i>sklay-ROO-no</i> ]	<i>to (make one) harden; to be obstinate, stubborn, to develop scar tissue</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #4645
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
apeithêō (ἀπειθέω) [pronounced <i>ap-i-THEH-oh</i> ]	<i>to disobey, to be disobedient; to disbelieve (wilfully and perversely), to not believe, to be unbelieving</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #544

**Translation:** Now, as certain ones were developing scar tissue and were unbelieving,...

Although apparently many believed in Jesus, many did not. In fact, they built up **scar tissue** against the gospel message and remained firm unbelievers. This means that it was becoming clear that some people there were not being to be converted. Paul had likely milked this synagogue for all it was worth.

Acts 19:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakologéō (κακολογέω) [pronounced <i>kak-ol-og-EH-oh</i> ]	<i>speaking evil of; reviling, abusing, the one cursing</i>	masculine plural, present active participle, nominative case	Strong's #2551
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)
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i> ]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i> ]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Acts 19:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, genitive/ablative case	Strong's #4128

**Translation:** ...they began to revile the way before the many [synagogue goers].

**The Way of God** is both found in the Old Testament and New ([HTML](#)) ([PDF](#)) ([WPD](#)). Did the Jewish people forget that this is found in the Old Testament? Or perhaps, they hated hearing this tied to closely to Jesus.

The recalcitrant Jews began to revile the way taught by Paul; perhaps even blaspheme the Lord.

Paul needs to spend a longer period of time in Ephesus, but it is becoming clear that no one new in the Ephesian synagogue is coming to the Lord.

Acts 19:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>standing off from, removing, that is, (actively) instigating a revolt; (reflexively) desisting, deserting; one who is departing, drawing (falling) away, refraining, withdrawing oneself</i>	masculine singular, aorist active participle, accusative case	Strong's #868
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
Spelled ἄφ´ before a vowel.			
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
aphorizô (ἀφορίζω) [pronounced af-or-ID-zoh]	<i>to set off by boundary; that is, (figuratively) to limit, to exclude; to appoint; to divide, to separate, to sever</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #873
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101

**Translation:** [Therefore, Paul] stood off from them [and] separated out the disciples [of Christ from them].

Paul makes an executive decision. Paul recognized that he had plowed this field as much as he could. There were recalcitrants who would not submit to the gospel. They seem to hold the power in the synagogue (or there were enough of them to hold the power there).

Paul decided to stop teaching there, and he took out the disciples of Jesus with him.

Paul does not realize it yet, but this is an extremely important decision for him to make. Previously, he would be run out of the synagogue after a few weeks. Not this time. He could have stayed there for another three years. But does he really want to?

Now, remember that the concept of a local church is in its nascent form. Christians realize that they ought to gather when someone like Paul is teaching; but does it make any difference that he is at a synagogue? What if he chose another venue?

Remember that the synagogue would automatically reduced Paul's audience. Paul was beginning to recognize that; and that, as the Apostle to the gentiles, perhaps he ought to interface with more gentiles.

Acts 19:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by	preposition with the accusative case	Strong's #2596
Here spelled kath (καθ) [pronounced kath] because it comes before a vowel with a rough breathing.			
Regarding time, katá can mean, during; in, at; about, around, approximately; by.			
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:** Each day,...

The phrase found here means, daily, day-by-day, every day, each day. I am still hesitant to place it with the phrase which follows, but I don't see another way of interpreting this.

Originally, I saw this change as taking place in a day. However, that is not how we usually understand this phrase.

I may place 9d and 9e together, as there is not enough meaning for 9d to leave it like it is.

Acts 19:9e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialégomai (διαλέγομαι) [pronounced dee-al-EHG-ohm-ah-ee]	conversing, saying thoroughly, discussing (in argument or exhortation); disputing, one who is preaching (unto), reasoning (with), speaking (with)	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1256

Acts 19:9e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
schola (σχολή) [pronounced skhol-AY]	<i>lecture hall; freedom from labour; a place where there is leisure for anything, a school</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4981
Turannos (Τύραννος) [pronounced TOO-ran-noss]	<i>sovereign; transliterated, Tyrannus, Turannos</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #5181

**Translation:** ...[Paul] was reasoning in the lecture hall of Tyrannus.

**The Ruins of the School of Tyrannus** (a photograph); from [Israel Jerusalem](#); accessed November 24, 2023.



Israel Jerusalem: Ephesus was a city on the west coast of the present day Turkey. Ephesus is no more than abandoned ruins today, but it was one of the principal cities in the empire during the Roman era.

Ephesus features prominently in early Christianity, as Paul preached in Ephesus for at least two years, including at the school of Tyrannus. In a pattern repeated in the cities where he ministered, Paul initially preached in its synagogue. But when the Jews rejected why Jesus was crucified and the proof of His resurrection, Paul turned to the gentiles, "reasoning daily in the school of Tyrannus,"

Paul decided to set up at a new venue, that being the school of Tyrannus. How he decided on this; how he got a hearing here—we do not know any of those details. However, instead of teaching each Saturday, Paul is now teaching every day, it appears.

Acts 19:9d-e **Each day,[Paul] was reasoning in the lecture hall of Tyrannus.**

A. Souter: *This man is mentioned only in Acts 19:9. St. Paul in Ephesus preached before the Jews and proselytes in the synagogue for three months. Finding them determinedly hostile, he resorted to the 'school of Tyrannus,' where he reasoned every day. The expression is somewhat enigmatical to us, as we have no other reference to this institution by which to illustrate it. The Greek word may be translated either 'school' or 'lecture room,' and Tyrannus may have been either a schoolmaster or what we call a professor. There is the further difficulty that Tyrannus may have been dead at the time, and that the building may have been merely known as 'Tyrannus's school,' in memory of a once famous teacher who taught there. All the probabilities are in favour of this having been the name of a noted public building in Ephesus. Permission to use this building was given to Paul; perhaps it was hired by him or his friends. All this may be inferred from what is the generally accepted text of the passage in the present day. The Western and other texts have touched up this simpler text, and changed the situation considerably. They have inserted the word 'a certain' before 'Tyrannus,' and this at once converts the public building into a private one. The person Tyrannus would then be unknown to the readers, and would be one not unfavourable to St. Paul, who lent him his own building with or without fee. The most notable MS of the Western text adds the words: 'from the fifth hour till the tenth.' This addition is all of a piece with the idea that Tyrannus was a schoolmaster or professor, whose work, according to the ancient custom, would be over early in the day, thus leaving the building free for the rest of the day. Juvenal describes to us how the boys read their lessons to the master even before dawn. Augustine, himself a professor, tells us that his lecturing work was over early in the day. The experience of moderns in southern countries confirms this: the early morning is the time for brain work in the South, as the young Julius Charles Hare and his brother found when resident as boys in Italy. The hall was free to Paul at the hottest period of the day, when it must have been hard for people to listen, and yet harder for him to preach. All this is conveyed by the reading of the chief representative of the Western text, but the present writer has no doubt that here, as elsewhere, the reviser has been endeavouring to remove obscurity from the narrative. Almost all the Western variants can be explained by a greater or less effort to smooth difficulties of various sorts. The shorter reading discussed in the earlier paragraph is the genuine one.*

Fausset: *[This place appears to be] the hall of a Gentile sophist or lecturer on rhetoric and philosophy; his name is Greek, and the "one" prefixed implies that there was no definite leaning to Christianity in him. He probably hired out his school when not using it himself. Paul in leaving the synagogue would be likely to take a Gentile's hall to gain access to the Gentiles.*

Acts 19:9 **Now, as certain ones were developing scar tissue and were unbelieving, they began to revile the way before the many [synagogue goers]. [Therefore, Paul] stood off from them [and] separated out the disciples [of Christ from them]. Each day, [Paul] was reasoning in the lecture hall of Tyrannus.** (Kukis mostly literal translation)

We might understand this to be the first time that a local church sets up in a building which is not the home of a believer.

Acts 19:10a			
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>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
etê (ἔτη) [pronounced EHT-ay]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

**Translation:** This thing continued for two years,...

Whatever this place was, it allowed Paul a place where he could teach over a long period of time (2 years). This is a remarkable period of time; and Paul must have developed some marvelous teachings over this period of time. Obviously, he could not teach **Christology** and **Soteriology** for all of this time.

Acts 19:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Acts 19:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katoikéō (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>those living, ones residing, dwelling;</i> this is a word which usually refers to one's semi-permanent dwelling	masculine plural, present active participle, accusative case	Strong's #2730
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)
Asía (Ἄσία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, accusative case	Strong's #773
Thayer: <i>Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.</i>			
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to;</i> <i>to listen to; to hear and understand</i>	aorist active infinitive	Strong's #191
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;</i> <i>thing; remark; decree, mandate;</i> <i>doctrine, teaching, message; the act</i> <i>of speaking, speech; reason, account;</i> <i>revelation</i>	masculine singular noun, accusative case	Strong's #3056
tou (του) [pronounced tu]	<i>of the; from the, [away, out] from the;</i> <i>from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a</i> <i>person or thing belongs, owner,</i> <i>possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

**Translation:** ...so that all of those living in Asia Minor heard the word of the Lord,...

Paul's audience expanded suddenly.

This place was famous enough and Paul's teaching there was so well known, that people from all over this region heard the Word of God taught (or they were aware that it was being taught).



Acts 19:10c			
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
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Héllēnes (Ἕλληνας) [pronounced HEHL-lane-ehs]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; accusative case	Strong's #1672

**Translation:** ...both Jews and Greeks.

Apparently this place drew Jewish hearers as well as gentiles.

Acts 19:10 This thing continued for two years, so that all of those living in Asia Minor heard the word of the Lord, both Jews and Greeks. (Kukis mostly literal translation)

When Paul confined himself to speaking in the synagogue, much of the rest of Ephesus was not hearing his message of the gospel. Now, he is receiving a great response of Jews and Greeks both.

Acts 19:8–10 Having entered into the synagogue [in Ephesus], [Paul] spoke freely for three months, reasoning and persuading [the people there] about the kingdom of God. Now, as certain ones were developing scar tissue and were unbelieving, they began to revile the way before the many [synagogue goers]. [Therefore, Paul] stood off from them [and] separated out the disciples [of Christ from them]. Each day, now, [Paul] was reasoning in the lecture hall of Tyrannus. This thing continued for two years, so that all of those living in Asia Minor heard the word of the Lord, both Jews and Greeks. (Kukis mostly literal translation)

Although Paul began by teaching in a synagogue, he changed over to a public building, and he taught there daily for about two years.

Acts 19:8–10 After this, Paul entered into the synagogue of Ephesus and spoke boldly there for three months, reasoning and persuading the attendees there concerning the accurate understanding of the kingdom of God. However, there were recalcitrant ones of the synagogue who remained unbelieving, to the point where they spoke disparagingly of the way of God that Paul was teaching. Consequently, Paul removed himself from the synagogue and he took the disciples of Jesus with him. Each day then, Paul went to the lecture hall of Tyrannus and reasoned with the Greeks there. This continued over a period of two years, so that all Greeks and Jews of Asia Minor heard the word of Lord proclaimed accurately. (Kukis paraphrase)

And powers not the ordinary (ones) the God was doing through the hands of Paul, so that even to the weak ones to carry away from the skin of him, face cloths or aprons and to depart from [them] the diseases and the spirits the evil (ones) come out [from them].

Acts  
19:11–12

Not [a show of] ordinary powers was the God doing through the hands of Paul, so that even for the sickly ones, was carried away [from having contact with] his skin, face cloths or aprons, and [by means of these cause] diseases to depart from [them] and evil spirits to come out [from them].

God did extraordinary things through Paul so that even bits of cloth and aprons, having come into contact with Paul, could be used to cure diseases and to make evil spirits to come out.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	And powers not the ordinary (ones) the God was doing through the hands of Paul, so that even to the weak ones to carry away from the skin of him, face cloths or aprons and to depart from [them] the diseases and the spirits the evil (ones) come out [from them].
Complete Apostles Bible	And God was doing extraordinary miracles by the hands of Paul, so that even handkerchiefs or aprons from his skin were brought to those who were sick, and the diseases departed from them, and the evil spirits went out from them.
Douay-Rheims 1899 (Amer.)	And God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick, handkerchiefs and aprons: and the diseases departed from them: and the wicked spirits went out of them.
Holy Aramaic Scriptures	And Alaha {God} performed great miracles by The Hand of Paulus {Paul}, thus so, that even from his garments which were upon his body, they were bringing cloth, or pieces of cloth, and placing them upon the sick, and the sicknesses departed from them, and also the shide {the demons} were cast out!
James Murdock's Syriac NT	And God wrought very great miracles by the hand of Paul: so that, from the clothes on his body, napkins and rags were carried and laid upon the sick, and the diseases left them, and demons also went out.
Original Aramaic NT	And God was doing great miracles by the hand of Paulus. So also napkins or rags which were placed upon his robe or his body were brought and placed on the sick, and the diseases were departing from them; even demons were going out.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And God did special works of power by the hands of Paul: So that bits of linen and clothing from his body were taken to people who were ill, and their diseases went away from them and the evil spirits went out.
Bible in Worldwide English	God did big works through Paul. Even some pieces of cloth he had touched were carried to sick people and they were healed. Also, people who had bad spirits in them were made free.
Easy English	<b>The sons of Sceva tell bad spirits to leave people</b> God was helping Paul to do special miracles. Because of this, people were taking pieces of cloth and clothes that Paul gave to them. Paul had used these things, and people took them to those who were ill. After they touched these cloths, the sick people would become well again. Bad spirits also left them.

Easy-to-Read Version—2008	God used Paul to do some very special miracles. Some people carried away handkerchiefs and clothes that Paul had used and put them on those who were sick. The sick people were healed, and evil spirits left them.
Good News Bible (TEV)	God was performing unusual miracles through Paul. Even handkerchiefs and aprons he had used were taken to the sick, and their diseases were driven away, and the evil spirits would go out of them.
J. B. Phillips	God gave most unusual demonstrations of power through Paul's hands, so much so that people took to the sick any handkerchiefs or small-clothes which had been in contact with his body, and they were cured of their diseases and their evil spirits left them.
<i>The Message</i>	<b>Witches Came out of the Woodwork</b> God did powerful things through Paul, things quite out of the ordinary. The word got around and people started taking pieces of clothing—handkerchiefs and scarves and the like—that had touched Paul's skin and then touching the sick with them. The touch did it—they were healed and whole.
NIRV	God did amazing miracles through Paul. Even handkerchiefs and aprons that had touched him were taken to those who were sick. When this happened, their sicknesses were healed and evil spirits left them.
New Life Version	<b>Paul Does Powerful Works</b> God used Paul to do powerful special works. Pieces of cloth and parts of his clothes that had been next to his body were put on sick people. Then they were healed of their diseases and demons came out of them.

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

Casual English Bible	<b>PAUL'S MIRACLE HANDKERCHIEFS</b> God gave Paul the power to do some pretty unusual miracles. When Paul touched a piece of cloth, like a handkerchief or an apron, [9] it had the power to heal. It cured the sick of diseases. It exorcized demons from the demon-possessed. <sup>9</sup> 19:12It's unclear what the cloths were. The handkerchiefs seemed to have something to do with the head or face. They may have been sweatbands. The aprons seemed to be a cloth worn by field workers or servants. They may have been waist belts to catch sweat from the upper body.
Contemporary English V.	God gave Paul the power to work great miracles. People even took handkerchiefs and aprons that had touched Paul's body, and they carried them to everyone who was sick. All of the sick people were healed, and the evil spirits went out.
New Berkeley Version New Living Translation	. God gave Paul the power to perform unusual miracles. When handkerchiefs or aprons that had merely touched his skin were placed on sick people, they were healed of their diseases, and evil spirits were expelled.
The Passion Translation	God kept releasing a flow of extraordinary miracles through the hands of Paul. Because of this, people took Paul's handkerchiefs and articles of clothing, even pieces of cloth that had touched his skin, laying them on the bodies of the sick, and diseases and demons left them and they were healed.
Plain English Version	<b>God gave Paul a lot of power</b> And God gave Paul the power to do great things that nobody else can do. He made sick people better, even if they couldn't come to him. Their friends got things that he touched, like handkerchiefs or aprons, and they took them and put them on those sick people. Then those sick people got better, and bad spirits came out of them.
Radiant New Testament	God did amazing miracles through Paul. People took clothes he'd worn or towels he'd used and brought them to the sick, and their sicknesses were cured and evil spirits left them.

UnfoldingWord Simplified T.	God also gave Paul the power to do miracles. If those who were sick could not come to Paul, pieces of cloth that Paul touched would be taken and placed on the sick people. As a result, the sick people would become well, and the evil spirits would leave them.
William's New Testament	God also continued to do such wonder-works through Paul as an instrument that the people carried off to the sick, towels or aprons used by him, and at their touch they were cured of their diseases, and the evil spirits went out of them.

### Partially literal and partially paraphrased translations:

American English Bible	And [all the while], God kept demonstrating unusual powers through the hands of Paul. For even the bandanas and aprons that he wore were carried to sick people, which caused their diseases to leave and <b>wicked spirits</b> to come out!
Beck's American Translation . Breakthrough Version	And God was showing abilities (the <i>abilities</i> not <i>usually</i> obtained) through Paul's hands in such a way even on the <i>people</i> who were weak, for towels or aprons to be carried away from his skin and for the illnesses to be discharged from them and the evil spirits to be traveling out.
Len Gane Paraphrase	God did some spectacular miracles through Paul's hands. Even handkerchiefs and work aprons that had touched his body caused diseases to leave them and evil spirits to go out of them.
A. Campbell's Living Oracles	And God wrought extraordinary miracles by the hands of Paul: so that handkerchiefs, or aprons, were carried from his body to those who were sick, and the diseases removed from them, and the evil spirits came out.
New Advent (Knox) Bible	And God did miracles through Paul's hands that were beyond all wont; so much so, that when handkerchiefs or aprons which had touched his body were taken to the sick, they got rid of their diseases, and evil spirits were driven out.
NT for Everyone	<b>The power of God and the powers at Ephesus</b> God performed unusual works of power through Paul's hands. People used to take handkerchiefs or towels that had touched his skin and put them on the sick, and then their diseases would leave them and evil spirits would depart.
20 <sup>th</sup> Century New Testament	God did miracles of no ordinary kind by Paul's hands; So that people would carry home to the sick handkerchiefs or aprons that had touched his body, and their diseases would leave them and the wicked spirits go out of them.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<b>Demonism Defeated at Ephesus</b> God was performing extraordinary miracles by Paul's hands, so that even facecloths or aprons [Or <i>sweat cloths</i> ] that had touched his skin were brought to the sick, and the diseases left them, and the evil spirits came out of them.
Revised Ferrar-Fenton Bible	God also produced unusual powers by means of the hands of Paul; so that handkerchiefs or sashes, on being taken from his clothing and applied to the sick, their mental diseases and the evil spirits were expelled from them.
God's Truth (Tyndale)	And God wrought no small miracles by the hands of Paul: so that from his body, were brought unto the sick, napkins or partlets, and the diseases departed from them, and the evil spirits went out of them.
International Standard V	God continued to do extraordinary miracles through Paul. [Lit. through Paul's hands] When handkerchiefs and aprons that had touched his skin were taken to the sick, their diseases left them and evil spirits went out of them.
Urim-Thummim Version	And Elohim produced special miracles by the hands of Paul: So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Weymouth New Testament God also brought about extraordinary miracles through Paul's instrumentality. Towels or aprons, for instance, which Paul had handled used to be carried to the sick, and they recovered from their ailments, or the evil spirits left them.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) • God did extraordinary deeds of power through the hands of Paul. Even handkerchiefs or cloths that had touched his skin were laid upon the sick and their illnesses were cured, and evil spirits also departed from them.

**Footnote** for Acts 19:11 is placed in the **Addendum**.

The Heritage Bible

Also God did works of power, absolutely not normally attained, through the hands of Paul;

And therefore head towels or aprons were carried from his body upon the weak, and the diseases were released from them, and the evil spirits went out from them.

New American Bible (2011)

So extraordinary were the mighty deeds God accomplished at the hands of Paul that when face cloths or aprons that touched his skin were applied to the sick, their diseases left them and the evil spirits came out of them.<sup>c</sup>

c. [19:12] 5:15–16; Lk 8:44–47.

New Catholic Bible

**New Encounter of the Church with Magic.**<sup>[b]</sup> So extraordinary were the wonders God worked through Paul that when handkerchiefs or aprons that had touched his skin were brought to the sick, they were cured of their diseases and the evil spirits came out of them.

[b] Here we have a new account of miracles analogous to those of Peter (Acts 5:15); the Gospel changes one's life. Then the account becomes picturesque in reporting a new encounter with a milieu influenced by magic. From the Gospels, we know that there were Jewish exorcists (Mt 12:27) and that some even acted in the very name of Jesus (Mk 9:38; Lk 9:49). Those at Ephesus must have moved with ease in this city of superstition where books of magic proliferated. The feeling is that since there is a new name circulating—that of Paul's Jesus—why not profit from that name so as to be up-to-date! However, once again we see the affirmation of the incompatibility between the magic enterprise and the Christian life. The Gospel will never be a secret act in the hands of sorcerers.

New Jerusalem Bible

So remarkable were the miracles worked by God at Paul's hands that handkerchiefs or aprons which had touched him were taken to the sick, and they were cured of their illnesses, and the evil spirits came out of them.

Revised English Bible—1989

God worked extraordinary miracles through Paul: when handkerchiefs and scarves which had been in contact with his skin were carried to the sick, they were cured of their diseases, and the evil spirits came out of them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

God did extraordinary miracles through Sha'ul. For instance, handkerchiefs and aprons that had touched him were brought to sick people; they would recover from their ailments; and the evil spirits would leave them.

Hebraic Roots Bible

And YAHWEH did great works of power through the hands of Paul, so as even handkerchiefs or rags from his body to be brought onto those sick, and the diseases to be released from them, and the evil spirits to go out from them.

Holy New Covenant Trans.

God was using Paul to perform some very unusual miracles. Some people carried handkerchiefs and clothes which Paul had worn. The people put these things on sick people. When they did this, the sick people were healed and evil spirits left them.

The Scriptures 2009      And Elohim worked unusual miracles through the hands of Sha'ul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the wicked spirits went out of them.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament      ...powers also not the [ones] obtaining The God made through the hands [of] paul that and to the [men] suffering to be carried from the skin [of] him cloths or aprons and to be released from them the diseases the also spirits the [things] evil to depart...

Alpha & Omega Bible      THEOS (*The Alpha & Omega*) WAS PERFORMING EXTRAORDINARY MIRACLES BY THE HANDS OF PAULOS (*Paul*), SO THAT HANDKERCHIEFS OR APRONS WERE EVEN CARRIED FROM HIS BODY TO THE SICK, AND THE DISEASES LEFT THEM AND THE EVIL SPIRITS WENT OUT.

Awful Scroll Bible      So as God was effecting, not chancing on powers through the hands of Paul, even so-as from his skin, they are to bring- handkerchiefs or aprons -upon those ailing, and the diseases are to be transformed-away from them, and the evil breaths are to go-out from them.

Concordant Literal Version      Besides, powerful deeds, not the casual kind, God did through the hands of Paul, so the handkerchiefs or aprons from his cuticle are carried away to the infirm also, to clear the diseases from them. Besides, wicked spirits go out."

exeGeses companion Bible      **THE DYNAMIS OF ELOHIM THROUGH PAULOS**  
And it is no ordinary dynamis that Elohim does through the hands of Paulos: so that, from his skin, they bring sudarium or aprons to the frail; and the diseases release from them and the evil spirits go from them.

Orthodox Jewish Bible      And gevaltike moftim and niflaot Hashem effected at the hands of Rav Sha'ul, so that when a handkerchief or an apron touched the skin of Rav Sha'ul and was brought to the cholim, the machlot (sicknesses) and the shedim (demons) left them.

Rotherham's Emphasized B.      ||Mighty works, also, not the ordinary|| God was working through the hands of Paul; so that [even unto the sick] were being carried from his body, c handkerchiefs or aprons, and the diseases were departing from them, and [the wicked spirits] were going out.  
° MI: "skin."

### Expanded/Embellished Bibles:

*The Amplified Bible*      **Miracles at Ephesus**  
God was doing extraordinary and unusual miracles by the hands of Paul, so that even handkerchiefs or face-towels or aprons that had touched his skin were brought to the sick, and their diseases left them and the evil spirits came out [of them].

An Understandable Version      And God performed special miracles through the hands of Paul, such as sick people, who were given hand towels or [*leather*] aprons that had touched Paul's body, being healed from diseases and delivered from evil spirits.

The Expanded Bible      **The Sons of Sceva**  
God ·used Paul to do [<sup>L</sup> through the hands of Paul did] some ·very special [extraordinary] miracles. Some people took ·handkerchiefs [face cloths] and ·clothes [work aprons; or hand towels] ·that Paul had used [that had touched Paul; <sup>L</sup>from his skin] and put them on the sick. When they did this, ·the sick were healed [<sup>L</sup> the diseases left them] and evil spirits ·left [<sup>L</sup> came out of] them.

Jonathan Mitchell NT

More than this, God kept on performing (or: continued making and constructing) uncommon (or: extraordinary; what one doesn't experience every day) abilities and expressions of power through the hands of Paul, so that even sweat cloths (or: face cloths; handkerchiefs) or workman's (or: servant's; artisan's) aprons from the surface or proximity of him (= from his skin or having grazed his body) came to be periodically carried away [and placed] upon the folks being habitually without strength (= weak; infirm; ill; sick; incapable), even thus to cause the sicknesses and diseases to be transferred away from them (or: to be changed and transformed so as to be other than they were, and be away from them), and furthermore to cause the miserable spirits (or: the breath-effects and attitudes which cause pain, bad conditions, unsoundness, wickedness and evil) to journey out of the midst (or: to progressively travel out and depart), one after another.

P. Kretzmann Commentary

And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Syndein/Thieme

Kretzmann's **commentary** for Acts 19:8–12 has been placed in the **Addendum**.

And The God did special miracles {not by chance - deliberate, with a purpose} through the instrumentality of the hands of Paul.

{Note: Purpose of miracles was to concentrate attention on the study of bible doctrine. They were not of the primary purpose of stopping suffering. Otherwise, Christ would have healed ALL sick people as He could have! Remember the Canon of Scriptures ('that which is perfect') is not complete when this was happening. God uses miracles and tongues, etc until the writing was complete.}

So that from the ultimate source of his body were carried away from him unto the sick handkerchiefs or aprons {sweat cloths and linens used in tent making}, and the diseases departed from them, and the evil spirits went out of them.

Translation for Translators

**God enabled Paul to do amazing miracles.**

*Acts 19:11-12*

Also, God gave Paul the power [MTY] to do amazing miracles. *If those who were sick could not come to Paul, handkerchiefs or aprons that Paul had touched would be taken and placed on the sick people {others would take and place on the sick people handkerchiefs or aprons that Paul had touched}. As a result, those sick people would become well, and evil spirits that troubled people would leave.*

The Voice

Meanwhile, God did amazing miracles through Paul. People would take a handkerchief or article of clothing that had touched Paul's skin and bring it to their sick *friends or relatives*, and the patients would be cured of their diseases or released from the evil spirits that oppressed them.

### Bible Translations with Many Footnotes:

Lexham Bible

#### **Would-be Exorcists**

And God was performing extraordinary [Literally "not the ordinary"] miracles by the hands of Paul, so that even handkerchiefs or work aprons that had touched his skin [Literally "from his skin"] were carried away to those who were sick, and their [\*Literally "the"; the Greek article is used here as a possessive pronoun] diseases left them and the evil spirits came out of them . [\*The words "of them " are not in the Greek text but are implied].

NET Bible®

#### *The Seven Sons of Sceva*

God was performing extraordinary<sup>37</sup> miracles by Paul's hands, so that when even handkerchiefs or aprons that had touched his body<sup>38</sup> were brought<sup>39</sup> to the sick, their diseases left them and the evil spirits went out of them.<sup>40</sup>

<sup>37</sup>tn BDAG 1019 s.v. τυγχάνω 2.d states, "δυνάμεις οὐ τὰς τυχοῦσας extraordinary miracles Ac 19:11."

<sup>38</sup>tn Or "skin" (the outer surface of the body).

<sup>39tn</sup> Or “were taken.” It might be that as word went out into the region that since the sick could not come to Paul, healing was brought to them this way. The “handkerchiefs” are probably face cloths for wiping perspiration (see BDAG 934 s.v. σουδάριον) while the “aprons” might be material worn by workmen (BDAG 923-24 s.v. σιμικίνθιον).

<sup>40tn</sup> The words “of them” are not in the Greek text, but are implied.

The Spoken English NT

And God was bringing about extraordinary displays of power through Paul’s hands. It even got to the point that handkerchiefs and towels<sup>j</sup> that had touched his skin were taken to the sick, and their illnesses left them. Evil spirits would leave too.

<sup>j.</sup> Or “aprons.”

Wilbur Pickering’s New T.

Further, God kept working unusual miracles by the hands of Paul, so that even handkerchiefs or aprons that he touched were applied to the sick, and the diseases left them and the wicked spirits went out from them.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And God was performing miraculous works, not the ones having happened, [fig., God was performing extraordinary miraculous works] through the hands of Paul, with the result that even handkerchiefs or aprons from his skin [were] being brought to the ones being sick, and the diseases [were] departing from them, and the evil spirits [were] going out from them.

Benjamin Brodie’s trans.

And God kept on performing extraordinary [confirmatory] miracles through the hands of Paul,

So that from the surface of his body, either handkerchiefs or aprons were brought and placed upon those who were sick and they were cured from their illnesses and evil spirits came out .

Context Group Version

And God displayed extraordinary power by the hands of Paul: insomuch that to the sick were carried away from his body handkerchiefs or aprons, and the evil spirits went out.

Far Above All Translation

And God performed deeds of power of no ordinary sort through the hands of Paul, so that even sweat-bands or gowns *which had been* in contact with him were brought *and put* on the sick, and the diseases were removed from them, and evil spirits came out of them.

Literal New Testament

AND WORKS OF POWER NOT COMMON WROUGHT GOD BY THE HANDS OF PAUL, SO THAT EVEN TO THOSE BEING SICK WERE BROUGHT FROM SKIN HIS HANDKERCHIEFS OR APRONS, AND DEPARTED FROM THE THE DISEASE, AND THE SPIRITS WICKED WENT OUT FROM THEM.

Literal Standard Version

And this happened for two years so that all those dwelling in Asia heard the word of the Lord Jesus, both Jews and Greeks, also mighty works—not common—God was working through the hands of Paul, so that even to the ailing were brought from his body handkerchiefs or aprons, and the diseases departed from them; the evil spirits also went forth from them. V. 10 is included for context.

Modern Literal Version 2020

And God was doing\* miracles (not obtainable *from man*) through the hands of Paul; so-as even handkerchiefs or aprons from *the touch* of his skin to be brought upon the ones who are sick *for them* to be set-free their diseases and *for* evil spirits to go forth away from them.

New King James Version

#### **Miracles Glorify Christ**

Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

**The gist of this passage:**

Not only did God work miracles through Paul, but He also worked miracles through cloths which had come in contact with Paul.



11-12

Acts 19:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnameis (δύναμεις) [pronounced DOO-nahm-ice]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; accusative case	Strong's #1411
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
tugchánô (τυγχάνω) [pronounced toog-KHAHN-oh]	<i>attaining or securing an object or end, hitting a mark or lighting upon; happening (upon) (as if meeting with); chancing to be; ordinary, common (person, thing)</i>	feminine plural, aorist active participle, accusative case	Strong's #5177

**Translation:** Not [a show of] ordinary powers...

For the beginning of the church, God allowed great powers to be used to establish Paul's authority. Here they are called *not ordinary powers*; which would be reasonably translated, *extraordinary powers*.

It cannot be overemphasized that the doctrines of the Church Age was built on the writings of Paul. Jesus, during His public ministry, taught **the Law**, taught that He was Savior, taught about the end times, and even taught a little about the coming Church Age. But the majority of the doctrines of the Church Age came from the pen of Paul.

In order for Paul to be able to do this, there had to be no doubt that God was working through him.

Acts 19:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Acts 19:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4160
διά (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τῶν (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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
χεῖρες (χεῖρες) [pronounced <i>khīr-ehs</i> ]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495
Παῦλος (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

**Translation:** ...was the God doing through the hands of Paul,...

God worked or did these powers through Paul's hands. What God allowed to be done was quite amazing. The next verse tells us just how amazing these powers are.

Acts 19:11 **Not [a show of] ordinary powers was the God doing through the hands of Paul,...** (Kukis mostly literal translation)

God gave Paul great authority; and also, with that authority came great responsibility.

Acts 19:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἵνα (ὥστε) [pronounced <i>HOH-teh</i> ]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Acts 19:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
astheneō (ἀσθενέω) [pronounced as-then-EH-oh]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	masculine plural, present active participle; accusative case	Strong's #770
apophérō (ἀποφέρω) [pronounced ap-ohf-EHR-oh]	<i>to carry (away, off), to take (bring) away</i>	aorist passive infinitive	Strong's #667
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
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
chrōs (χρῶς) [pronounced khroce]	<i>skin, the surface of the body</i>	masculine singular noun; genitive/ablative case	Strong's #5559
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
soudária (σουδάρια) [pronounced soo-DAHR-ee-ah]	<i>face cloths, sweat-cloths), towels (for wiping the perspiration from the face, or binding the face of a corpse), handkerchiefs; transliterated, sudarium</i>	neuter plural noun; accusative case	Strong's #4676
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
simikínthia (σιμικίνθια) [pronounced sihm-ee-KIHN-thee-ah]	<i>aprons, narrow aprons, or linen coverings, which workmen and servants were accustomed to wear</i>	neuter plural noun, accusative case	Strong's #4612

**Translation:** ...so that even for the sickly ones, was carried away [from having contact with] his skin, face cloths or aprons,...

So there are sickly ones and feeble persons, those who cannot even be transported from point A to point B. So their friends or relatives would take some article of clothing, like a face cloth, a towel or an work apron, and see

that it has contact with Paul's skin. People would take these cloth articles and carry them to their sick friend or relative.

Acts 19:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
απαλλάσσω (ἀπαλλάσσω) [pronounced <i>ap-al-LAHS-soh</i> ]	<i>to come to a settlement; to leave; to free; to change away, to obtain a release, (reflexively) to remove; to deliver, to depart</i>	present passive infinitive	Strong's #525
από (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
τῶν (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
τας (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
νόσοι (νόσοι) [pronounced <i>NOS-oy</i> ]	<i>diseases, sicknesses, infirmities, maladies</i>	feminine singular noun; accusative case	Strong's #3554
τα (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
τε (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
πνεύματα (πνεύματα) [pronounced <i>PNYOO-maht-ah</i> ]	<i>spirits; breaths; wind [blasts], air</i>	neuter plural noun, accusative case	Strong's #4151
τα (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
πονηρός (πονηρός) [pronounced <i>pon-ay-ROS</i> ]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter plural comparative adjective, accusative case	Strong's #4190

## Acts 19:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εκπορευομαι (ἐκπορεύομαι) [pronounced ek-por- YOO-om-ahee]	<i>to depart, to be discharged, to            proceed (out of), to project; to come            (forth, out of), to go (forth, out), to            issue</i>	present (deponent) middle/passive infinitive	Strong's #1607

**Translation:** ...and [by means of these cause] diseases to depart from [them] and evil spirits to come out [from them].

These towels or work aprons, having touched Paul, would then be brought to the sickly persons, and their diseases would depart from them and evil spirits would come out of them.

These pieces of cloth could even be used to cast out a demon.

I am aware that there are so-called Christian organizations who sell wash cloths, or some sort of cloth, for the person to use in some way, in order to heal his disease. But, always remember that the book of Acts is descriptive, it is not prescriptive. These are things which really happened; but that does not mean that God continues these same activities forever. If you come across a church or religious organization selling a prayer cloth or a headband of prayer or anything like that, then you have no reason to every listen to or watch that show again.

There did come a point in Paul's life when his authority was firmly established, but he no longer could cure others at will. When Timothy had an upset stomach, Paul didn't write to him and say, "Listen, Tim, what you need is a prayer cloth. I've got this handkerchief that I have been using, but I will send it along with my letter to you, and fix you right up." Paul did not do that. He told Timothy, "Take a little wine to settle your stomach."

When Trophemus took ill, and Paul had to leave him behind, Paul didn't wave hands over him to heal him; Paul did not give him a prayer cloth. Trophemus simply got left behind sick.

Acts 19:12 ...so that even for the sickly ones, was carried away [from having contact with] his skin, face cloths or aprons, and [by means of these cause] diseases to depart from [them] and evil spirits to come out [from them]. (Kukis mostly literal translation)

This verse merely establishes what took place; this is not God the Holy Spirit telling us to start manufacturing prayer cloths.

Acts 19:11–12 Not [a show of] ordinary powers was the God doing through the hands of Paul, so that even for the sickly ones, was carried away [from having contact with] his skin, face cloths or aprons, and [by means of these cause] diseases to depart from [them] and evil spirits to come out [from them]. (Kukis mostly literal translation)

Acts 19:11–12 God did extraordinary things through Paul so that even bits of cloth and aprons, having come into contact with Paul, could be used to cure diseases and to make evil spirits to come out. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The False Ministry of Sceva and his Sons/a Scroll Burning

Now have gone about certain ones, even the ones going about, Jews, exorcists; to name upon those having the spirits the evil (spirits), the name of the Lord Jesus, saying, "I implore you [all by] the Jesus Whom Paul proclaims." Now there were a certain one Sceva, a Jew, a chief priest, [and] seven sons this they are doing.

Acts  
19:13–14

Then certain itinerant Jewish exorcists undertook to name to those having evil spirits the name of the Lord Jesus, saying, "I implore you [all to get out by] Jesus, [the One] Whom Paul proclaims." A certain one Sceva, a Jew [and] a chief priest, [along with] seven sons were doing this.

Also in Ephesus, at this time, were a number of itinerant Jewish exorcists who began to invoke the name of Jesus against the evil spirits they encountered. They would say, "I implore you evil spirits to get out by the name of Jesus, the One proclaimed by Paul." Sceva, a Jewish chief priest, and his seven sons, were doing this.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now have gone about certain ones, even the ones going about, Jews, exorcists; to name upon those having the spirits the evil (spirits), the name of the Lord Jesus, saying, "I implore you [all by] the Jesus Whom Paul proclaims." Now there were a certain one Sceva, a Jew, a chief priest, [and] seven sons this they are doing.
Complete Apostles Bible	Then some of the wandering Jews, exorcists, attempted to name the name of the Lord Jesus over those having the evil spirits, saying, "We adjure you by Jesus whom Paul preaches." Now there were seven sons of Sceva, a Jewish high priest, doing this.
Douay-Rheims 1899 (Amer.)	Now some also of the Jewish exorcists, who went about, attempted to invoke over them that had evil spirits the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth. And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.
Holy Aramaic Scriptures	Then, it was also that there were Yehudaye {Judeans/Jews} who desired that they might go around and abjure {i.e. swear off} concerning the shide {the demons}, so that they might abjure {swear them off} in The Name of Maran Eshu {Our Lord Yeshua} concerning those unto whom were unclean spirits, while they were saying, "We adjure you in The Name of Eshu {Yeshua}, whom Paulus {Paul} proclaims!" that is to say, there were seven sons of a certain gabra {man}, a Yehudaya {a Judean/a Jew}; a Rab Kahne {a Chief of the Priests} whose name was Sqeua {Sceva}, who were doing this.
James Murdock's Syriac NT	And moreover certain Jews, who went: about exorcising demons, were disposed to exorcise in the name of our Lord Jesus over those who had unclean spirits, by saying: We adjure you, in the name of that Jesus whom Paul announceth. And there were seven sons of one Sceva, a Jew, and chief of the priests, who did this.
Original Aramaic NT	But there were also some Jewish men who were going around and were exorcists of demons, exorcising in the name of Our Lord Yeshua over those who had a foul spirit in them while saying, "We exorcise you in the name of Yeshua whom Paulus preaches." But there were seven sons of a man who was a Jew, a Chief Priest, whose name was Sqewa, who were doing this,...

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But some of the Jews who went from place to place driving out evil spirits, took it on themselves to make use of the name of the Lord Jesus over those who had evil spirits, saying, I give you orders, by Jesus, whom Paul is preaching. And there were seven sons of a man named Sceva, a Jew and a chief priest, who did this.
Bible in Worldwide English	Some Jews were there who travelled about from place to place. They had power over bad spirits like witch-doctors. They tried to make people free from bad spirits by using the name of the Lord Jesus. They said to the spirits, I tell you, in the name of Jesus, the one Paul talks about, come out! There was a Jew named Sceva. He was a chief priest. He had seven sons who did this.
Easy English	There were some Jewish men who travelled about to different places. They caused bad spirits to leave people. Some of them wanted to use the name of the Lord Jesus when they did this. These Jews said to the bad spirits, 'We tell you to come out of these people. We say this with the authority of Jesus, the man that Paul teaches people about.' Sceva was a leader of the Jewish priests in that place. He had seven sons who were telling bad spirits to come out of people. They used the name of Jesus when they did this.
Easy-to-Read Version–2008	Some Jews also were traveling around forcing evil spirits out of people. The seven sons of Sceva, one of the leading priests, were doing this. These Jews tried to use the name of the Lord Jesus to make the evil spirits go out of people. They all said, "By the same Jesus that Paul talks about, I order you to come out!"
<i>God's Word™</i>	Some Jews used to travel from place to place and force evil spirits out of people. They tried to use the name of the Lord Jesus to force evil spirits out of those who were possessed. These Jews would say, "I order you to come out in the name of Jesus, whom Paul talks about." Seven sons of Sceva, a Jewish chief priest, were doing this.
Good News Bible (TEV)	Some Jews who traveled around and drove out evil spirits also tried to use the name of the Lord Jesus to do this. They said to the evil spirits, "I command you in the name of Jesus, whom Paul preaches." Seven brothers, who were the sons of a Jewish High Priest named Sceva, were doing this.
J. B. Phillips	<b>The violence of evil and the power of the "name"</b> But there were some itinerant Jewish exorcists who attempted to invoke the name of the Lord Jesus when dealing with those who had evil spirits. They would say, "I command you in the name of Jesus whom Paul preaches." V. 14 is placed with the passage that follows.
<i>The Message</i>	Some itinerant Jewish exorcists who happened to be in town at the time tried their hand at what they assumed to be Paul's "game." They pronounced the name of the Master Jesus over victims of evil spirits, saying, "I command you by the Jesus preached by Paul!" V. 14 is placed with the passage that follows.
NIRV	Some Jews went around driving out evil spirits. They tried to use the name of the Lord Jesus to set free those who were controlled by demons. They said, "In Jesus' name I command you to come out. He is the Jesus that Paul is preaching about." Seven sons of Sceva were doing this. Sceva was a Jewish chief priest.
New Life Version	There were Jews who went from city to city trying to put demons out of people. Some of these tried to use the name of the Lord Jesus on those who had demons. They said, "I speak to you in the name of Jesus, the One Paul preaches about." A Jewish leader of the people by the name of Sceva had seven sons. These sons were trying to do this.

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

Casual English Bible	A group of exorcist Jews arrived in town. They had been traveling around, trying to drive demons out of people. In Ephesus, they tried to do that by invoking the name of Jesus like it was a magical word: "Come out! We command it, using the name Paul uses: 'Jesus.'" [10] The Jews doing this were the seven sons of Sceva, one of the top Jewish priests.
Contemporary English V.	<sup>10</sup> 19:13 Similar commands invoking the name of Jesus show up in ancient writings. Example: "I command you by the God of the Hebrews, Jesus." This shows up in a magical how-to list from the AD 200s, called Paris papyri 4. Some Jewish men started going around trying to force out evil spirits by using the name of the Lord Jesus. They said to the spirits, "Come out in the name of that same Jesus that Paul preaches about!" Seven sons of a Jewish high priest named Sceva were doing this, when an evil spirit said to them, "I know Jesus! And I have heard about Paul. But who are you?" V. 15 is included for context.
The Living Bible	A team of itinerant Jews who were traveling from town to town casting out demons planned to experiment by using the name of the Lord Jesus. The incantation they decided on was this: "I adjure you by Jesus, whom Paul preaches, to come out!" Seven sons of Sceva, a Jewish priest, were doing this.
New Berkeley Version New Living Translation	. A group of Jews was traveling from town to town casting out evil spirits. They tried to use the name of the Lord Jesus in their incantation, saying, "I command you in the name of Jesus, whom Paul preaches, to come out!" Seven sons of Sceva, a leading priest, were doing this.
The Passion Translation	Now, there were seven itinerant Jewish exorcists, sons of Sceva the high priest, who took it upon themselves to use the name and authority of Jesus over those who were demonized. They would say, "We cast you out in the name of the Jesus that Paul preaches!"
Plain English Version	<b>Some men that were not Christians tried to use Jesus's power</b> There were also some Jewish people there that were not Christians, and they went around to a lot of places, and in each place they tried to get bad spirits to come out of people. There were 7 men that were doing that. They were sons of Sceva, a boss of the Jewish ceremonies. They went into a house and said to a man that had a bad spirit, "I'm using the power of Jesus, the man that Paul talks about, and I'm telling you to come out of this man."
UnfoldingWord Simplified T.	There were also some Jews who walked from town to town, and they commanded the evil spirits in those places to depart from people. Some of those Jews told the evil spirits to come out of people by saying "I command you to come out by the power of the Lord Jesus, the man whom Paul teaches about!" There were seven men who were doing this. They were sons of a man named Sceva, a Jew, who called himself a chief priest.
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	However, there were some traveling Judean exorcists that also started using the name of the Lord Jesus against wicked spirits, saying: 'I order you in the name of Jesus, the one whom Paul preaches ...' Well, Sceva (a Judean Chief Priest) had 7 sons that were doing this.
Beck's American Translation Breakthrough Version	. Even some of the <i>people</i> who go around as Jewish exorcists attempted to be naming over the people having the evil spirits the name of the Master Jesus, saying, "I place you under an oath to the Jesus whom Paul speaks publicly about..." There were seven sons of a certain Jewish head priest, Sceva, doing this.



Common English Bible	There were some Jews who traveled around throwing out evil spirits. They tried to use the power of the name of the Lord Jesus against some people with evil spirits. They said, "In the name of the Jesus whom Paul preaches, I command you!" The seven sons of Sceva, a Jewish chief priest, were doing this.
Len Gane Paraphrase	Then certain itinerant Jewish exorcists took upon themselves to use the name of the Lord Jesus over people who had evil spirits saying, "We command you by the Jesus whom Paul preaches." There were seven sons of Sceva, a Jewish chief priest, who did this, but the evil spirit answered and said, "Jesus I know and Paul I know, but who are you?" V. 15 is included for context.
A. Campbell's Living Oracles	And some of the strolling Jews, who were exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying, We adjure you by Jesus, whom Paul preaches. And there were seven sons of one Sceva, a Jewish chief priest, who did this.
New Advent (Knox) Bible	Some of the wandering Jewish exorcists took it upon themselves to invoke the name of the Lord Jesus over those who were possessed by evil spirits, with the words, I conjure you in the name of Jesus, the name that is preached by Paul. Among these were the seven sons of Sceva, one of the Jewish chief priests.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then several wandering Jews set themselves up as exorcists and took upon themselves to invoke the name of the Lord Jesus over those who had evil spirits. They would say, "We enjoin you by Jesus whom Paul preaches." There were seven sons of one Sceva, who was Jewish and a high priests, which did this.
Revised Ferrar-Fenton Bible	<b>The Seven Sons of Skeva.</b> Some of the travelling Jewish exorcists, however, presumed to name the name of the Lord Jesus over those possessed by foul spirits, saying: "I imprecate you by Jesus, Whom Paul proclaims!" And among these who did this, there were seven sons of Skeva, a Judean chief priest.
Free Bible Version	Some Jews who were going around exorcising decided to use the name of the Lord Jesus when they drove out evil spirits. They'd say, "I command you to leave in the name of the Jesus that Paul talks about." The ones doing this were the seven sons of Sceva, a Jew and a chief priest.
International Standard V	Then some Jews who went around trying to drive out demons attempted to use the name of the Lord Jesus on those who had evil spirits, saying, "I command you by that Jesus whom Paul preaches!" Seven sons of a Jewish high priest named Sceva were doing this.
Lexham Bible	But some itinerant Jewish exorcists also attempted to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by Jesus whom Paul preaches!" (Now seven sons of a certain Sceva, a Jewish chief priest, were doing this.).

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Some Jews who traveled around driving out evil spirits, also tried to use the name of the Lord Jesus over those possessed by evil spirits, saying, "I command you by this Jesus whom Paul preaches." Among them were the seven sons of a Jewish priest named Sceva. Lk 9:49; Mt 12:27
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The Heritage Bible And some of the wandering Jews, exorcists, undertook to name over them having evil spirits the name of the Lord Jesus, saying, We put you under oath to Jesus whom Paul preaches.

New American Bible (2011) **The Jewish Exorcists.** And some seven sons of Sceva, a Jewish head priest, were doing *this*.

Then some itinerant Jewish exorcists tried to invoke the name of the Lord Jesus over those with evil spirits, saying, "I adjure you by the Jesus whom Paul preaches." When the seven sons of Sceva, a Jewish high priest, tried to do this, the evil spirit said to them in reply, "Jesus I recognize, Paul I know, but who are you?" V. 15 is included for context.

New Jerusalem Bible But some itinerant Jewish exorcists too tried pronouncing the name of the Lord Jesus over people who were possessed by evil spirits; they used to say, 'I adjure you by the Jesus whose spokesman is Paul.'

Among those who did this were seven sons of Sceva, a Jewish chief priest.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then some of the Jewish exorcists who traveled from place to place tried to make use of the name of the Lord Yeshua in connection with people who had evil spirits. They would say, "I exorcise you by the Yeshua that Sha'ul is proclaiming!" V. 14 is placed with the next passage for context.

Hebraic Roots Bible But certain Jews, who went about exorcising evil spirits, undertook to name the name of the Master Yahshua over those having evil spirits, saying, We adjure you by Yahshua whom Paul preaches.

And there were seven sons of Sceva, a Jewish chief priest, doing this.

Holy New Covenant Trans. Some wandering Jews were also trying to make evil spirits go out of people. The seven sons of Sceva were doing this. (Sceva was an important Jewish priest.) These Jews were using the name of the Lord Jesus to do this. They all said, "By the same Jesus whom Paul proclaims, I order you to come out!"

The Scriptures 2009 But certain roving Yehudi exorcists took it upon themselves to call the Name of the Master עשוהי over those who had wicked spirits, saying, "We exorcise you by עשוהי whom Sha'ul proclaims."

And there were seven sons of a certain Skeua, a Yehu?i chief priest, who were doing this.

Tree of Life Version But some traveling Jewish exorcists also tried to invoke the name of the Lord Yeshua, saying, "I charge you by the Yeshua whom Paul preaches." Seven sons of a Jewish ruling kohen named Sceva were doing this.

### Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament ...attempt but (Some) Ones and [of] the wandering jewish exorcists to name to the [men] having the spirits the [things] evil the name [of] the lord jesus Saying [!] charge you\* the jesus whom Paul proclaims were but [of] someone sceva jewish priest (chief) seven Sons this Making...

Awful Scroll Bible What is more, some of the going-around Jewish adjurers-out, take-in-hand to name over those holding evil breaths, the name of the Lord Jesus, speaking out, "We adjure yous by Jesus, whom Paul proclaims."

Furthermore, there were seven sons of Sceva, a certain Jew, a chief-priest, effecting the same-as-this.

exeGesés companion Bible And some of the wandering Yah Hudiym - exorcists take in hand to name the name of Adonay Yah Shua over those having evil spirits, wording, We oath you by Yah Shua whom Paulos preaches.

Orthodox Jewish Bible	And there are some seven sons of Sceva - a Yah Hudi and archpriest, who do thus. And some traveling Jewish exorcists attempted to use haShem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua over the ones possessed of ruchot ra'ot, saying, "I exorcize and cast you out by the Yehoshua whom Rav Sha'ul preaches!" And there were doing this very thing shivat banim of a certain Skeva, a Jewish "Kohen Gadol."
Rotherham's Emphasized B.	But certain also of the wandering' Jews, exorcists, took in hand to be naming, over them that had the wicked spirits, the name of the Lord Jesus, saying— I adjure you, by Jesus whom [Paul] proclaimeth! And there were seven' sons [of one Sceva, a Jew, a High-priest] who [this thing] were doing.

### Expanded/Embellished Bibles:

An Understandable Version	But certain traveling Jews, who practiced exorcism, decided that they too would attempt to speak the name of the Lord over people dominated of evil spirits while saying, "I command you [ <i>evil spirits to come out</i> ] by [ <i>the authority of</i> ] Jesus whom Paul preaches." <i>[Now]</i> the seven sons of a Jewish leading priest named Sceva were doing this.
The Expanded Bible	But some people also were traveling around and making evil spirits go out of people [ <sup>L</sup> traveling/itinerant Jewish exorcists...]. They tried to use [invoke; L name] the name of the Lord Jesus to force the evil spirits out. They would say, "By the same Jesus that Paul talks about [ <sup>L</sup> preaches; proclaims], I order [command; adjure] you to come out!" Seven sons of Sceva, a leading [ <sup>L</sup> Jewish chief] priest, were doing this.
Jonathan Mitchell NT	So certain folks who were a part of the constantly wandering (or: periodically roving; habitually vagabond) Jews – being practicing exorcists (folks who exacted or administered oaths; people who pronounced incantations) – also took in hand (= ventured; undertook) to be repeatedly naming the Name of the Lord Jesus upon folks continuing in having miserable spirits (breath-effects or attitudes which bring pain, bad conditions, unsoundness, wickedness and evil), habitually saying, "I am now administering as an oath upon you folks (or: adjuring and solemnly charging you people by) the Jesus whom Paul is now repeatedly proclaiming (publicly heralding)!" Now there were seven sons of a certain Sceva (or: Sceuas), a Jewish chief priest, repeatedly performing this [D and p38 read: desired to do this].
Syndein/Thieme	Then certain of the traveling Jews {traveled to make money}, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, "We command/conjure you by {the name of} Jesus, Whom Paul keeps on preaching." {Note: There were seven sons of one of the Chief Priests in Jerusalem that traveled from place to place making money as exorcists - all unbelievers. They saw the success Paul had in removing demons invoking the name of Christ - so they thought they would use the 'magic words' also.}
Translation for Translators	And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. <b>People honored Jesus' name, after Jewish exorcists misused it and failed.</b> <i>Acts 19:13-17</i> There were also some Jews who traveled around to various places, and they commanded the evil spirits in those places to depart <i>from people</i> . <i>Certain ones of those Jews once</i> tried to command the evil spirits to come out of people by saying "I command you by the authority [MTY] of the Lord Jesus, the man about whom

The Voice Paul preaches, to come out!" There were seven men who were doing that. They were sons of a man named Sceva, a Jew, *who called himself* a chief priest. Some itinerant Jewish exorcists *noticed Paul's success in this regard*, so they tried to use the name of Jesus, the King, in an exorcism they were performing. *Imagine this: There are seven of them, all sons of a Jewish chief priest named Sceva, gathered around a demonized man in a house.*  
**One of the Jewish Exorcists:** I command you to depart, by the Jesus proclaimed by Paul!

### Bible Translations with Many Footnotes:

NET Bible® But some itinerant<sup>41</sup> Jewish exorcists tried to invoke the name<sup>42</sup> of the Lord Jesus over those who were possessed by<sup>43</sup> evil spirits, saying, "I sternly warn<sup>44</sup> you by Jesus whom Paul preaches." (Now seven sons of a man named<sup>45</sup> Sceva, a Jewish high priest, were doing this.)<sup>46</sup>  
<sup>41tn</sup> Grk "some Jewish exorcists who traveled about." The adjectival participle περιερχομένων (periercomenwn) has been translated as "itinerant."  
<sup>42tn</sup> Grk "to name the name."  
<sup>43tn</sup> Grk "who had." Here ἔχω (ecw) is used of demon possession, a common usage according to BDAG 421 s.v. ἔχω 7.a.α.  
<sup>44sn</sup> The expression I sternly warn you means "I charge you as under oath."  
<sup>45tn</sup> Grk "a certain Sceva."  
<sup>46sn</sup> Within the sequence of the narrative, this amounts to a parenthetical note by the author.

The Spoken English NT And some of the traveling Jewish exorcists even tried naming the name of the Lord Jesus over people who had evil spirits. They'd say, "I command you, by the Jesus that Paul preaches!"  
 For example,<sup>k</sup> there were seven sons of a Jewish chief priest who were doing that.  
<sup>k.</sup> Lit. "And."

Wilbur Pickering's New T. **Some fake exorcists**  
 Well some among the itinerant Jewish exorcists attempted to invoke the name of the Lord Jesus over those who had wicked spirits saying, "We adjure you by the Jesus whom Paul preaches".  
 In fact there were seven sons of Sceva, a Jewish chief priest, who were doing this.

### Literal, almost word-for-word, renderings:

A Faithful Version Then certain vagabond Jews, exorcists, took it upon themselves to pronounce over those who had wicked spirits the name of the Lord Jesus, saying, "We adjure you by Jesus, whom Paul proclaims."  
 Now there were certain men, seven sons of a Jew named Sceva, a high priest, who were doing this.

Analytical-Literal Translation But some of the traveling about [or, itinerant] Jewish exorcists attempted to be naming the name of the Lord Jesus over the ones having evil spirits, saying, "We adjure you<sub>p</sub> by Jesus, whom Paul preaches."  
 Now [there] were some sons of Sceva, a Jewish high priest, seven [who were] doing this thing.

Benjamin Brodie's trans. Subsequently, some itinerant Jews, exorcists, also attempted to invoke the name of the Lord Jesus over those who had evil spirits, shouting: "I adjure you on behalf of the Jesus whom Paul is proclaiming." V. 14 is placed with the next passage for context.

Context Group Version But certain also of the strolling Judeans, exorcists, took on them to name over those that had the evil spirits the name of the Lord Jesus, saying, I adjure you (pl) by Jesus whom Paul proclaims.

Far Above All Translation	And there were seven sons of one Sceva, a Judean, a chief priest, who did this. Then some of the roaming Jewish exorcists took it in hand to name the name of the Lord Jesus over those possessed by the evil spirits and they said, "We adjure you by Jesus whom Paul proclaims."
Modern Literal Version 2020	And there were a certain seven sons of Sceva, a senior Jewish priest, doing this. But some exorcists from the strolling Jews undertook the task to name the name of the Lord Jesus upon the ones who have the evil spirits, saying, We implore you <sup>o</sup> on the Jesus whom Paul is preaching.
New American Standard	Now some (seven sons of Sceva, a Jew, and a high-priest), were doing* this. But also some of the Jewish exorcists, who went from place to place, attempted to use [i.e., as an incantation] the name of the Lord Jesus over those who had the evil spirits, saying, "I order you in the name of Jesus whom Paul preaches!" Now there were seven sons of Sceva, [Lit <i>some Sceva</i> ] a Jewish chief priest, doing this.
NT (Variant Readings)	But certain also of the itinerant Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, °I adjure you by Jesus whom Paul preacheth! And there were seven sons of one Sceva, a Jew, a chief priest, who did this. °Byz.-We

**The gist of this passage:** Some people aware of Paul throwing out demons, have used his words in order to do that same. Sceva, a high priest, had seven sons who were doing this.

13-14

<b>Acts 19:13a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epicheireō (ἐπιχειρέω) [pronounced <i>ehp-ee-khi-REH-oh</i> ]	<i>to put the hand to; to take in hand, undertake, attempt; to go about</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2021
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tines (τινες) [pronounced <i>tihn-ehs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
periérchomai (περιέρχομαι) [pronounced <i>per-ee-EHR-khom-ah-ee</i> ]	<i>going about, strolling, wandering, those navigating (a circuit)</i>	masculine plural, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4022

Acts 19:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; nominative case	Strong's #2453
ἐξορκισταῖ (ἐξορκισταί) [pronounced ex-or-kis-ĭ]	<i>exorcist, one who employs a formula of conjuration for expelling demons; one who extracts an oath</i>	masculine plural noun; genitive/ablative case	Strong's #1845
ονομαζῶ (ὀνομάζω) [pronounced on-om-AD-zoh]	<i>to name, to designate, to assign a name; by extension to utter, mention, profess, to call</i>	present active infinitive	Strong's #3687
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); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τούς (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
ἐχῶ (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; accusative case	Strong's #2192
τά (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
πνεύματα (πνεύματα) [pronounced PNYOO-maht-ah]	<i>spirits; breaths; wind [blasts], air</i>	neuter plural noun, accusative case	Strong's #4151
τά (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
πονηρός (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter plural comparative adjective, accusative case	Strong's #4190

**Translation:** Then certain itinerant Jewish exorcists undertook to name to those having evil spirits...

Apparently during that era, there were a number of Jewish exorcists who traveled about. This is fascinating to me, as the Apostles and Jesus could cast out spirits, but there is no indication that anyone else could. Also confusing

is, they apparently would be the ones to determine that Charley Brown had a demon, as it says that they *undertook to name* such people.

In life, people can claim to be able to do things which they actually are unable to. We have this in a big way with those who claim that government can step in to solve any problem. We have this in a small way where a person claims to be able to do X, Y and Z, when in fact, they are unable to do those things.

Acts 19:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
του (τουῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** ...the name of the Lord Jesus,...

Being knowledgeable of anyone else known for casting out demons, they would have known about Paul and about Jesus. Since this worked for Paul, they were trying this themselves. They are attempting to use the same words which Paul used, believing that to possibly have a good result.

Acts 19:13c			
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
horkízō (ὀρκίζω) [pronounced <i>hor-KIHD-zo</i> ]	<i>to adjure, to solemnly implore; to force to take an oath, to administer an oath to</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3726
The Greek Byzantine text and the Scrivener Textus Receptus have <i>we adjure</i> instead.			

Acts 19:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
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
Iêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
hon (ὄν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
kêrussô (κηρύσσω) [pronounced kay- ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2784

**Translation:** ...saying, "I implore you [all to get out by] Jesus, [the One] Whom Paul proclaims."

These are the very words that the exorcists would use.

Acts 19:13 Then certain itinerant Jewish exorcists undertook to name to those having evil spirits the name of the Lord Jesus, saying, "I implore you [all to get out by] Jesus, [the One] Whom Paul proclaims." (Kukis mostly literal translation)

It is likely that they enjoyed no success with this endeavor.

Acts 19:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tinós (τινος) [pronounced tihn-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100



Acts 19:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Skeuâs (Σκευᾶς) [pronounced <i>skyoo-AS</i> ]	<i>mind-reader</i> ; transliterated, <i>Sceva</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #4630
loudaïos (Ἰουδαίος) [pronounced <i>ee-ou-DYE-oss</i> ]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular proper noun; genitive/ablative case	Strong's #2453
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i> ]	<i>chief priest, high priest</i>	masculine singular noun; genitive/ablative case	Strong's #749
hepta (ἑπτὰ) [pronounced <i>hep-TAH</i> ]	<i>seven</i>	indeclinable singular noun	Strong's #2033
huioi (υἱοί) [pronounced <i>hwee-OY</i> ]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
touto (τοῦτο) [pronounced <i>TOO-toh</i> ]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
poieô (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, present active participle; nominative case	Strong's #4160

**Translation:** A certain one Sceva, a Jew [and] a chief priest, [along with] seven sons were doing this.

The men who did this were a father and his seven sons.

There was a **high priest** and it appears that there were many others who were, more or less, in line for this position. They appear to be called high priests or **chief priests** as well.

Acts 19:14 A certain one Sceva, a Jew [and] a chief priest, [along with] seven sons were doing this. (Kukis mostly literal translation)

Acts 19:13–14 Then certain itinerant Jewish exorcists undertook to name to those having evil spirits the name of the Lord Jesus, saying, "I implore you [all to get out by] Jesus, [the One] Whom Paul proclaims." A certain one Sceva, a Jew [and] a chief priest, [along with] seven sons were doing this. (Kukis mostly literal translation)

Acts 19:13–14 Also in Ephesus, at this time, were a number of itinerant Jewish exorcists who began to invoke the name of Jesus against the evil spirits they encountered. They would say, "I implore you evil spirits to get out by the name of Jesus, the One proclaimed by Paul." Sceva, a Jewish chief priest, and his seven sons, were doing this. (Kukis paraphrase)

Now answering the spirit the evil (one), he said to them, “Indeed the Jesus I keep on knowing and the Paul I keep on being acquainted with; but you [all], who are you [all]?”

Acts  
19:15

The evil spirit answered, saying to them, “I indeed keep on knowing Jesus and I am acquainted with Paul; but you [all], who are you [all]?”

The evil spirit answer them, saying, “Certainly I keep on knowing Who Jesus is; and I am acquainted with Paul; but who exactly are you?”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now answering the spirit the evil (one), he said to them, “Indeed the Jesus I keep on knowing and the Paul I keep on being acquainted with; but you [all], who are you [all]?”
Complete Apostles Bible	But the evil spirit answered and said, "Jesus I know, and Paul I am acquainted with; but who are you?"
Douay-Rheims 1899 (Amer.)	But the wicked spirit, answering, said to them: Jesus I know: and Paul I know. But who are you?
Holy Aramaic Scriptures	And the shida {the demon}, that evil one, answered, and said unto them, “Eshu {Yeshua} I am informed about, and Paulus {Paul} I know; but you, who are you?”
James Murdock’s Syriac NT	And the evil demon answered and said to them: Jesus I well know, and Paul I know, but as for you, who are ye?
Original Aramaic NT	And that evil spirit answered and said to them, "I know Yeshua, and I know Paulus, but who are you?"

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the evil spirit, answering, said to them, I have knowledge of Jesus, and of Paul, but who are you?
Bible in Worldwide English Easy English	But the bad spirit answered, I know Jesus and I know Paul. But who are you? But one day the bad spirit in a man said to them, ‘I know who Jesus is. I also know about Paul. But I do not know who you are.’
Easy-to-Read Version–2008	But one time an evil spirit said to these Jews, "I know Jesus, and I know about Paul, but who are you?"
Good News Bible (TEV)	But the evil spirit said to them, "I know Jesus, and I know about Paul; but you---who are you?"
J. B. Phillips	Seven brothers, sons of a chief priest called Sceva, were engaged in this practice on one occasion, when the evil spirit answered, “Jesus I know, and I am acquainted with Paul, but who on earth are you?” V. 14 is included for context.
<i>The Message</i>	The seven sons of a certain Sceva, a Jewish high priest, were trying to do this on a man when the evil spirit talked back: “I know Jesus and I’ve heard of Paul, but who are you?” V. 14 is included for context.
NIRV	One day the evil spirit answered them, “I know Jesus. And I know about Paul. But who are you?”
New Life Version	.

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

Casual English Bible	A demon answered the men: “I know Jesus. I recognize Paul. Who are you?”
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Contemporary English V.	Seven sons of a Jewish high priest named Sceva were doing this, when an evil spirit said to them, "I know Jesus! And I have heard about Paul. But who are you? V. 14 is included for context.
New Berkeley Version	.
New Living Translation	But one time when they tried it, the evil spirit replied, "I know Jesus, and I know Paul, but who are you?"
The Passion Translation	One day, when they said those words, the demon in the man replied, "I know about Jesus, and I recognize Paul, but who do you think you are?"
Plain English Version	But that bad spirit didn't come out. He said to those men, "I know Jesus, and I know Paul, but I don't know you mob."
UnfoldingWord Simplified T.	But one day as they were doing that, the evil spirit did not come out of that person. Instead, the evil spirit said to them, "I know Jesus, and I know Paul, but no one has given you power to do anything to me!"
William's New Testament	But on one occasion the evil spirit answered, "Jesus I know and Paul I know about, but who are you?"

### Partially literal and partially paraphrased translations:

American English Bible	However, one of the wicked spirits said to them: 'I know Jesus, and I'm familiar with Paul, but just who are you?'
Beck's American Translation	.
Breakthrough Version	When the evil spirit responded, it said to them, "I know Jesus, and I am well aware of Paul, but who are you?"
Common English Bible	The evil spirit replied, "I know Jesus and I'm familiar with Paul, but who are you?"
New Advent (Knox) Bible	And the evil spirit answered, Jesus I recognize, Paul I know well enough; but you, what are you?
NT for Everyone	But on one occasion the evil spirit answered them back. "I know Jesus," it shouted, "and I am well acquainted with Paul; but who are you?"
20 <sup>th</sup> Century New Testament	But the wicked spirit answered them: "Jesus I acknowledge, and Paul I know, but you--who are you?"

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Eventually, one of the evil spirits answered them, "Jesus I know, and I know about Paul, but you, who are you?"
Conservapedia Translation	Then one evil spirit said in answer, "I know Jesus, and I know Paul, but who are you?"
Revised Ferrar-Fenton Bible	But the evil spirit answering, said to them, "I recognize Jesus, and Paul I know well; but who are you?"
Free Bible Version	But one day an evil spirit responded, "I know Jesus, and I know Paul, but who are you?"
International Standard V	But the evil spirit told them, Jesus I know, and I am getting acquainted with Paul, but who are you?
Montgomery NT	But the evil spirit answered, "Jesus I know, and Paul I have heard of, but who are you?"
The Spoken English NT	But the evil spirit said back to them, "I recognize Jesus, and I know Paul-but who are you?"
Weymouth New Testament	"Jesus I know," the evil spirit answered, "and Paul I have heard of, but who are you?"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But one day, when they entered a house and dared to do this, the evil spirit said to them, "Jesus I recognize and Paul I know; but who are you?"
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The Heritage Bible

Revised English Bible—1989 There were seven sons of Sceva, a Jewish chief priest, who were doing this, when the evil spirit responded, “Jesus I recognize, Paul I know, but who are you?” V. 14 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible One time, seven sons of a Jewish *cohen gadol* named Skeva were doing this; and the evil spirit answered them. It said, “Yeshua I know. And Sha’ul I recognize. But you? Who are you?” V. 14 is included for context.

Hebraic Roots Bible But answering the evil spirit said, Yahshua I recognize, and Paul I know, but who are you?

Holy New Covenant Trans. One time an evil spirit said to these Jews, “Jesus I know, and Paul I am acquainted with, but who are you?”

The Scriptures 2009 And the wicked spirit answering, said, “עֶשׂוּיִּי I know, and Sha’ul I know, but who are you?”

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Answering but The Spirit The [Thing] Evil says [to] them the certainly jesus [I] know and the paul [I] know You\* but Who\*? are...

Alpha & Omega Bible AND THE EVIL SPIRIT ANSWERED AND SAID TO THEM, I RECOGNIZE JESUS, AND I KNOW ABOUT PAULOS (*Paul*), BUT WHO ARE YOU?

Awful Scroll Bible But the evil breath resolving-away, said, "Jesus I know, and Paul I stand-knowing, but who is you?"

Concordant Literal Version Yet answering, the wicked spirit said to them, "Jesus, indeed, I know, and in Paul am I versed, yet who are you?"

exeGesés companion Bible And the evil spirit answers, saying,  
Yah Shua I know  
and Paulos I understand!  
But who are you?

Orthodox Jewish Bible And in reply the ruach hara'ah (the shed, demon) said to them, "I am acquainted with Yehoshua, I have da'as of Sha'ul, but, you, who are you?!"

Rotherham's Emphasized B. But the wicked spirit answering, said unto them—  
||Jesus|| {indeed} I am getting to know, and ||Paul|| I well-know,—but who are ||ye||?

### Expanded/Embellished Bibles:

*The Amplified Bible* But the evil spirit retorted, “I know *and* recognize *and* acknowledge Jesus, and I know about Paul, but as for you, who are you?”

An Understandable Version [On one occasion] the evil spirit replied, know Jesus and I know Paul, but who are you?”

The Expanded Bible But one time an [the] evil spirit said to them, “I know Jesus, and I know about [recognize] Paul, but who are you?”

Jonathan Mitchell NT [D and p38 add: They continued having a habit (or: custom) such as these things, to proceed in performing an exorcism. And so, upon entering to face the person affected by a demon (a Hellenistic religious word and concept), they began to repeatedly have the Name called upon, repeated saying, "In union with Jesus, whom Paul continues preaching, we are now commanding and passing along this announcement to you, to come (or: go) out at once!"] But making a discerning reply, the miserable spirit (or: the malicious and mischievous breath-effect) said to them, "Indeed, from experience I recognize and have insight about Jesus, and I am

	learning of, and becoming increasingly acquainted with, Paul, but now who (or: what [sort of] men) are you folks?"
Syndein/Thieme	And the evil spirit answered and said, "Jesus I know from experience . . . and Paul I know from experience - but YOU . . . WHO in the blazes are you?"
Translation for Translators	But <i>one day as they were doing that</i> , the evil spirit <i>refused to come out of that person. Instead, he said to them</i> , "I know Jesus, and I know <i>that he has authorized Paul to expel demons</i> . ◀But no one has authorized you <i>to do anything to me!</i> /who authorized you <i>to do anything to me?</i> ▶ [RHQ]"
The Voice	<b>Evil Spirit:</b> Jesus I know. Paul I know. But who are you?

### Bible Translations with Many Footnotes:

Lexham Bible	But the evil spirit answered and [*Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said to them, "Jesus I know, and Paul I am acquainted with, but who are you?"
NET Bible®	But the evil spirit replied to them, <sup>47</sup> "I know about Jesus <sup>48</sup> and I am acquainted with <sup>49</sup> Paul, but who are you?" <sup>50</sup> <sup>47</sup> tn Grk "answered and said to them." The expression, redundant in English, has been simplified to "replied." <sup>48</sup> tn Grk "Jesus I know about." Here Ἰησοῦν (Ihsoun) is in emphatic position in Greek, but placing the object first is not normal in contemporary English style. <sup>49</sup> tn BDAG 380 s.v. ἐπίσταμαι 2 has "know, be acquainted with τίνα...τὸν Πα λον Ac 19:15." Here the translation "be acquainted with" was used to differentiate from the previous phrase which has γινωσκω (ginwskw). <sup>50</sup> sn But who are you? This account shows how the power of Paul was so distinct that parallel claims to access that power were denied. In fact, such manipulation, by those who did not know Jesus, was judged (v. 16). The indirect way in which the exorcists made the appeal shows their distance from Jesus.
Wilbur Pickering's New T.	But a particular wicked spirit reacted and said, "Jesus I know, and I am acquainted with Paul, but who are you?"

### Literal, almost word-for-word, renderings:

A Faithful Version	But the wicked spirit answered and said, "Jesus I know, and Paul I have knowledge of; but you, who are you?"
Analytical-Literal Translation	But answering, the evil spirit said, "Jesus I know, and Paul I am acquainted with--but you <sub>p</sub> , who are you?"
Benjamin Brodie's trans.	Now, there were seven sons of a certain Sceva, a Jew, a chief priest, who were attempting to do this, But the pernicious spirit, answering with discernment, said to them: "On the one hand, I know Jesus and am acquainted with Paul, but on the other hand, who are you [the evil spirit knew these men were frauds]?" V. 14 is included for context.
Charles Thomson NT	Upon which the evil spirit in reply said, Jesus I know, and I have some knowledge of Paul: but who are ye?
Context Group Version	And the evil spirit answered and said to them, Jesus I know, and Paul I am aware of, but who are you (pl)?
Far Above All Translation	And the evil spirit answered and said, know Jesus and I am well acquainted with Paul, but as for you, who are you?
Green's Literal Translation	But answering the evil spirit said, I know Jesus, and I comprehend Paul, but who are you?
Modern Literal Version 2020	But the evil spirit having answered, said, I know Jesus, and I know Paul, but who are you?
Modern KJV	But answering the evil spirit said, Jesus I know, and I comprehend Paul, but who are you?

New European Version **And the maniac answered and said to them: Jesus I know and Paul I know, but who are you?**

Revised Geneva Translation **And the evil spirit answered, and said, “Jesus I acknowledge! And Paul I know! But who are you?”**

**The gist of this passage:** The evil spirit spoke back to the would-be exorcist saying, “I know Jesus and I am familiar with Paul, but who exact are you?”

Acts 19:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	neuter singular, aorist (deponent) passive participle, nominative case	Strong's #611
δέ (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
το (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πνευμα (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
το (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πονηρός (πονηρός) [pronounced <i>pon-ay-ROS</i> ]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter singular comparative adjective, nominative case	Strong's #4190
εἶπῶ (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** **The evil spirit answered, saying to them,...**

We do not know exactly how many spirits indwelt this person. Apparently, one demon controlled the vocal cords.

What appears to be the case is, all of the sons are there dealing with this case of exorcism. They have called for the exit of the demons based upon *the Jesus proclaimed by Paul*.

Acts 19:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
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
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1097

**Translation:** ...*"I indeed keep on knowing Jesus...*

The speaking demon says that he certainly knows Jesus.

Acts 19:15c			
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
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
Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
epistamai (ἐπίσταμαι) [pronounced <i>ehp-IHS-tam-ahēe</i> ]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #1987

**Translation:** ...*and I am acquainted with Paul;...*

The demon is also acquainted with Paul. In fact, it is most recently that this demon has become acquainted with Paul (recently, as in the past decade or two).

Acts 19:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tines (τινες) [pronounced TEE-nehs]	<i>who, what [one], which, how; whether, why</i>	masculine plural indefinite pronoun; nominative case	Strong's #5101
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)

**Translation:** ...but you [all], who are you [all]?"

Then the demon, able to see or perceive these sons of Sceva, then asks, "Who the heck are all of you?"

Acts 19:15 The evil spirit answered, saying to them, "I indeed keep on knowing Jesus and I am acquainted with Paul; but you [all], who are you [all]?" (Kukis mostly literal translation)

Jesus as the Savior of all mankind would have been more well-known and apparently there was authorization given from heaven for His servants (like Paul).

Acts 19:15 The evil spirit answer them, saying, "Certainly I keep on knowing Who Jesus is; and I am acquainted with Paul; but who exactly are you?" (Kukis paraphrase)

**And springing, the man, upon them, in whom was the spirit the evil (one). Having exercised dominion over both (men), he prevailed against them, so that naked and wounded [they] escaped from the house that (one).**

Acts 19:16

**The man, in whom was the evil spirit, jumped upon them. Having exercised dominion over both (men), he prevailed against them, so that they fled that house naked and wounded.**

**The man, in whom the evil spirit was, jumped the two exorcists. Having beaten them up, he inflicted great damage upon them, sending them running from his house both naked and wounded.**

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek) **And springing, the man, upon them, in whom was the spirit the evil (one). Having exercised dominion over both (men), he prevailed against them, so that naked and wounded [they] escaped from the house that (one).**

Complete Apostles Bible **Then the man in whom was the evil spirit leaped upon them, and having subdued them, prevailed against them, so that they fled from that house naked and wounded.**



Douay-Rheims 1899 (Amer.)	And the man in whom the wicked spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.
Holy Aramaic Scriptures	And the gabra {the man} in whom there was the evil spirit, jumped upon them, and prevailed against them, and overcame them. And while they were naked and wounded, they fled from that one's house!
James Murdock's Syriac NT	And the man in whom was the evil demon leaped upon them, and overpowered them, and threw them down: and they fled out of the house denuded and bruised.
Original Aramaic NT	And that man who had the evil spirit in him jumped upon them and overpowered them and threw them down, and when they were stripped and wounded, they fled from the house.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the man in whom the evil spirit was, jumping on them, was stronger than the two of them, and overcame them, so that they went running from that house, wounded and without their clothing.
Bible in Worldwide English	And the man who had the bad spirit in him jumped on them. He beat them all because he was stronger than they were. Their bodies were bleeding and their clothes were torn. They ran out of the house.
Easy English	The man who had the bad spirit in him then jumped up. He fought with the seven sons and he was too strong for them. He hurt them badly and he tore their clothes off. So the sons ran away from the man's house. Their bodies were bleeding and they wore no clothes.
Easy-to-Read Version—2008	Then the man who had the evil spirit inside him jumped on these Jews. He was much stronger than all of them. He beat them up and tore their clothes off. They all ran away from that house.
God's Word™	Then the man possessed by the evil spirit attacked them. He beat them up so badly that they ran out of that house naked and wounded.
Good News Bible (TEV)	The man who had the evil spirit in him attacked them with such violence that he overpowered them all. They ran away from his house, wounded and with their clothes torn off.
J. B. Phillips	And the man in whom the evil spirit was living sprang at them and over-powered them all with such violence that they rushed out of that house wounded, with their clothes torn off their backs.
The Message	Then the possessed man went berserk—jumped the exorcists, beat them up, and tore off their clothes. Naked and bloody, they got away as best they could.
NIRV	Then the man who had the evil spirit jumped on Sceva's sons. He overpowered them all. He gave them a terrible beating. They ran out of the house naked and bleeding.
New Life Version	Then the man with the demon jumped on the sons. He had power over them and beat them. They ran out of the house with no clothes on and they were hurt.
New Simplified Bible	The man who had the evil spirit jumped on them, and overpowered them. He gave them such a beating that they fled out of that house naked and wounded.

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

Casual English Bible	Then the demon-possessed man charged into the group. He tore them up—all seven of them. They ran out of the house, beat up and naked.
Contemporary English V.	Then the man with the evil spirit jumped on them and beat them up. They ran out of the house, naked and bruised.

Goodspeed New Testament	And the man in whom the evil spirit was sprang at them, and overpowered them all, with such violence that they ran out of the house tattered and bruised.
The Living Bible	And he leaped on two of them and beat them up, so that they fled out of his house naked and badly injured.
New Berkeley Version	.
New Living Translation	Then the man with the evil spirit leaped on them, overpowered them, and attacked them with such violence that they fled from the house, naked and battered.
The Passion Translation	Then the demonized man jumped on them and threw them to the ground, beating them mercilessly. He overpowered the seven exorcists until they all ran out of the house naked and badly bruised.
Plain English Version	Then the man that had the bad spirit jumped on those 7 men, and he knocked all of them down, and he tore their clothes off, and he beat them up. They all ran out of the house to get away from him.
Radiant New Testament	Then the man who had the evil spirit jumped on Sceva's sons, overpowered them all, and gave them a terrible beating. They ran out of the house naked and bleeding.
UnfoldingWord Simplified T.	After saying that, suddenly the man who had the evil spirit jumped on the sons of Sceva. He knocked all of them down and hurt each of them. He tore off their clothes and wounded them. They became frightened and ran out of the house.
William's New Testament	So the man in whom the evil spirit was, leaped upon them and so violently overpowered two of them that they ran out of the house stripped of their clothes and wounded.

#### Partially literal and partially paraphrased translations:

American English Bible	And with that, the man who was possessed by a wicked spirit jumped on them, overpowered each one, and beat them up – so they had to run from the house naked and injured!
Beck's American Translation	.
Breakthrough Version	And when the person that the evil spirit was in jumped on them, after he took control of them both, he had strength against them in such a way for them to escape out of that house naked and having been wounded.
Len Gane Paraphrase	Then the man who had the evil spirit jumped, overcame, and overpowered them, so that they bolted out of that house naked and wounded.
A. Campbell's Living Oracles	And the man in whom the evil spirit was, sprung upon them, and getting master of them prevailed against them, so that they fled out of the house, naked and wounded.
New Advent (Knox) Bible	And with that, the man who was possessed by the evil spirit ran at them and got the better of them, defying the power of both; so that they fled from the house naked and wounded.[1] [1] vv. 14-16: If we assume, with the best manuscripts, that we are to read 'seven' in verse 14 and 'both' in verse 16, it is difficult to see how the two verses can be reconciled; unless we are to understand that the possessed man defied the power of both names, those of Jesus and Paul. (In a fragment which dates from the second century A.D., we find 'both' used for 'all'.)
NT for Everyone	The man who had the evil spirit pounced on them and, since he was much too strong for them, overpowered all of them, so that they fled out of the house naked and battered.
20 <sup>th</sup> Century New Testament	Then the man, in whom this wicked spirit was, sprang upon them, mastered both of them, and so completely overpowered them, that they fled out of the house, stripped of their clothes, and wounded.

#### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	The man with the evil spirit then jumped on all of them, took control, then overpowered them so that they ran out of the house with their clothes torn off and badly beaten.
Berean Study Bible	Then the man with the evil spirit jumped on them and overpowered them all. The attack was so violent that they ran out of the house naked and wounded.
Conservapedia Translation	Then the man possessed by that evil spirit jumped on them, overpowered them, and beat them up, so that they ran out of that house naked and wounded.
Revised Ferrar-Fenton Bible Free Bible Version	.
International Standard V	The man with the evil spirit jumped on them and overpowered all of them. He beat them so severely that they ran out of the house, naked and badly injured.
Urim-Thummim Version	Then the man with the evil spirit jumped on them, got the better of them, and so violently overpowered all of them that they fled out of the house naked and bruised.
Weymouth New Testament	And the man on whom the evil spirit resided, leaped on them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
	And the man in whom the evil spirit was sprang on two of them, over-mastered them both, and treated them with such violence, that they fled from the house stripped of their clothes and wounded.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the man with the evil spirit sprang at them and overpowered first one and then another. And he handled them so violently that they fled from that house naked and mauled.
The Heritage Bible	And the man in whom was the evil spirit leaping upon them and oppressing them was strong against them, so that they fled out of the house naked and wounded. <sup>16</sup> <sup>16</sup> <b>19:16 wounded, traumatizo, wounded, traumatized.</b>
New American Bible (2011)	The person with the evil spirit then sprang at them and subdued them all. He so overpowered them that they fled naked and wounded from that house.
New Jerusalem Bible	The evil spirit replied, 'Jesus I recognise, and Paul I know, but who are you?' and the man with the evil spirit hurled himself at them and overpowered first one and then another, and handled them so violently that they fled from that house stripped of clothing and badly mauled. V. 15 is included for context.
Revised English Bible—1989	The man with the evil spirit flew at them, overpowered them all, and handled them with such violence that they ran out of the house battered and naked.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And the man in whom was the evil demon leaped upon them, and overpowered them, and threw them down: And they fled out of the house naked and wounded.
Holy New Covenant Trans.	Then the man who had the evil spirit jumped on these Jews. He was much stronger than they were. He beat them up and tore off their clothes. They ran away from that house.
The Scriptures 2009	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Leaping The Man to them in whom was The Spirit The [Thing] Evil Dominating both [men] has (ability) against them that [them] bare and having been wounded to escape from the house that...
Alpha & Omega Bible	AND THE MAN, IN WHOM WAS THE EVIL SPIRIT, LEAPED ON THEM AND SUBDUED ALL OF THEM AND OVERPOWERED THEM, SO THAT THEY FLED OUT OF THAT HOUSE NAKED AND WOUNDED.

Awful Scroll Bible	And the man from-within whom was the evil breath, leaping-upon them and accordingly-dominating them, prevails against them, so-as they were to take-flight-out of that house, naked and having been wounded.
Orthodox Jewish Bible	And the ish in whom was the ruach hara'ah leaped upon them and subdued all [shivah] of them, and overpowered them, so that they fled, naked and wounded, from the bais.
Rotherham's Emphasized B.	And the man in whom was the wicked spirit <springing upon them, mastering them both> prevailed against them, so that [naked and wounded] fled they out of that house.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the man, in whom was the evil spirit, leaped on them and subdued all [Or both.] of them and overpowered them, so that they ran out of that house [in terror, stripped] naked and wounded.
The Expanded Bible	Then the man who had the evil spirit jumped on [leaped on; attacked] them. Because he was so much stronger than all of them [violently overpowered them], they ran away from the house naked and hurt [wounded].
Jonathan Mitchell NT	And then suddenly leaping (springing like a panther) upon them, the man within whom was the miserable breath-effect (the bad spirit or attitude) in coming down as master and owner of both of them (= two at a time; or, thus: = all of them, one after another) exerted [his] strength down on and against them (= prevailed over them), with the result that, naked and having been wounded and traumatized, [they managed] to make an escape (to flee out) from that house.
Syndein/Thieme	And the man in whom the evil spirit dwelt sprung on them {used 'for the spring of a Panther'}, and overcame them, and prevailed against them {demon strength - 1 man beat up the 7}, so that they fled out of that house naked, traumatized, and wounded.
Translation for Translators	<i>After saying that, suddenly</i> the man who was controlled by the evil spirit jumped on the seven Jewish men, <i>one after another</i> , knocked all of them down, and beat each of them severely. He tore off their clothes and wounded them, causing them to bleed. <i>So, greatly frightened, they all</i> ran out of the house.
The Voice	Then the man leaps up, attacks them all, rips off their clothing, and beats them so badly that they run out of the house stark naked and covered in bruises.

### Bible Translations with Many Footnotes:

Lexham Bible	And the man who had the evil spirit [Literally “in whom the evil spirit was”] leaped on them, subdued all of them, and [*Here “and” is supplied because the two previous participles (“leaped” and “subdued”) have been translated as finite verbs] prevailed against them, so that they ran away from that house naked and wounded.
NET Bible®	Then the man who was possessed by <sup>51</sup> the evil spirit jumped on <sup>52</sup> them and beat them all into submission. <sup>53</sup> He prevailed <sup>54</sup> against them so that they fled from that house naked and wounded.
	<sup>51</sup> tn Grk “in whom the evil spirit was.”
	<sup>52</sup> tn Grk “the man in whom the evil spirit was, jumping on them.” The participle ἐφαλόμενος (efalomenos) has been translated as a finite verb due to requirements of contemporary English style. L&N 15.239 has “ἐφαλόμενος ὁ ἄνθρωπος ἐπ αὐτούς ‘the man jumped on them’ Ac 19:16.”
	<sup>53</sup> tn Grk “and beating them all into submission.” The participle κατακυριεύσας (katakurieusas) has been translated as a finite verb due to requirements of contemporary English style. According to W. Foerster, TDNT 3:1098, the word means “the exercise of dominion against someone, i.e., to one’s own advantage.”

These exorcists were shown to be powerless in comparison to Jesus who was working through Paul.

<sup>54th</sup> BDAG 484 s.v. ἰσχύω 3 has “win out, prevail...κατά τινος over, against someone Ac 19:16.”

The Spoken English NT

And the man that the evil spirit was in pounced on them, and he defeated<sup>l</sup> and overpowered all of them. They finally ran away from his house naked<sup>m</sup> and wounded.

<sup>l.</sup> Lit. “mastered.”

<sup>m.</sup> Or “in rags.”

Wilbur Pickering’s New T.

And the man in whom the wicked spirit was jumped on them and overpowered them; he was so much stronger that they ran out of that house naked and wounded.

**Literal, almost word-for-word, renderings:**

A Faithful Version

And the man in whom was the wicked spirit attacked them, overpowered them and prevailed against them, so that they escaped out of that house naked and wounded.

Benjamin Brodie’s trans.

Then the man, in whom the pernicious spirit resided [empowered by Satan], after both leaping on and gaining dominion over [subdued] them, prevailed against [overpowered] them, with the result that they fled from that house naked and wounded .

Charles Thomson NT

Then the man, in whom was the evil spirit, springing upon them, and getting a mastery over them, prevailed against them so that they fled out of his house naked and wounded.

Context Group Version  
Far Above All Translation

.  
And the man in whom the evil spirit was leapt on them and overpowered them, and prevailed over them with the result that they only escaped from that house naked and wounded.

Green’s Literal Translation

And the man in whom was the evil spirit leaped on them, and having overmastered them, he was strong against them, so that having been wounded and naked, they fled out of that house.

Legacy Standard Bible

And the man, in whom was the evil spirit, leaped on them, subdued all of them, and utterly prevailed against them, so that they fled out of that house naked and wounded.

Modern Literal Version 2020

And the man in whom the evil spirit was, leaping upon them and having mastered, prevailed against them, so-then they were to flee away out-of that house, naked and traumatized.

New European Version

Then the man who had the mania jumped on them and subdued and overpowered all of them, so they fled out of that house naked and wounded.

New King James Version

Then the man in whom the evil spirit was leaped on them, overpowered them [M and they overpowered them], and prevailed against them [NU both of them], so that they fled out of that house naked and wounded.

NT (Variant Readings)

And the man in whom the evil spirit was leaped on them, and mastered \*both of them, and prevailed against them, so that they fled out of that house naked and wounded.

\*Byz.-mastered them...

**The gist of this passage:**

The possessed man beat the other seven up.

Acts 19:16a			
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

Acts 19:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ephállomai (ἐφάλλομαι) [pronounced <i>eternity</i> <i>future-AL-lom-ahee</i> ]	<i>leaping upon, springing upon</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #2177
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
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-</i> <i>row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
epí (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
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
hō (ὧ) [pronounced <i>hoh</i> ]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
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 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-</i> <i>mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

## Acts 19:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ponêros (πονηρός) [pronounced <i>pon-ay-ROS</i> ]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter singular comparative adjective, nominative case	Strong's #4190

**Translation:** *The man, in whom was the evil spirit, jumped upon them.*

After that interchange, the possessed man jumped the exorcists. He attacked them. The odds of seven against one meant nothing to the demon (s).

## Acts 19:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katakuriεύō (κατακυριεύω) [pronounced <i>kat-ak-oo-ree-YOO-oh</i> ]	<i>exercising dominion (lordship) over, bringing under one's power, subjecting one's self, subduing, mastering; holding in subjection, being master of</i>	masculine singular, aorist active participle, nominative case	Strong's #2634

The Byzantine Greek text has the neuter singular (a different form); the Westcott Hort text, Scrivener Textus Receptus and Tischendorf's Greek text all of the masculine singular as above.

The NKJV footnotes this: *M and they overpowered them.*<sup>18</sup>

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amphoterōs (ἀμφότερος) [pronounced <i>am-FOT-er-os</i> ]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; genitive/ablative case	Strong's #297

Instead of the word above (found in the Westcott Hort text and the Tischendorf's Greek text), the Byzantine Greek text and the Scrivener Textus Receptus have...

autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
ischuō (ἰσχύω) [pronounced <i>is-KHOO-oh</i> ]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2480
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

<sup>18</sup> From Bible Gateway: *M-Text* This symbol indicates points of variation in the Majority Text from the traditional text [a consensus of most Greek manuscripts]. It should be noted that M stands for whatever reading is printed in the published Greek New Testament According to the Majority Text, whether supported by overwhelming, strong, or only a divided majority textual tradition. From [Bible Gateway Support](#); accessed November 25, 2023.

## Acts 19:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** Having exercised dominion over both (men), he prevailed against them,...

The possessed man pummeled the two exorcists. He apparently hit them many times and tore at their clothing. The possessed man may have attacked all seven of the sons, but was able to prevail over two of them as the others escaped the house.

Two other ancient texts do not specify the number of exorcists. Perhaps it is all seven. Perhaps it is only two who are completely overpowered and trapped in the house.

The NET Bible: *These exorcists were shown to be powerless in comparison to Jesus who was working through Paul.*<sup>19</sup>

## Acts 19:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
gumnós (γυμνός) [pronounced goom- NOSS]	<i>naked, unclad, without clothing; ill clad; clad in undergarments only (the outer garments or cloak being laid aside); of the soul, whose garment is the body, stripped of the body, without a body</i>	masculine plural adjective, accusative case	Strong's #1131
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
traumatízō (τραυματίζω) [pronounced trow- maht-IHD-zoh]	<i>wounding, inflicting a wound, wounded</i>	masculine plural, perfect passive participle, accusative case	Strong's #5135

Luke is the only NT writer who uses this word. Luke 20:12 Acts 19:16.

ekpheúgō (ἐκφεύγω) [pronounced ehk- FYOO-go]	<i>to escape, to flee (out, away); to seek safety in flight</i>	aorist active infinitive	Strong's #1628
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

<sup>19</sup> From <https://bible.org/netbible/index.htm?act19.htm> (footnote); accessed November 25, 2023.



Acts 19:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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, genitive/ablative case	Strong's #3624
ekeinou (ἐκείνου) [pronounced ehk-Ī-noo]	<i>him [it]; of him [it]; from him [it]; that</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565

**Translation:** ...so that they fled that house naked and wounded.

They ran from the house naked and wounded. The word *naked* can mean partially clothed. They ran from this house naked or partially clothed.

Because of the difference in the manuscripts, it is possible that two of the would-be exorcists are trapped inside the house with the possessed man; while the other five escaped, partially naked and wounded. My point being that there is no contradiction in this narrative, even if *two of them* is the correct reading.

Acts 19:16 **The man, in whom was the evil spirit, jumped upon them. Having exercised dominion over both (men), he prevailed against them, so that they fled that house naked and wounded.** (Kukis mostly literal translation)

You may ask, *why didn't this demon-possessed person kill some of them? He certainly was strong enough and evil enough.* God has given limits to the demons. Demons could potentially create all kinds of havoc on this earth; but they can go no further than God allows them to.

There appears to be a desire to corrupt and to harm, which is a part of the demon's nature. Whereas the demons could have gone anywhere in the vast universe to hang out, Satan chose to indwell the serpent and speak to the woman at the beginning of man. This is the nature of corruption. It must corrupt more. Just as leaven must leaven the entire loaf of bread.

**Illustration:** We are often told that drug taking is a victimless crime, and some reading this may actually believe that. However, the drug-user has an affect on all those around him. Ask his family, his friends, former friends, his neighbors, his landlord. All of these people are affected by drug addicts. It is in the nature of a person taking drugs to affect all those around him. He may think that he doesn't, but he does. It is inherent in addiction. Otherwise, why would one of the steps of AA or SA be going about the seeking forgiveness from those the addict has harmed. Victimless crimes don't require asking forgiveness from anyone—if they are truly victimless.

Just as an addict affects all those around him, so do the allowed acts of a demon. This is why, in the end, all those who reject Jesus must be separated from mankind and isolated.

If taking drugs is a victimless crime (or act), why is "making amends" part of an addict's recovery?

Acts 19:16 The man, in whom the evil spirit was, jumped the two exorcists. Having beaten them up, he inflicted great damage upon them, sending them running from his house both naked and wounded. (Kukis paraphrase)

<p><b>Now this became well-known not only to all Jews but to [all] Hellenists to those living in the Ephesus. And fell, fear, upon all of them and it made great the name of the Lord Jesus.</b></p>	<p>Acts 19:17</p>	<p><b>This [situation] become well-known not only to Jews but also to all Greeks, to [all] those living in Ephesus. Fear fell upon all of them and [what happened] magnified the name of the Lord Jesus.</b></p>
<p><b>What took place became well-known to all the Jews and Greeks living in Ephesus. Fear fell upon them and this thing magnified the name of the Lord Jesus.</b></p>		

Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek)    Now this became well-known not only to all Jews but to [all] Hellenists to those living in the Ephesus. And fell, fear, upon all of them and it made great the name of the Lord Jesus.
- Complete Apostles Bible        Now this became known to all both Jews and Greeks who were dwelling in Ephesus; and fear fell upon them all, and they were praising the name of the Lord Jesus.
- Douay-Rheims 1899 (Amer.)    And this became known to all the Jews and the Gentiles that dwelt a Ephesus. And fear fell on them all: and the name of the Lord Jesus was magnified.
- Holy Aramaic Scriptures        And this became known unto all the Yehudaye {the Judeans/the Jews} and the Armaye {the Arameans} who were dwelling in Ephesus. And awe fell upon all, and The Name of Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One} was exalted.
- James Murdock’s Syriac NT    And this became known to all the Jews and Gentiles, who resided at Ephesus. And fear fell on them all, and the name of our Lord Jesus Messiah was exalted.
- Original Aramaic NT            And this became known to all the Jews and Aramaeans dwelling in Ephesus and great fear fell upon all of them, and the name of Our Lord Yeshua The Messiah was exalted.

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English        And this came to the ears of all those, Jews and Greeks, who were living at Ephesus; and fear came on them all, and the name of the Lord Jesus was made great.
- Bible in Worldwide English    When all the Jews and the Greeks at Ephesus knew about this, they all feared. And they had great respect for the name of the Lord Jesus.
- Easy English                    All the Jews and Gentiles who lived in Ephesus heard about this. They became very afraid. Now they respected the name of the Lord Jesus very much. They knew that he was very powerful.
- Easy-to-Read Version–2008    All the people in Ephesus, Jews and Greeks, learned about this. They were all filled with fear and gave great honor to the Lord Jesus.
- God’s Word™                    All the Jews and Greeks living in the city of Ephesus heard about this. All of them were filled with awe for the name of the Lord Jesus and began to speak very highly about it.

Good News Bible (TEV)	All the Jews and Gentiles who lived in Ephesus heard about this; they were all filled with fear, and the name of the Lord Jesus was given greater honor.
J. B. Phillips	This incident became known to all the Jews and Greeks who were living in Ephesus, and a great sense of awe came over them all, while the name of the Lord Jesus became highly respected.
<i>The Message</i>	It was soon news all over Ephesus among both Jews and Greeks. The realization spread that God was in and behind this. Curiosity about Paul developed into reverence for the Master Jesus.
NIRV	The Jews and Greeks living in Ephesus heard about this. They were all overcome with fear. They held the name of the Lord Jesus in high honor.
New Life Version	.
New Simplified Bible	This became known to all both Jews and Greeks, who lived at Ephesus. They were all afraid. The name of the Lord Jesus was magnified.

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

Casual English Bible	Everyone in town heard about it, Jews and non-Jews alike. It scared people. But it also got more folks treating Jesus with respect.
Contemporary English V.	When the Jews and Gentiles in Ephesus heard about this, they were so frightened that they praised the name of the Lord Jesus.
Goodspeed New Testament	This came to be known to everyone who lived in Ephesus, Greeks as well as Jews, and great awe came over them all, and the name of the Lord Jesus came to be held in high honor.
New Berkeley Version	.
New Living Translation	The story of what happened spread quickly all through Ephesus, to Jews and Greeks alike. A solemn fear descended on the city, and the name of the Lord Jesus was greatly honored.
The Passion Translation	All of the people in Ephesus were awestruck, both Jews and non-Jews, when they heard about what had happened. Great fear fell over the entire city, and the authority of the name of Jesus was exalted.
Plain English Version	All the people that lived in Ephesus heard that story about those 7 men. Jewish people heard that story, and Greek people heard it too, and they all got really frightened, and they really respected Jesus, and they said good things about him.
UnfoldingWord Simplified T.	All the people who lived in Ephesus, both Jews and non-Jews, heard what had happened. They became afraid because they saw that the man with the evil spirit was very strong. At the same time, they honored the name of the Lord Jesus.
William's New Testament	This at once became known to everybody living in Ephesus, Greeks as well as Jews, and awe fell upon them all, and the name of the Lord Jesus began to be held in high honor.

### Partially literal and partially paraphrased translations:

American English Bible	Well before long, everyone in Ephesus (both the Jews and the Greeks) came to know about this, and it frightened them. As a result, the name of the Lord Jesus kept growing in praise, and many who became believers would come and openly confess, telling of [the bad] things that they'd done. V. 18 is included for context.
Beck's American Translation	.
Breakthrough Version	This became known to everyone (both Jewish people and Greeks), the people residing in Ephesus, and fear fell on them all. And the name of the Master Jesus was being made huge.
Common English Bible	This became known to the Jews and Greeks living in Ephesus. Everyone was seized with fear and they held the name of the Lord Jesus in the highest regard.
New Advent (Knox) Bible	This came to the ears of every Jew and Greek living in Ephesus; fear fell upon them all, and the name of the Lord Jesus was held in great honour.

NT for Everyone	This became common knowledge among both Jews and Greeks living in Ephesus. Fear came on all of them, and the name of the Lord Jesus grew greatly in prestige.
20 <sup>th</sup> Century New Testament	This incident came to the knowledge of all the Jews and Greeks living at Ephesus; they were all awe-struck, and the Name of the Lord Jesus was held in the highest honor.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	This became known to all the Jews and Greeks living in Ephesus, and fear came over all of them. So the name of the Lord Jesus was held in high honor.
Revised Ferrar-Fenton Bible	And this became known to all the inhabitants of Ephesus, both Judeans and Greeks; and terror fell upon all of them, and they exalted the name of the Lord Jesus.
Free Bible Version	People living in Ephesus, both Jews and Greeks, heard about this. They were all in awe at what had happened, and the name of the Lord Jesus gained great respect.
Montgomery NT	And this became known to all the people of Ephesus, both Jews and Greeks. Awe fell on them all, and the name of the Lord Jesus began to be held in honor.
Weymouth New Testament	All the people of Ephesus, Jews as well as Greeks, came to know of this. There was widespread terror, and they began to hold the name of the Lord Jesus in high honour.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This became known to all the Jews and Greeks living in Ephesus; all of them were very impressed and the name of the Lord Jesus came to be held in great honor.
The Heritage Bible	And this became known to all, both Jews and Greeks residing at Ephesus, and fear seized upon them all, and the name of the Lord Jesus was magnified.
New American Bible (2011)	When this became known to all the Jews and Greeks who lived in Ephesus, fear fell upon them all, and the name of the Lord Jesus was held in great esteem.
New Catholic Bible	When this became known to all the residents of Ephesus, both Jews and Greeks, everyone was awestruck, and the name of the Lord Jesus came to be held in ever increasing honor.
New Jerusalem Bible	Everybody in Ephesus, both Jews and Greeks, heard about this episode; everyone was filled with awe, and the name of the Lord Jesus came to be held in great honour.
Revised English Bible–1989	Everybody in Ephesus, Jew and Gentile alike, got to know of it, and all were awestruck, while the name of the Lord Jesus gained in honour.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When all this became known to the residents of Ephesus, fear fell on all of them, Jews and Greeks alike; and the name of the Lord Yeshua came to be held in high regard.
Hebraic Roots Bible	And this became known to all, both Jews and Arameans, those living in Ephesus. And fear fell on them all, and the name of the Master Yahshua was magnified.
Holy New Covenant Trans.	All of the people who lived in Ephesus, Jews and Greeks, learned about this. They all began to have awesome respect for the true God. The people were giving more and more honor to the name of the Lord Jesus.
The Scriptures 2009	And this became known to all, both Yehudim and Greeks dwelling in Ephesos. And fear fell on them all, and the Name of the Master עשויה was made great.

### Weird English, ©Idε English, Anachronistic English Translations:

Accurate New Testament	This but becomes Known [to] all jews also and greeks the [men] indwelling the ephesus and falls Fear to all them and was complimented The Name [of] the lord jesus...
Awful Scroll Bible	And the same-as-this becomes known to all the Jews, and even the Greeks dwelling-along Ephesus, and reverence fell-upon them all, and the Name of the Lord Jesus was being made great.
exeGeses companion Bible	And this becomes known to all the Yah Hudiym and Hellenes also settling at Ephesus; and awe falls on them all; and the name of Adonay Yah Shua is magnified.
Orthodox Jewish Bible	And this became known to all the Yehudim and also the Yevanim inhabiting Ephesus, and pachad (terror) fell upon all of them, and they were exalting haShem of Adoneinu Yehoshua.
Rotherham's Emphasized B.	And  [this]  became known to all—both Jews and Greeks—who were dwelling in Ephesus; and fear fell upon them all', and the name of the Lord' Jesus was being magnified.

### Expanded/Embellished Bibles:

An Understandable Version	When this incident became known to all of the Jews and Greeks [ <i>i.e., Gentiles</i> ] who lived in Ephesus, they became fearful and the name of the Lord Jesus was regarded with honor.
The Expanded Bible	All the people [ <sup>l</sup> who lived] in Ephesus—Jews and Greeks—learned about this and were filled with fear and gave great honor to [praised/magnified the name of] the Lord Jesus.
Jonathan Mitchell NT	Now this [incident] came to be known to (or: by) everyone both Jews and Greeks normally residing in Ephesus. And so fear fell upon them all, and then the Name of the Lord Jesus began becoming great and continued enlarging.
P. Kretzmann Commentary	And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. Kretzmann's <b>commentary</b> for Acts 19:13–17 has been placed in the <b>Addendum</b> .
Syndein/Thieme	And this was known to all the Jews and Greeks also dwelling at Ephesus. And as a result, fear fell on them all, and the name of the Lord Jesus kept on being magnified. {Note: This was like throwing a stone in a lake and watch the ripples grow.}
Translation for Translators	All the people who lived in Ephesus, both Jews and non-Jews, heard what had happened. So they were afraid [MTY]. They honored the Lord Jesus [MTY] <i>because they realized that he was very powerful.</i>
The Voice	Word of this strange event spread throughout Ephesus among both Jews and Greeks. Everyone was shocked and realized that the name of Jesus was indeed powerful and praiseworthy.

### Bible Translations with Many Footnotes:

NET Bible®	This became known to all who lived in Ephesus, <sup>55</sup> both Jews and Greeks; fear came over <sup>56</sup> them all, and the name of the Lord Jesus was praised. <sup>57</sup> <sup>55map</sup> For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2. <sup>56tn</sup> Grk “fell on.” BDAG 377 s.v. ἐπιπίπτω 2 has “φόβος ἐ. ἐπί τινα fear came upon someone...Ac 19:17.” <sup>57tn</sup> Or “exalted.”
The Spoken English NT	This story became known to everyone in Ephesus—Jews and Gentiles alike. And it frightened them all, <sup>n</sup> and the name of the Lord Jesus began to be a lot more respected. <sup>o</sup>

- n. Lit. “and fear came to be on them all.”
- o. Or “was being exalted.”

Wilbur Pickering’s New T. .

**Literal, almost word-for-word, renderings:**

A Faithful Version	Now this became known to everyone inhabiting Ephesus, both Jews and Greeks; and fear fell upon them all, and the name of the Lord Jesus was magnified.
Benjamin Brodie’s trans.	Consequently, this became known to all Jews and even Gentiles who settled at Ephesus. Furthermore, fear fell upon all of them and the name of the Lord Jesus was magnified .
Context Group Version	And this became known to all, both Judeans and Hellenists, that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.
English Standard Version	And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled.
Modern Literal Version 2020	Now this became known to all, both Jews and Greeks, dwelling in Ephesus, and fear fell upon them all and the name of the Lord Jesus was being applauded.

**The gist of this passage:** The people throughout Ephesus, both Jews and Greeks, became aware of the demon-possessed man who chased off the seven sons of Sceva.

<b>Acts 19:17a</b>			
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>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
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 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong’s #1096
gnōstos (γνωστός) [pronounced gnome-TOSS]	<i>well known, acquaintance, known, notable</i>	neuter singular adjective; nominative case	Strong’s #1110
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
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; dative, locative or instrumental case	Strong’s #2453

Acts 19:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Héllēnes (Ἕλληνας) [pronounced <i>HEHL-lane-ehs</i> ]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; dative, locative or instrumental case	Strong's #1672
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i> ]	<i>those living, ones residing, dwelling;</i> this is a word which usually refers to one's semi-permanent dwelling	masculine plural, present active participle, dative, locative or instrumental case	Strong's #2730
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)
Ephesos (Ἔφεσος) [pronounced <i>EHF-ehs-oss</i> ]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181

**Translation:** This [situation] become well-known not only to Jews but also to all Greeks, to [all] those living in Ephesus.

That this family attempted to cast out demons, but the demons turned against them—this became well-known throughout the region. People possibly thought that they could depend upon this family in the face of demon possession. However, it did not work.

Paul was able to cast out demons. Sceva and his seven sons could not.

Acts 19:17b			
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

Acts 19:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπιπίπτω (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>to fall upon; it metaphorically means to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1968
φόβος (φόβος) [pronounced FOHB-oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; nominative case	Strong's #5401
ἐπί (ἐπί) [pronounced eh-PEE]; spelled ἐφ (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
πάντας (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
αὐτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Fear fell upon all of them...

There seemed to be a considerable amount of demon possession in that era, and people feared it and feared having no solution.

There would have also been the positive side of fear, the fear-respect towards Paul and his Christ.

Acts 19:17c			
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
μεγαλύνω (μεγαλύνω) [pronounced meh-gah-LOO-noh]	<i>to make great, to enlarge, to magnify, to praise</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #3170
τό (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ὄνομα (ὄνομα, ἄτος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686



## Acts 19:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

This repeats much of v. 13b.

**Translation:** ...and [what happened] magnified the name of the Lord Jesus.

All of this magnified or made great the name (reputation) of Christ Jesus.

There was no secret formula which could be depended upon the cast out demons. Only those with authority and a relationship to Jesus Christ could do this.

Acts 19:17 This [situation] become well-known not only to Jews but also to all Greeks, to [all] those living in Ephesus. Fear fell upon all of them and [what happened] magnified the name of the Lord Jesus. (Kukis mostly literal translation)

This incident in particular revealed who had the power of God and who did not.

Acts 19:17 What took place became well-known to all the Jews and Greeks living in Ephesus. Fear fell upon them and this thing magnified the name of the Lord Jesus. (Kukis paraphrase)

And many of the believing ones were coming, confessing and making known the practices of them. Now many of them the magic arts were practicing, carrying off the scrolls [that] they were burning before all. And they had computed the prices of them and found [their value to be] ten thousands [times] five. Thus, according to power of the Lord, the Word was increasing and [it was] prevailing.

Acts  
19:18–20

Therefore, many of the believing ones were coming forward, [both] confessing and making known their practices. Many of them had been practicing the magic arts, so they began carrying [their] scrolls [to a central location] [and] they began burning them before everyone. They also computed the value of [the scrolls] and found [their value to be] fifty thousand silverlings. Thus, the Word was increasing and prevailing by the power of the Lord.

Because these things took place, believers began coming forward and admitting to their own practice of the black arts. Huge numbers of people began to bring their satanic books to a central location to burn them publically. This was such a big deal that someone began to compute the cost of these scrolls and determined it to be equivalent to 50,000 silver coins. Thus the power of the Word of God continued increasing and prevailing over false teachings.

Here is how others have translated this passage:

### Ancient texts:

Westcott-Hort Text (Greek)	And many of the believing ones were coming, confessing and making known the practices of them. Now many of them the magic arts were practicing, carrying off the scrolls [that] they were burning before all. And they had computed the prices of them and found [their value to be] ten thousands [times] five. Thus, according to power of the Lord, the Word was increasing and [it was] prevailing.
Complete Apostles Bible	And many of those who had believed were coming, confessing and disclosing their deeds. And many of those who were practicing magic brought together their books and burned them up before everyone. And they counted up the prices of them, and found it to be fifty thousand pieces of silver. Thus the word of the Lord was growing powerfully and prevailed.
Douay-Rheims 1899 (Amer.)	And many of them that believed came, confessing and declaring their deeds And many of them who had followed curious arts brought together their books and burnt them before all. And, counting the price of them, they found the money to be fifty thousand pieces of silver. So mightily grew the word of God and was confirmed.
Holy Aramaic Scriptures	And many from those who were Believers came, and they told their faults, and were confessing with regard to the things which they were doing. And then, many sorcerers also gathered. And having brought their books, they burned them before every man. And they calculated their value, and it rose unto five thousand silver pieces! And thus, in great power, The Haymanutha d'Alaha {The Faith of God} prevailed, and increased.
James Murdock's Syriac NT	And many of them that believed, came and narrated their faults, and confessed what they had done. And also many magicians collected their books, and brought and burned them before every body: and they computed the cost of them, and it amounted to fifty thousand [pieces] of silver. And thus with great power was the faith of God strengthened and increased.
Original Aramaic NT	Many of those who believed were coming and relating their wrongdoing, and they were confessing the things that they were doing. Many sorcerers also gathered their books and brought and burned them before everyone and they calculated their price, and it came up to fifty thousand silver pieces. And thus with great power the faith of God was increasing in strength and growing.*

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And a number of those who had faith came and made a public statement of their sins and all their acts. And a great number of those who were experts in strange arts took their books and put them on the fire in front of everyone: and when the books were valued they came to fifty thousand bits of silver. So the word of the Lord was increased very greatly and was full of power.
Bible in Worldwide English	Many of the people who believed, told God all the bad things they used to do. Many had been witch-doctors. They brought their books and burned them in front of all the people. All the books together had cost about 50,000 silver coins. Gods word spread with power. It reached more and more people.

Easy English	Many of the believers agreed that they had done wicked things. They told other believers about this. Some of them had used magic to do powerful things. These people brought all their special books and they burned them in a fire. Everybody saw what they did. The books had cost a lot of money. The value of all the books was 50,000 silver coins. As a result of this, more and more people heard the good news about the Lord Jesus. The message was powerful and people's lives changed.
Easy-to-Read Version–2008	Many of the believers began to confess, telling about all the evil things they had done. Some of them had used magic. These believers brought their magic books and burned them before everyone. These books were worth about 50,000 silver coins. This is how the word of the Lord was spreading in a powerful way, causing more and more people to believe.
<i>God's Word™</i>	Many believers openly admitted their involvement with magical spells and told all the details. Many of those who were involved in the occult gathered their books and burned them in front of everyone. They added up the cost of these books and found that they were worth 50,000 silver coins.
Good News Bible (TEV)	In this powerful way the word of the Lord was spreading and gaining strength. Many of the believers came, publicly admitting and revealing what they had done. Many of those who had practiced magic brought their books together and burned them in public. They added up the price of the books, and the total came to fifty thousand silver coins.
J. B. Phillips	In this powerful way the word of the Lord kept spreading and growing stronger. Many of those who had professed their faith began openly to admit their former practices. A number of those who had previously practised magic collected their books and burned them publicly. (They estimated the value of these books and found it to be no less than five thousand pounds) In this way the Word of the Lord continued to grow irresistibly in power and influence.
<i>The Message</i>	Many of those who thus believed stepped out into the light and made a clean break with their secret sorceries. All kinds of witches and warlocks came out of the woodwork with their books of spells and incantations and made a huge bonfire of them. Someone estimated their worth at fifty thousand silver coins. In such ways it became evident that the Word of the Master was now sovereign and prevailed in Ephesus.
NIRV	Many who believed now came and openly admitted what they had done. A number of those who had practiced evil magic brought their scrolls together. They set them on fire out in the open. They added up the value of the scrolls. The scrolls were worth more than someone could earn in two lifetimes. The word of the Lord spread everywhere. It became more and more powerful.
New Life Version	Many Christians came and told of the wrong things they were doing. Many of those who did witchcraft gathered their books together and burned them in front of everyone. These books were worth 50,000 pieces of silver money. The Word of the Lord became well-known.

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

Casual English Bible	<p>Many of the new believers felt compelled to confess their sins by describing them. Some of the new believers had practiced magic. They brought their magical how-to books and burned them in public, for everyone to see. Someone tallied up the cost of those books: 50,000 pieces of silver. [11] Paul's message about Jesus spread all over, and people took it seriously.</p> <p><sup>11</sup>19:19 About 475 pounds (215 kg) of silver. Each coin, a Greek drachma, represented a typical day's wage for the average working grunt. Today, someone making \$15 an hour would make \$120 a day. Tally \$120 by 50,000 days and you get \$6 million. That's a lot of books.</p>
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Contemporary English V.	<p>Many who were followers now started telling everyone about the evil things they had been doing. Some who had been practicing witchcraft even brought their books and burned them in public. These books were worth about fifty thousand silver coins.</p>
Goodspeed New Testament	<p>So the Lord's message spread and became even more powerful. Many who became believers would come and openly confess their former practices. A number of people who had practiced magic brought out their books and burned them publicly. The value of these was estimated and found to be ten thousand dollars. So the Lord's message went on growing wonderfully in influence and power.</p>
The Living Bible	<p>Many of the believers who had been practicing black magic confessed their deeds and brought their incantation books and charms and burned them at a public bonfire. (Someone estimated the value of the books at \$10,000. \$10,000, approximately £3,500.) This indicates how deeply the whole area was stirred by God's message.</p>
New Berkeley Version New Living Translation	<p>. Many who became believers confessed their sinful practices. A number of them who had been practicing sorcery brought their incantation books and burned them at a public bonfire. The value of the books was several million dollars.<sup>[c]</sup> So the message about the Lord spread widely and had a powerful effect.</p>
The Passion Translation	<p>[c] Greek 50,000 pieces of silver, each of which was the equivalent of a day's wage. Many believers publicly confessed their sins and disclosed their secrets. Large numbers of those who had been practicing magic took all of their books and scrolls of spells and incantations and publicly burned them. When the value of all the books and scrolls was calculated, it all came to several million dollars. The power of God caused the word to spread, and the people were greatly impacted.</p>
Plain English Version	<p><b>Christians burned their books about bad magic</b> At that time, some of the Christians in Ephesus were still doing bad things, and some of them used to sing people and curse people. They had a lot of books that showed them how to do that bad magic. Those Christians heard about those 7 men, and then they said that they were sorry for the bad things that they were doing, and they gathered up all of those books about magic, and they burned them. Everybody saw them burn those books. Those books about magic cost a lot of money. They reckoned all of those books together cost about 5 million dollars. That's how the message about Jesus got very powerful, and a lot of people heard that message.</p>
Radiant New Testament	<p>Many who believed now came and openly admitted the wrong things they'd been doing. A number of those who had practiced sorcery brought their scrolls together and burned them in public. When they figured out how much these scrolls were worth, it turned out to be more than someone could earn in two lifetimes. In this way the word of the Lord spread everywhere and became more and more powerful.</p>
UnfoldingWord Simplified T.	<p>At that time, while other believers were listening, many believers told about the evil things that they had been doing. Some of the people who were sorcerers took their scrolls that told how to work magic and burned them in a place where everyone could see them. When people added up how much the scrolls cost, it came to fifty thousand silver coins.</p>
William's New Testament	<p>In this way, many people heard the message about the Lord Jesus and believed in him. And many who became believers kept coming and confessing and uncovering their former practices. Many people who had practiced magic brought their books together and burned them up before the public gaze. They estimated the price of them and found it to be ten thousand dollars. In a way of just such power as this the Lord's message kept on spreading and prevailing.</p>

**Partially literal and partially paraphrased translations:**

American English Bible	Well before long, everyone in Ephesus (both the Jews and the Greeks) came to know about this, and it frightened them. As a result, the name of the Lord Jesus kept growing in praise, and many who became believers would come and openly confess, telling of [the bad] things that they'd done. In fact, several that used to practice magic brought their books together and burned them up in front of everyone! And when they calculated how much they'd paid for them, they found that they [were worth] some 50,000 silver coins. So the power of the word of the Lord kept growing and getting stronger there. V. 17 is included for context.
Beck's American Translation . Breakthrough Version	And many of the <i>people</i> who had trusted were coming, acknowledging out loud and reporting on the things they repeatedly did. After an adequate amount of the <i>people</i> who repeatedly did the <i>things</i> that work <i>their way</i> around work (magic) brought the scrolls together, they were burning <i>them</i> up in the sight of everyone. And they added up the prices of them and found <i>it to be</i> fifty thousand silver coins. Regarding power, this is how the Master's message was growing and having strength.
Common English Bible	Many of those who had come to believe came, confessing their past practices. This included a number of people who practiced sorcery. They collected their sorcery texts and burned them publicly. The value of those materials was calculated at more than someone might make if they worked for one hundred sixty-five years. <sup>[a]</sup> In this way the Lord's word grew abundantly and strengthened powerfully. [a] Or fifty thousand silver drachmen (a drachme is equivalent in value to a denarion, a typical day's wage).
Len Gane Paraphrase	Many who believed came, confessed, and told about their practices. Also many who practiced these magic rituals brought their books together and burned them in full view of all. They added up the price of these [books] and found it was 50,000 pieces of silver. In these ways God's message grew and prevailed mightily.
A. Campbell's Living Oracles	And many of them, who believed, came and confessed, and made a declaration of their deeds. And a considerable number of those who had curious arts, bringing their books together, burnt them before all: and they computed the value of them, and found it fifty thousand pieces of silver: so powerfully did the word of the Lord grow, and prevail.
New Advent (Knox) Bible	Many believers came forward, confessing their evil practices and giving a full account of them; and a number of those who followed magic arts made their books into a heap and burned them in public: the value of these was reckoned up, and proved to be fifty thousand silver pieces. So, irresistibly, the word of the Lord spread and prevailed.
NT for Everyone	Many people who became believers came forward to make public confession, revealing what they had been up to. Some who had been practicing magic brought their books and burnt them in front of everyone; someone calculated how much they were all worth, and it came to fifty thousand silver pieces. So the word grew and was strong, in accordance with the Lord's power.
20 <sup>th</sup> Century New Testament	Many, too, of those who had become believers in Christ came with a full confession of their practices; While a number of people, who had practiced magic, collected their books and burnt them publicly; and on reckoning up the price of these, they found it amounted to five thousand pounds. So irresistibly did the Lord's Message spread and prevail.

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	<p>Many of the believers also, frankly acknowledging it, came forward, and renounced their practices. Numbers also of the professors of magic rites, having collected their books, burned them in public; and their value being calculated, it was found to amount to about fifty thousand pieces of silver.<sup>1</sup> Thus the message of the Lord increased and excelled in power.</p> <p><sup>1</sup> A piece of silver, worth from half a-crown to three shillings.</p>
Free Bible Version	<p>Many came to trust in the Lord and confessed their sins, openly admitting their evil practices. A number of those who used to practice sorcery collected their books on magic and brought them to be burned publicly. They worked out how much the books were worth, and the total was fifty thousand silver coins.</p> <p>In this way the word of the Lord grew strong and spread widely.</p>
International Standard V	<p>Many who became believers kept coming to confess and talk about what they had been doing. Moreover, many people who had practiced occult arts gathered their books and burned them in front of everybody. They estimated their value and found them to have been worth 50,000 silver coins.</p> <p>In that way the word of the Lord kept spreading and triumphing.</p>
Riverside New Testament	<p>Many of those who had become believers came confessing and telling of their practices. A number of those who had practiced magic brought their books and burned them before all. Adding up the prices of them they found the total to be fifty thousand pieces of silver.</p> <p>Thus vigorously the Lord's message grew and strengthened.</p>
Urim-Thummim Version	<p>And many that believed came and confessed, and told of their bad works. Many of them also that practiced magical arts brought their books together, and burned them before all: and they counted the price of them, and found it to be 50,000 pieces of silver.</p> <p>So the Word of Elohim took root and prevailed.</p>
Worsley's New Testament	<p>And many of them that believed came confessing and declaring their <i>former</i> practices. And a great number of those that had used inquisitive arts, brought the books, and burned <i>them</i> before <i>them</i> all: and they computed the price of them, and found <i>it to be</i> fifty thousand <i>pieces</i> of silver.</p> <p>So mightily did the word of the Lord increase and prevail.</p>

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	<p>Many of those who had become believers came forward and openly acknowledged their former practices. Many who had practiced magic arts collected their books and burned them in front of everyone. When the value of these was assessed, it came to fifty thousand silver coins.</p> <p>In this way, the word of the Lord spread widely and with power.</p>
The Heritage Bible	<p>Also many who believed came, acknowledging and announcing their actions. And ample numbers of those practicing useless things,<sup>19</sup> bringing together scrolls, burned them before all, and they counted the value of them, and found it five thousand in silver coins.</p> <p>So with might the word of the Lord grew and was strong.</p> <p><sup>19</sup> 19:19 useless things, perierga. The word magic or witchcraft does not appear in this sentence, but the burning of the scrolls implies that the useless things were the practices of magic apparently prescribed in the scrolls.</p>
New Catholic Bible	<p>Moreover, many of those who had become believers came forward and openly confessed their deeds, while a great number of those who practiced magic collected their books and burned them publicly. When the value of these books was calculated, it was found to come to fifty thousand silver pieces. [<i>Fifty thousand silver pieces</i> was an enormous sum, representing the wages for 50,000 days of work.] In such ways did the word of the Lord spread ever more widely and successfully.</p>

- New Jerusalem Bible Some believers, too, came forward to admit in detail how they had used spells and a number of them who had practised magic collected their books and made a bonfire of them in public. The value of these was calculated to be fifty thousand silver pieces. In this powerful way the word of the Lord spread more and more widely and successfully.
- Revised English Bible–1989 Moreover many of those who had become believers came and openly confessed that they had been using magical spells. A good many of those who formerly practised magic collected their books and burnt them publicly, and when the total value was reckoned up it came to fifty thousand pieces of silver. In such ways the word of the Lord showed its power, spreading more and more widely and effectively.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Many of those who had earlier made professions of faith now came and admitted publicly their evil deeds; and a considerable number of those who had engaged in occult practices threw their scrolls in a pile and burned them in public. When they calculated the value of the scrolls, it came to fifty thousand *drachmas*. Thus the message about the Lord continued in a powerful way to grow in influence.
- Hebraic Roots Bible And many of those who had believed came confessing their faults, and reporting there what they had done.  
And many magicians, bringing together the books, burned them before all. And they counted the prices of them, and found it to be fifty thousand pieces of silver.  
And thus with great power was the faith of YAHWEH strengthened and increased.
- Holy New Covenant Trans. Many of the believers began to admit all of the evil things they had done. Some of the believers had used magic. These believers brought their books of evil magic and burned them up before everyone. Those books were worth hundreds of kilograms of silver.  
This is how the message of the Lord was influencing more and more people in a powerful way.
- The Scriptures 2009  
Tree of Life Version .  
Many also of those who had believed came confessing and recounting their practices. And many of those who practiced magic arts brought their books together in a heap, burning them before everyone. They totaled the value of the books and found it to be about fifty thousand pieces of silver.  
So the word of the Lord was growing in power and prevailing.

### Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament Many [Men] also [of] the [men] having believed came Acknowledging {them} and Declaring the acts [of] them [Men] Considerable but [of] the [men] the [things] magical practicing Bringing (Together) the books burned {them} before all [men] and [They] calculate the payments [of] them and [They] find {them to be} [of] silver (ten) thousands five so in strength [of] the lord The Word grew and [He] had (ability)...
- Awful Scroll Bible So as many having confided, were coming, considering-together-of and announcing-among themselves their deeds. A considerable number of them moreover, practicing the art-of-the-beyond, bringing- their scrolls -together, were accordingly-burning them beheld-from-among everybody. And they count-together the value of them, and found it five ten-thousand silver pieces.  
The same-as-this with most thorough force, was growing the Word of God, and was prevailing.
- Concordant Literal Version Besides, many who have believed came, confessing and informing them of their practices."

	Now a considerable number of those practicing the meddling arts, carrying together the scrolls, burned them up in sight of all. And they compute their value and found it to be fifty thousand pieces of silver."
exeGesés companion Bible	Thus mightily the word of the Lord grows and was strong. And many who trust, come and avow and evangelize of their acts. Many of them also who transacted magic bring their scrolls together and burn them in the sight of all: and they reckon the price of them and find it five myriads of silver. Thus powerfully the word of Elohim grows and prevails.
Orthodox Jewish Bible	And many of the ones having come to emunah were making vidduy of their ma'asim, disclosing them. And a number of the ones who had practiced kishshuf (magic, sorcery) brought together their occult sfarim and were burning them publicly; and they added up the price of these occult sfarim, and they found it to be fifty thousand silver pieces. So the dvar Hashem, the Besuras HaGeulah, was growing with ko'ach and was prevailing.
Rotherham's Emphasized B.	Many also of them who had believed   were coming,  making open confession, and renouncing their practices . And   a good many of them who had practised the curious arts    bringing together the books  were burning them before all; and they reckoned up the prices of them, and found them fifty thousand pieces of silver.   Thus, with might    the Lord's word  was growing and prevailing.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Many of those who had become believers were coming, confessing and disclosing their [former sinful] practices. And many of those who had practiced magical arts collected their books and [throwing book after book on the pile] began burning them in front of everyone. They calculated their value and found it to be 50,000 pieces of silver [Each piece, possibly a drachma, may have been about a day's wage.]. So the word of the Lord [concerning eternal salvation through faith in Christ] was growing greatly and prevailing.
An Understandable Version	Many of the believers also came confessing their sins and describing what they had [previously] done. And a large number of them, who had been involved in occultic practices, brought their books [on the occult] and began burning them publicly. When they calculated the cost [of the books] it came to fifty thousand pieces of silver. [Note: The actual amount was approximately 150 years of a farm laborer's pay, or more than 5 million dollars in 2005].
The Expanded Bible	So, the message of the Lord spread widely and had a great influence [over people]. Many of ·the believers [those who now believed] began to confess openly and ·tell all the evil things they had done [·disclose their (evil/magical) practices]. ·Some [or A significant number] of them who had ·used magic [practiced sorcery/witchcraft] brought their magic ·books [or scrolls] and burned them before everyone. Those books were worth about fifty thousand silver coins [·probably drachmas, each worth a day's wages]. ·So in a powerful way [·In this way; Thus] the word of the Lord kept spreading and ·growing [or grew strong; prevailed].
Jonathan Mitchell NT	More than that, many of the folks having believed, trusted and come to be full of faith and loyalty, continued coming, one after another, constantly making open confession (speaking out agreement) and continuing in reporting again their practices in public announcements.



So a considerable number of the folks practicing the meddling arts (acts or works concerning [other folks]; things that work around [nature or people]; or: = sorcery or magic arts), after bringing together the scrolls, began burning [them] down (= up) in the sight of all (or: before everybody). Then folks calculated the prices (or: values) of them and they found [them worth] fifty thousand [pieces] of silver (= a day's wage per piece of silver).

Thus, down with force and in accord with [the] might of the Lord [= Yahweh, or, Christ], the Logos (Word; idea and message) continued growing and increasing – and It increasingly exerted strength so as to prevail.

P. Kretzmann Commentary

**Verses 18-20**

A further result of this event:

And many that believed came and confessed, and showed their deeds.

Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the Word of God and prevailed.

Syndein/Thieme

Kretzmann's **commentary** for Acts 19:18–20 has been placed in the **Addendum**.

And many that believed in the past {and were at this point in carnality} . . . came and confessed out from their situation, and showed their deeds {demon related books etc.}.

{Note: I John 1:9 'confessed' is homologeo. Confess here is the even stronger 'hex-homologeo' - out from a situation - stated their case.}

Many of them also which used curious arts {sorcery - demon related} brought their books together, and burned them before all men. And they counted the price of them, and found it fifty thousand pieces of silver.

{Note: In Ephesus was the temple of Diana. She was worshiped through the phallic cult (fornication with priestesses in the temple) and many Ephesians had books on how to become possessed or to remove possession. Paper was scarce. All books were handwritten. Very expensive and prized possessions that were destroyed.}

So according to the norm or standard of power, constantly grew the word of God and constantly prevailed.

Translation for Translators

**Many believers confessed their former sins and burned their books of magic.**

*Acts 19:18-22*

At that time, while other believers were listening, many believers confessed the evil things that they had been doing. Several of those who had *previously* practiced sorcery gathered up their scrolls *that told how to work* magic and burned them in a public place. When people added up how much those scrolls had cost, they realized that altogether the amount was 50,000 valuable silver coins.

As a result, many more people heard [MTY] the message about the Lord *Jesus*, and the message powerfully *changed their lives*.

The Voice

As a result, a number of people involved *in various occult practices* came to faith. They confessed their secret practices and rituals. Some of them had considerable libraries about their magic arts; they piled up their books and burned them publicly. Someone estimated the value of the books to be 50,000 silver coins. Again, word spread, and the message of the Lord overcame resistance and spread powerfully.

### Bible Translations with Many Footnotes:

Lexham Bible

And many of those who had believed came, confessing and disclosing their practices, and many of those who practiced magic brought together their [\*Literally "the"; the Greek article is used here as a possessive pronoun] books and [\*Here "and" is supplied because the previous participle ("brought together") has been translated as a finite verb] burned them [\*Here the direct object is supplied from context in the English translation] up in the sight of

NET Bible®

everyone. And they counted up their value and found it was fifty thousand silver coins. [Literally “five ten thousands of silver coins”]

In this way the word of the Lord was growing in power and was prevailing.

Many of those who had believed came forward,<sup>58</sup> confessing and making their deeds known.<sup>59</sup> Large numbers<sup>60</sup> of those who had practiced magic<sup>61</sup> collected their books<sup>62</sup> and burned them up in the presence of everyone.<sup>63</sup> When<sup>64</sup> the value of the books was added up, it was found to total fifty thousand silver coins.<sup>65</sup> In this way the word of the Lord<sup>66</sup> continued to grow in power<sup>67</sup> and to prevail.<sup>68</sup>

<sup>58tn</sup> Grk “came”; the word “forward” is supplied in the translation to clarify the meaning and to conform to the contemporary English idiom.

<sup>59tn</sup> Or “confessing and disclosing their deeds.” BDAG 59 s.v. ἀναγγέλλω 2 has “W. ἐξομολογε σθαι: ἄ. τὰς πράξεις αὐτοῦν make their deeds known Ac 19:18.”

<sup>sn</sup> Making their deeds known. Ephesus was a major pagan religious center with much syncretistic “magical” practice. Coming to Jesus changed the lives and attitudes of these believers, creating a social impact.

<sup>60tn</sup> BDAG 472 s.v. ἱκανός 4.a has “many, quite a few” for ἱκανοί (Jikanoi) in this verse.

<sup>61tn</sup> On this term see BDAG 800 s.v. περίεργος 2.

<sup>62tn</sup> Or “scrolls.”

<sup>63tn</sup> Or “burned them up publicly.” L&N 14.66 has ““they brought their books together and burned them up in the presence of everyone’ Ac 19:19.”

<sup>64tn</sup> Grk “and when.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

<sup>65tn</sup> Or “fifty thousand silver drachmas” (about \$10,000 US dollars). BDAG 128 s.v. ἀργύριον 2.c states, “ἀργυρίου μυριάδας πέντε 50,000 (Attic silver) drachmas Ac 19:19.” Another way to express the value would be in sheep: One drachma could buy one sheep. So this many drachmas could purchase a huge flock of sheep. A drachma also equals a denarius, or a day’s wage for the average worker. So this amount would be equal to 50,000 work days or in excess of 8,300 weeks of labor (the weeks are calculated at six working days because of the Jewish cultural context). The impact of Christianity on the Ephesian economy was considerable (note in regard to this the concerns expressed in 19:26-27).

<sup>66sn</sup> 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 ῥ μα το κυρίου (rJhma tou kuriou; Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος το κυρίου (logo" tou kuriou; here and in Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10; 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.

<sup>67tn</sup> The imperfect verb ηὔξανεν (huxanen) has been translated as a progressive imperfect, as has the following verb ἴσχυεν (iscuen).

<sup>68sn</sup> The word of the Lord...to prevail. Luke portrays the impact of Christianity in terms of the Lord’s transforming power in the lives of individuals.

And lots of the people who had become believers started publicly confessing and revealing their magic rituals.

Quite a few of those who practiced magic gathered their books together and burned them in front of everyone. (They calculated their value and found they had been worth fifty thousand silver coins.<sup>p</sup>

In those ways<sup>q</sup> the Lord’s message<sup>r</sup> advanced powerfully and got stronger.

<sup>p</sup> Each silver coin was worth a laborer’s daily wage. The monetary value is huge.

<sup>q</sup> Lit. “Thus.”

<sup>r</sup> Some mss have, “God’s message,” or “belief in God.”

The Spoken English NT

Wilbur Pickering's New T. And many of those who had believed started coming, confessing and disclosing their practices. In fact, many of those who had practiced magic brought their books together and burned them up, in front of everybody<sup>6</sup> (they had calculated their value and it totaled fifty thousand pieces of silver).  
 With power like that it was that the word of the Lord kept growing and prevailing.  
 (6) When people start doing this, you know their faith is real.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation And many of the ones having believed were coming, confessing and disclosing their [sinful] actions. Then a considerable [number] of the ones having practiced the magical arts, having collected their scrolls, began burning [them] before all. And they added up the prices of them and found [it totaled] five ten-thousands [i.e., 50,000] pieces of silver.  
 So with power the word of God was increasing and prevailing.

Benjamin Brodie's trans. As a matter of fact, many of those who were believers began to come forward publicly, acknowledging and reporting about their [occult] activities. Indeed, a large number of those who engaged in occult activities [magical arts], after bringing together their books, began burning them in front of everyone. When they added together their price, they found it to be a resounding fifty thousand pieces of silver.  
 In this manner, according to the norms and standards of divine power, the Word of the Lord continued to grow and gain strength .

Context Group Version Many also of those that had given trust came, confessing, and declaring their deeds. And not a few of those that did magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it was \$ 1 Million. {lit., 50, pieces of silver, probably drachmas. If so, the value of these books was about 160 years of wages for an average agricultural worker}  
 In this way, by the power of the Lord, the word kept spreading and growing stronger.

English Standard Version Also many of those who were now believers came, confessing and divulging their practices. And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver.  
 So the word of the Lord continued to increase and prevail mightily.

Far Above All Translation And many of those who had believed came confessing and admitting their practices. And a considerable number of those *who had engaged* in superstitious practices collected *their* books and burned *them* up in the presence of everyone, and they added up the value of them and found *that it came to* fifty thousand *pieces* of silver. In this way the word of the Lord increased strongly and prevailed.

Literal Standard Version And the man, in whom was the evil spirit, leaping on them, and having overcome them, prevailed against them, so that they fled naked and wounded out of that house,  
 and this became known to all, both Jews and Greeks, who are dwelling at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was being magnified, many also of those who believed were coming, confessing and declaring their acts, and many of those who had practiced the superfluous arts, having brought the scrolls together, were burning [them] before all; and they reckoned together the prices of them, and found [it] fifty thousand pieces of silver;  
 so powerfully was the word of God increasing and prevailing. Vv. 16–17 are included for context.

Modern English Version Many who believed came confessing and telling their deeds. Many who practiced magic brought their books together and burned them before everyone. They

Modern Literal Version 2020 *calculated their value, which equaled fifty thousand drachmas. [A drachma was worth about a day's wage.] So the word of the Lord powerfully grew and spread. Many of the ones, who having also believed, were coming, confessing and proclaiming their practices. Now a considerable number of the ones who practiced magical arts brought their books together and were burning them in the sight of all, and they calculated the prices of them and found it to be fifty thousand pieces of silver.*

New American Standard *So the word of the Lord was growing and prevailing in dominion. Also many of those who had believed kept coming, confessing and disclosing their practices. And many of those who practiced magic brought their books together and began burning them in the sight of everyone; and they added up the prices of the books [Lit *them*] and found it to be fifty thousand pieces of silver [Prob. Greek drachmas; a drachma was a day's wages for a laborer]. So the word of the Lord was growing [Or according to the power of the Lord the word was growing] and prevailing mightily.*

Niobi Study Bible *And many who believed came, and confessed, and showed their deeds. Many of those also who used occult arts brought their books together and burned them before all men; and they counted up the price of them, and found it to be fifty thousand (50,000) pieces of silver (about \$9,300). The Niobi Study Bible places v. 20 with the material that follows.*

**The gist of this passage:** 18-20 People brought their occult books forward to be destroyed publicly.

Acts 19:18a			
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>	masculine plural adjective; nominative case	Strong's #4183
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, perfect active participle; genitive/ablative case	Strong's #4100
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #2064

**Translation:** Therefore, many of the believing ones were coming forward,...

Recall that Paul had spent a short time in Ephesus before and that Apollos came through and took up the slack for Paul leaving too early. So there was a base of believers there to begin with. Many more, when they began to recognize the ineffectiveness of people like Sceva and his sons.

There was enough demon possession taking place to cause many in the population to look to Sceva and his sons for solutions. However, because of what happened previously, it became apparent that these men had no solutions to offer up. Paul, on the other hand, had these solutions. People had seen God's power exercised through his hands.

The people had a great deal of false literature—particularly that related to the dark arts and to demon possession—and they realized that this is crap. The demon possession was real; but their books and exorcists were not at all helpful.

Acts 19:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exomologeō (ἐξομολογέω) [pronounced <i>ex-o-mo-lo-GEH-oh</i> ]	<i>confessing; professing, acknowledging; openly and joyfully; praising, celebrating; promising or agreeing [to do something]</i>	masculine plural, present middle participle, nominative case	Strong's #1843
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anaggelō (ἀναγγέλω) [pronounced <i>ahn-ang-EHL-oh</i> ]	<i>announcing, making known; telling [declaring, reporting] [of things done, events], bringing back tidings (news), rehearsing</i>	masculine plural, present active participle, nominative case	Strong's #312
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
praxeis (πράξεις) [pronounced <i>PRAX-ice</i> ]	<i>practices, (concretely) acts; by extension, functions; deeds, offices, works</i>	feminine plural noun; accusative case	Strong's #4234
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...[both] confessing and making known their practices.

Many came forward and admitted to the various practices which they engaged in (the actual practices are not included in Luke's narrative). But, no doubt there were cleansing spells and ways to keep demon possession from taking place in one's household (methods which did not work).

No doubt, there were some in Ephesus who wanted an unholy union between themselves and a demon (or demons). These books gave them ways to make such a connection.

Acts 19:18 **Therefore, many of the believing ones were coming forward, [both] confessing and making known their practices.** (Kukis mostly literal translation)

Acts 19:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	masculine plural adjective; nominative case	Strong's #2425
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
periergos (περιεργός) [pronounced per-EE-er-goss]	<i>magic, of the magic arts; busy with other folks' affairs, a busybody, meddlesome; impertinent and superfluous; busy about trifles and neglectful of important matters</i>	neuter plural adjective, accusative case	Strong's #4021
prassô (πράσσω) [pronounced PRAS-so]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #4238

**Translation:** Many of them had been practicing the magic arts,...

The people had been practicing various magical arts, which instead of reducing demon activity, it did just the opposite. Ephesus had increased the amount of demon activity in their region by their various practices.

Some people, in order to get ahead in life, will seek out a relationship with demons. Remember that the average demon is 1000x more intelligent than we are. I have often wondered, how much of our music of the decades has been demon-influenced or even demon-written?

Acts 19:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumphérô (συμφέρω) [pronounced soom-PHER-oh]	<i>taking from, taking away, removing, carrying off; cutting off</i>	masculine plural, aorist active participle, nominative case	Strong's #4851
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Acts 19:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
biblia (βιβλία) [pronounced <i>bib-LEE-ah</i> ]	<i>rolls, bills, books, scrolls, writings</i>	neuter plural noun, accusative case	Strong's #975
katakaiō (κατακαίω) [pronounced <i>kat-ak-AHee-o</i> ]	<i>to burn [up, down, completely], to consume by fire</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2618
enōpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i> ]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
pantōn (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

**Translation:** ...so they began carrying [their] scrolls [to a central location] [and] they began burning them before everyone.

People had many scrolls, and I find this interesting for two reasons. First, the fact that people had books (scrolls) and they had a lot of them. This would suggest that individuals potentially could own copies of various books of the Bible (which would have been the Old Testament at that time).

Taking this a step further, Paul would have had access to such scrolls outside of the synagogue. That is, in order for him to do the studying which he did, he had a great many options outside of the synagogue. It was logical for him to go into a city and evangelize at the local synagogue (s); but that did not confine him with regards to studying the Word of God.

Secondly, this tells us that there was a market for books and that many people owned books there (not books as we understand them physically to be, but scrolls). Just like today, there will be worthwhile books and crap.

The people brought forward a large number of books dealing with demons incorrectly and these were burned up in a public place.

Acts 19:19c			
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
sumpsēphízō (συμψηφίζω) [pronounced <i>soom-psay-FIHD-zo</i> ]	<i>to count up, to compute, to sum (add) up; to vote with one</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4860
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Acts 19:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
timai (τιμαί) [pronounced <i>tih-MY</i> or <i>tee-MY</i> ]	<i>prices, costs, values, total (cost) value; honors, reverences, respects</i>	feminine plural noun, accusative case	Strong's #5092
autōn (αὐτῶν) [pronounced <i>ow- TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person feminine plural personal pronoun; ablative/ genitive case	Strong's #846

**Translation:** They also computed the value of [the scrolls]...

At some point, so many scrolls had been brought forward to be burned that it was decided to determine the value of all of these scrolls being burned. Apparently someone was keeping track of the value of what was being burned.

Acts 19:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo- RIHS-ko</i> ]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2147
argurion (ἀργύριον) [pronounced <i>ar-GOO- ree-on</i> ]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, genitive/ablative case	Strong's #694
muriásdes (μυριάδες) [pronounced <i>moo-ree- AH-dehs</i> ]	<i>ten thousand, thousands; an innumerable multitude, a myriad, an unlimited number; innumerable hosts</i>	masculine plural adjective, genitive/ablative case	Strong's #3461
pente (πέντε) [pronounced <i>PEHN- teh</i> ]	<i>five</i>	Indeclinable noun	Strong's #4002

Like almost every other translator, I understood the five to be multiplied times the 10,000. The reason for this is, we are simply looking at a rounded-off value. Therefore, this is not *and five*.

**Translation:** ...and found [their value to be] fifty thousand silverlings.

It turns out that the value of these books was about 50,000 coins. Now, if we assume these to be equivalent to one-ounce silver coins, then their value would be around \$150,000–200,000 in today's money.

As an aside, books were much more expensive in that era as every book had to be written by hand.

Acts 19:19 Many of them had been practicing the magic arts, so they began carrying [their] scrolls [to a central location] [and] they began burning them before everyone. They also computed the value of [the scrolls] and found [their value to be] fifty thousand silverlings. (Kukis mostly literal translation)



Acts 19:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
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
kratos (κράτος) [pronounced KRAHT-oss]	<i>force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion</i>	neuter singular noun; accusative case	Strong's #2904
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [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, nominative case	Strong's #3056
The Byzantine Greek text and the Scrivener Textus Receptus both have <i>the word of the Lord</i> .			
auxanô (αὐξάνω) [pronounced owx-AN-oh]	<i>to grow, to increase, to enlarge</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #837
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ischuô (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2480

**Translation:** Thus, the Word was increasing and prevailing by the power of the Lord.

The Word of God here is a reference to both the Old Testament, the evangelical teaching of Paul (and others), and whatever additional teaching that Paul was doing.

We don't know how much further Paul's teaching was at this point. Did he understand that he was a part of the Church Age, a time period different than what had come before? My guess is, by this time, he had some basic ideas about it, but that it had not yet been fully formed in his own thinking.

Both the book of Acts and Paul's own epistles belie an evolution of Church Age doctrine. However, our rule of thumb is, the book of Acts is an historic narrative, not necessarily a prescription of what a believer ought to be doing. It is descriptive, not prescriptive. But everything in Paul's epistles is accurate and they form the basis for Church Age doctrine. Although we can tell that Paul in Romans, Ephesians and Colossians is a far more mature view of Church Age doctrine than what we find in Thessalonians or Galatians; this does not take away from his early epistles. We might see God the Holy Spirit as being somewhat the Editor in these letters. Now, since it would make no sense to claim, "Well, Paul was 70% right in 1Thessalonians, and 80% accurate in Galatians;" we must logically conclude that what God the Holy Spirit preserved in the canon of Scripture to be 100% accurate for faith and practices in the Church Age.

**Tangent:** Let me suggest something to you. Let's say that a Pauline epistle emerged, unknown in previous generations, but one that appears to be truly Paul's writing. Do we add it to the canon of Scripture? Absolutely not! The canon of Scripture is made up of the books of the Bible and no others. Finding an lost epistle of Paul would be like reading any other epistle from any other early father. It would be interesting, it would reveal the prevailing thought, but it would not be authoritative in the absolute sense.

Acts 19:20 **Thus, the Word was increasing and prevailing by the power of the Lord.** (Kukis mostly literal translation)

Acts 19:18–20 **Therefore, many of the believing ones were coming forward, [both] confessing and making known their practices. Many of them had been practicing the magic arts, so they began carrying [their] scrolls [to a central location] [and] they began burning them before everyone. They also computed the value of [the scrolls] and found [their value to be] fifty thousand silverlings. Thus, the Word was increasing and prevailing by the power of the Lord.** (Kukis mostly literal translation)

What the people had were books which taught them how to access demons. No one needs a book like this; or a collection of books like this. These are evil and should be destroyed. There are two things to note here: (1) these are believers who are bringing forth their own books here (there is not a movement to destroy all of these books no matter where they are or who owns them. (2) This is not a brief for believers to burn anything. When I was a teen, many teens gathered their Beatles records and burned them because of what John Lennon had said. Is it possible that teen Christians put too much stock and interest in the Beatles? Absolutely. Does this mean their records should have been burned? I don't know that there is any reason for that, apart from psychological. I have heard some music which is anti-authority and anti-love and extremely sexual. I could see the logic in a believer getting rid of such trash, but it should be on the basis of **Bible doctrine**, and not on the basis of social pressure. The Christian life is not being pushed around by other Christians.

Acts 19:18–20 **Because these things took place, believers began coming forward and admitting to their own practice of the black arts. Huge numbers of people began to bring their satanic books to a central location to burn them publically. This was such a big deal that someone began to compute the cost of these scrolls and determined it to be equivalent to 50,000 silver coins. Thus the power of the Word of God continued increasing and prevailing over false teachings.** (Kukis paraphrase)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Paul's Future Plans/Reassignment of Personnel

Now, while has been fulfilled these (things), set out the Paul, in the Spirit, having gone through the Macedonia and Achaia, to go to Jerusalem. He was saying that, "After the being me there, it keeps on being necessary to me even Rome to see." Now sending forth to the Macedonia, two of the ministering ones to him, Timothy and Erastus. He [even] he would stop a time in the Asia.

Acts  
19:21–22

When these things had been completed, Paul, in the Spirit, set out, having [already] gone through Macedonia and Achaia, to go to Jerusalem. He said that, "After my being there, it is necessary for me to see Rome." He sent forth to Macedonia two [men] who had ministered to him, Timothy and Erastus. Paul would stop for a time in Asia [Minor].

After all of these things took place, Paul, in the Spirit, set out to go to Jerusalem, having already passed through Macedonia and Achaia. He spoke his intentions aloud. "After being in Jerusalem, then it is necessary for me to personally go to Rome." Timothy and Erastus, two men who had been ministering to him, he sent back to Macedonia, to do follow up. At the same time, Paul would spend some time in Asia Minor.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now, while has been fulfilled these (things), set out the Paul, in the Spirit, having gone through the Macedonia and Achaia, to go to Jerusalem. He was saying that, "After the being me there, it keeps on being necessary to me even Rome to see." Now sending forth to the Macedonia, two of the ministering ones to him, Timothy and Erastus. He [even] he would stop a time in the Asia.
Complete Apostles Bible	When these things were fulfilled, Paul resolved in his spirit, having gone through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." And having sent to Macedonia two of those who were ministering to him, Timothy and Erastus, he himself stayed on for a time in Asia.
Douay-Rheims 1899 (Amer.)	And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also. And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.
Holy Aramaic Scriptures	Then, after these things were completed, Paulus {Paul} was set in his mind that he should go around in all Maqedunia {Macedonia} and Akaia {Achaia}, and to depart unto Urishlem {Jerusalem}. And he said, "When in any event that I have gone unto there, it is proper for me to also see Ruhume {Rome}." And he sent two men from those who were ministering unto him, unto Maqedunia {Macedonia}; Timatheus {Timothy}, and Erastus. But, he remained a time in Asia {i.e. Asia-minor}.
James Murdock's Syriac NT	And when these things had been accomplished, Paul purposed in his mind, to make the circuit of all Macedonia and Achaia, and [then] go to Jerusalem. And he said: After I have gone thither, I must also see Rome. And he sent two persons, of those that ministered to him, Timothy and Erastus, into Macedonia; but he himself remained for a time in Asia.
Original Aramaic NT	But when these things were done, Paulus set in his mind to journey in all Macedonia and in Akaia and to go to Jerusalem, and he said, "When I have gone there, I must also see Rome." And he sent two men of those who were ministering to him to Macedonia - Timotheaus and Erastus, but he stayed for a time in Asia.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Now after these things were ended, Paul came to a decision that when he had gone through Macedonia and Achaia he would go to Jerusalem, saying, After I have been there, I have a desire to see Rome. And having sent two of his helpers, Timothy and Erastus, into Macedonia, he himself went on living in Asia for a time.
Bible in Worldwide English	After this, Paul decided he would go through Macedonia and Achaia and then to Jerusalem. After I have been there, he said, I must go to see the city of Rome also. He sent Timothy and Erastus, two of his helpers, into Macedonia. But he himself stayed in Asia Minor for a while.
Easy English	<b>Bad troubles happen in Ephesus</b> After these things happened, Paul decided that he should go to Jerusalem. But first he wanted to visit the believers in Macedonia and Greece. He said, 'After I have been to Jerusalem, I must also go to Rome.' At that time, Timothy and Erastus were helping Paul with his work. Paul sent them to Macedonia while he stayed longer in Asia region.
Easy-to-Read Version–2008	After this, Paul made plans to go to Jerusalem. He planned to go through the regions of Macedonia and Achaia, and then go to Jerusalem. He thought, "After I visit Jerusalem, I must also visit Rome." Timothy and Erastus were two of his helpers. Paul sent them ahead to Macedonia. But he stayed in Asia for a while.
<i>God's Word™</i>	After all these things had happened, Paul decided to go to Jerusalem by traveling through Macedonia and Greece. He said, "After I have been there, I must see Rome." So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed longer in the province of Asia.
Good News Bible (TEV)	After these things had happened, Paul made up his mind to travel through Macedonia and Achaia and go on to Jerusalem. "After I go there," he said, "I must also see Rome." So he sent Timothy and Erastus, two of his helpers, to Macedonia, while he spent more time in the province of Asia.
J. B. Phillips	<b>Paul speaks of his plans</b> After these events Paul set his heart on going to Jerusalem by way of Macedonia and Achaia, remarking, "After I have been there I must see Rome as well." Then he despatched to Macedonia two of his assistants, Timothy and Erastus, while he himself stayed for a while in Asia.
<i>The Message</i>	<b>The Goddess Artemis</b> After all this had reached its peak, Paul decided it was time to move on to Macedonia and Achaia provinces, and from there to Jerusalem. "Then," he said, "I'm off to Rome. I've got to see Rome!" He sent two of his assistants, Timothy and Erastus, on to Macedonia and then stayed for a while and wrapped things up in Asia.
NIRV	After all this had happened, Paul decided to go to Jerusalem. He went through Macedonia and Achaia. "After I have been to Jerusalem," he said, "I must visit Rome also." He sent Timothy and Erastus, two of his helpers, to Macedonia. But he stayed a little longer in Asia Minor.
New Life Version	After this, Paul thought he would go through the countries of Macedonia and Greece. Then he would go to Jerusalem. He said, "After I have been there, I must go to the city of Rome also." He sent two of his helpers, Timothy and Erastus, to Macedonia. Paul stayed in the countries of Asia awhile longer.

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

Casual English Bible	Paul felt that God's Spirit wanted him to move on and head up to Macedonia and Achaia [12] and then back to Jerusalem. He said, "After Jerusalem, I have to go see Rome." He sent two advance men to Macedonia: Timothy and Erastus. [13] But he stayed a bit longer in the province of Asia. <sup>12</sup> 19:21 Macedonia and Achaia were Roman provinces in what is now the countries of Greece and Macedonia.
Contemporary English V.	<sup>13</sup> 19:22 Possibly the same Erastus mentioned in 2 Timothy 4:20 and Romans 16:23. After all of this had happened, Paul decided to visit Macedonia and Achaia on his way to Jerusalem. Paul had said, "From there I will go on to Rome." So he sent his two helpers, Timothy and Erastus, to Macedonia. But he stayed on in Asia for a while.
New Berkeley Version New Living Translation	. Afterward Paul felt compelled by the Spirit [Or <i>decided in his spirit.</i> ] to go over to Macedonia and Achaia before going to Jerusalem. "And after that," he said, "I must go on to Rome!" He sent his two assistants, Timothy and Erastus, ahead to Macedonia while he stayed awhile longer in the province of Asia.
The Passion Translation	Paul had it in his heart to go to Jerusalem and, on his way there, to revisit the places in Greece where he had ministered. "After that," he said, "I have to go to Rome also." So he sent ahead into Macedonia two of his ministry assistants, Timothy and Erastus, while he remained in western Turkey.
Plain English Version	<b>Some work-men got money from people that respected a woman god</b> After those things happened, Paul wanted to visit the Christians in Macedonia country and Akaya country again, and then he wanted to go on to Jerusalem after that. And he said, "After I go to Jerusalem, I have to go to Rome too." Timothy and Erastus were his helpers at that time. Paul sent them ahead of him to Macedonia country, but Paul stayed a little while longer in Ephesus, in Asia country.
Radiant New Testament	After all this had happened, Paul decided to go over to Macedonia and Achaia and then on to Jerusalem. "And after I've been there," he said, "I must also visit Rome." He sent two of his helpers, Timothy and Erastus, to Macedonia. But he stayed a little longer in the province of Asia.
UnfoldingWord Simplified T.	After Paul completed his work in Ephesus, the Spirit led him to decide to go to Jerusalem, but first he planned to go see the believers in the regions of Macedonia and Achaia. Paul said, "After I have been to Jerusalem, I will also go to Rome." He sent two of his helpers, Timothy and Erastus, to Macedonia. But Paul stayed in the city of Ephesus, in the province of Asia.
William's New Testament	After these events had been brought to a close, Paul under the guidance of the Spirit decided to pass through Macedonia and Greece on his way to Jerusalem, saying, "After I have gone there I must see Rome too." So he sent off to Macedonia two of his assistants, Timothy and Erastus, while he stayed on for a while in Asia.

**Partially literal and partially paraphrased translations:**

American English Bible	Then after all these things had happened, Paul resolved that he would travel to Macedonia and Achaia, and from there on to Jerusalem. And he told them: 'After I get there, I want to see Rome!' So he sent two of those who served him ( <b>Timothy</b> and <b>Erastus</b> ) on to Macedonia, as he spent more time in [the province of] Asia.
Beck's American Translation	.

Breakthrough Version	As these things were accomplished, Paul placed in <i>his</i> spirit after going through Macedonia and Achaia to be traveling into Jerusalem, saying, "After the time for me to become there, it is necessary for me to also see Rome." After he sent out two of the people serving him (Timothy and Erastus) to Macedonia, he turned his attention to Western Turkey for a while.
Common English Bible	Once these things had come to an end, Paul, guided by the Spirit, decided to return to Jerusalem, taking a route that would carry him through the provinces of Macedonia and Achaia. He said, "After I have been there, I must visit Rome as well." He sent two of his assistants, Timothy and Erastus, to Macedonia, while he remained awhile in the province of Asia.
Len Gane Paraphrase	After these things finished, Paul resolved in the Spirit that when he would travel through Macedonia and Achaia on his way to Jerusalem. He said, "After I have been there, I also must visit Rome." So he sent two of those who helped him, Timothy and Erastus into Macedonia, but he stayed in Asia for a while.
A. Campbell's Living Oracles	Now when these things were fulfilled, Paul proposed in spirit, that, passing through Macedonia and Achaia, he would go to Jerusalem, saying, After I have been there, it is necessary for me also to see Rome. And sending two of those that ministered to him, Timothy and Erastus, into Macedonia, he himself staid some time in Asia.
New Advent (Knox) Bible	When all this was over, the thought in Paul's heart was to go to Jerusalem, first travelling through Macedonia and Achaia; When I have been there, he said, I must go on and see Rome. And he sent on two of those who ministered to him, Timothy and Erastus, into Macedonia, but waited for a while himself in Asia.
NT for Everyone	Once all this had been finished, Paul decided in his spirit to go back through Macedonia and Achaea and, from there, on to Jerusalem. "After I've been there," he said, "I really must go and see Rome." He sent two of his helpers, Timothy and Erastus, on ahead to Macedonia, while he himself spent a little more time in Asia.
20 <sup>th</sup> Century New Testament	Sometime after these events Paul resolved to go through Macedonia and Greece, and then make his way to Jerusalem. "And after I have been there," he said, "I must visit Rome also." So he sent to Macedonia two of his helpers, Timothy and Erastus, while he himself stayed for some time longer in Roman Asia.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	After these things were ended, Paul decided in his spirit that when he had passed through Macedonia and Achaia, he would go to Jerusalem. He said, "After I have been there, I must also see Rome." So he sent to Macedonia two among those who used to wait on him, specifically Timothy and Erastus. But he himself stayed in Asia Province for a season. Paul at least understands that he will eventually go to Rome. He might not know the circumstances of his travels.
Revised Ferrar-Fenton Bible	After the accomplishment of these events, Paul decided in his mind that, passing through Macedonia and Achaia, he would proceed to Jerusalem; remarking: "After I have been there, I must see Rome." So having sent to Macedonia two of those who were serving with him, namely, Timothy and Erastus, he himself stayed for some time in Asia-Minor.
Free Bible Version	Some time after this Paul decided to go to Jerusalem, passing first through Macedonia and Achaia. "After I've been there, I'll have to go to Rome," he said. He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed on for a while in the province of Asia.

Montgomery NT	Now after these things were ended, Paul resolved in his spirit to travel through Macedonia and Achaia on his way to Jerusalem. "After I get there," he said, "I must see Rome, too." So he sent two of his assistants, Timothy and Erastus, into Macedonia, while he himself kept back for a time on his way into Asia.
NIV, ©2011	After all this had happened, Paul decided <sup>[d]</sup> to go to Jerusalem, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also." He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer. [d] Or <i>decided in the Spirit</i> [Kukis: one might get the impression that <i>in the Spirit</i> is an alternate reading, but it is not. I find it in all four of the manuscripts to which I refer.]
Riverside New Testament	When these things had been accomplished Paul took it in mind to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there I must see Rome also." He sent on into Macedonia two of his assistants, Timothy and Erastus, but he himself remained awhile in Asia.
Leicester A. Sawyer's NT	And when these things were accomplished, Paul was disposed by the Spirit, passing through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must see Rome. And sending two that served him into Macedonia, Timothy and Erastus, he continued a time in Asia.
UnfoldingWord Literal Text	Now after Paul completed his ministry in Ephesus, he decided in the Spirit to pass through Macedonia and Achaia on his way to Jerusalem; he said, "After I have been there, I must also see Rome." Then Paul sent to Macedonia two of those helping him, Timothy and Erastus. But he himself stayed in Asia for a while.
Urim-Thummim Version	After these things were ended, Paul purposed in the spirit (when he had passed through Macedonia and Achaia) to go to Jerusalem saying, after I have been there, I must also see Rome. So he sent into Macedonia two of them that attended to him, Timotheus and Erastus; but he himself stayed in Asia for a season.
Weymouth New Testament	When matters had reached this point, Paul decided in his own mind to travel through Macedonia and Greece, and go to Jerusalem. "After that," he said, "I must also see Rome." But he sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself remained for a while in Roman Asia.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<b>The silversmiths' riot</b> • When all these events were completed Paul, led by the Holy Spirit, decided to travel through Macedonia and Achaia again and then go on to Jerusalem. And he said, "After I have been there, I must visit Rome also." So he sent two of his assistants, Timothy and Erastus, to Macedonia ahead of him, while he himself stayed on for a time in Asia. <b>Note</b> for Acts 19:21 is placed in the <b>Addendum</b> .
The Heritage Bible	And when these things were fulfilled, Paul placed it in the Spirit, going through Macedonia and Achaia, to go into Jerusalem, saying, After having been there, it is necessary for me also to see Rome. And setting apart and sending into Macedonia two of those ministering to him, Timothy and Erastus, he delayed in Asia for a time.
New American Bible (2011)	<b>Paul's Plans.</b>

When this was concluded, Paul made up his mind to travel through Macedonia and Achaia, and then to go on to Jerusalem, saying, "After I have been there, I must visit Rome also."<sup>d</sup>

Then he sent to Macedonia two of his assistants, Timothy and Erastus, while he himself stayed for a while in the province of Asia.

d. [19:21] 23:11; Rom 1:13; 15:22–32.

New Catholic Bible

**Paul's Future Plans.**<sup>[d]</sup> After all this had been accomplished, Paul decided in the Spirit to visit Macedonia and Achaia and then return to Jerusalem. "And after I have been there," he said, "I must also visit Rome." Then he sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself stayed a while longer in the province of Asia.

[d] Luke announces the two stages that comprise the last part of Acts (21–28). He presents beforehand each cycle of new events in the course of the one that precedes.

NRSV (Anglicized Cath. Ed.) **The Riot in Ephesus**

Now after these things had been accomplished, Paul resolved in the Spirit to go through Macedonia and Achaia, and then to go on to Jerusalem. He said, 'After I have gone there, I must also see Rome.' So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed for some time longer in Asia.

Revised English Bible–1989

When matters had reached this stage, Paul made up his mind to visit Macedonia and Achaia and then go on to Jerusalem. "After I have been there," he said, "I must see Rome also."

He sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself stayed some time longer in the province of Asia.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Some time later, Sha'ul decided by the Spirit to pass through Macedonia and Achaia and then go to Yerushalayim. "After I have been there," he said, "I must visit Rome." So he dispatched two of his helpers, Timothy and Erastus, to Macedonia; but he himself remained in the province of Asia for awhile.

Hebraic Roots Bible

And when these things were fulfilled, passing through Macedonia and Achaia, Paul purposed in the Spirit to go to Jerusalem, saying, After I have come there, I must also see Rome.

And sending into Macedonia two who ministered to him, Timothy and Erastus, he stayed a time in Asia.

Holy New Covenant Trans.

After these things, Paul made plans to go to Jerusalem. Paul planned to go through the countries of Macedonia and Achaia, and then go to Jerusalem. Paul thought, "After I visit Jerusalem, I must also visit Rome."

Timothy and Erastus were two of Paul's helpers. Paul sent them ahead to the country of Macedonia but he stayed in Asia for a while.

The Scriptures 2009

Now when these *matters* had been completed, Sha'ul purposed in the Spirit, when he had passed through Makedonia and Achaia, to go to Yerushalayim, saying, "After I have been there, I have to see Rome too."

And having sent into Makedonia two of those assisting him, Timotiyos and Ęrastos, he himself remained in Asia for a time.

Tree of Life Version

Now after these things were accomplished, Paul resolved in the Ruach to go to Jerusalem after passing through Macedonia and Achaia, saying, "After I have been there, I must also see Rome."

So after sending two who were assisting him, Timothy and Erastus, he himself stayed in Asia for a while.

### Weird English,  ld English, Anachronistic English Translations:



Accurate New Testament	...as but is~ filled These places The Paul in the spirit Passing the macedonia and achaia to go to jerusalem Saying for after the+ to become me there is (necessary) me and rome to see Sending but to the macedonia two [ones] [of] the [men] serving him timothy and erastus He holds (over) time to the asia...
Alpha & Omega Bible	NOW AFTER THESE THINGS WERE FINISHED, PAULOS ( <i>Paul</i> ) PURPOSED IN THE SPIRIT TO GO TO JERUSALEM AFTER HE HAD PASSED THROUGH MACEDONIA AND ACHAIA, SAYING, "AFTER I HAVE BEEN THERE, I MUST ALSO SEE ROME." AND HAVING SENT INTO MACEDONIA TWO OF THOSE WHO MINISTERED TO HIM, TIMOTHEOS ( <i>Timothy</i> ) AND ERASTUS, HE HIMSELF STAYED IN ASIA FOR A WHILE.
Awful Scroll Bible	Moreover, as to these-same things are being realized, Paul himself was set forth by-within the Breath, going-through Macedonia and Achaia, to proceed to Jerusalem, saying that, "After I am to come about there, I necessitate also to perceive Rome." And segregating-out to Macedonia, two of them running errands to him, Timothy and Erastus, he himself adjoined-upon in Asia a time.
Concordant Literal Version	Now as these things were fulfilled, Paul pondered in spirit, passing through Macedonia and Achaia, to go to Jerusalem, saying that, "After my coming to be there I must see Rome also." Now dispatching to Macedonia two of those serving him, Timothy and Erastus, he attended, for the time, to the province of Asia."
exeGesés companion Bible	After these fulfill/shalam, Paulos places in the spirit, when he passes through Macedonia and Achaia, to go to Yeru Shalem, saying, After my being there, I must also see Rome. And he apostolizes two who minister to him to Macedonia - Timo Theos and Erastus; he himself stays in Asia for a time.
Orthodox Jewish Bible	And when these things were fulfilled, Rav Sha'ul resolved in his ruach to travel through Macedonia and Achaia and go to Yerushalayim, saying "After I have gone there, it is necessary for me also to see Rome." So Rav Sha'ul sent to Macedonia two of the mesharetim (ministers, servants) with him --Timotiyos and Erastus, while he stayed a little while longer in [the Province of] Asia.
Rotherham's Emphasized B.	Now   when these things were fulfilled   Paul purposed in his spirit  going through Macedonia  and Achaia  to be journeying unto Jerusalem, <sup>d</sup> saying—  After I have been there    Rome also   must I see! And <sending off  into Macedonia  two of them that ministered unto him, Timothy and Erastus>   he himself   held on awhile in Asia. <sup>d</sup> 1 Co. xvi. 5.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now after these events, Paul determined in the Spirit that he would travel through <sup>[e]</sup> Macedonia and Achaia (most of the Greek mainland), and go to Jerusalem, saying, "After I have been there, I must also see Rome [and preach the good news of salvation]." And after sending two of his assistants, Timothy and <sup>[f]</sup> Erastus, to Macedonia [ahead of him], he stayed on in [the west coast province of] Asia [Minor] for a while. <sup>[e]</sup> This was a lengthy, circular route for one headed to Jerusalem. <sup>[f]</sup> This name is also mentioned in Rom 16:23 and 2 Tim 4:20, but it is uncertain if the references are to the same man. In 1929, a mid-first century inscription was
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An Understandable Version	<p>found in Corinth identifying Erastus as the one who paid for an area of pavement in the city square, in return for his appointment as an Aedile (a Roman official responsible for public works and festivals, and empowered to maintain public order). After these things happened Paul decided to travel through Macedonia and Achaia on his way to Jerusalem. He said, "Then, after I have been there I want to visit Rome also."</p> <p>After sending his two associates Timothy and Erastus on to Macedonia [Note: These were men who cared for various needs of his ministry], Paul remained in [the province of] Asia for a while.</p>
The Expanded Bible	<p>After these things [<sup>L</sup> had been fulfilled/accomplished], Paul decided [<sup>L</sup> in his spirit; or in the Spirit] to go to Jerusalem, planning to go through Macedonia [<sup>C</sup> northern Greece] and Achaia [<sup>C</sup> southern Greece] and then on to Jerusalem. He said, "After I have been to Jerusalem [<sup>L</sup> there], I must also visit [<sup>L</sup> see] Rome." Paul sent Timothy and Erastus, two of his helpers [assistants], ahead to Macedonia, but he himself stayed in [<sup>C</sup> the province of] Asia for a while.</p>
Jonathan Mitchell NT	<p>Now as these things were being fulfilled (or: made full), Paul put himself in the attitude (or: set himself in union with the Breath-effect; or; placed within the spirit for himself [the intent]) to continue journeying into Jerusalem – after passing through Macedonia and Achaia – saying, "After the [situation] occurs [for] me to come to be in that place [i.e., Jerusalem], it continues binding and necessary for me to see Rome at some point, also."</p> <p>So after sending off Timothy and Erastus – two of the folks normally giving him attending service (= two of his assistants) – on a mission into Macedonia, he himself held on [for] a period of time (= stayed longer), [eventually passing deeper] into the [province of] Asia.</p>
P. Kretzmann Commentary	<p><b>Verses 21-22</b>  <b>The Tumult of Demetrius.</b>  Some plans of Paul:  After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.  So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; But he himself stayed in Asia for a season.</p>
Syndein/Thieme	<p>Kretzmann's <b>commentary</b> for Acts 19:21–22 has been placed in the <b>Addendum</b>.  {Paul's future plans}  After these things were ended, Paul purposed in the spirit {it was HIS desire}, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."  {Note: a great failure of Paul begins. God wanted him to go to Rome via Spain. Paul longed to be in Jerusalem and ends up going and offering a vow in the temple. He is allowed to be imprisoned for 4 years as discipline and cursing turned to blessing with the prison epistles.}</p>
Translation for Translators	<p>So he sent into Macedonia two of them that ministered unto him, Timotheus {Timothy} and Erastus. But he {Paul} himself stayed in Asia for a season.  {Note: Erastus was a Corinthian believer and member of the city counsel who reported their problems to Paul. The report resulted in the two Corinthian epistles.}  After those things had happened, Paul decided that he wanted to go to Jerusalem, but he decided that first he would visit the believers in Macedonia and Achaia provinces again. Paul said, "After I have been to Jerusalem, I must also go to Rome." He sent two of his helpers, Timothy and Erastus, ahead to Macedonia. But Paul stayed a little longer in Ephesus city, in Asia province.</p>
The Voice	<p>Eventually Paul felt he should move on again. The Holy Spirit confirmed that he should first travel through Macedonia and Achaia and then return to Jerusalem.  <b>Paul:</b> I must eventually see Rome.</p>

## Bible Translations with Many Footnotes:

Lexham Bible

### *A Major Riot in Ephesus*

Now when these things were completed, Paul resolved in the Spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, "After I have been there, it is necessary for me to see Rome also."

So after [\*Here "after" is supplied as a component of the participle ("sending") which is understood as temporal] sending two of those who were assisting him, Timothy and Erastus, to Macedonia, he himself stayed some time in Asia. [A reference to the Roman province of Asia (modern Asia Minor)]

NET Bible®

### *A Riot in Ephesus*

Now after all these things had taken place,<sup>69</sup> Paul resolved<sup>70</sup> to go to Jerusalem,<sup>71</sup> passing through Macedonia<sup>72</sup> and Achaia.<sup>73</sup> He said,<sup>74</sup> "After I have been there, I must also see Rome."<sup>75</sup> So after sending<sup>76</sup> two of his assistants,<sup>77</sup> Timothy and Erastus, to Macedonia,<sup>78</sup> he himself stayed on for a while in the province of Asia.<sup>79</sup>

<sup>69tn</sup> Grk "all these things had been fulfilled."

<sup>70tn</sup> Grk "Paul purposed in [his] spirit" (an idiom). According to BDAG 1003 s.v. τίθημι 1.b.ε the entire idiom means "to resolve" (or "decide"): "ἔθετο ὁ Παλος ἐν τῷ πνεύματι w. inf. foll. Paul resolved 19:21."

<sup>71map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>72sn</sup> Macedonia was the Roman province of Macedonia in Greece.

<sup>73sn</sup> Achaia was the Roman province of Achaia located across the Aegean Sea from Ephesus. Its principal city was Corinth.

<sup>74tn</sup> Grk "Achaia, saying." Because of the length of the Greek sentence and the awkwardness in English of having two participial clauses following one another ("passing through...saying"), the participle εἰπὼν (eipōn) has been translated as a finite verb and a new sentence begun here in the translation.

<sup>75sn</sup> This is the first time Paul mentions Rome. He realized the message of Christianity could impact that society even at its heights.

<sup>map</sup> For location see JP4-A1.

<sup>76tn</sup> The aorist participle ἀποστείλας (aposteila) has been taken temporally reflecting action antecedent to that of the main verb (ἐπέσχευεν, epescēn).

<sup>77tn</sup> Grk "two of those who ministered to him."

<sup>78sn</sup> Macedonia was the Roman province of Macedonia in Greece.

<sup>79tn</sup> 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.

The Spoken English NT

### *A Riot in Ephesus*

After all of this had happened, Paul decided in the Spirit<sup>s</sup> to travel through Macedonia<sup>t</sup> and Achaia,<sup>u</sup> and go to Jerusalem. He was saying, "After I get there, I have to see Rome, too."

And he sent two of his assistants, Timothy and Erastus, to Macedonia. But he stayed a while in Asia.<sup>v</sup>

s. Or "Paul decided," or "Paul decided in his spirit."

t. Prn. mass-a-doe-nee-a.

u. Prn. a-kay-ya.

v. In other words, he stayed in and around the city of Ephesus.

Wilbur Pickering's New T.

Now after these things were accomplished, Paul resolved in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, "After I have been there, I must also see Rome".<sup>7</sup>

So he sent two of those who ministered to him, Timothy and Erastus, on to Macedonia, while he himself stayed on in Asia for a time.

(7) His apostolic spirit wanted not only Rome, but Spain (Rom. 15:28).

**Literal, almost word-for-word, renderings:**

A Faithful Version	Now when all these things had taken place, Paul determined in his spirit that when he had passed through Macedonia and Achaia, he must go to Jerusalem, saying, "After going there, I must also see Rome." And when he had sent to Macedonia two of those who ministered to him, Timothy and Erastus, he remained in Asia for a time.
Analytical-Literal Translation	Now when these things were accomplished, Paul was compelled by the Spirit [or, resolved in his spirit], having gone through Macedonia and Achaia, to be traveling to Jerusalem, saying, "After me to be there [fig., After I have been there], it is necessary [for] me also to see Rome." Then having sent to Macedonia two of the ones serving him [fig., two of his assistants], Timothy and Erastus, he himself stayed [for] a time in Asia.
Benjamin Brodie's trans.	Now, as these things came to an end [temporary sign-gifts], Paul decided in the spirit, after he had passed through Macedonia and Achaia, to proceed to Jerusalem, declaring that: "After I have visited there, I also want to see Rome [his idea, not the Spirit's leading]." Then, after sending two who were his assistants, Timothy and Erastus, to Macedonia, he himself remained for a time in Asia .
Context Group Version Legacy Standard Bible	<b>Riots in Ephesus</b> Now after these things were finished, Paul purposed in the Spirit [Or <i>spirit</i> ] to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I must also see Rome." And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia [West coast province of Asia Minor] for a while.
Modern Literal Version 2020	Now as these things were fulfilled, Paul purposed in the spirit to travel into Jerusalem, <i>after</i> having gone through Macedonia and Achaia, and said, After the coming* to there, it is essential for me to also see Rome. Now having sent Timothy and Erastus, two of the ones serving him, into Macedonia, he held back in Asia for a <i>short</i> time.
Niobi Study Bible	<b>Paul's Preaching Causes a Riot at Ephesus</b> So the Word of God grew mightily and prevailed. After these things were ended, Paul purposed in the (Holy) Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." So he sent into Macedonia two of those who had ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season. V. 20 is included for context.
Webster's Translation	After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered to him, Timothy and Erastus; but he himself stayed in Asia for a season.
<b>The gist of this passage:</b>	Paul, while filled with the Spirit, makes plans for the future. He sends two of his assistants into Macedonia.

Acts 19:21a			
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>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
plêroō (πληρώω) [pronounced <i>play-ROH-oh</i> ]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4137
I would have expected a plural verb to go with the subject (?) which follows.			
tauta (ταῦτα) [pronounced <i>TAU-taw</i> ]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

**Translation:** *When these things had been completed,...*

The idea behind this phrase is fairly simple. *After these things had been completed*; or, less literally, *after these things took place*. The problem is, the main verb is a 3<sup>rd</sup> person singular and not plural, so *these things* would not be the subject of the verb. Since the nominative and accusative of this pronoun are identical, it could be that *someone* completed, finished, fulfilled *these things*. Who would that be? Probably not Paul, as he is not the subject of several verbs prior to this; so perhaps, *the Lord*?

I realize that I am making quite a big deal out of this transitional phrase (and no other translator appears to be doing that). In the most literal translations which I quoted, they all have something similar to what I have above, but without a comment or a footnote.

Acts 19:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithêmi (τίθημι) [pronounced <i>TITH-ā-mee</i> ]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #5087
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

Acts 19:21b			
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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

**Translation:** ...Paul, in the Spirit, set out,...

We might take this as Paul *in the human spirit* or as Paul *in the Holy Spirit*. Since the human spirit mostly is a storage for Bible doctrine and man understanding God and **God's plan**; it makes more sense that Paul, in planning out ahead, is helped/guided by the Holy Spirit. In other words, that is nothing necessarily wrong with his thought process or his plans, based upon what we have here.

At some point, Paul's movement towards Jerusalem is going to be sinful (and that will be clear). However, at this point, there are nothing wrong with his plans (which will be given in the next verse and a half).

Acts 19:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, aorist active participle; nominative case	Strong's #1330
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)
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

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.

Acts 19:21c			
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
Achaía (Ἀχαΐα) [pronounced <i>ach-ah-EE-ah</i> ]	<i>trouble; transliterated, Achaia</i>	feminine singular proper noun; a location; accusative case	Strong's #882
Thayer: 1) in a restricted sense, the maritime region of northern Peloponnesus 2) in a broader sense, a Roman province embracing all Greece except Thessaly.			
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	present (deponent) middle/passive infinitive	Strong's #4198
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
Hierosoluma (Ἱεροσόλυμα) [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; accusative case	Strong's #2414

**Translation:** ...having [already] gone through Macedonia and Achaia, to go to Jerusalem.

Paul's been through Macedonia and Achaia already. He has evangelized in both places and probably left some young churches behind. Paul does have an emotional pull towards Jerusalem. I would understand that, based upon this text, that there was a legitimate way for Paul to go back to Jerusalem, do some teaching, and then go off from there.

Later on, we will find that Paul is willing to give in on some very important points of doctrine in order to go to Jerusalem. That will be the problem. This is going to be a very important set of teachings coming in the future in the rest of Acts.

Acts 19:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036
ὅτι (ὄτι) [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
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>after, behind</i>	preposition with the accusative	Strong's #3326

Acts 19:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
me (μέ) [pronounced <i>meh</i> ]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
ekei (ἐκεῖ) [pronounced <i>ehk-ī</i> ]	<i>there, in or to that place</i>	adverb	Strong's #1563
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
me (μέ) [pronounced <i>meh</i> ]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Rhômē ( Ῥώμη) [pronounced <i>HROH-may</i> ]	<i>strength; transliterated, Rome</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516
Thayer: <i>Rome [was] the famous capital of the ancient world.</i>			
eidō (εἶδω) [pronounced <i>ī-doh</i> ]	<i>to see, to perceive; to observe; to discern, to know</i>	aorist active infinitive	Strong's #1492

**Translation:** He said that, "After my being there, it is necessary for me to see Rome."

Paul could see his eventual destination as Rome, but he will arrive in Rome not the way that he expects to.

Acts 19:21 *When these things had been completed, Paul, in the Spirit, set out, having [already] gone through Macedonia and Achaia, to go to Jerusalem. He said that, "After my being there, it is necessary for me to see Rome."* (Kukis mostly literal translation)

With these words, Paul takes us from this point to the end of the book of Acts. He intends to go to Jerusalem and to go to Rome. The human author, Luke, could have been here and heard Paul remark this; Paul could have told



Luke at a later time that this is when he made this decision; or someone with Paul could have conveyed this information to Luke later on.

Even though Paul is purposing this in his mind, he does not realize at this point in time that, God will say no to going to Jerusalem (Paul will go anyway); and God enthusiastically<sup>20</sup> wants Paul to go to Rome.

This does lead us to a difficult point, doctrinally speaking. Paul purposes, in the Spirit, to go to Jerusalem and then certainly to Rome. Paul can, in the Spirit, make determinations of where he should go in the future. It does not matter whether these things are within God’s plan or not.

**Illustration:** You may make provision for the future by buying land out in the country; or purchasing precious metals for exchange during difficult times; or buying dried foodstuffs for an emergency. You can make such plans while filled with the Spirit, even if this is not God’s plan for your future. You can attempt to follow through and you might even follow through by making such purchases. However, these the use of such things may not be in your future ever. You are not bounced out of **fellowship** for making plans that (1) may not happen or (2) you are unable to exploit in the future. We are bounced out of fellowship for sins. Making plans, even if those plans are outside of the will of God, are not in themselves sinful.

**Tangent:** Why is making a set of plans outside of God’s will not sin? We do not know exactly what God’s will at various times; and certainly not for things several years off into the future. That should not keep us from thinking, “Maybe this will happen, so I should prepare for it.” We don’t know what is going to happen. God is not going to audibly come to us and say, “X will not happen, but Y will. So prepare for Y, not for X.” Just as there is nothing wrong with you putting money aside regularly for your future (in whatever way you want to do this), there is nothing wrong with making some strategic purchases. Maybe we will live off that land in that future. Maybe we will use those metals to exchange in the future. Maybe the dried food will come in handy at some point. We do not know; and there is no amount of praying that is going to result in an answer one way or the other. Now you may do one or all of these things; and the future comes, and maybe they will play a role in that future and maybe they won’t. We don’t know; but it is not inherently sinful to consider the future and to make plans for it. For all we know, we might even be raptured away by that point in time.

So, Paul is filled with the Holy Spirit; Paul makes some plans for the future; and, even though God will tell Paul later, “Don’t do this,” Paul is not put out of fellowship for making the plan in the first place. When God tells him, “Don’t” and Paul does, well, that is sin and Paul will be out of fellowship.

Acts 19:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones	masculine singular, aorist active participle, nominative case	Strong’s #649
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong’s #1519

<sup>20</sup> This is an anthropopathism.

Acts 19:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
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
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>			
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
diakoneô (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>serving, attending to, being an attendant, waiting upon (menially or as a host, friend or [figuratively] teacher); technically acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine plural, present active participle, genitive/ablative case	Strong's #1247
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
Timótheos (Τιμόθεος) [pronounced tee-MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; accusative case	Strong's #5095
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Érastos (Ἐραστός) [pronounced EHR-as-toss]	<i>beloved; transliterated, Erastus</i>	masculine singular proper noun; a person; accusative case	Strong's #2037

**Translation:** He sent forth to Macedonia two [men] who had ministered to him, Timothy and Erastus.

Paul has had two assistants, Timothy and Erastus; and Paul will send them back to Macedonia to do some follow up work there. Paul has evangelized many people; some churches have been started, and these two believers would check in, do some teaching, and help out where they can.

Acts 19:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
epéchéō (ἐπέχω) [pronounced ehp-EHKH-oh]	<i>to have or hold (upon, towards, upon), to apply, to observe, to take note of, to attend to; to give (pay) attention to; to present; to check; to delay, to stop, to stay</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1907
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550
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)
Asía (Ἰασία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, accusative case	Strong's #773

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

**Translation:** Paul would stop for a time in Asia [Minor].

Paul also planned to make a stop or two in Asian minor, which would be western Turkey today.

Acts 19:22 He sent forth to Macedonia two [men] who had ministered to him, Timothy and Erastus. Paul would stop for a time in Asia [Minor]. (Kukis mostly literal translation)

Paul is making the maximum benefit out of his assistants. You will remember how Jesus trained His twelve disciples on the job and even sent them on two trial runs. Paul seems to be taking a page from the Lord's book and doing something along these lines.

Both men have heard Paul preach and they know some of the doctrines that Paul has been teaching.

As discussed earlier, Paul is not fully formed; he does not have every important doctrine of the Church Age at his disposal. He is probably just beginning to understand what this new age is and how it relates to his work in the Roman Empire.

By the way, how do we know this? Luke, in the book of Acts, up to this chapter, has mentioned *synagogues* around 20 times. What do you think about this point forward? The *synagogue* will only be mentioned three more times in the book of Acts, and not as a place which is in a city, and Paul arrives at the city, and goes into the

synagogue and teaches. We are not going to hear about that again going forward. How many times will the *synagogues* be mentioned in the Pauline epistles? Not once. How many times will the synagogues be mentioned in all the epistles? One time, in James 2:2, in an epistle which has probably already been written.

So, even though we do not have the instruction, *stay out of the synagogues from now on*; it does not appear that Paul continues to go to them (he might; but it is not recorded).

This is a big change in the Church Age. God wants local churches to be formed separate from the synagogues; and separate from the Jews. God is not making any requirements on building the best looking architectural structures ever—that is something which man decided to do (not within the will of God, by the way). But what continues is, people who believe in Jesus, begin to meet in houses in various cities, and that develops into the local church (which does not require anyone to purchase a building).

Acts 19:21–22 *When these things had been completed, Paul, in the Spirit, set out, having [already] gone through Macedonia and Achaia, to go to Jerusalem. He said that, “After my being there, it is necessary for me to see Rome.” He sent forth to Macedonia two [men] who had ministered to him, Timothy and Erastus. Paul would stop for a time in Asia [Minor].* (Kukis mostly literal translation)

Acts 19:21–22 *After all of these things took place, Paul, in the Spirit, set out to go to Jerusalem, having already passed through Macedonia and Achaia. He spoke his intentions aloud. “After being in Jerusalem, then it is necessary for me to personally go to Rome.” Timothy and Erastus, two men who had been ministering to him, he sent back to Macedonia, to do follow up. At the same time, Paul would spend some time in Asia Minor.* (Kukis paraphrase)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Riot in Ephesus and the Legal Resolution

### Demetrius gathers associates to complain about Paul

So many translations had one verse blending into the next; and then Demetrius gives an impassioned 3 verse plea to fellow artisans (replete with a ton of infinitives at the end)—so I just had to keep all 5 verses together. Translating some portions of this—particularly his speech—was difficult; and the final verse was very difficult.

Now it happened that, according to the time—this (time)—a disturbance—not small—about the way [came about]. For Demetrius, a certain one [of that] name, a silversmith—one making shrines—silver (ones) of Artemis. [This trade] was furnishing artisans not a little profit; which [men] he had gathered together, even the (ones) on behalf of the sort of workmen. He said, “Men, you [all] know that from this, the trade, the prosperity to us is. And you [all] keep on seeing and hearing that not only of Ephesus but almost every (where) of the Asia, the Paul—this (one)—being convincing, had carried away a good crowd, saying that, [there] are no gods the (ones) by hands that come to be. Now, not only is this [trade] in jeopardy for us the part to come to repudiation but even to [this] the great goddess Artemis [and] to the temple to nothing to reckon. Not only to keep being about to but also to keep casting down the splendor of her whom all the Asia and the earth to revere.”

Acts  
19:23–27

Now, it came about, at that time, a great disturbance about the way. A certain (man) [with the] name Demetrius, [was] a silversmith, was constructing silver shrines of Artemis. [This trade] provided artisans with a great business; which [men] he had gathered together even the workmen of related [trades]. He said, “Men, you [all] know that from this trade, [there] is prosperity for us. You also keep on seeing and you keep on hearing that, not only in Ephesus but [also] almost everywhere in Asia [minor], this persuasive [speaker] Paul has carried away a large crowd [of people away from our goddess Diana], saying that [there] are no gods who come to be [made] by hands. Now, not only is this part [of our enterprise] in jeopardy so that our [trades may] come [to be] worthless, but also the temple of the great goddess Artemis will count as nothing. Furthermore, her magnificence is about to be destroyed, [the one] whom all Asia and [even] the world [beyond] revere.”

Around this same time, there was a great disturbance about the way of Jesus. A certain man, Demetrius, was a silversmith. Demetrius constructed small silver shrines for Artemis, which people could purchase and keep in their homes. For a long time, this niche market was a thriving business in and around Ephesus. Demetrius gathered together a large number of men whose trade was related to his and he said to them, “Men, you all know that from this trade, we have become very prosperous. However, you are probably aware of this fellow Paul, a Christian, who is very persuasive. Paul, by his public speaking, has reduced our market considerably, as he has convinced many people that no gods can be made with human hands. He has been teaching this not only in Ephesus, but all over Asia Minor as well. Now, not only has this aspect of our faith become worthless, but soon even the temple of the great goddess Artemis will face a serious dropoff of attendance. By his teaching, Paul is destroying her magnificence, this goddess of ours who is worshiped and adored, not only in Asia Minor, but in regions all around this land.”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Now it happened that, according to the time—this (time)—a disturbance—not small—about the way [came about]. For Demetrius, a certain one [of that] name, a silversmith—one making shrines—silver (ones) of Artemis. [This trade] was furnishing artisans not a little profit; which [men] he had gathered together, even the (ones) on behalf of the sort of workmen. He said, “Men, you [all] know that from this, the trade, the prosperity to us is. And you [all] keep on seeing and hearing that not only of Ephesus but almost every (where) of the Asia, the Paul—this (one)—being convincing, had carried away a good crowd, saying that, [there] are no gods the (ones) by hands that come to be. Now, not only is this [trade] in jeopardy for us the part to come to repudiation but even to [this] the great goddess Artemis [and] to the temple to nothing to reckon. Not only to keep being about to

Complete Apostles Bible	<p>but also to keep casting down the splendor of her whom all the Asia and the earth to revere.”</p> <p>Now there arose during that time a serious disturbance concerning the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, providing no little trade for the craftsmen, whom he gathered, with the workers of similar occupation, and said: "Men, you know out of this trade is our prosperity. And you observe and hear that not only at Ephesus, but almost in all of Asia, this Paul has persuaded and turned away a great multitude, saying that they are not gods which are made by human hands. And not only is this business of ours in danger to come into disrepute, but also the temple of the great goddess Artemis may be despised and also her magnificence, about to be destroyed, she whom all Asia and the world worship."</p>
Douay-Rheims 1899 (Amer.)	<p>Now at that time there arose no small disturbance about the way of the Lord. For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen. Whom he calling together with the workmen of like occupation, said: Sirs, you know that our gain is by this trade. And you see and hear that this Paul, by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: they are not gods which are made by hands. So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing! Yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.</p>
Holy Aramaic Scriptures	<p>Then, at that time it happened that there was a great disturbance concerning The Way of Alaha {God}; on that matter, there was there a worker of silver, one whose name was Dimitrius {Demetrius}, who made shrines of silver for Artemis, and he was gaining great abundance for the sons of his trade. This one gathered all the sons of their trade, and those who were laboring with them, and said unto them, "Men, you know that all our merchandise is from this work. Also, you are hearing, and you are seeing, that not only you, the sons of Ephesus, but, also unto the multitude of all Asia {i.e. Asia-minor}, this Paulus {Paul} has persuaded, and has changed them, while he says that they are not deities which by the hands of the sons of men are made. And neither is this matter only exposed and stopped, but, also is the temple of the great goddess Artemis counted as for nothing! And also, she, the goddess of all Asia {i.e. Asia-minor}, and whom all the Nations bow down unto, is despised!"</p>
James Murdock's Syriac NT	<p>And at that time there was great commotion respecting the way of God. For a certain silversmith was there, named Demetrius, who made silver shrines for Diana, and afforded great profits to the artisans of his trade. He assembled all the artisans of his trade, and those who labored with them, and said to them: Gentlemen, ye know that our gains are all from this manufacture. And ye also know and see, that not only the citizens of Ephesus, but also the mass of all Asia, this Paul hath persuaded and enticed away, by saying, that those are not gods, which are made by the hands of men. And not only is this occupation slandered and impeded, but also the temple of the great goddess Diana is accounted as nothing; and likewise the goddess herself of all Asia, and whom all nations worship, is contemned.</p>
Original Aramaic NT	<p>But there was a great commotion at that time about the way of God. And a certain Silversmith was there whose name was Demetrius, who was making silver shrines for Artemis, and he was enriching the members of his craft with great profits.</p>

This man gathered all members of his craft together and those who worked with them, and he said to them, "Men, you know that all of our profit is from this work." "You also hear and see that this Paulus has persuaded and turned away, not only the citizens of Ephesus, but also the multitudes of all Asia, when he said, 'Those are not gods which are made by the hands of men.' "

"Neither is this matter only exposed and finished, but so also is The Temple of Artemis, the great goddess, reckoned as nothing. And even this goddess, whom all Asia and all nations worship, is despised."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And about that time a great outcry took place about the Way.

For there was a certain man named Demetrius, a silver-worker, who made silver boxes for the images of Diana, and gave no small profit to the workmen;

Whom he got together, with other workmen of the same trade, and said to them, Men, it is clear that from this business we get our wealth.

And you see, for it has come to your ears, that not only at Ephesus, but almost all through Asia, this Paul has been teaching numbers of people and turning them away, saying that those are not gods who are made by men's hands:

And there is danger, not only that our trade may be damaged in the opinion of men, but that the holy place of the great goddess Diana may be no longer honoured, and that she to whom all Asia and the world give worship, will be put down from her high position.

Bible in Worldwide English

About that time there was much trouble because of the Christian way. A man named Demetrius made things from silver. He made little silver houses like the big house of the idol-god Diana. He and other men got much money from this work. Demetrius called them all together. He said, Men, you know that we get our money from this work. Now you see and hear how this man Paul has talked. He has turned away many people in Ephesus. Not only that, but he has turned away the hearts of many people in almost all of Asia Minor. He says that things made by mens hands are not really gods. This will spoil our work. Not only that, but people will not respect the house of the great idol goddess Diana any more. All the people in Asia and in the whole world worship her now. But they will despise her!.

Easy English

Soon after that, there was bad trouble in Ephesus. Some people began to speak strongly against the Way of the Lord Jesus. In Ephesus there was a man called Demetrius. He used silver to make beautiful things. He made models that looked like the temple of Artemis. He paid a lot of money to people who did this work for him. So he told all his workers to meet with him. He also asked other workers to come, who did the same kind of work. He said to all these men, 'Men, you know that our work has caused us to become rich. Also, you can see what this man Paul is doing. You have heard his message. Many people here in Ephesus, and in nearly all the places in Asia region, believe what he says. Paul teaches people this: "Anything that men have made is not really a god." If people continue to believe Paul's message, it will be very bad for us. People will say bad things against our work. The house of our god Artemis will not be important any more. People will even think that Artemis herself is not a great god. As it is now, people in all of Asia region and everywhere else worship her. We do not want that to change.'

Artemis was a female god that the Ephesians worshipped.

Easy-to-Read Version–2008

But during that time there was some trouble in Ephesus about the Way. This is how it all happened:

There was a man named Demetrius. He worked with silver. He made little silver models that looked like the temple of the goddess Artemis. The men who did this

work made a lot of money. Demetrius had a meeting with these men and some others who did the same kind of work. He told them, "Men, you know that we make a lot of money from our business. But look at what this man Paul is doing. Listen to what he is saying. He has convinced many people in Ephesus and all over Asia to change their religion. He says the gods that people make by hand are not real. I'm afraid this is going to turn people against our business. But there is also another problem. People will begin to think that the temple of the great goddess Artemis is not important. Her greatness will be destroyed. And Artemis is the goddess that everyone in Asia and the whole world worships."

*God's Word™*

During that time a serious disturbance concerning the way of Christ broke out in the city of Ephesus. Demetrius, a silversmith, was in the business of making silver models of the temple of Artemis. His business brought a huge profit for the men who worked for him. He called a meeting of his workers and others who did similar work. Demetrius said, "Men, you know that we're earning a good income from this business, and you see and hear what this man Paul has done. He has won over a large crowd that follows him not only in Ephesus but also throughout the province of Asia. He tells people that gods made by humans are not gods. There's a danger that people will discredit our line of work, and there's a danger that people will think that the temple of the great goddess Artemis is nothing. Then she whom all Asia and the rest of the world worship will be robbed of her glory."

Good News Bible (TEV)

It was at this time that there was serious trouble in Ephesus because of the Way of the Lord. A certain silversmith named Demetrius made silver models of the temple of the goddess Artemis, and his business brought a great deal of profit to the workers. So he called them all together with others whose work was like theirs and said to them, "Men, you know that our prosperity comes from this work. Now, you can see and hear for yourselves what this fellow Paul is doing. He says that hand-made gods are not gods at all, and he has succeeded in convincing many people, both here in Ephesus and in nearly the whole province of Asia. There is the danger, then, that this business of ours will get a bad name. Not only that, but there is also the danger that the temple of the great goddess Artemis will come to mean nothing and that her greatness will be destroyed---the goddess worshiped by everyone in Asia and in all the world!"

J. B. Phillips

#### **The silversmith's riot at Ephesus**

Now it happened about this time that a great commotion arose concerning the Way. A man by the name of Demetrius, a silversmith who made silver shrines for Diana, provided considerable business for his craftsmen. He gathered these men together with workers in similar trades and spoke to them, "Men," he said, "you all realise how our prosperity depends on this particular work. If you use your eyes and ears you also know that not only in Ephesus but practically throughout Asia this man Paul has succeeded in changing the minds of a great number of people by telling them that gods made by human hands are not gods at all. Now the danger is not only that this trade of ours might fall into disrepute, but also that the temple of the great goddess Diana herself might come to be lightly regarded. There is a further danger, that her actual majesty might be degraded, she who the whole of Asia, and indeed the whole world, worships!"

*The Message*

But before he got away, a huge ruckus occurred over what was now being referred to as "the Way." A certain silversmith, Demetrius, conducted a brisk trade in the manufacture of shrines to the goddess Artemis, employing a number of artisans in his business. He rounded up his workers and others similarly employed and said, "Men, you well know that we have a good thing going here—and you've seen how Paul has barged in and discredited what we're doing by telling people that there's no such thing as a god made with hands. A lot of people are going along with him, not only here in Ephesus but all through Asia province.



“Not only is our little business in danger of falling apart, but the temple of our famous goddess Artemis will certainly end up a pile of rubble as her glorious reputation fades to nothing. And this is no mere local matter—the whole world worships our Artemis!”

NIRV

### **Trouble in Ephesus**

At that time many people became very upset about the Way of Jesus. There was a man named Demetrius who made things out of silver. He made silver models of the temple of the goddess Artemis. He brought in a lot of business for the other skilled workers there. One day he called them together. He also called others who were in the same kind of business. “My friends,” he said, “you know that we make good money from our work. You have seen and heard what this fellow Paul is doing. He has talked to large numbers of people here in Ephesus. Almost everywhere in Asia Minor he has led people away from our gods. He says that the gods made by human hands are not gods at all. Our work is in danger of losing its good name. People’s faith in the temple of the great goddess Artemis will be weakened. Now she is worshiped all over Asia Minor and the whole world. But soon she will be robbed of her greatness.”

New Life Version

### **The Meeting of the Silver Workmen in Ephesus**

During that time there was much trouble about the Christians. A man named Demetrius made small silver buildings for the worship of Diana. His workmen received much money for their work. He called his workmen together and other men who made these small silver buildings. He said to them, “Men, you know we make much money from this work. Now you hear that Paul has turned away many people in Ephesus as well as in Asia. He tells them that gods made with hands are not gods. It could be that our work will not be respected. Not only that, the house of worship for the god of Diana will be worth nothing and her greatness will be destroyed. All the countries of Asia and the world worship her.”

New Simplified Bible

A great disturbance occurred about The Way. A man named Demetrius, a silversmith made silver shrines of Diana. He brought a lot of business to the craftsmen. They gathered together along with similar related workmen, and said: »Sirs, You know we receive a good income from this business. »You see and hear that Paul, in Ephesus and throughout all Asia, has persuaded and turned away many people. He says that man-made gods are no gods at all. »There is danger that our trade will lose its good name. The temple of the great goddess Artemis Diana would then become useless. The goddess who is worshiped in all Asia would be robbed of her divine majesty.«

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

Casual English Bible

### **PAUL SPARKS A RIOT IN EPHEBUS**

While he was still there, the Christian movement known as the Way got swept up into a huge problem in the city. A silversmith named Demetrius owned a business in town that produced silver idols of the city’s patron goddess, Artemis. [14] His business produced a lot of money for local artisans. He called a meeting of all the people in his business network, including those in affiliated trades. [15] He gave a speech: “Gentlemen, I don’t need to tell you that we make a lot of money from this business of ours. You also know that a guy named Paul has convinced huge numbers of people in Ephesus and all over the province of Asia to stop worshipping our gods. He has convinced these people that gods we make with our human hands are no gods at all. Think of it. This man is disrespecting our entire industry and convincing others to disrespect it as well. We’re all at risk of losing the respect we’ve enjoyed. So is our great goddess Artemis. She’s not going to seem so great anymore. Not here. Not in Asia. Not anywhere in the world that has honored her magnificence.”

<sup>14</sup>19:24 Artemis, also known by her Roman name of Diana, was the patron goddess of Ephesus. She was known as the goddess of hunting as well as the goddess who helped women in childbirth. A temple in Ephesus devoted to her was four times larger than the Parthenon in Athens. Ancient writers classified it as one of the Seven Wonders of the World.

<sup>15</sup>19:25 This business meeting may have involved not just artisans who worked in silver, but silver miners along with merchants and traders who sold the products as well.

Contemporary English V.

At that time there was serious trouble because of the Lord's Way.

A silversmith named Demetrius had a business that made silver models of the temple of the goddess Artemis. Those who worked for him earned a lot of money. Demetrius brought together everyone who was in the same business and said: Friends, you know that we make a good living at this. But you have surely seen and heard how this man Paul is upsetting a lot of people, not only in Ephesus, but almost everywhere in Asia. He claims that the gods we humans make are not really gods at all. Everyone will start saying terrible things about our business. They will stop respecting the temple of the goddess Artemis, who is worshiped in Asia and all over the world. Our great goddess will be forgotten!

Goodspeed New Testament

Just at that time a great commotion arose about the Way. A silversmith named Demetrius was making large profits for his workmen by the manufacture of silver shrines of Artemis. He got the workmen in that and similar trades together, and said to them, "Men, you know that this business is the source of our prosperity, and you see and hear that not only in Ephesus but almost all over Asia, this man Paul has persuaded and drawn away numbers of people, telling them that gods made by human hands are not gods at all. There is danger, therefore, not only that this business of ours will be discredited, but also that the temple of the great goddess Artemis will be neglected and the magnificence of her whom all Asia and the world worship will be a thing of the past!"

The Living Bible

But about that time, a big blowup developed in Ephesus concerning the Christians. It began with Demetrius, a silversmith who employed many craftsmen to manufacture silver shrines of the Greek goddess Diana. He called a meeting of his men, together with others employed in related trades, and addressed them as follows:

"Gentlemen, this business is our income. As you know so well from what you've seen and heard, this man Paul has persuaded many, many people that handmade gods aren't gods at all. As a result, our sales volume is going down! And this trend is evident not only here in Ephesus, but throughout the entire province! Of course, I am not only talking about the business aspects of this situation and our loss of income, but also of the possibility that the temple of the great goddess Diana will lose its influence, and that Diana—this magnificent goddess worshiped not only throughout this part of Turkey but all around the world—will be forgotten!"

New Berkeley Version  
New Living Translation

### **The Riot in Ephesus**

About that time, serious trouble developed in Ephesus concerning the Way. It began with Demetrius, a silversmith who had a large business manufacturing silver shrines of the Greek goddess Artemis. [*Artemis is otherwise known as Diana.*] He kept many craftsmen busy. He called them together, along with others employed in similar trades, and addressed them as follows:

"Gentlemen, you know that our wealth comes from this business. But as you have seen and heard, this man Paul has persuaded many people that handmade gods aren't really gods at all. And he's done this not only here in Ephesus but throughout the entire province! Of course, I'm not just talking about the loss of public respect for our business. I'm also concerned that the temple of the great goddess Artemis will lose its influence and that Artemis—this magnificent goddess worshiped

The Passion Translation	<p>throughout the province of Asia and all around the world—will be robbed of her great prestige!”</p> <p>At that time a major disturbance erupted in Ephesus over the people following God’s way. It began with a wealthy man named Demetrius, who had built a large business and enriched many craftsmen by manufacturing silver shrines for the Greek goddess Artemis. Demetrius called a meeting of his employees, along with all the various tradespeople of Ephesus, and said, “You know that our prosperous livelihood is being threatened by this Paul, who is persuading crowds of people to turn away from our gods. We make a good living by doing what we do, but everywhere Paul goes, not only here in Ephesus but throughout western Turkey, he convinces people that there’s no such thing as a god made with hands. Our businesses are in danger of being discredited. And not only that, but the temple of our great goddess Artemis is being dishonored and seen as worthless. She is the goddess of all of western Turkey and is worshiped in all the world. But if this outrage continues, everyone everywhere will suffer the loss of her magnificent greatness.”</p>
Plain English Version	<p>Soon after that, some of the people in Ephesus tried to make a lot of trouble for the Christians, the <b>Jesus Way</b> mob. There was a man there that used silver to make little models of the special house of a woman god called Artemis. That man’s name was Demetrius. And there were other men there that made those little house models too. They sold them to people that respected Artemis, and they got a lot of money from that business.</p> <p><b>Demetrius got a lot of people to go wild</b></p> <p>Demetrius had a meeting with his work-men and the other men that made things for that god called Artemis. Demetrius said to them, “Men, you know that we make these things and we sell them for a lot of money. But that man, Paul, he talks to big mobs of people, and he says, ‘Don’t buy those things. Those statues that people say are gods, they are not gods at all. It was people that made them, so don’t show respect to them.’ Lots of people here in Ephesus listened to him, and now even the people from other towns in this Asia country agree with him, and they don’t want to buy the things we make. If people keep on listening to Paul, we’ll soon go broke. And not only that, but people will reckon they don’t have to come to the special house of Artemis to show respect to her. People all over our Asia country and everywhere show respect to our great woman god Artemis, but soon people might not think that Artemis is great at all.”</p>
Radiant New Testament	<p><b>Trouble in Ephesus</b></p> <p>Then many people in Ephesus became very upset about the Way of Jesus. There was a man named Demetrius who made silver models of the temple of the goddess Artemis. He brought in a lot of business for the other skilled workers there. One day he called them together, with others who were in similar businesses. “My friends,” he said, “you know that we make good money from our work. But you’ve seen and heard what this man Paul is doing. Here in Ephesus and almost everywhere in the province of Asia he has led large numbers of people away from our gods. He says that gods made by human hands aren’t gods at all. Our work is in danger of losing its good name, and the temple of the great goddess Artemis may be abandoned. Now she is worshiped all over our province and in the whole world, but soon people may not treat her as a goddess anymore.”</p>
UnfoldingWord Simplified T.	<p>Soon after that, people in Ephesus began to make a great amount of trouble because of Jesus and the teaching about him. There was a man there whose name was Demetrius. He made statues of the goddess Artemis (who is also known as Diana) out of silver. Demetrius made a lot of money for all the men who made and sold these idols. Demetrius called together the workmen who made the idols. He said to them, “Men, you know that we make a lot of money doing our work. You know that Paul has taught many people who live in Ephesus to no longer buy the statues that we make. Now even the people from many other towns in our province</p>

no longer want to buy what we make. Paul tells people that the gods that we worship are not gods and that we should not worship them. If people listen to him, they will stop our business. People will not think that they should come any longer to the temple of Artemis (also known as Diana) to worship her. People will no longer think that Artemis is great. Yet all the province of Asia and even the whole world worship her!"

William's New Testament

Now just about that time a great commotion arose about The Way. A silversmith named Demetrius, by manufacturing silver shrines of Artemis, was bringing in great profits to his workmen. He called together his workmen, and others engaged in similar trades, and said to them: "Men, you well know that our prosperity depends on this business of ours, and you see and hear that, not only in Ephesus but all over the province of Asia, this man Paul has led away a vast number of people by persuading them, telling them that gods made by human hands are not gods at all. Now the danger facing us is, not only that our business will lose its reputation but also that the temple of the great goddess Artemis will be brought into contempt and that she whom all Asia and all the world now worship will soon be dethroned from her majestic glory!"

### Partially literal and partially paraphrased translations:

American English Bible

However, a big disturbance thereafter arose [in Asia] because of The Way. For there was a man named DeMetrius who was a silversmith who made silver shrines of Artemis (it was a very profitable business for him and his employees).

So he gathered them all, along with others in his trade, and he said:

'Men, 'You know that we all make a very good living from this business. 'But now you're seeing and hearing how this Paul is persuading large numbers of people and making converts of them, not only in Ephesus but in almost all [the province of] Asia, saying that our hand-made gods really aren't gods!

'[Such teachings] not only endanger our business by damaging its reputation, but [soon] it'll make the temple of the great goddess Artemis unimportant, and her magnificence (which the whole [province of] Asia and the entire land worships) is about to be brought to nothing!'

Beck's American Translation .

Breakthrough Version

Throughout that time, more than a little agitation happened about the Way. You see, someone with the name Demetrius, a silversmith making silver temples of Artemis, was providing more than a little work to the craftsmen, whom after he accumulated together (also the workers concerning these types of *things*), he said, "Men, you are well aware that from this work is the fortune to us. And you see and hear that not only from Ephesus, but from nearly all of Western Turkey, when this Paul persuades, he removes an adequate crowd, saying, 'There are no gods that happen through hands.' Not only is this in danger to us for *our* part to come into a reprimand, but also for the temple grounds of the great goddess Artemis to be considered for nothing, and for her greatness (that all of Western Turkey and the civilized world worship) to be about to also be taken down."

Common English Bible

At that time a great disturbance erupted about the Way. There was a silversmith named Demetrius. He made silver models of Artemis' temple, and his business generated a lot of profit for the craftspeople. He called a meeting with these craftspeople and others working in related trades and said, "Friends, you know that we make an easy living from this business. And you can see and hear that this Paul has convinced and misled a lot of people, not only in Ephesus but also throughout most of the province of Asia. He says that gods made by human hands aren't really gods. This poses a danger not only by discrediting our trade but also by completely dishonoring the great goddess Artemis. The whole province of Asia—indeed, the entire civilized world—worships her, but her splendor will soon be extinguished."

**A. Campbell's Living Oracles** And there happened, about that time, no small tumult concerning that way. For a man whose name was Demetrius, a silversmith, by making silver shrines of Diana, procured no small gain to the artificers: whom he gathered together, with the workmen employed about the business, and said, Men, you know that our maintenance arises from this manufacture; and you see and hear that this Paul has persuaded great numbers of people, not only of Ephesus, but almost of all Asia, and has turned them aside, saying that they are not deities which are made with hands; so that there is danger, not only that this occupation of ours should be depreciated, but also that the people of the great goddess Diana should be despised, and her grandeur destroyed; whom all Asia and the world worship.

**New Advent (Knox) Bible** It was just at this time that the way of the Lord was the cause of a notable disturbance. There was a silversmith called Demetrius, who used to make silver models of Diana's temple, and so gave plentiful employment to the craftsmen. And now he called a meeting of these, and of the workmen who were in the same trade, and spoke thus, Friends, you all know that our prosperity depends upon this business of ours. And you can see and hear for yourselves that this Paul has persuaded a whole multitude to change their allegiance, not only at Ephesus but over most of Asia, by telling them that gods made by men's hands are no gods at all. It is not only that we are in danger of finding this work of ours discredited. The temple of the great goddess Diana will count for nothing, she will be shorn of her greatness, the goddess whom Asia and all the world reveres.

**NT for Everyone** **"Great is Ephesian Artemis!"**

Around that time there was a major disturbance because of the Way. There was a silversmith named Demetrius who made silver statues of Artemis, which brought the workmen a tidy income. He got them all together, along with other workers in the same business.

"Gentlemen," he began. "You know that the reason we are doing rather well for ourselves is quite simply this business of ours. And now you see, and hear, that this fellow Paul is going around not only Ephesus but pretty well the whole of Asia, persuading the masses to change their way of life, telling them that gods made with hands are not gods after all! This not only threatens to bring our proper business into disrepute, but it might make people disregard the temple of the great goddess Artemis. Then she—and, after all, the whole of Asia, indeed the whole world, worships her!—she might lose her great majesty."

**20<sup>th</sup> Century New Testament** Just about that time a great disturbance arose about the Cause. A silversmith named Demetrius, who made silver models of the shrine of Artemis, and so gave a great deal of work to the artisans, Got these men together, as well as the workmen engaged in similar occupations, and said: "Men, you know that our prosperity depends upon this work, And you see and hear that not only at Ephesus, but in almost the whole of Roman Asia, this Paul has convinced and won over great numbers of people, by his assertion that those Gods which are made by hands are not Gods at all. So that not only is this business of ours likely to fall into discredit, but there is the further danger that the Temple of the great Goddess Artemis will be thought nothing of, and that she herself will be deprived of her splendor--though all Roman Asia and the whole world worship her."

**Mostly literal renderings (with some occasional paraphrasing):**

**Christian Standard Bible** About that time there was a major disturbance about the Way. For a person named Demetrius, a silversmith who made silver shrines of Artemis, provided a great deal of business for the craftsmen. When he had assembled them, as well as the workers engaged in this type of business, he said, "Men, you know that our prosperity is derived from this business. You see and hear that not only in Ephesus, but in almost all of Asia, this man Paul has persuaded and misled a considerable

Conservapedia Translation	<p>number of people by saying that gods made by hand are not gods. Not only do we run a risk that our business may be discredited, but also that the temple of the great goddess Artemis may be despised and her magnificence come to the verge of ruin—the very one all of Asia and the world worship.”</p> <p>At the same time, no small dispute arose about the Way: A certain man named Demetrius, a silversmith, who made silver shrines for Artemis, brought no small profit to the local craftsmen.</p> <p>He called them together with other silversmiths, and said, "Gentlemen, you know that by this trade we have our livelihood and our business." "Furthermore, you can see and hear, that not only at Ephesus but almost throughout all of Asia Province, this Paul has persuaded and turned away many people, saying that there are no such things as gods made with hands."</p> <p>"Not only is our craft in danger of having its market ruined, but the temple of the great goddess Artemis is in danger of being disrespected, and her magnificence of being destroyed--and all of Asia Province and the Roman world worships her!"</p> <p>Artemis and Diana are the same entity in classical mythology.</p>
Revised Ferrar-Fenton Bible	<p><b>The Ephesian Riot.</b></p> <p>About this time, however, there occurred no small disturbance about the Way; because a man named Demetrius, a silversmith, who made shrines of Artemis, excited his operatives in the trade not a little. Who having assembled together with those making similar things, he addressed them: "You know, men, that our wealth depends upon this trade; and you see and hear that not only in Ephesus, but indeed almost throughout the whole of Asia-Minor, this Paul has persuaded a greet crowd to secede, saying, 'that they are not gods that are made by hand.' And further than that, there is danger not only that this trade of ours should come into disrepute; but also that the temple of the great goddess Artemis will be considered nothing, and that her magnificence will be swept away, which all Asia and the civilized world worship."</p>
Free Bible Version	<p>It was about this time that serious problems occurred regarding the Way. A man called Demetrius, a silversmith, was producing small silver replicas of the temple of the goddess Artemis. This business brought in a great deal of work for such craftsmen.</p> <p>Demetrius called them together, along with others who worked in similar trades, and said, "Fellow-workers, you know that it's through this business we make our money. As you're no doubt aware from what you've seen and heard—not just here in Ephesus, but throughout almost the whole of Asia—this man Paul has convinced and misled many people, telling them that there are no such things as gods made by human hands. It's not just a question that our business will be in danger of losing respect, but that the temple of the great goddess Artemis will be considered worthless. Artemis herself would be dethroned from her high position as the one whom everyone in Asia and the whole world worships."</p>
International Standard V	<p><b><i>A Riot in Ephesus</i></b></p> <p>Now about that time a great commotion broke out concerning the Way. By making silver shrines of Artemis, a silversmith named Demetrius provided a large income for skilled workers. He called a meeting of these men and others who were engaged in similar trades and said, "Men, you well know that we get a good income from this business. You also see and hear that, not only in Ephesus, but almost all over Asia, this man Paul has won over and taken away a large crowd by telling them that gods made by human [The Gk. lacks human] hands are not gods at all. There is a danger not only that our business will lose its reputation but also that the temple of the great goddess Artemis will be brought into disrepute and that she will be robbed of her majesty that brought all Asia and the world to worship her."</p>
UnfoldingWord Literal Text	<p>At about that time there was no small disturbance in Ephesus concerning the Way. For a certain silversmith named Demetrius, who made silver statues of Artemis,</p>

brought in much business for the craftsmen. So he gathered together the workmen of that occupation and said, "Sirs, you know that in this business we make much money. You see and hear that, not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people. He is saying that the things that are being made with hands are not gods. So not only is there danger for us that this trade will be slandered, but also that the temple of the great goddess Artemis may be considered worthless. So she whom all Asia and the world worships is indeed about to lose her greatness."

Urim-Thummim Version

About this fixed time there appeared in history no small stir about that way. For a certain man named Demetrius, a silversmith, that made silver shrines for Diana, brought no small business to the craftsmen; Who he called together with the workmen of the same occupation and said, sirs, you know that by this craft we have our wealth. Moreover you see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people saying that they are not elohim, that are made with hands: So that not only this craft of ours is in danger of coming to nothing; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worships.

Weymouth New Testament

Now just at that time there arose no small commotion about the new faith. There was a certain Demetrius, a silversmith, who made miniature silver sanctuaries of Diana, a business which brought great gain to the mechanics in his employ. He called his workmen together, and others who were engaged in similar trades, and said to them, "You men well know that our prosperity depends on this business of ours; and you see and hear that, not in Ephesus only but throughout almost the whole province of Asia, this fellow Paul has led away a vast number of people by inducing them to believe that they are not gods at all that are made by men's hands. There is danger, therefore, not only that this our trade will become of no account, but also that the temple of the great goddess Diana will fall into utter disrepute, and that before long she will be actually deposed from her majestic rank--she who is now worshipped by the whole province of Asia; nay, by the whole world."

Worsley's New Testament

Now there happened at that time no small disturbance about the way *which he taught*. For one Demetrius, a silver-smith, who made silver models of Diana's temple, brought no small gain to the artificers: whom he got together, and *with them* the workmen *they employed* about such things, and said, My friends, ye know that by this employment we get our wealth. And ye see and hear, that not only at Ephesus, but in almost all Asia, this Paul hath persuaded and perverted many people, saying, that they are no gods which are made by hands. So that we are not only in danger of this, that the business *we follow* will come to nothing; but also that the temple of the great goddess Diana will be despised; and her magnificence destroyed, whom all Asia and the *whole* world worshippeth.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) About that time the city was deeply troubled because of the way. It all began because of a certain silversmith named Demetrius, who made silver models of the temple of the goddess Artemis and whose business brought a great deal of profit to the workers. He called them, together with others who did similar work, and said, "Friends, you know that our prosperity depends on this work. But, as you can see and hear for yourselves, this Paul has led astray a great number of people, not only here in Ephesus, but also throughout most of the province of Asia. And he has convinced them that gods made by human hands are no gods at all. The danger grows that not only our trade will be discredited, but even that the temple of the great goddess Artemis will count for nothing. She whom Asia and all the world worships may soon be stripped of her renown."

The Heritage Bible	<p>9:2 And there was at that time absolutely no small disturbance concerning that way,          Because one named Demetrius, a silversmith, making silver shrines of Artemis,<sup>24</sup> afforded the craftsmen absolutely no small trade;          Also whom assembling together the workmen of such things, said, Men, you know that out of this trade is our wealth.          Also you look with special interest and hear that absolutely not only in Ephesus, but almost in all of Asia, this Paul convincing, has transferred an ample crowd, saying that there are absolutely no gods caused to exist by hands;          And absolutely not only is this our part in danger of coming into disrepute, but also that the temple of the great goddess Artemis will be accounted as absolutely nothing, and her glorious splendor is about to be destroyed, whom all Asia and the inhabited earth worships.  <sup>24</sup> 19:24 Artemis in Greek, and to the Greeks, and Diana to the Romans, but actually an Asiatic goddess, served by eunuchs, a mother figure with multiple breasts, tracings its origin back to the Amazons.</p>
New American Bible (2011)	<p><b>The Riot of the Silversmiths.</b>          About that time a serious disturbance broke out concerning the Way. There was a silversmith named Demetrius who made miniature silver shrines of Artemis* and provided no little work for the craftsmen. He called a meeting of these and other workers in related crafts and said, "Men, you know well that our prosperity derives from this work. As you can now see and hear, not only in Ephesus but throughout most of the province of Asia this Paul has persuaded and misled a great number of people by saying that gods made by hands are not gods at all.<sup>e</sup> The danger grows, not only that our business will be discredited, but also that the temple of the great goddess Artemis will be of no account, and that she whom the whole province of Asia and all the world worship will be stripped of her magnificence."          * [19:24] Miniature silver shrines of Artemis: the temple of Artemis at Ephesus was one of the seven wonders of the ancient world. Artemis, originally the Olympian virgin hunter, moon goddess, and goddess of wild nature, was worshiped at Ephesus as an Asian mother goddess and goddess of fertility. She was one of the most widely worshiped female deities in the Hellenistic world (see Acts 18:27).          e. [19:26] 17:29.</p>
New Catholic Bible	<p><b>The Riot of the Silversmiths.</b> About that time, a serious disturbance broke out concerning the Way. A man named Demetrius was a silversmith who crafted silver shrines of Artemis<sup>[e]</sup> that provided considerable employment for the craftsmen. He called a meeting of these craftsmen and of those in similar trades, and addressed them: "As you men know, our prosperity depends upon this business. And as you can now see and hear, not only in Ephesus but also throughout most of the province of Asia, this Paul has persuaded and turned away a considerable number of people by insisting that gods fashioned by human hands are not gods.          "Therefore, we are facing a dangerous situation. Not only may our business be discredited, but it could also happen that the temple of the great goddess Artemis will become an object of scorn, and that she who is worshiped throughout the province of Asia and the entire world will be deprived of her greatness."          [e] <i>Artemis</i>: the Greek name for the Roman goddess Diana. However, Artemis also had the characteristics of Cybele, the mother goddess of fertility worshiped in Asia Minor. She was one of the most widely worshiped female deities in the Hellenistic world (see Acts 19:27), and her temple at Ephesus was known as one of the seven wonders of the ancient world.</p>
New Jerusalem Bible	<p>It was during this time that a serious disturbance broke out in connection with the Way. A silversmith called Demetrius, who provided work for a large number of craftsmen making silver shrines of Diana, called a general meeting of them with</p>



others in the same trade. 'As you know,' he said, 'it is on this industry that we depend for our prosperity. Now you must have seen and heard how, not just in Ephesus but nearly everywhere in Asia, this man Paul has persuaded and converted a great number of people with his argument that gods made by hand are not gods at all. This threatens not only to discredit our trade, but also to reduce the sanctuary of the great goddess Diana to unimportance. It could end up by taking away the prestige of a goddess venerated all over Asia, and indeed all over the world.'

Revised English Bible—1989 It was about this time that the Christian movement gave rise to a serious disturbance. There was a man named Demetrius, a silversmith who made silver shrines of Artemis, and provided considerable employment for the craftsmen. He called a meeting of them and of the workers in allied trades, and addressed them: "As you men know, our prosperity depends on this industry. But this fellow Paul, as you can see and hear for yourselves, has perverted crowds of people with his propaganda, not only at Ephesus but also in practically the whole of the province of Asia; he tells them that gods made by human hands are not gods at all. There is danger for us here; it is not only that our line of business will be discredited, but also that the sanctuary of the great goddess Artemis will cease to command respect; and then it will not be long before she who is worshipped by all Asia and the civilized world is brought down from her divine pre-eminence."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible It was at this time that a major furor arose concerning the Way. There was a silversmith named Demetrius who manufactured from silver, objects connected with the worship of the goddess Artemis; and he provided no small amount of work for the craftsmen. He called a meeting of them and of those engaged in similar trades, and said, "Men, you understand that this line of business provides us our living. And you can see and hear for yourselves that not only here in Ephesus, but in practically the whole province of Asia, this Sha'ul has convinced and turned away a considerable crowd by saying that man-made gods aren't gods at all. Now the danger is not only that the reputation of our trade will suffer, but that the temple of the great goddess Artemis will come to be taken lightly. It could end up with the goddess herself, who is worshipped throughout the province of Asia and indeed throughout the whole world, being ignominiously brought down from her divine majesty!"

Hebraic Roots Bible And about that time there was no little disturbance about the Way. For a certain silversmith named Demetrius was making silver shrines of Artemis, providing no little trade for the craftsmen. And assembling the workmen about such things, he said, Men, you understand that from this trade is our wealth.

And ye also know and see, that not only the citizens of Ephesus, but also the mass of all Asia, this Paul hath persuaded and enticed away, by saying, that those are not Elohim, which are made by the hands of men.

And not only is this dangerous to us, lest our part come to be in contempt, but also the sanctuary of the great goddess Artemis will be counted nothing, and her majesty is also about to be destroyed, whom all Asia and the world worships.

Holy New Covenant Trans. However, during that time, there was some bad trouble in Ephesus. It was about the Way. This is how it all happened: there was a man named Demetrius, a silver-worker. He made little silver models which looked like the temple of the goddess Artemis. The men who did work like this made lots of money from it. Demetrius had a meeting with some other men who did the same kind of work. Demetrius told them, "Men, you know that we make a lot of money from our business. But Paul has influenced many people. He has done this in Ephesus and all over the whole

The Scriptures 2009	<p>country of Asia! Look at what this man Paul is doing! Listen to what he is saying! He says that the gods which men make are fake. This might turn the people against our work But there is also another danger: people will begin to think that the temple of the great goddess Artemis is not important! Her greatness will be destroyed. Artemis is the goddess that everyone in Asia and the whole world worships."</p> <p>And about that time there came to be a great commotion about the Way. For a certain man named Demetrios, a silversmith, who made silver shrines of Artemis, provided no little business to the craftsmen, who, having called them together, with the workers of similar trade, said, "Men, you know that our wealth is from this business.</p> <p>"And you see and hear that not only at Ephesos, but throughout almost all Asia, this Sha'ul has persuaded and turned away a large number, saying that they are not mighty ones which are made with hands.</p> <p>"And not only is this trade of ours in danger of coming to rejection, but also that the temple of the great female mighty one Artemis whom all Asia and the world worship, shall be regarded as worthless and her greatness diminished."</p>
Tree of Life Version	<p>Around that time, there arose no small uproar concerning the Way. For a man named Demetrius—a silversmith, a maker of silver shrines of Artemis—was providing no small amount of business to the craftsmen. He gathered these together, along with those of related occupations, and he said, "Men, you know that our wealth is from this business. You see and hear that not only in Ephesus but also throughout all Asia, Paul has persuaded and perverted a considerable crowd, saying that handmade gods are not gods at all. Not only is there a danger that this trade of ours might come into disrepute, but also that the temple of the great goddess Artemis might be considered as nothing. She whom all Asia and the world worships might even be thrown down from her majesty."</p>

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...becomes but in the time that Disturbance not Little about the way Demetrius for Someone [by] name Silversmith Making temples silver [of] artemis [It] offered [for] the craftsmen not little work whom* Gathering and the around the these workers says Men [You*] know for from this the work The Wealth [for] us is and [You*] see and [You*] hear for not only [from] ephesus but almost [from] every the asia The Paul This Convincing {him} removes considerable crowd Saying for not are Gods The [Ones] through hands Becoming not only but This has (danger) [to] us the portion to disrespect to come but and the [of] the great goddess artemis temple to no [thing] to be accounted to intend also and to be taken (down) the greatness [of] her whom All The Asia and The Land worships...</p>
Awful Scroll Bible	<p>What is more, along that time, there occurred no small disturbance about the Way. For a certain one named Demetrius, a silversmith, producing silver shrines of Diana, was himself holding-of no small business, to the artisans, who amassing-together the laborers about certainly-of-this, even says, "Men, yous stand-knowing, that from this-same business is our proceeding-ready. (")Indeed, yous behold-the-experience and hear, that not only in Ephesus, however, almost all of Asia, this-same Paul persuading them, places-behind a considerable multitude, confirming that, they are not gods that are coming about through hands. (")Indeed not only this, our portion is in danger to come reproved-away of, however, even the temple of the great goddess Diana, is to be reckoning as not-even-one thing, furthermore, also her greatness is about to be taking-down, whom the whole of Asia and the inhabited land worships."</p>
Concordant Literal Version	<p>Now at that season no slight disturbance occurred concerning the way; for a certain man named Demetrius, a silversmith, making silver temples of Artemis, afforded no slight income to the artificers,</p>

whom convening together, as also the workers about such things, he said, "Men! You are versed in the fact that by this vocation we thrive, and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this Paul by his persuading causes a considerable throng to stand aloof, saying that they are not gods which are coming into being by means of hands."

Now, not only is this endangering our party, by it coming to be confuted, but the sanctuary of the great goddess Artemis also is being thereby reckoned nothing. Besides, her magnificence is about to be pulled down also, whom the whole province of Asia and the inhabited earth is revering."

exeGesés companion Bible

### **TROUBLE OF THE SILVERSMITHS**

And at that season,  
there being no small trouble concerning that way,  
someone named Demetrius - a silversmith  
who makes silver naves for Artemis,  
presents no small work to the technicians;  
whom he gathers together  
with the workers of such occupation, and says,  
Men, you understand that by this work we prosper:  
moreover you observe and hear,  
that not alone at Ephesus,  
but throughout nearly all Asia,  
this Paulos convinces and removes a vast multitude;  
wording that no elohim becomes through hands:  
so that not only this our part  
comes in peril to disrepute;  
but also that the priestal precinct  
of the mega goddess Artemis  
is reckoned as naught,  
and her majesty is about to be taken down  
- whom all Asia and the world venerates.

Orthodox Jewish Bible

Now during that time there was no small disturbance concerning the Derech Hashem.

For a certain one, Demetrius by name, a silversmith and maker of silver idol shrines for Artemis, was providing no small revach (profit) for the craftsmen.

Demetrius also assembled the craftsmen occupied with that trade and he said, "Anashim, you have da'as that our prosperity is from this trade,

"And you see and hear that not only here in Ephesus but in almost all of Asia this Rav Sha'ul has persuaded and drawn away a large multitude saying, 'Elilim made with human hands are not Elohim.' [Dt 4:28; Ps 115:4; Isa 44:10-20; Jer 10:3-5]

"And this is not only a danger to us, that our part, our trade, will fall into disrepute, but also the temple of the elah hagedolah Artemis may be considered as nothing, and also may be about to suffer the loss of her majesty, which all Asia and the Olam Hazeh worship."

Rotherham's Emphasized B.

And there arose [during that season] no small disturbance concerning the Way. For <one Demetrius by name, a silversmith, making {silver} shrines, of Diana> used to bring unto the craftsmen no little business; [gathering whom together, and them who in such' things wrought] he said—

Men! ye well know that [by' this business] we have [our prosperity]; and ye perceive and hear that <not only in Ephesus, but well-nigh in all' Asia> [this Paul] hath persuaded and turned away a considerable' multitude, saying that they are ||no gods|| which [with hands] are made. And <not only is there danger, that this our heritage [into ill-repute] may come> but even that the temple ||of the great Goddess Diana|| [for nothing] may be counted; also that

[even on the point of being pulled down] may be Her Majesty, whom [all] Asia and the habitable world] do worship.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

About that time there occurred no small disturbance concerning the Way (Jesus, Christianity). Now a man named Demetrius, a silversmith, who made silver shrines of [the goddess] Artemis (Diana), was bringing no small profit to the craftsmen. These [craftsmen] he called together, along with the workmen of similar trades, and said, "Men, you are well aware that we make a good living from this business. You see and hear that not only at Ephesus, but almost all over [the province of] Asia, this Paul has persuaded [people to believe his teaching] and has misled a large number of people, claiming that gods made by [human] hands are not really gods at all. Not only is there danger that this trade of ours will be discredited, but also that the [magnificent] <sup>9</sup>temple of the great goddess Artemis [Lat *Diana* in Roman mythology.] will be discredited, and that she whom all Asia and the world worship will even be dethroned and lose her glorious magnificence."

[g] The temple of Artemis at Ephesus served as the primary center of worship for her followers.

#### An Understandable Version

About that time a large disturbance arose [in Ephesus] concerning "the Way." [Here is what happened]: A certain manufacturer of silver objects named Demetrius, who made silver replicas of the temple of Artemis [i.e., a Greek goddess], brought much business to his workmen. He called a meeting of his men and others involved in the same work and said to them, "Fellows, you know that we have made a good living from this work [of making temple replicas]. And now you have seen and heard, not only here in Ephesus, but throughout almost the entire [province of] Asia, that this Paul has been convincing people, [even] to the point of turning many away [from idol worship]. [He is] saying that hand-made gods [like we make] are not real [gods at all]. And not only is there a [real] danger that our trade will be discredited but also that the temple of our great goddess Artemis will be considered worthless and that even she [herself] will be dethroned from her magnificent place of being adored by all [in the province of] Asia and the world."

#### The Expanded Bible

##### **Trouble in Ephesus**

And during [or about; at] that time, there was ·some serious trouble [<sup>L</sup> no small disturbance] in Ephesus about ·the Way of Jesus [<sup>L</sup>the Way; <sup>C</sup>another name for the Christian movement; 9:2; 18:25; 22:4]. A man named Demetrius, who worked with silver, made little silver ·models that looked like the temple [<sup>L</sup>shrines; <sup>C</sup>probably reliefs depicting the goddess in her temple] of the goddess Artemis [<sup>C</sup>Greek goddess of fertility, worshiped particularly in Ephesus]. ·Those who did this work [The artisans/craftsmen] made much money [<sup>L</sup>had no little business]. ·Demetrius [<sup>L</sup>He] had a meeting with them and ·some others [<sup>L</sup>workers] who did ·the same kind of work [or similar trades]. He told them, "Men, you know that ·we make a lot of money [our wealth/livelihood comes] from this business. But ·look at [<sup>L</sup>you have seen and heard] what this man Paul is doing. He has ·convinced [persuaded] and ·turned away [or led astray] many people, not only in Ephesus, but in almost all of [<sup>C</sup>the province of] Asia! He says the gods made by human hands are not ·real [<sup>L</sup>gods (at all); Is. 44:9–20; 46:1–7; 1 Cor. 8:4–6]. There is a danger that our business will ·lose its good name [be discredited], but there is also another danger: People will begin to think that the temple of the great goddess Artemis is not important, and the goddess herself, whom everyone in [<sup>C</sup>the province of] Asia and the whole world worships, will ·lose [be deposed of/stripped of] her majesty [magnificence; greatness].

Jonathan Mitchell NT

Now corresponding to that particular situation [in Ephesus] (or: Now during that season) there occurred no slight disturbance (agitation; trouble) about (or: concerning) the Way.

You see, a certain silversmith named Demetrius was habitually furnishing a continual supply of no small working profit (or; trade; business for gain; income) to (or: for) the craftsmen (or: artisans) – by constantly making silver temples (or: shrines) of Artemis –

whom convening into a crowded body (or: assembly) – as well as the workers and laborers involved with such things (= workers in similar trades) – then says, "Gentlemen! You men continue well knowing and habitually stand upon [the fact] that from out of this trade (vocation; business) is prosperity (a good means of passing through life; = wealth and a high standard of living) for us.

"And yet, you folks continue as spectators gazing with contemplation, and you are constantly hearing that not only in regard to Ephesus, but as it pertains to nearly all of the [province] of Asia, this Paul, by persuading, caused a considerable crowd to change positions and stand with a changed opinion, now continually saying that they are not gods which are periodically coming into being (or: existence) by means of [people's] hands.

"Now not only this, but the part for us (= the trade done by us) is now progressing in danger (or: peril) to come into discredit (refutation and disrepute), but further, even (or: also) the temple of the great goddess Artemis will come into being logically considered nothing, and reckoned of no account. Besides this, her magnificence – which the whole [district or province of] Asia and the inhabited area [of the empire] continues adoring with godly fear and worship – also proceeds in being about to be progressively pulled (or: brought) down and demolished."

P. Kretzmann Commentary

*Verses 23-27*

The speech of Demetrius:

And the same time there arose no small stir about that way.

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

whom he called together with the workmen of like occupation and said, Sirs, ye know that by this craft we have our wealth.

Moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands,

so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.

Kretzmann's **commentary** for Acts 19:23–27 has been placed in the **Addendum**.

And the same time there arose a great catastrophe about "the Way".

{Note: Christianity was really stirring things up in Ephesus.}

For a certain man named Demetrius, a silversmith, who made silver shrines for Diana {Artemis}, brought a fantastic profit unto the craftsmen.

{Note: As part of the phallic cult experience, many heathens bought souvenirs of their great time. There were no post-cards or tee shirts so they bought silver miniatures of the statue of Diana/Artemis.}

Whom he {Demetrius} called together with the workmen of like occupation, and said, "Sirs, you know that by this craft we have our wealth."

{Note: He gathered the union members together whose living depended on the worship of Diana.}

"Moreover you see and hear, that not alone at Ephesus, but almost throughout all Asia, THIS PAUL {means Paul was very famous} has persuaded by clear presentation; and turned away many people, saying that there are NO GODS WHICH ARE MADE WITH HANDS."

Syndein/Thieme

{Side Note: Paul taught bible doctrine. The people became self-sufficient spiritually and made the decision to stay away from idols from their own free will.}

"So that not only this, our craft, is in danger to be regarded as nothing, but also that the temple of the great goddess Diana {Artemis} should be despised, and her magnificence should be destroyed . . . whom all Asia and the world worshiped!"

Translation for Translators

**Demetrius made silver shrines of the goddess Artemis.**

*Acts 19:23-24*

*Soon after that, some of the people there tried to make a lot of [LIT] trouble for the people who believed the way God revealed for us(inc) to receive eternal life. There was a man there whose name was Demetrius who made little images out of silver. They were models of the temple of a goddess whose name was Artemis. Demetrius and the other men who made those little images earned a lot of [LIT] money from selling those images.*

**Demetrius incited people to shout and to riot.**

*Acts 19:25-31*

Demetrius called a meeting of his workmen and also of others who made the little silver images. He said to them, "Men, you know that we (inc) earn a lot of money doing our kind of work. Also, you know that *this fellow* Paul has persuaded many people who live in Ephesus to no longer buy the images that we make. Now even the people from many other towns in our province no longer want to buy what we make. This fellow tells people that the gods that we have made and worship are not gods and that we should not worship them. If people continue to listen to him, soon they will ruin our business. Besides, they will no longer think that they should come to the temple of Artemis to worship her. People all over our Asia province and everywhere [HYP] else worship our great goddess Artemis. Soon people may no longer consider that Artemis is great!"

The Voice

So he sent Timothy and Erastus, two of his helpers, ahead to Macedonia while he stayed a while longer in Asia. It was during this time that a major incident occurred involving the Way.

**In most cities, the Jews stand in opposition to the Way; but in this instance, the outsiders cause the disturbance.**

An idol maker named Demetrius had a profitable business, for himself and for others, making silver shrines for Artemis (also known as Diana by the Romans), one of the deities worshiped in Ephesus.

*Picture this:* Demetrius calls a meeting of all the artisans who are similarly employed in idol making. *Everyone in the idol industry comes together.*

**Demetrius:** Men, we are all colleagues in this fine line of work. We're making a good living doing what we're doing. But we'd better wake up, or we're all going to go broke.

You've heard about this fellow Paul. Here in Ephesus, he's already convinced a large number of people to give up using idols. He tells them that our products are worthless. He's been doing this same kind of thing almost everywhere in Asia. It's bad enough that he is slandering our fine and honorable profession, *but do you see where this will lead?* If his lies catch on, the temple of Artemis itself will be called a fraud. The great goddess of our region, the majestic deity who is revered here in Asia and around the world, will be disgraced.

## Bible Translations with Many Footnotes:

Lexham Bible

Now there happened at that time no little disturbance concerning the Way. For someone named [Literally "by name"] Demetrius, a silversmith who made silver replicas of the temple of Artemis, was bringing no little business to the craftsmen. These [Literally "whom"] he gathered together, and the workers occupied with such things, and [\*Here "and" is supplied because the previous participle ("gathered together") has been translated

as a finite verb] **said, “Men, you know that from this business we get our prosperity, [Literally “prosperity is to us”] and you see and hear that not only in Ephesus but in almost all of Asia [A reference to the Roman province of Asia (modern Asia Minor)] this man Paul has persuaded and [\*Here “and ” is supplied because the previous participle (“has persuaded”) has been translated as a finite verb] turned away a large crowd by [\*Here “by ” is supplied as a component of the participle (“saying”) which is understood as means] saying that the gods made by hands are not gods. So not only is there a danger this line of business of ours will come into disrepute, but also the temple of the great goddess Artemis will be regarded as nothing—and she is about to be brought down even from her grandeur, she whom the whole of Asia [A reference to the Roman province of Asia (modern Asia Minor)] and the entire world worship!”**

NET Bible®

**At<sup>80</sup> that time<sup>81</sup> a great disturbance<sup>82</sup> took place concerning the Way.<sup>83</sup> For a man named Demetrius, a silversmith who made silver shrines<sup>84</sup> of Artemis,<sup>85</sup> brought a great deal<sup>86</sup> of business<sup>87</sup> to the craftsmen. He gathered<sup>88</sup> these<sup>89</sup> together, along with the workmen in similar trades,<sup>90</sup> and said, “Men, you know that our prosperity<sup>91</sup> comes from this business. And you see and hear that this Paul has persuaded<sup>92</sup> and turned away<sup>93</sup> a large crowd,<sup>94</sup> not only in Ephesus<sup>95</sup> but in practically all of the province of Asia,<sup>96</sup> by saying<sup>97</sup> that gods made by hands are not gods at all.<sup>98</sup> There is danger not only that this business of ours will come into disrepute,<sup>99</sup> but also that the temple of the great goddess Artemis<sup>100</sup> will be regarded as nothing,<sup>101</sup> and she whom all the province of Asia<sup>102</sup> and the world worship will suffer the loss of her greatness.”<sup>103</sup>**

<sup>80tn</sup> Grk “There happened at that time.” 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. Instead the verb “took place” has been supplied in the translation.

<sup>81tn</sup> BDAG 512 s.v. κατά B.2.a, “in definite indications of time...Of the past: κ. ἐκε νον τὸν καιρὸν at that time, then...Ac 12:1; 19:23.”

<sup>82tn</sup> Grk “no little disturbance” (an idiom; see BDAG 991 s.v. τάρραχος 2).

<sup>83sn</sup> The Way refers to the Christian movement (Christianity).

<sup>84tn</sup> BDAG 665 s.v. ναός 1.a states, “Specif. of temples: of replicas of the temple of Artemis at Ephesus 19:24...but here, near ἱερόν vs. 27...ναός can be understood in the more restricted sense shrine, where the image of the goddess stood.”

<sup>85sn</sup> Artemis was the name of a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

<sup>86tn</sup> Grk “brought not a little business” (an idiom).

<sup>87sn</sup> A great deal of business. The charge that Christianity brought economic and/or social upheaval was made a number of times in Acts: 16:20-21; 17:6-7; 18:13.

<sup>88tn</sup> Grk “gathering.” The participle συναθροίσας (sunaqroisas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>89tn</sup> Grk “whom”; because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced with a pronoun (“these”) and a new sentence begun in the translation.

<sup>90sn</sup> Workmen in similar trades. In effect, Demetrius gathered the Ephesian chamber of commerce together to hear about the threat to their prosperity.

<sup>91tn</sup> Another possible meaning is “that this business is an easy way for us to earn a living.”

<sup>92tn</sup> Grk “persuading.” The participle πείσας (peisas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>93tn</sup> Or “misled.”

<sup>94tn</sup> BDAG 472 s.v. ἰκανός 3.a has “of pers. ὄχλος a large crowd...Ac 11:24, 26; 19:26.”

<sup>95map</sup> For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

<sup>96tn</sup> Grk “Asia”; see the note on this word in v. 22.

<sup>tn</sup> 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.

<sup>97tn</sup> The participle λέγων (legwn) has been regarded as indicating instrumentality.

<sup>98tn</sup> The words “at all” are not in the Greek text but are implied.

<sup>sn</sup> Gods made by hands are not gods at all. Paul preached against paganism’s idolatry. Here is a one-line summary of a speech like that in Acts 17:22-31.

<sup>99tn</sup> Or “come under public criticism.” BDAG 101 s.v. ἀπελεγμός has “come into disrepute Ac 19:27.”

<sup>100sn</sup> Artemis was the name of a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

<sup>101tn</sup> BDAG 597 s.v. λογίζομαι 1.b has “εἰς οὐθὲν λογισθῆναι be looked upon as nothing...Ac 19:27.”

<sup>102tn</sup> Grk “Asia”; see the note on this word in v. 22.

<sup>tn</sup> 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.

<sup>103tn</sup> Or “her magnificence.” BDAG 488 s.v. καθαιρέω 2.b has “καθαίρει σθαί τς μεγαλειότητος αὐτς suffer the loss of her magnificence Ac 19:27”; L&N 13.38 has “and to have her greatness done away with’ Ac 19:27.”

<sup>sn</sup> Suffer the loss of her greatness. It is important to appreciate that money alone was not the issue, even for the pagan Ephesians. The issue was ultimately the dishonor of their goddess to whom they were devoted in worship. The battle was a “cosmic” one between deities.

The Spoken English NT

And during that time there was a major disturbance<sup>w</sup> about the Way.

There was a silversmith named Demetrius,<sup>x</sup> who used to make silver shrines for the goddess Artemis. He used to bring in quite a bit of business<sup>y</sup> for the craftspeople that way.

He got them together with the people in related trades and said, “Gentlemen, you know that our wealth<sup>z</sup> comes from this business.

And you’re seeing and hearing that this Paul has converted and led astray a large crowd-not just in Ephesus, but in practically all of Asia. He’s been saying that hand-crafted gods<sup>aa</sup> aren’t real gods.

Now, this not only threatens to bring our trade a bad reputation-it also threatens to make people despise the temple of our great goddess Artemis.<sup>bb</sup> The goddess that all of Asia and the whole world worships is about to be brought down from her position of greatness!”

<sup>w.</sup> Lit. “there was no little disturbance.”

<sup>x.</sup> Prn. da-mee-tree-us.

<sup>y.</sup> Lit. “no little business.”

<sup>z.</sup> Or “prosperity.”

<sup>aa.</sup> Lit. “gods that come into being by means of hands.”

<sup>bb.</sup> Lit. “And not only does this threaten for our trade to come into disrepute, but also for the temple of our great goddess Artemis to be considered as nothing.”

Wilbur Pickering’s New T.

**Demetrius**

Now it was during that time that a serious disturbance concerning the Way occurred. A certain man named Demetrius, a silversmith, who made silver shrines of Artemis, habitually brought in plenty of business for the artisans; he called them



together, along with the workmen in related trades, and said: “Men, you know that our prosperity depends on this trade. And you observe and hear that not only in Ephesus but throughout almost all Asia this Paul has persuaded and turned away many people, saying that hand-made things are not gods. So not only is this trade of ours in danger of falling into disrepute,<sup>8</sup> but also the temple of the great goddess Artemis may be discredited, and even her own majesty be destroyed, whom all Asia and the world worship.”

(8) The crucial point was the threat to their finances, not that to Diana’s reputation!

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>But about that time [there] occurred no small [fig., a great] disturbance about the Way. For a certain silversmith, Demetrius by name, making silver shrines of Artemis [i.e. the Greek goddess of fertility], was bringing to the craftsmen no small [fig., a great] profit, whom he having gathered together, and the laborers with such [trades], said [to them], "Men, you<sub>p</sub> know that from this trade is our prosperity. "And you<sub>p</sub> see and hear that not only in Ephesus, but almost in all Asia, this Paul, having persuaded, turned away a considerable crowd, saying that they are not gods, the [things] coming to be by [human] hands. "So not only is this part to us [fig., is our business] in danger to come into disrepute, but also the temple of the great goddess Artemis [is] to be accounted for nothing, and also her magnificence is about to be pulled down, whom all Asia and the inhabited earth worships."</p>
Benjamin Brodie’s trans.	<p>Now there arose at that point in time no small disturbance concerning the Way [Christianity],          For a particular person named Demetrius, a silversmith, who made silver shrines of Artemis, brought no small business profit for the artisans [guild].          Now, after bringing them together with workers associated with them, he said: “Men, you know that by this business [tourist trade] we obtain our wealth.          Furthermore, you can clearly see and hear that not only at Ephesus, but almost throughout all of Asia, this guy, Paul, a most convincing persuader, has misled and turned away a large number of customers [paganism is losing business], claiming that they are not gods, those which we make by hands.          In addition, not only is our line of business [trade craft] in danger of coming into disrepute, but also the temple of the great goddess, Artemis, is at the point of being considered as nothing [worthless] and her grandeur is also being destroyed [taken down bit-by-bit], whom all Asia and the Roman Empire worships.”</p>
Berean Literal Bible	<p>Now at the same time no small disturbance arose concerning the Way. For a certain silversmith named Demetrius, making silver shrines of Artemis, was bringing no little business to the craftsmen, whom having brought together along with the workmen in such things, he said, “Men, you know that from this business is our wealth. And you see and hear that not only in Ephesus, but almost all of Asia, this Paul, having persuaded them, has turned away a great many people, saying that they are not gods which have been made by hands. Now not only is this business to us endangered to come into disrepute, but also for the temple of the great goddess Artemis to be reckoned for nothing, and also her majesty to be deposed, whom all Asia and the world worship.”</p>
Context Group Version Far Above All Translation	<p>.          And a not insignificant disturbance took place at about that time concerning “the way”. For a certain Demetrius by name, a silversmith, who made silver shrines to Artemis, provided the craftsmen with no small amount of work, and he gathered them together, including the workmen connected with such things, and said, “Men, you understand that our prosperity comes from this trade. And you see and hear that not only at Ephesus, but in almost all Asia, this Paul has persuaded a</p>

considerable number of people and caused them to change their position, saying that there are no gods made by hands. And not only is this line of business of ours in danger of coming into disrepute, but also the temple of the great goddess Artemis is in danger of being considered worthless, and also her magnificence of being destroyed – Artemis whom the whole of Asia and the world worships.”

## Modern English Version

About that time great trouble arose about the Way. For a silversmith named Demetrius, who made silver shrines for Artemis, brought much business to the craftsmen. He gathered them together with the workmen of similar trades and said, “Men, you know that by this trade we have our wealth. And you see and hear, not only at Ephesus, but almost throughout all Asia, that this Paul has persuaded and turned away many people, saying that these things made by hands are not gods. Now not only is our trade in danger of coming into disrepute, but also the temple of the great goddess Artemis, whom all Asia and the world worship, may be discredited and her magnificence destroyed.”

## Modern Literal Version 2020

{56-58 AD. Ephesus. Paul's First Letter to the Corinthians is written.}

Now it happened according-to this time, *there was not just* a small disturbance concerning the Way. For\* a certain *man*, Demetrius by name, (a silversmith making\* *miniature* silver temples of Artemis), was providing not *just* a small business to the craftsmen; whom he accumulated together the *other* workers concerning such things and said, Men, you° know our prosperity is from this business. And you° view and hear, that not only from Ephesus, but almost all of Asia, this Paul *has* persuaded and seduced a considerable crowd, saying that they are not gods, the ones born through *man's* hands. But not only is this part for us in peril *and it is* to go into disrepute but also the temple of the great goddess Artemis is to be counted as nothing and her majesty is about to be demolished, what the whole *of* Asia and inhabited-earth is worshipping.

## New American Standard

About that time a major [Lit *no small*] disturbance occurred in regard to the Way [See John 14:6]. For a man named Demetrius, a silversmith who made silver shrines of Artemis [Lat *Diana*], was bringing considerable [Lit *no little*] business [Or *profit*] to the craftsmen; he gathered these men together with the workmen of similar trades, and said, “Men, you know that our prosperity depends [Lit *is from*] upon this business. You see and hear that not only in Ephesus, but in almost all of Asia [i.e., west coast province of Asia Minor], this Paul has persuaded and turned away a considerable number of people, saying that gods [Lit *those*] made by hands are not gods at all. Not only is there danger that this trade of ours will fall into disrepute, but also that the temple of the great goddess Artemis [Lat *Diana*] will be regarded as worthless, and that she whom all of Asia [i.e., west coast province of Asia Minor] and the world [Lit *the inhabited earth*] worship will even be dethroned from her magnificence.”

## New Matthew Bible

At that time there arose no little ado about the Way. For a certain man named Demetrius, a silversmith who made silver shrines for Diana, brought no little income to the craftsmen. He called these men together, with the workmen of related occupations, and said, Sirs, you know that we profit from this trade. Moreover, you see and hear that not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people, saying that things made with hands are not gods. As a result, not only is this our craft at risk of being discredited, but also the temple of the great goddess Diana may fall into disrepute, and her magnificence be destroyed, whom all Asia and the world worship.

## NT (Variant Readings)

And about that time there arose no small stir concerning the Way.

For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.

And ye see and hear; that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away many people, saying that they are no gods, that are made with hands:

and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Artemis be made of °no account, and that she should even be deposed from her magnificence whom all Asia and the world worshipeth. °Byz.-no account, and her magnificence should be destroyed, whom all Asia...

**The gist of this passage:** Paul, by turning the people of Ephesus against Diana, their goddess, he was causing great strain on the industry of producing Diana statues.

23-27

Acts 19:23a			
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 <sup>rd</sup> 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; now, it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; 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
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
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun, accusative case	Strong's #2540
ekeinon (ἐκεῖνον) [pronounced ehk-INE-on]	<i>him, it; that, this (one)</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565

**Translation:** Now, it came about, at that time,...

At some point in time, Paul stopped teaching in the synagogue of Ephesus, and he began to teach in the lecture hall of Tyrannus. Paul was starting to plan out a future itinerary and he also repositioned some of his associates in other places to help shore up the new disciples there.

Around this same time, something else began to happen.

Acts 19:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tárachos (τάραχος) [pronounced TAHR-akh-oss]	<i>disturbance, commotion, stir (of mind); tumult</i>	masculine singular noun, nominative case	Strong's #5017
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine singular adjective, nominative case	Strong's #3641
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, genitive/ablative case	Strong's #3598

**Translation:** ...a great disturbance about the way.

There was a major disturbance regarding **the way**. In both the Old and New Testaments, *the way* is a reference to the revealed manner in which man can come to know and be associated with God. It is the way which God reveals. In context, *the way* is the gospel message of Paul. Right now, there is coming a great disturbance to this message.

Acts 19:23 **Now, it came about, at that time, a great disturbance about the way.** (Kukis mostly literal translation)

Acts 19:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Dēmêtrios (Δημήτριος) [pronounced day-MAY-tree-oss]	<i>belonging to Ceres; transliterated, Demetrius</i>	masculine singular proper noun; a person; nominative case	Strong's #1216
Thayer: 1) a heathen silversmith at Ephesus 2) a certain Christian, 3Jo 12.			
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

Acts 19:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τίς (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
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
argurokópos (ἀργυροκόπος) [pronounced <i>ar-goo-rok-OP-oss</i> ]	<i>silversmith, a worker of silver</i>	masculine singular noun, nominative case	Strong's #695
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
ναοί (ναοί) [pronounced <i>nah-OY</i> ]	<i>temples (heathen or the Jerusalem temple), sacred edifices; shrines; metaphorically spiritual temples consisting of the saints of all ages joined together in Christ</i>	masculine plural noun; accusative case	Strong's #3485
argureos (ἀργύρεος) [pronounced <i>ar-GOO-Rehoboam-oss</i> ]	<i>silver, of silver, made of silver</i>	masculine plural adjective, accusative case	Strong's #693
Ἄρτεμις ("Ἄρτεμις) [pronounced <i>AR-tehm-is</i> ]	<i>complete light: flow restrained; transliterated Artemis</i>	feminine singular proper noun; a person; genitive/ablative case	Strong's #735

**Translation:** A certain (man) [with the] name Demetrius, [was] a silversmith, was constructing silver shrines of Artemis.

A certain man named Demetrius has identified a serious problem. Demetrius is an artisan who works with silver. He builds silver shrines which can be kept in the home of various individuals. Perhaps one of the brilliant aspects of this is, if you wanted a shrine the size of a matchbox, you paid one price; if you wanted one the size of a shoe box, you paid another price. So this work that he did was completely scalable and it allowed for a variety of price points. So anyone who wanted to worship Artemis (also known as Diana in the Latin) was able to do so.

It was a pretty good business.

Now, apparently he did not do actual statues of Artemis as that might seem to be blasphemous? But he constructed shrines to her.

This is probably way more information than you need about Artemis. The articles on Diana tended to be quite long.

## Diana (Latin); Artemis (Greek) (by A. Souter of Hastings New Testament)

The use of the name 'Diana' in Acts 19 (Authorized Version and Revised Version ) to indicate the Ephesian goddess is probably due to the influence of the Latin Vulgate. From a very early time the Romans used the Italian names of their own divinities to indicate also Greek divinities whose characteristics were analogous to those of their own. It was thus that the Greek maiden huntress-goddess Artemis was early equated with the Latin goddess Diana, maiden and huntress. (In the earliest Roman period Diana and Janus [= Dianus] are male and female divinities corresponding to one another.) But the Artemis of Ephesus is a divinity entirely different in character from the ordinary Greek Artemis; and that such a goddess should come to be represented in English by the name Diana is almost ridiculous.

The goddess of Ephesus, called Artemis by the Greeks, was a divinity of a type wide-spread throughout Anatolia and the East generally (cf., for instance, ch. iii in Ramsay's *Cities and Bishoprics of Phrygia*, Oxford, 1895). She represented the reproductive power of the human race. The Oriental mind was from early ages powerfully impressed by this, the greatest of all human faculties, and worshipped it, now under the male form, now under the female. There are still in India, for instance, survivals of phallic worship. The Artemis of Ephesus was represented in art as *multimammia*, covered with breasts. The worship of such divine reproductive power naturally lent itself in practice to disgusting excesses. Instead of being kept on a spiritual level, it was continually made the excuse for brutalizing and enervating practices—prostitution, incest, etc.

The origin of the name 'Artemis' is veiled in obscurity, and the attempts of both ancients and moderns to derive the word have been unsuccessful; the best suggestion is that of Ed. Meyer, that the word is Cognate with ἄρταμεύς, ἄρταμος, ἄρταμε?ν, and means 'the female butcher.' This would suit certain early aspects of the cult very well. But it is as a Nature-goddess that we find the most wide-spread worship of Artemis in the earliest days of which we have any knowledge. She was worshipped on mountains and in valleys, in woods and by streams. Her working and her power were recognized in all life, plant and animal, as beneficent in their birth and growth, as signs of wrath in their destruction and death. With her is sometimes united a male counterpart. She is in any case wife and mother; she nourishes the young, aids women in childbirth, and sets bounds to their life. Afterwards various developments in this original conception take place. The wife and mother element, with the growth of the Apollo legend, both Apollo and Artemis being children of Leto, retires into the background, and Artemis becomes a maiden goddess. She also becomes the goddess of seafaring men, and is patroness of all places and things connected with them. In Homer she appears mainly as the goddess of death of the old Nature religion. From the 5th cent. onwards we meet her as goddess of the moon, while Apollo is god of the sun. On the boundaries of the Greek world her cult is associated with the barbarous ceremonies of other divinities recognized as related.

The most important aspects of the Artemis cult for the NT are naturally those connected with the life of Nature, but the whole idea of Artemis must be sketched as briefly as possible. Various trees are sacred to her. Moisture as fertilizing them is sacred to her—lakes, marshes, and rivers. She is thus also a goddess of agriculture. Her beneficence causes the crops to grow, and she destroys opposing forces; whence offerings of crops are made to her. Of all seasons she loves spring best. She is mistress of the world of wild animals, such as bears, lions, wolves, and panthers, and also of birds and fish. Out of this conception the huntress idea would naturally develop. And it seems that it was in connexion with this that the idea of the goddess as a virgin arose. She was also the protectress of cattle. Further, she was revered as the guardian of young people, and to her maidens made offering of the toys, etc., of their childhood. Among her other attributes was that of goddess of childbirth, goddess of women in general, especially goddess of death (particularly for women), and as such she demanded human sacrifice. She was a goddess of war, of the sea, of roads, of markets and trade, of government, of healing, protectress from danger, guardian of oaths (by her women were accustomed to swear), goddess of maidenhood, of beauty, of dancing and music. Finally she was a moon-goddess.

The Ephesian cult was in its origin non-Greek. The application of the name Artemis to a goddess of the characteristics of the Ephesian divinity shows that this identification must have been made in very early times, before any idea of virginity attached to the goddess among the Greeks. The cult of the Ephesian goddess remained Oriental, and she was never regarded as virgin. Her temple was a vast institution, with countless

## Diana (Latin); Artemis (Greek) (by A. Souter of Hastings New Testament)

priests, priestesses, and temple-servants. The priests were eunuchs, and were called μεγάβυζοι; there was one high priest. The goddess was also served by three grades of priestesses, called μελλιέραι, ἱεραί, and παριέραι; at the head of these was a high priestess. Under the dominion of these priests and priestesses there was a large number of temple-slaves of both sexes. The cult was wild and orgiastic in its character. As a result of partial hellenization two developments took place. First, the worship of Apollo was sometimes associated with that of his Greek sister. Second, games were established on the Greek model, called ῥατμισια or Οἰκουμηνικά, and were held annually in the month Artemision (=April).

The Ephesian cult of Artemis was by no means confined to Ephesus. The statement of Acts (Act\_19:27), 'whom all Asia and the Roman world worship,' was no exaggeration. Evidence of this cult has been found in numerous cities of Asia Minor as well as in the following places further afield: Autun, Marseilles, Rhone Mouth (France), Emporiae, Hemeroscopeum, Rhode (Spain), Epidaurus, Megalopolis, Corinth, Scillus (Greece), Neapolis (Samaria), Panticapaeum (Crimea), Rome, and Syria. The Ephesians were proud of the goddess not only because she was theirs, but because her worship brought countless visitors from every part of the Empire. This of course was also good for trade, so that religion and self-interest went hand in hand. The account in Acts (Act\_19:23 ff.) illustrates most vividly the enthusiasm which can be aroused when religious fanaticism and commercial greed are in tune. The manufacture of offerings to the goddess brought in extensive profit to the makers. St. Paul's preaching, which appealed to the better educated classes, drew many away from the coarse and barbarous cult of Artemis. The demand for offerings decreased; hence the meeting and the riot. The air rang with shouts of 'Great Ephesian Artemis!'

Ephesians prized very greatly the honorary title of νεωκόρος, temple-keeper (lit. [Note: literally, literature.] 'temple-sweeper') of the great Artemis and of her image which fell down from the sky (Act\_19:35). This image was doubtless a meteoric stone of crude shape like the Palladium preserved at Rome.

It was in Ephesus (q.v. [Note: quod vide, which see.] ) that the Artemis worship was at length Christianized in the middle of the 5th cent. by the substitution of the Mother of God (θεοτόκος). This was the beginning of Mariolatry.

Literature.-On Anatolian religion, see W. M. Ramsay's article 'Religion of Greece and Asia Minor' in Hasting's Dictionary of the Bible (5 vols) , vol. v., and ch. iii. of his Cities and Bishoprics of Phrygia, Oxford, 1895; on Artemis, see L. R. Farnell, Cults of the Greek States, vol. ii., Oxford, 1896, pp. 425-486; Schreiber, 'Artemis,' in Roscher's Lexikon der Mythologie; and Wernicke in Pauly-Wissowa [Note: auly-Wissowa Pauly-Wissowa's Realencyklopädie.] , to the last of which the present writer is particularly indebted.

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

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### Acts 19:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parechō (παρέχω) [pronounced <i>par-EHK-oh</i> ]	<i>to present, to offer, to afford, to exhibit, to furnish an occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong's #3930

Acts 19:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
technitai (τεχνῖται) [pronounced <i>tekh-NEE-tie</i> ]	<i>artisans, builders, craftsmen; figuratively, founders</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5079
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
oligos (ὀλίγος) [pronounced <i>ol-EE-gos</i> ]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	feminine singular adjective, accusative case	Strong's #3641
ergasia (ἐργασία) [pronounced <i>er-gas-E-ah</i> ]	<i>trade, occupation; business (activity); by implication, profit, pains; craft, diligence, gain, work; effort</i>	feminine singular noun, accusative case	Strong's #2039

**Translation:** [This trade] provided artisans with a great business;...

For quite awhile, this was a booming little business. You might understand that people would order these model shrines partially for religious reasons and partially because they were a safe investment. It is the reason many women wear jewelry. It looks good, so they wear it; but it can also be negotiated when in a financial jam (that was an early use of jewelry).

Acts 19:24 A certain (man) [with the] name Demetrius, [was] a silversmith, was constructing silver shrines of Artemis. [This trade] provided artisans with a great business;... (Kukis mostly literal translation)

Acts 19:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooç</i> ]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
sunathroizō (συναθροίζω) [pronounced <i>soon-ath-ROID-zoh</i> ]	<i>gathering together with others; assembling, convening, calling together; being gathered together, coming together</i>	masculine singular, aorist active participle, nominative case	Strong's #4867
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 19:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
peri (περί) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for the sake of; through; around, near</i>	preposition	Strong's #4012
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
τοιούτος (τοιούτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	neuter plural adjective, accusative case	Strong's #5108
ergatai (ἐργάται) [pronounced ehr-GAHT-ī]	<i>laborers, [agricultural] workers, workmen, those who toil; teachers</i>	masculine plural noun, accusative case	Strong's #2040

**Translation:** ...which [men] he had gathered together even the workmen of related [trades].

Demetrius contacted a great many people who were involved in this same business or related businesses. Some might be silver miners; some might be silver merchants; some might do the designed and sculpting of the shrines. Apparently this was quite a large business in the Ephesus area.

Recall that Paul was in Ephesus for about two years. That caused an unexpected change.

Acts 19:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
epistamai (ἐπίσταμαι) [pronounced ehP-IHS-tam-ahēe]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive indicative	Strong's #1987

Acts 19:25b			
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
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tautês (ταύτης) [pronounced TAO-face]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778
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
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)
euporía (εὐπορία) [pronounced yoo-por-EE-ah]	<i>prosperity, riches, means, wealth</i>	feminine singular noun, nominative case	Strong's #2142
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** He said, "Men, you [all] know that from this trade, [there] is prosperity for us.

Demetrius looked out at this crowd of people—perhaps there are 10 or 20 there and perhaps more. He could certainly show that all of them had great balance sheets as a result of being in this business. Producing these shrines to Diana had been a great business, and these people were unable to envision a different business model.

Acts 19:25 ...which [men] he had gathered together even the workmen of related [trades]. He said, "Men, you [all] know that from this trade, [there] is prosperity for us. (Kukis mostly literal translation)

Acts 19:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
θεωρεῶ (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively) experience or intensively [acknowledge]; to consider, to look on, to perceive</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2334
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i> ]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #191
ὅτι (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
οὐ (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μόνον (μόνον) [pronounced <i>MOHN-on</i> ]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
Ephesos (Ἐφεσος) [pronounced <i>EHF-ehs-oss</i> ]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2181
ἀλλά (ἀλλά) [pronounced <i>ah-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
σχεδόν (σχεδόν) [pronounced <i>skhed-OHN</i> ]	<i>near, nearly, almost</i>	adverb	Strong's #4975
πάσης (πάσης) [pronounced <i>PAH-sace</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
τῆς (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
Ἀσία (Ἀσία) [pronounced <i>as-EE-ah</i> ]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, genitive/ablative case	Strong's #773

**Translation:** You also keep on seeing and you keep on hearing that, not only in Ephesus but [also] almost everywhere in Asia [minor],...

However, there is a fly in the ointment. Some people there had seen what Demetrius is talking about; and some have only heard what was happening. In any case, this was not just in Ephesus where this problem was, but it was taking place all over Asia Minor (which is roughly Turkey).

It appears that these men may have been the primary ones providing for that massive area.

Acts 19:26b			
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
Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
houtos (οὗτος) [pronounced <i>HOO-tos</i> ]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
peithō (πείθω) [pronounced <i>PIE-thoh</i> ]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine singular, aorist active participle, nominative case	Strong's #3982
methístēmi/methistanō (μεθίστημι/μεθιστάνω) [pronounced <i>meth-IHS-tay-mee/mehth-IHS-tahn-oh</i> ]	<i>to transpose, to transfer, to carry away, to exchange, to remove from one place to another; to depart from life, to die; to seduce</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3179
hikanos (ἰκανός) [pronounced <i>hik-an-OSS</i> ]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	masculine singular adjective; accusative case	Strong's #2425
ochlos (ὄχλος) [pronounced <i>OKH-loss</i> ]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; accusative case	Strong's #3793

**Translation:** ...this persuasive [speaker] Paul has carried away a large crowd [of people away from our goddess Diana],...

What was happening was, Paul was single-handedly shutting down their market and any hope of expansion.

We have a witness here of people who do not want to see this take place. They do not want to see this take place, but it is taking place—and it is a very big problem to them.

The discussion here does not appear to concern itself with whether or not Diana is real or if there is any legitimacy in this worship. But, Paul, indirectly, has brought that issue to the forefront of Ephesus.

Acts 19:26c			
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
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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
theoi (θεοὶ) [pronounced theh-OY]	<i>gods (and goddesses), a general name of deities or divinities, magistrates and judges (as representatives of God)</i>	masculine plural noun, nominative case	Strong's #2316
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
diá (διὰ) [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
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #1096

**Translation:** ...saying that [there] are no gods who come to be [made] by hands.

A portion of Paul's message is, *God is not made by human hands*. Who created this world is much greater than this.

Even though these artisans are not actually making statues of Diana but shrines to her, it was still problematic. If Jesus is worshiped and if God cannot be made by human hands, this could dramatically impair their businesses.

This also gives us a good idea about the effect that Paul is having over the land. In Ephesus, the gospel message is essentially shutting down or severely curtailing an entire business.

Acts 19:26 You also keep on seeing and you keep on hearing that, not only in Ephesus but [also] almost everywhere in Asia [minor], this persuasive [speaker] Paul has carried away a large crowd [of people away from our goddess Diana], saying that [there] are no gods who come to be [made] by hands. (Kukis mostly literal translation)

Acts 19:27a			
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
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
kinduneuō (κινδυνεύω) [pronounced kihndoon-YOU-oh]	<i>to be [stand] in jeopardy, to be in danger, to put in peril</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2793
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
méros (μέρος) [pronounced MEH-ross]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, accusative case	Strong's #3313

thayer definitions: 1) a part; 1a) a part due or assigned to one; 1b) lot, destiny; 2) one of the constituent parts of a whole; 2a) in part, partly, in a measure, to some degree, as respects a part, severally, individually; 2b) any particular, in regard to this, in this respect.

Acts 19:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
apelegmós (ἀπελεγμός) [pronounced ap-el-Exodus generation-MOSS]	<i>discredit, a refutation, censure, repudiation of a thing shown to be worthless</i>	masculine singular noun, accusative case	Strong's #557
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aoist active infinitive	Strong's #2064

**Translation:** Now, not only is this part [of our enterprise] in jeopardy so that our [trades may] come [to be] worthless,...

Their part which is in jeopardy is this business of building silver shrines of various sizes and selling them to eager buyers all over the city. What is happening is, that business is becoming worthless.

Now, up to this point, everything has been about their business and how much Paul has ruined this business.

Acts 19:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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
meγas (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; genitive/ablative case	Strong's #3173
theá (θεά) [pronounced theh-AH]	<i>goddess, a female deity</i>	feminine singular noun; genitive/ablative case	Strong's #2299

Acts 19:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἄρτεμις ("Ἀρτεμις) [pronounced AR-tehm- is]	<i>complete light: flow restrained; transliterated Artemis</i>	feminine singular proper noun; a person; genitive/ablative case	Strong's #735
hieron (ἱερόν) [pronounced hee-er- ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411
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
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
logizomai (λογίζομαι) [pronounced log-IHD- zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	aorist passive infinitive	Strong's #3049

**Translation:** ...but also the temple of the great goddess Artemis will count as nothing.

The NET Bible: *Artemis was a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.*<sup>21</sup>

Throughout the book of Acts (and Luke), there are mentions of real people, real interactions, places and even attractions (like the Temple of Artemis). Sometimes a place is simply mentioned, with little by way of description. If you or I were transported back in time to see this, we might be flabbergasted. I might spend a half a page describing it to you. But it is simply an ancient-world temple, which Luke may or may not actually see himself. Someone from that period of time might be more likely to take something like that for granted.

I can remember walking around where I lived as a kid and, although I enjoyed the many places where I could go and explore, I only recognize today just how amazing that actually was (we lived on about an acre of land and behind that was a massive poppy field which was at least three acres; there were olive orchards, open fields, tall wheat fields (I think it was wheat); a place in time that I would love to visit if it still existed).

My point being, despite this temple being one of the seven wonders of the ancient world, many people would have taken that for granted (as I did the amazing wonderland in which I grew up).

Now Demetrius points out, it is not just their business which is suffering but the temple of Artemis, which now counts as nothing.

<sup>21</sup> From <https://bible.org/netbible/index.htm?act19.htm> accessed November 27, 2023.



It is interesting how Demetrius says this. He does not say, “Artemis is being reduced to nothing.” He just can’t say that. So, it is *her temple* which is being reduced to nothing.

I would suspect that much of the selling of these shrines take place near the temple of Artemis, and fewer and fewer people are in attendance there. In other words, this Christian faith is not simply a cult in Ephesus. It is occupying a very large footprint and reducing the people’s attendance elsewhere.

Acts 19:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	present active infinitive	Strong’s #3195
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong’s #5037
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
kathaireô (καθαιρέω) [pronounced kath-ahée-REH-oh]	<i>to lower; to demolish (literally or figuratively); to cast (pull, put, take) down, to destroy</i>	present passive infinitive	Strong’s #2507
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
megaleiotês (μεγαλειότης) [pronounced meh-gal-Ī-OT-ace]	<i>superbness, glory, splendor; magnificence, majesty, mighty power</i>	feminine singular noun, genitive/ablative case	Strong’s #3168
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong’s #846
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong’s #3739
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong’s #3650

Acts 19:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Asía (Ἡ Ἀσία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, nominative case	Strong's #773
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
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)
oikoumenê (οἰκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; nominative case	Strong's #3625
sébomai (σέβομαι) [pronounced SEB-om-ah-ee]	<i>to show reverence for, to revere, to adore, to be devout, to be religious, to be pious, to worship</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #4576

**Translation:** Furthermore, her magnificence is about to be destroyed, [the one] whom all Asia and [even] the world [beyond] reveres.”

Demetrius is a pretty good speaker. He adds this in that Paul could be minimizing Diana in his teaching, and reduce her worship throughout the land. So, their complaint is not simply a personal matter, but Paul is disturbing the worship of Diana everywhere.

Demetrius warns that the glory or magnificence of Artemis is about to be destroyed, yet she is the one whom all Asia and even those beyond—those from the rest of the world—revere her. Quite obviously, Paul is not stopping anyone from revering Artemis. This is a choice that people make themselves. Demetrius is saying, “We just cannot have this!”

Obviously, the business of Demetrius and the others was what was most important and what he spent most of the time on; but, yet, this is also a problem for the beloved goddess, Artemis.

Demetrius is the voice of an oppressive religion which cannot hold its own against the truth.

Acts 19:27 Now, not only is this part [of our enterprise] in jeopardy so that our [trades may] come [to be] worthless, but also the temple of the great goddess Artemis will count as nothing. Furthermore, her magnificence is about to be destroyed, [the one] whom all Asia and [even] the world [beyond] reveres.” (Kukis mostly literal translation)

Demetrius went to the Temple of Artemis and this is where he sold these shrines. Apparently, there are fewer and fewer people in attendance. Worship of Artemis is not growing, but it is dropping off. As a result, the demand for her silver shrines is way down.

Acts 19:23–27 Now, it came about, at that time, a great disturbance about the way. A certain (man) [with the] name Demetrius, [was] a silversmith, was constructing silver shrines of Artemis. [This trade] provided artisans with a great business; which [men] he had gathered together even the workmen of related [trades]. He said, “Men, you [all] know that from this trade, [there] is prosperity for us. You also keep on seeing and you keep on hearing that, not only in Ephesus but [also] almost everywhere in Asia [minor], this persuasive [speaker] Paul has carried away a large crowd [of people away from our goddess Diana], saying that [there] are no gods who come to be [made] by hands. Now, not only is this part [of our enterprise] in jeopardy so that our [trades may] come [to be] worthless, but also the temple of the great goddess Artemis will count as nothing. Furthermore, her magnificence is about to be destroyed, [the one] whom all Asia and [even] the world [beyond] reveres.” (Kukis mostly literal translation)

I want you to notice what Paul did not do. The temple of Diana was really a front for demon-worship. Did Paul haul the politically active believers downtown where they would demonstrate against this temple? Was Paul and Timothy out there with flyers that they are giving away, discussing the negative aspects of this temple? Was Paul even teaching about the temple of Diana when he taught? Paul did not do any of this stuff. He taught Jesus Christ, the Savior of mankind. He never mentioned Diana; and he probably never even thought about Diana. She was simply a non-entity insofar as Paul was concerned.

Acts 19:23–27 Around this same time, there was a great disturbance about the way of Jesus. A certain man, Demetrius, was a silversmith. Demetrius constructed small silver shrines for Artemis, which people could purchase and keep in their homes. For a long time, this niche market was a thriving business in and around Ephesus. Demetrius gathered together a large number of men whose trade was related to his and he said to them, “Men, you all know that from this trade, we have become very prosperous. However, you are probably aware of this fellow Paul, a Christian, who is very persuasive. Paul, by his public speaking, has reduced our market considerably, as he has convinced many people that no gods can be made with human hands. He has been teaching this not only in Ephesus, but all over Asia Minor as well. Now, not only has this aspect of our faith become worthless, but soon even the temple of the great goddess Artemis will face a serious dropoff of attendance. By his teaching, Paul is destroying her magnificence, this goddess of ours who is worshiped and adored, not only in Asia Minor, but in regions all around this land.” (Kukis paraphrase)

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### The riot caused by Demetrius and his associates

Now hearing and becoming filled with passion, they cried out, saying, “Great [is] the Artemis of [the] Ephesians.”

Acts  
19:28

Having heard [this] and becoming filled with anger, the [trade workers] cry out, “Great [is] Artemis, [goddess] of the Ephesians.”

Having heard what Demetrius had to say, and allowing themselves to become enraged, they loudly cried out, “Great is Artemis of the Ephesians!”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now hearing and becoming filled with passion, they cried out, saying, “Great [is] the Artemis of [the] Ephesians.”
Complete Apostles Bible	And hearing, and becoming full of anger, they were crying out saying, "Great is Artemis of the Ephesians!"

Douay-Rheims 1899 (Amer.)	Having heard these things, they were full of anger and cried out, saying: Great is Diana of the Ephesians!
Holy Aramaic Scriptures	And when they heard these things, they were filled with rage, and they were crying out and saying, "Great is Artemis of the Ephesaye {the Ephesians}!"
James Murdock's Syriac NT	And when they heard these things they were filled with wrath; and they cried out, and said: Great is Diana of the Ephesians.
Original Aramaic NT	And when they heard these things, they were filled with rage and were crying out and saying, "Great is Artemis of the Ephesians!"

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And hearing this, they were very angry, crying out and saying, Great is Diana of Ephesus.
Bible in Worldwide English	When they heard this, the men were very angry and shouted, Great is Diana of Ephesus!
Easy English	When the workers heard Demetrius, they became very angry. They all shouted, 'Our god Artemis of Ephesus is very great!'
Easy-to-Read Version–2008	When the men heard this, they became very angry. They shouted, "Great is Artemis, the goddess of Ephesus!"
God's Word™	When Demetrius' workers and the others heard this, they became furious and began shouting, "Artemis of the Ephesians is great!"
Good News Bible (TEV)	As the crowd heard these words, they became furious and started shouting, "Great is Artemis of Ephesus!"
J. B. Phillips	When they heard this they were furiously angry, and shouted, "Great is Diana of the Ephesians!"
<i>The Message</i>	That set them off in a frenzy. They ran into the street yelling, "Great Artemis of the Ephesians! Great Artemis of the Ephesians!"
NIRV	.
New Life Version	.

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

Casual English Bible	Business associates who heard this got mad fast. They started to chant, "Great is Artemis of Ephesus!"
Contemporary English V.	When the workers heard this, they got angry and started shouting, "Great is Artemis, the goddess of the Ephesians!"
New Berkeley Version	.
New Living Translation	At this their anger boiled, and they began shouting, "Great is Artemis of the Ephesians!"
The Passion Translation	When the people heard this, they were filled with boiling rage. They shouted over and over, "Artemis, the great goddess of the Ephesians!"
Plain English Version	All the men there heard Demetrius say that, and then they were very angry with Paul. They started to shout, "Artemis is very great. She is the god of us Ephesus mob."
UnfoldingWord Simplified T.	All the men there became angry at Paul when they heard what Demetrius said. They began to shout, "The goddess Artemis of the Ephesians is great!"
William's New Testament	When they heard this, they became furious and kept on shouting, "Great Artemis of Ephesus!"

### Partially literal and partially paraphrased translations:

American English Bible	.
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Beck's American Translation .	
Breakthrough Version	After listening and becoming full of anger, they were yelling, saying, "Artemis of the Ephesians is great."
Common English Bible	Once they heard this, they were beside themselves with anger and began to shout, "Great is Artemis of the Ephesians!"
A. Campbell's Living Oracles	And hearing this, they were filled with rage; and cried out, saying, Great is Diana of the Ephesians!
New Advent (Knox) Bible	At these words, they were all overcome with rage, and began to shout, Great is Diana of Ephesus.
NT for Everyone	When they heard this, they were filled with rage. "Great is Ephesian Artemis!" they shouted. "Great is Ephesian Artemis!"
20 <sup>th</sup> Century New Testament	When they heard this, the men were greatly enraged, and began shouting--"Great is Artemis of the Ephesians!"

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When the men heard this, they were enraged and began shouting, "Great is Artemis of the Ephesians!"
Christian Standard Bible	When they had heard this, they were filled with rage and began to cry out, "Great is Artemis of the Ephesians!"
Conservapedia Translation	When they heard these things that he said, they were full of rage, and cried out, saying, "Great is Artemis of the Ephesians!"
Revised Ferrar-Fenton Bible	Fired with fury on hearing this, they shouted out, exclaiming: "Great Artemis of the Ephesians!"
God's Truth (Tyndale)	When they heard these sayings, they were full of wrath, and cried out saying: Great is Diana of the Ephesians.
International Standard V	When they heard this, they became furious and began to shout, Great is Artemis of the Ephesians!
The Spoken English NT	Now, when they heard that, they got completely furious. And they started shouting, of the Ephesians is great!"
Weymouth New Testament	After listening to this harangue, they became furiously angry and kept calling out, "Great is the Ephesian Diana!"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .	
The Heritage Bible	And hearing this, becoming full of hard breathing, they screamed, saying, Great is Artemis <sup>28</sup> of the Ephesians <sup>28</sup> 19:28 Artemis is in the Greek text. Diana, in the KJV is simply the Latinized name of Artemis.
New American Bible (2011)	When they heard this, they were filled with fury and began to shout, "Great is Artemis of the Ephesians!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Hearing this, they were filled with rage and began bellowing, "Great is Artemis of the Ephesians!"
Holy New Covenant Trans.	When the men heard this, they became very angry. The men shouted, "Artemis, the goddess of the city of Ephesus, is great!"
The Scriptures 2009	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Hearing but and Becoming Full [of] rage [Men] shouted Saying Great The Artemis [of] [men] ephesian...
Awful Scroll Bible	And they giving ear, and coming about full of rage, even were crying aloud, confirming, "Great is Diana of the Ephesians!"
exeGesés companion Bible	And hearing these, they become full of fury, they cry out, wording, Mega! Artemis of the Ephesians!
Orthodox Jewish Bible	And having listened and having become full of ka'as, the idol makers were crying out, saying, "Gedolah is Artemis of the Ephesians!"
Rotherham's Emphasized B.	Now <hearing this_ and becoming full of wrath> they began crying aloud, saying—   Great   is Diana of the Ephesians!

### Expanded/Embellished Bibles:

An Understandable Version	When they heard this they became extremely angry and shouted out, is [ <i>the goddess</i> ] Artemis, of the Ephesians.
The Expanded Bible	When the others heard this, they became very angry [enraged; furious] and shouted, "Great is Artemis of the Ephesians!"
Jonathan Mitchell NT	Now at hearing these things and coming to be full of rushing and violent emotions (or: impetuous passion leading to indignation and fury) [D adds: then (or: while) running (or: dashing; rushing out forward) into the street], they began crying out, one after another repeatedly saying, "Great [is] Artemis of [the] Ephesians!" (or: they continued making exclamations of entreaty, constantly saying, "O Great Artemis of Ephesus!")
Syndein/Thieme	{Formation of a mob} And when they heard these sayings, they were full of ANGER, and shouted and shouted and shouted, saying, "Great is Diana {Artemis} of the Ephesians." {Note: Throughout history to incite a riot, sayings are chanted - HELL NO, WE WON'T GO!}
Translation for Translators	All the men there were very angry at Paul when they heard what Demetrius said. They began to shout, "The goddess Artemis of us Ephesians is very great!"
The Voice	The crowd goes wild with rage. They start chanting. <b>Crowd:</b> Great is Artemis of the Ephesians! <i>Great is Artemis of the Ephesians!</i>

### Bible Translations with Many Footnotes:

Lexham Bible	And when they [*Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] heard this [*Here the direct object is supplied from context in the English translation] and became full of rage, they began to shout, [*The imperfect tense has been translated as ingressive here ("began to shout")] saying, "Great is Artemis of the Ephesians!"
NET Bible®	When <sup>104</sup> they heard <sup>105</sup> this they became enraged <sup>106</sup> and began to shout, <sup>107</sup> "Great is Artemis <sup>108</sup> of the Ephesians!" <sup>104</sup> tn 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. <sup>105</sup> tn Grk "And hearing." The participle ἀκούσαντες (akousantes) has been taken temporally. <sup>106</sup> tn Grk "they became filled with rage" (an idiom). The reaction of the Ephesians here is like that of the Jews earlier, though Luke referred to "zeal" or "jealousy" in the former case (Acts 7:54). <sup>107</sup> tn Grk "and began shouting, saying." The imperfect verb ἔκραζον (ekrazon) has been translated as an ingressive imperfect. The participle λέγοντες (legontes) is redundant in English and has not been translated.

<sup>108sn</sup> Artemis was a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

Wilbur Pickering's New T.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now having heard and having become full of rage, they began crying out, saying, "Great [is] Artemis of [the] Ephesians!"
Benjamin Brodie's trans.	Now, after hearing <i>these things</i> and becoming full of anger and rage [at the prospect of losing their financial livelihood], they began to shout, saying: "Great is Artemis of the Ephesians!"
Charles Thomson NT	Upon hearing this and being full of rage they shouted, saying, Great is Diana of the Ephesians.
Context Group Version	And when they heard this they were filled with retaliation, and cried out, saying, Great is Artemis of the Ephesus.
Far Above All Translation	When they heard this, they also became full of anger, and shouted, saying, is Artemis of the Ephesians!
Literal New Testament	AND HAVING HEARD, AND HAVING BECOME FULL OF INDIGNATION, THEY CRIED OUT SAYING, GREAT THE ARTEMIS OF [THE] EPHESIANS
Modern Literal Version 2020	Now after having heard this, they became full of fury, and were crying out, saying, Great is Artemis of the Ephesians.
Webster's Translation	And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

**The gist of this passage:** These men were filled with rage and began to shout out, "Great is Diana of the Ephesians!"

Acts 19:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (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
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
γίνομαι ( γίνομαι) [pronounced GIN-oh- mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, aorist (deponent) middle/passive participle; nominative case	Strong's #1096
πλήρης (πλήρης) [pronounced PLAY- race]	<i>complete, full, covered over; fully permeated with</i>	masculine plural adjective; nominative case	Strong's #4134

Acts 19:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thumos (θυμός) [pronounced thoo- MOSS]	<i>passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)</i>	masculine singular noun; genitive/ablative case	Strong's #2372

**Translation:** Having heard [this] and becoming filled with anger,...

These are grown men here that we are talking about. They are mostly craftsmen, but some were certainly just workers. They had a good thing going with building these silver shrines (whether they built them or supplied the silver for them or sold them or whatever). They were all making money.

They listen to what Demetrius has to say, and mostly what they are focused on is, their loss of this great profit which they had been enjoying for many years.

They work themselves up. Now, how many of these men are truly upset of Artemis? My guess is one or two of them, maybe (and that is being generous).

Acts 19:28b			
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 <sup>rd</sup> person plural, 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>	masculine plural, present active participle, nominative case	Strong's #3004
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; nominative case	Strong's #3173
hê (ή) [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)
Ártemis ("Αρτεμις) [pronounced AR-tehm- is]	<i>complete light: flow restrained; transliterated Artemis</i>	feminine singular proper noun; a person; nominative case	Strong's #735



Acts 19:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ephésioi (Ἐφεσίοι) [pronounced ehf-EHS-ee-oy]	<i>permitted; citizens of Ephesus; Ephesians</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #2180

**Translation:** ...the [trade workers] cry out, "Great [is] Artemis, [goddess] of the Ephesians."

Now that they are all worked up, they are running everywhere shouting, "Great is Artemis of the Ephesians."

As you may have noticed, many texts Latinize this and insert Diana in place of Artemis (*Diana* would have been in the Latin text).

Acts 19:28 Having heard [this] and becoming filled with anger, the [trade workers] cry out, "Great [is] Artemis, [goddess] of the Ephesians." (Kukis mostly literal translation)

Acts 19:28 Having heard what Demetrius had to say, and allowing themselves to become enraged, they loudly cried out, "Great is Artemis of the Ephesians!" (Kukis paraphrase)

<p><b>And was filled the city of the confusion and they rushed, of one mind, into the theater, having grabbed up Gaius and Aristarchus, Macedonians, traveling companions of Paul.</b></p>	<p>Acts 19:29</p>	<p><b>The city was filled with confusion (and rioting). [The men, having been worked up by Demetrius], of one mind, rushed into the theater, having [first] grabbed up Gaius and Aristarchus, [two] Macedonians [who were] Paul's traveling companions.</b></p>
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**Because of Demetrius working up this assembly, the city suddenly exploded into confusion and rioting. These men of Demetrius, now of one mind, burst into the theater, having first grabbed up Gaius and Aristarchus, Paul's two Macedonian traveling companions.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	And was filled the city of the confusion and they rushed, of one mind, into the theater, having grabbed up Gaius and Aristarchus, Macedonians, traveling companions of Paul.
Complete Apostles Bible	And the whole city was filled with confusion, and they rushed with one purpose into the theater, having seized Gaius and Aristarchus, Macedonians, traveling companions of Paul.
Douay-Rheims 1899 (Amer.)	And the whole city was filled with confusion. And having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.
Holy Aramaic Scriptures	And all the city was disturbed, and they ran together and went unto The Theatrūn {The Amphitheater}, and they had seized and taken with them Gaius and Aristarkus; Maqedaynaye {Macedonians}; sons of the company of Paulus {Paul}.

James Murdock's Syriac NT	And the whole city was in commotion; and they ran together, and entered the theatre. And they caught, and bore along with them, Gaius and Aristarchus, men of Macedonia, and associates of Paul.
Original Aramaic NT	And the entire city was stirred up and ran as one and went to the theater, and they took by force and brought with them Gaius and Aristarkaus, Macedonian men and companions of Paulus.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And the town was full of noise and trouble, and they all came running into the theatre, having taken by force Gaius and Aristarchus, men of Macedonia who were journeying in company with Paul.
Bible in Worldwide English	All the people in the city were excited. They caught two men from Macedonia. Their names were Gaius and Aristarchus. They had travelled with Paul. Then they all rushed to the big meeting place with them.
Easy English	More and more people in the whole city began to shout. There was trouble everywhere. Gaius and Aristarchus had been travelling with Paul. They had come with him from Macedonia. Some people from the crowd took hold of Gaius and Aristarchus. They pulled them quickly to the big public meeting place in the middle of the city.
	In this place, the Roman people met together to watch many different things
Easy-to-Read Version–2008	The whole city was thrown into confusion. The people grabbed Gaius and Aristarchus, men from Macedonia who were traveling with Paul, and rushed all together into the stadium.
God's Word™	The confusion spread throughout the city, and the people had one thought in mind as they rushed into the theater. They grabbed Gaius and Aristarchus, the Macedonians who traveled with Paul, and they dragged the two men into the theater with them.
Good News Bible (TEV)	The uproar spread throughout the whole city. The mob grabbed Gaius and Aristarchus, two Macedonians who were traveling with Paul, and rushed with them to the theater.
J. B. Phillips	Soon the whole city was in an uproar, and on a common impulse the people rushed into the theatre dragging with them Gaius and Aristarchus, two Macedonians who were Paul's travelling companions.
<i>The Message</i>	They put the whole city in an uproar, stampeding into the stadium, and grabbing two of Paul's associates on the way, the Macedonians Gaius and Aristarchus.
NIRV	Soon people were making trouble in the whole city. They all rushed into the theater. They dragged Gaius and Aristarchus along with them. These two men had come with Paul from Macedonia.
New Life Version	The whole city was filled with loud cries. They caught Gaius and Aristarchus. These two men from Macedonia were with Paul. They gathered around them at the meeting place in the city.

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

Casual English Bible	They turned the city into an uproar as they grew into a mob and ran through the streets. They rounded up two of Paul's traveling companions from Macedonia: Gaius and Aristarchus. They carried the men off to the amphitheater. [16] <sup>16</sup> 19:29The city of Ephesus, now in ruins, features the remains of an amphitheater that seated an estimated 20,000 people.
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Contemporary English V.	Soon the whole city was in a riot, and some men grabbed Gaius and Aristarchus, who had come from Macedonia with Paul. Then everyone in the crowd rushed to the place where the town meetings were held.
Goodspeed New Testament	So the commotion spread all over the city, and by a common impulse the people rushed to the theater, dragging with them two Macedonians, Gaius and Aristarchus, Paul's traveling companions.
The Living Bible	A crowd began to gather, and soon the city was filled with confusion. Everyone rushed to the amphitheater, dragging along Gaius and Aristarchus, Paul's traveling companions, for trial.
New Berkeley Version The Passion Translation	.
Plain English Version	The entire city was thrown into chaos as everyone rushed into the stadium together, dragging with them Gaius and Aristarchus, Paul's traveling companions from Macedonia.
Radiant New Testament	A lot of the other people in the town heard them shouting, and they went and joined those men and started shouting too. They got angry with Paul, and they grabbed the 2 men from Macedonia that used to go around with Paul. Their names were Guyus and Aristarkus. They dragged those 2 men to the sports oval of that town. Soon the whole city was upset. The people dragged Gaius and Aristarchus, two men who'd come with Paul from Macedonia, into the assembly hall.
UnfoldingWord Simplified T.	Many of the people in the city became angry at Paul and began shouting. Some of the people took hold of Gaius and Aristarchus, two men from Macedonia who traveled with Paul. Then the whole crowd of people ran, dragging those men along with them, to the city theater.
William's New Testament	So the whole city was thrown into confusion and with one impulse the people rushed into the theatre and dragged with them two Macedonians, Gaius and Aristarchus, Paul's traveling companions.

#### **Partially literal and partially paraphrased translations:**

American English Bible	...And the whole city became filled with confusion. So at that, they rushed into the theater and grabbed Gaius and Aristarchus (the Macedonians who traveled with Paul).
Beck's American Translation Breakthrough Version	.
Common English Bible	And the city was filled with the confusion. And they unanimously rushed into the amphitheater after seizing Gaius and Aristarchus, Macedonian traveling companions of Paul.
New Advent (Knox) Bible	The city was thrown into turmoil. They rushed as one into the theater. They seized Gaius and Aristarchus, Paul's traveling companions from the province of Macedonia.
	Their uproar filled the whole city, as they ran by common consent into the theatre, carrying with them Gaius and Aristarchus, who were companions of Paul from Macedonia.

#### **Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	The city became full of confusion; they grabbed Gaius and Aristarchus, Paul's Macedonian traveling companions, and everyone together rushed into the amphitheater.
Berean Study Bible	Soon the whole city was in disarray. They rushed together into the theatre, dragging with them Gaius and Aristarchus, Paul's traveling companions from Macedonia.
Revised Ferrar-Fenton Bible	And the whole city being roused to riot, the crowd rushed in a mass to the theatre, dragging with them Gaius and Aristarchus, of Macedonia, assistants of Paul.

Free Bible Version	The city was in complete chaos. People rushed towards the amphitheatre, dragging along with them Gaius and Aristarchus, Paul's traveling companions who were from Macedonia.
International Standard V	The city was filled with confusion, and the people [Lit. they] rushed into the theater together, dragging with them Gaius and Aristarchus, Paul's fellow travelers from Macedonia.
Montgomery NT	The city was filled with commotion. They rushed like one man into the theater, dragging with them Gaius and Aristarchus, Macedonians, Paul's companions in travel.
UnfoldingWord Literal Text	Then the whole city was filled with confusion, and the people rushed together into the theater. They had seized Paul's travel companions, Gaius and Aristarchus, who came from Macedonia.
Urim-Thummim Version	And the whole city was filled with rioting: and having caught Gaius and Aristarchus, men from Macedonia, Paul's companions in travel, they rushed with one mob-mentality into the theater.
Weymouth New Testament	The riot and uproar spread through the whole city, till at last with one accord they rushed into the Theatre, dragging with them Gaius and Aristarchus, two Macedonians who were fellow travellers with Paul.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And the city being filled with a riotous disturbance, they rushed violently with one passion into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
New American Bible (2011)	The city was filled with confusion, and the people rushed with one accord into the theater, seizing Gaius and Aristarchus, the Macedonians, Paul's traveling companions. <sup>f</sup>
New Catholic Bible	The entire city was in an uproar, and the people all rushed to the theater, dragging along with them Gaius and Aristarchus, <sup>[f]</sup> Macedonians who were Paul's traveling companions. [f] <i>Aristarchus</i> : later he traveled with Paul from Corinth to Jerusalem (Acts 20:3f) and again from Jerusalem to Rome (Acts 27:1f; Col 4:10).
Revised English Bible—1989	The whole city was in an uproar; they made a concerted rush into the theatre, hustling along with them Paul's travelling companions, the Macedonians Gaius and Aristarchus.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Soon the whole city was in an uproar. As one man, the mob rushed into the theater, dragging along Gaius and Aristarchus, Sha'ul's traveling companions from Macedonia.
Hebraic Roots Bible	And all the city was filled with confusion. And they rushed with one passion into the theater, keeping a firm grip on Gaius and Aristarchus, Macedonians, traveling companions of Paul.
Holy New Covenant Trans.	All the people in the city became very upset. The people grabbed Gaius and Aristarchus, men from Macedonia. (These men always traveled with Paul.) Then all the people ran together to the stadium with a single purpose.
The Scriptures 2009	And the entire city was filled with confusion, and they rushed with one mind into the theatre, having seized Gaius and Aristarchos, Makedonians, Sha'ul's fellow travellers.

### Weird English, ©ld English, Anachronistic English Translations:

Accurate New Testament	...and is filled The City [of] the confusion [Men] rush also unanimously to the theater Seizing gaius and aristarchus macedonians companions (traveling) [of] paul...
Awful Scroll Bible	And the whole city is being filled, poured-together, so as seizing-together Gaius and Aristarchus, Macedonians, those together-with- Paul -away-from-their-community, rush together-in-passion into the theater.
Concordant Literal Version	And filled is the city with confusion. Besides, they rush with one accord into the theater, gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul."
exeGesés companion Bible	And the whole city fills/shalams with confusion: and catching Gaius and Aristarchus, men - Macedonians, co-travellers of Paulos, they run violently in unanimity into the theatre.
Orthodox Jewish Bible	And the city was filled with tohu, and they rushed with one impulse into the theater, having seized Gaius and Aristarchus, who were Macedonians and traveling fellow po'alim of Rav Sha'ul.
Rotherham's Emphasized B.	And the city was filled with the confusion; they rushed also with one accord into the theater, carrying off with them, Gaius and Aristarchus, Macedonians, fellow-travellers of Paul.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the city was filled with confusion; and people rushed together [as a group] into the amphitheater, dragging along with them Gaius and Aristarchus, Macedonians who were Paul's traveling companions.
The Expanded Bible	The whole city became confused [was filled with confusion; was in an uproar]. The people grabbed Gaius and Aristarchus [20:4; 27:2; Col. 4:10; Philem. 24], who were from Macedonia and were traveling with Paul, and ran [rushed together] to the theater.
Jonathan Mitchell NT	So the city came to be filled with the confusion that comes with the actions of a disorderly mob [D reads: And thus the whole city was being poured together with the sense of shame and disgrace]. What is more, with similar emotions and passion they rushed headlong (or: stampeded) into the theater, having suddenly and violently seized and drug away Gaius and Aristarchus the Macedonian traveling companions of Paul (or: folks traveling abroad with Paul).
Syndein/Thieme	And the whole city was filled with confusion {mob violence}. And having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the amphitheater. {Note: Paul was probably ill and in the house of Aquila and Priscilla. It is likely that they faced down the mob here. See in Romans 16:3-4, where Paul says they risked their lives for him.}
Translation for Translators	Many of the other people in the city heard the shouting and went <i>and joined the crowd. They also became angry at Paul</i> and began shouting. <i>Several of the people seized Gaius and Aristarchus, two men from Macedonia</i> who had been traveling with Paul. <i>Then the whole crowd of people ran, dragging those men along with them,</i> to the city stadium.
The Voice	Soon the whole city is filled with confusion, and a mob forms. They find Paul's Macedonian travel companions, Gaius and Aristarchus, and drag them to the theater.

### Bible Translations with Many Footnotes:

NET Bible®	The <sup>109</sup> city was filled with the uproar, <sup>110</sup> and the crowd <sup>111</sup> rushed to the theater <sup>112</sup> together, <sup>113</sup> dragging with them Gaius and Aristarchus, the Macedonians who were Paul's traveling companions.
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<sup>109</sup>tn Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

<sup>110</sup>tn L&N 39.43 has “‘the uproar spread throughout the whole city’ (literally ‘the city was filled with uproar’) Ac 19:29.” BDAG 954 s.v. σύγχυσις has “confusion, tumult.”

<sup>111</sup>tn Grk “they”; the referent (the crowd) has been specified in the translation for clarity.

<sup>112</sup>sn To the theater. This location made the event a public spectacle. The Grand Theater in Ephesus (still standing today) stood facing down the main thoroughfare of the city toward the docks. It had a seating capacity of 25,000.

<sup>113</sup>tn Grk “to the theater with one accord.”

The Spoken English NT

And the whole city was filled with confusion. They all rushed to the stadium, kidnapping Gaius<sup>cc</sup> and Aristarchus<sup>dd</sup> of Macedonia, Paul’s traveling companions.

<sup>cc</sup>. Prn. **gay-us**.

<sup>dd</sup>. Prn. **err-i-stark-us**.

Wilbur Pickering’s New T.

So the whole city was filled with confusion, and they rushed into the theater with one accord (they had seized Gaius and Aristarchus, Macedonians, Paul’s traveling companions).

### Literal, almost word-for-word, renderings:

A Faithful Version

And the whole city was filled with confusion; and they seized Gaius and Aristarchus, Macedonians and fellow travelers of Paul, and rushed with one accord to the theater.

Benjamin Brodie’s trans.

And the city was filled with tumultuous confusion and after violently seizing Gaius and Aristarchus, Macedonians [lynch mob], traveling companions of Paul, they rushed headlong into the theatre .

Context Group Version

English Standard Version

So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul’s companions in travel.

Far Above All Translation

And the whole city was filled with confusion, and they rushed with one mind to the theatre and rounded up Gaius and Aristarchus, Macedonians, travelling companions of Paul.

Green’s Literal Translation

And all the city was filled with confusion. And they rushed with one passion into the theater, keeping a firm grip on Gaius and Aristarchus, Macedonians, traveling companions of Paul.

Modern Literal Version 2020

And the whole city was filled with confusion and they rushed united into the theater, having seized Paul’s fellow traveling-associates, Gaius and Aristarchus, who were Macedonians.

New Matthew Bible

And all the city was on a roar, and the people rushed into the public theatre with one assent and caught Gaius and Aristarchus, men of Macedonia, Paul’s companions.

Revised Geneva Translation

And the whole city was full of confusion. And having caught Gaius and Aristarchus (men of Macedonia, and Paul’s companions on his journey), they rushed into the theatre with one mind.

**The gist of this passage:**

This mob grabbed up two of Paul’s traveling companions and hauled them to the theater.

Acts 19:29a			
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
plēthō (πλήθω) [pronounced <i>PLAY-thoh</i> ]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4130
hē (ή) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ή) [pronounced <i>POH-liss</i> ]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; nominative case	Strong's #4172
tēs (της) [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
sugchusis (σύγχυσις, εως, ή) [pronounced <i>SOOG-khoo-sis</i> ]	<i>confusion, tumult, disturbance [of people rioting]</i>	feminine singular noun; genitive/ablative case	Strong's #4799

**Translation:** The city was filled with confusion (and rioting).

Demetrius had worked up his assembly pretty good. They were extremely upset.

Either this was a large gathering to begin with (say, over 15) or these men got others to act in accordance with them. In any case, they rioted. Exactly what the means is explained in the rest of this verse.

Acts 19:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hormaō (ὀρμάω) [pronounced <i>hor-MAH-oh</i> ]	<i>to set in rapid motion, to stir up, to incite, to urge on; to start forward impetuously, to rush, to dash, to plunge</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3729
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
homothumadón (ὁμοθυμαδόν) [pronounced <i>ho-moh-thu-mah-DON</i> ]	<i>of one mind, by unanimous consent, in agreement, by mutual agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661

Acts 19:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
théatron (θέατρον) [pronounced THEH-at-ron]	<i>theater, room designed to have an audience; spectacle, a public show</i>	neuter singular noun, accusative case	Strong's #2302

**Translation:** [The men, having been worked up by Demetrius], of one mind, rushed into the theater,...

These men rushed into the theater. It would stand to reason that this arena of public assembly had several different functions. Two of them would have been to put on theater shows and to be the location for a civil government.

The fact that it tells us that these men were of one accord means, they had a general purpose, and that was to stop Paul and restore respect for the goddess Artemis (and therefore allow them to continue making money).

Here, it says that this mob was of *one mind*. Obviously, they did not get together and decide among themselves, *let's grab these two guys up and take them to the great theater in Ephesus*. However, in some way or another, those in the mob decided to do this. On the one hand, they are filled with anger and would love to simply destroy these men; but, on the other hand, many of them could be arrested for murder and they were suffer a much worse fate than their intended victims would.

Acts 19:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunarpazō (συναρπάζω) [pronounced soon-ahr-PAD-zoh]	<i>seizing by force; catching or laying hold of (one so that he is no longer his own master); seizing and carrying away; grabbing up (someone, something)</i>	masculine plural, aorist active participle, nominative case	Strong's #4884
This is a verb only used by Luke: Luke 8:29 Acts 6:12 19:29 27:15.			
Gáïos (Γάϊος) [pronounced gah'-ee-oss]	<i>lord; transliterated, Gaius, Gaios</i>	masculine singular proper noun; a person; accusative case	Strong's #1050

Thayer:

- 1) a Macedonian who accompanied Paul in his travels
- 2) a man from Derbe who went with Paul from Corinth in his last journey to Jerusalem
- 3) a man of Corinth who was his host in his second sojourn in that city
- 4) an unknown Christian to whom John's third epistle is addressed.



Acts 19:29c			
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
Αρίσταρχος (Αρίσταρχος) [pronounced <i>ar-IHS-tar-khoss</i> ]	<i>the best ruler; transliterated, Aristarchus, Aristarchos</i>	masculine singular proper noun; a person; accusative case	Strong's #708

**Translation:** ...having [first] grabbed up Gaius and Aristarchus,...

There was some organization to this rioting. These men knew of Paul's traveling companions, and they found them and grabbed them up. They hauled these men into the theater.

This would indicate that Paul and his crew were very visible and became recognizable. They did a lot of evangelization; they did a lot of teaching. And, rather than confine themselves to the Jewish synagogues, they began to teach out in the open, gaining a much greater audience.

Acts 19:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Μακεδόνες (Μακεδόνες) [pronounced <i>mak-ehd-OHN-ehs</i> ]	<i>extended land; transliterated, Macedonians</i>	masculine plural proper noun; a grouping; nominative case	Strong's #3110
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.			
συνέκδημοι (συνέκδημοι) [pronounced <i>soon-EHK-day-moy</i> ]	<i>traveling companions, fellow travelers</i>	masculine plural noun, accusative case	Strong's #4898
Παῦλος (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

**Translation:** ...[two] Macedonians [who were] Paul's traveling companions.

The two men grabbed up by Paul were Macedonians and men who worked with Paul. They were traveling with him.

We do not always know Paul's complete entourage. We might be given 2 or 3 names, but you will notice in this chapter that there are at least 4 men closely associated with Paul for this evangelistic tour.

Recall that, earlier in this chapter, Paul was reshuffling his crew, and he sent Timothy and Erastus into Macedonia (as he planned out where he might go next). Here are two more men, not mentioned before, who were also working with him.

Acts 19:29 The city was filled with confusion (and rioting). [The men, having been worked up by Demetrius], of one mind, rushed into the theater, having [first] grabbed up Gaius and Aristarchus, [two] Macedonians [who were] Paul's traveling companions. (Kukis mostly literal translation)

Based upon this verse and what follows, this seems to be taking place in daytime hours, and there is, apparently, some civil assembly meeting in the theater at this time.

Acts 19:29 Because of Demetrius working up this assembly, the city suddenly exploded into confusion and rioting. These men of Demetrius, now of one mind, burst into the theater, having first grabbed up Gaius and Aristrarchus, Paul's two Macedonian traveling companions. (Kukis paraphrase)

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### Paul is urged to stay away

What happens in this passage is quite important, and it is easy to miss. Paul has two options—go to the public theater and present his own case or stay away. Obviously, when it comes to a debate, Paul does not want to back down. However, fellow believers—not God—advise Paul on what he should do. He takes their advice, and it was right for him to take their advice!

Now Paul was willing to enter into the public assembly, [but] would not allow him the disciples. Now certain ones, even of the Asiarchs—those being to him friends—were sending [messages] face to face with him, exhorting [him] not to give himself to the theater.

Acts  
19:30–31

Though Paul was willing to enter into the public assembly [to debate the opposition], the disciples [of Jesus] would not allow him. Certain [men], even of the city officials—those who are friends with him—were [also] sending him [messages] telling [him] not to entrust himself to the public forum.

Even though Paul was more than willing to meet his opposition in debate at this public assembly, believers in Ephesus would not allow him to go there. In fact, there were some men, including some who were public officials (those who were sympathetic to Paul's teaching) who sent him messages saying, "Do not come to this public meeting; we will sort it out."

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now Paul was willing to enter into the public assembly, [but] would not allow him the disciples. Now certain ones, even of the Asiarchs—those being to him friends—were sending [messages] face to face with him, exhorting [him] not to give himself to the theater.
Complete Apostles Bible	Now when Paul desired to enter into the people, the disciples would not permit him. And also some of the officials of Asia, being friends with him, sent word to him and urged him not to present himself in the theater.
Douay-Rheims 1899 (Amer.)	And when Paul would have entered in unto the people, the disciples suffered him not. And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.
Holy Aramaic Scriptures	And Paulus {Paul} desired that he might enter unto The Theatrūn {The Amphitheater}, and The Talmiyde {The Disciples/The Students} were restraining him.

And even the Chiefs of Asia {i.e. Asia-minor}, on account that they were his friends, they sent, seeking from him that he shouldn't give his soul, that he should enter unto The Theatrūn {The Amphitheater}.

James Murdock's Syriac NT	And Paul was disposed to go into the theatre: but the disciples restrained him. And likewise the chiefs of Asia, because they were his friends, sent and requested of him, that he would not expose himself by going into the theatre.
Original Aramaic NT	And Paulus had wanted to enter the theater and the disciples restrained him. Even the Rulers of Asia, because they loved him, sent and begged him not to offer himself to enter the theater.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when Paul was about to go in to the people, the disciples did not let him. And some of the rulers of Asia, being his friends, sent to him, requesting him seriously not to put himself in danger by going into the theatre.
Bible in Worldwide English	Paul wanted to go in and talk to the people, but the disciples would not let him. Some of the leaders in Asia Minor liked Paul. They sent word to him and begged him not to go into the meeting place.
Easy English	Paul himself wanted to go there. He wanted to speak to the crowd. But the other believers would not let him do that. Some Roman officers in that region were Paul's friends. They also sent a message to him. They said to him, 'Please, do not go to the meeting place.'
Easy-to-Read Version–2008	Paul wanted to go in and talk to the people, but the Lord's followers did not let him go. Also, some leaders of the country who were friends of Paul sent him a message telling him not to go into the stadium.
God's Word™	Paul wanted to go into the crowd, but his disciples wouldn't let him. Even some officials who were from the province of Asia and who were Paul's friends sent messengers to urge him not to risk going into the theater.
Good News Bible (TEV)	Paul himself wanted to go before the crowd, but the believers would not let him. Some of the provincial authorities, who were his friends, also sent him a message begging him not to show himself in the theater.
J. B. Phillips	Paul himself wanted to go in among the crowd, but the disciples would not allow him. Moreover, some high-ranking officials who were Paul's friends sent to him begging him not to risk himself in the theatre.
The Message	Paul wanted to go in, too, but the disciples wouldn't let him. Prominent religious leaders in the city who had become friendly to Paul concurred: "By no means go near that mob!"
NIRV	Paul wanted to appear in front of the crowd. But the believers wouldn't let him. Some of the officials in Asia Minor were friends of Paul. They sent him a message, begging him not to go into the theater.
New Life Version	Paul wanted to stand in front of all the people but his followers would not let him. Some of the city leaders who were his friends told him not to go to the meeting.

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

Casual English Bible	When Paul found out what was going on, he wanted to go there. But the believers wouldn't let him. Paul had some friends among the Asia officials. They concurred. They rushed a message to him, pleading with him not to go to the theater.
Contemporary English V.	Paul wanted to go out and speak to the people, but the Lord's followers would not let him. A few of the local officials were friendly to Paul, and they sent someone to warn him not to go.

Goodspeed New Testament	Paul wanted to go before the people himself, but the disciples would not allow it. Some of the religious authorities also, who were friends of his, sent to him and begged him not to venture into the theater.
New Berkeley Version	.
New Living Translation	Paul wanted to go in, too, but the believers wouldn't let him. Some of the officials of the province, friends of Paul, also sent a message to him, begging him not to risk his life by entering the amphitheater.
The Passion Translation	When Paul attempted to go in and speak to the massive crowd, the disciples wouldn't let him. Some of the high-ranking governmental officials of the region, because they loved him, sent Paul an urgent message, saying, "Whatever you do, don't step foot into that stadium!"
Plain English Version	Paul wanted to go there too, to talk to the people, but the other Christians wouldn't let him do that. There were some government officials of that country that were friends with Paul. They heard that those people went wild, so they sent him a message to tell him strongly, "Don't go to that sports oval. That mob are too wild. They might kill you."
Radiant New Testament	Paul wanted to appear in front of the crowd himself, but the disciples wouldn't let him. Paul had some friends who were officials in the province, and they also sent him a message begging him not to go into the hall.
UnfoldingWord Simplified T.	Paul wanted to go into theater to talk to the people, but the other believers would not let him go there. Some city rulers who were friends of Paul heard what was happening. They sent someone to tell Paul not to go into the theater.
William's New Testament	Paul wanted to go into the assembly and address the people, but the disciples would not let him. Some of the public officials in Asia, who were friendly to him, also sent word to him, begging him not to risk himself in the theatre.

#### Partially literal and partially paraphrased translations:

American English Bible	And although Paul wanted to go to visit them in public, the disciples wouldn't allow it. For even some of the public game commissioners (who were friends of Paul) sent word to him, begging him not to enter the theater.
Beck's American Translation	.
Breakthrough Version	(As Paul was intending to go into the mob, the students were not allowing him. Even some of the Western Turkey leaders, who were friends to him, after sending to him, were encouraging <i>him</i> not to give himself into the amphitheater.)
Len Gane Paraphrase	When Paul wanted to enter in among the people, the disciples wouldn't let him. Certain ones among the Asiarchs [a type of high ranking officer in the Asian province] who were his friends sent to him that he wouldn't show himself in the theater.
A. Campbell's Living Oracles	And when Paul would have gone in to the people, the disciples would not permit him. And some, too, the principal officers of Asia, as they had a friendship for him, sent to him, and desired that he would not venture himself into the theater.
New Advent (Knox) Bible	When Paul had a mind to shew himself before the people, his disciples tried to prevent it: and some of the delegates of Asia, who were his friends, sent a message to him, imploring him not to risk his life in the theatre.
NT for Everyone	Paul wanted to go in to speak to the people, but his followers wouldn't let him. Indeed, some of the local magistrates, who were friendly towards him, sent him a message urging him not to risk going into the theater.
20 <sup>th</sup> Century New Testament	Paul wished to go into the amphitheater and face the people, but the disciples would not let him, While some of the chief religious officials of the province, who were friendly to him, sent repeated entreaties to him not to trust himself inside.

#### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Paul wanted to enter in to the people, the students wouldn't let him. Certain of the leading men of Asia Province, who were his friends, sent messages to him, asking him not to take his chances in the theater.
Revised Ferrar-Fenton Bible	When Paul, however, was anxious to go into the mob, the disciples would not allow him. Several also of the leading men among the Asiatics who were friends to him, sent advising him not to present himself in the theatre.
Free Bible Version	Paul thought he should confront the mob, but the other believers would not let him. Some of the provincial officials*, who were Paul's friends, also sent a message begging him not to go into the amphitheatre.
God's Truth (Tyndale)	When Paul would have entered in unto the people, the disciples allowed him not. Certain also of the chief of Asia which were his friends, sent unto him, desiring him that he would not press into the common hall.
International Standard V	Paul wanted to go into the crowd, but the disciples wouldn't let him. Even some officials of the province of Asia who were his friends sent him a message urging him not to risk his life in the theater.
Montgomery NT	When Paul wanted to go in to the people, the disciples would not let him, and some of the Asiarchs, too, who were his friends, sent word to him repeatedly, entreating him not to venture into the theater.
Riverside New Testament	When Paul wished to go in and face the people the disciples would not let him. Some of the city officials who were his friends sent to him and begged him not to expose himself in the theater.
UnfoldingWord Literal Text	Paul wanted to enter in among the people, but the disciples prevented him. Also, some of the officials of the province of Asia who were his friends sent a message to him strongly requesting him not to enter into the theater himself.
Urim-Thummim Version	And when Paul would have entered among the people, the disciples did not permit him. And a certain one, a chief of Asia that were his friends, sent to him, requesting him seriously not to put himself in danger by going into the theater.
Weymouth New Testament	Then Paul would have liked to go in and address the people, but the disciples would not let him do so. A few of the public officials, too, who were friendly to him, sent repeated messages entreating him not to venture into the Theatre.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Paul wished to face this crowd, but the disciples would not let him. Some of the officials of the Asian province also, who were friends of Paul, sent him a message begging him not to show himself in the theater.
The Heritage Bible	And Paul intending to go into the people, the disciples absolutely did not let him. And some of the presidents of the public festivities of Asia, being his friends, sent to him, calling on him not to give himself into the theater.
New American Bible (2011)	Paul wanted to go before the crowd, but the disciples would not let him, and even some of the Asiarchs* who were friends of his sent word to him advising him not to venture into the theater. * [19:31] Asiarchs: the precise status and role of the Asiarchs is disputed. They appear to have been people of wealth and influence who promoted the Roman imperial cult and who may also have been political representatives in a league of cities in the Roman province of Asia.
New Catholic Bible	Paul wanted to appear before the crowd, but the disciples would not permit him to do so. Even some officials of the province of Asia who were friendly to him sent him a message urging him not to venture into the theater. <sup>[9]</sup> [g] The story mentions the sympathy Paul won from some officials of the province ("asiarchs," "heads of Asia"). It also underscores the participation of lay believers in the struggle (vv. 29-30).

New Jerusalem Bible	Paul wanted to make an appeal to the people, but the disciples refused to let him; in fact, some of the Asiarchs, who were friends of his, sent messages urging him not to take the risk of going into the theatre.
Revised English Bible–1989	Paul wanted to appear before the assembly but the other Christians would not let him. Even some of the dignitaries of the province, who were friendly towards him, sent a message urging him not to venture into the theatre.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Sha'ul himself wanted to appear before the crowd, but the <i>talmidim</i> wouldn't let him. Even some of the officials of the province, friends of his, sent a message begging him not to risk entering the theater.
Hebraic Roots Bible	And Paul intending to go in to the mob, the disciples did not allow him. And also some of the chiefs of Asia-minor, being his friends, sending to him begged him not to give himself into the theater.
Holy New Covenant Trans.	Paul wanted to go in and talk to the people but the students of Jesus wouldn't let him go. Also, some leaders of the country were friends of Paul. These leaders sent him a message, begging him not to come into the stadium.
The Scriptures 2009	And Sha'ul, intending to go in among the mob, the taught ones did not allow him. And some of the officials of Asia, being his friends, sent to him begging him not to risk himself into the theatre.
Tree of Life Version	Paul was wishing to enter among the crowd, but the disciples would not let him. Some of the chiefs of Asia, being his friends, sent to him and begged him not to surrender himself in the theater.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...paul but wanting to enter to the crowd not allowed him The Students (Some) Ones but and [of] the chiefs (asian) Being [by] him Liked Sending {someone} to him called (near) {him} not to give himself to the theater...
Awful Scroll Bible	And Paul intending to come to the public, the disciples were not allowing him. Moreover, even some of the Asiarches, being his friends, directing with respects to him, were calling- him -by not to extend himself in the theater.
Concordant Literal Version	(Now, at Paul's intending to enter in to the populace, the disciples did not let him." Yet some of the chiefs of the province of Asia also, being his friends, sending to him, entreated him not to venture into the theater himself.)"
exeGesés companion Bible	And Paulos wills to enter to the public, and the disciples allow him not: and some of the Asiarchs - his friends, send to him, entreating him to not give himself into the theatre.
Orthodox Jewish Bible	And Rav Sha'ul desired to enter into the crowd in the theater, but the talmidim were not allowing him. And also some of the Asiarchs who were his chaverim, sent to him, begging him not to venture into the theater.
Rotherham's Emphasized B.	But < Paul  being minded to enter in among the populace>  the disciples  would not suffer him. Moreover   certain of the Asiarchs also    being his friends  sending unto him, were beseeching him not to adventure himself into the theatre.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Paul wanted to go into the [pagan] assembly, but the disciples would not let him. Even some of the Asiarchs (officials) who were his friends sent word to him and repeatedly warned him not to venture into the amphitheater.
An Understandable Version	And when Paul decided to go before the crowd [ <i>to talk with them</i> ], the disciples would not allow him. Some of his friends, who were officers in the province of Asia, sent word urging him not to take a chance by entering the amphitheater.
The Expanded Bible	Paul wanted to go in and talk to the crowd [appear before the assembly], but the followers [disciples] did not let him. Also, some leaders of Asia [provincial authorities; <sup>L</sup> of the Asiarchs; <sup>C</sup> a group of wealthy political leaders who had religious functions] who were friends of Paul sent him a message, begging [urging; encouraging] him not to go [venture; take the risk of going] into the theater.
Jonathan Mitchell NT	Now at Paul's persistent desiring and intending to go inside unto the people of the local society, the disciples [D: began preventing (hindering)] [and] continued not letting him [do so]. Moreover, even some of the annually elected officials who presided over and funded the public games and religious festivals in the province of Asia [note: called Asiarchs, they acted as high priests of the cult of the goddess Roma, and of the Emperor cult], being friendly to him and having affection for him, were sending [word] to him, continuing in offering assistance, as well as entreating him (= kept on insisting for him) not to give himself unto the theater (or: not to venture into the theater).
Syndein/Thieme	And when Paul 'desired from the mentality of his soul' {boulomai} to enter in unto the people, the disciples/students kept on not allowing it. {Note: Boulomai is the strongest Greek word for volition. It is a desire based on careful consideration and thought. Pilate is supposed to be ruling, but now he is catering to the mob. Thelo is the word for a desire from the emotions.} And certain rulers of the Asia {Asiarches -10 of the greatest leaders in the Roman province of Asia}, who were his personal friends, sent unto him, exhorting or ordering him that he would NOT expose himself into the theater. {Note: In the Greek this is stated such that if Paul goes, they are saying they can do nothing for him, he would be killed.} {Note: During the May festival for Diana, the Asians elected 10 wealthy men to represent them in the month long event. They funded dramas, sports games, and public speaking contests (debates). And, during this month, these 10 men were in charge of these events - including about 5000 'Neokoros' (worshippers) who were girls dedicated to the temple and had sex with all the visitors to the temple (fornication) - 'and a good time was had by all! A well liked false religion of the day!}
Translation for Translators	Paul also wanted to go to the stadium and speak to the people, but the other believers would not let him go there. Also, some government officials of that province who were friends of Paul heard what was happening. So they sent someone to tell him urgently not to go into the stadium.
The Voice	Paul wants to go confront the crowd and protect his friends, but the disciples hold him back. Even some provincial officials of Asia who are friendly to Paul send him an urgent message, warning him to stay away from the theater

### Bible Translations with Many Footnotes:

Lexham Bible	But when [*Here "when " is supplied as a component of the temporal genitive absolute participle ("wanted"')] Paul wanted to enter into the popular assembly, the disciples would not let him. And even some of the Asiarchs [Or "provincial authorities"] who were his friends sent word [*Here the direct object is supplied from context in the English translation] to him and [*Here "and " is supplied because the previous participle ("sent") has been translated as a finite verb] were urging him [*Here the direct object is supplied from context in the English translation] not to risk himself by going into the theater.
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## NET Bible®

But when Paul wanted to enter the public assembly,<sup>114</sup> the disciples would not let him. Even some of the provincial authorities<sup>115</sup> who were his friends sent<sup>116</sup> a message<sup>117</sup> to him, urging him not to venture<sup>118</sup> into the theater.

<sup>114tn</sup>Or “enter the crowd.” According to BDAG 223 s.v. δῆμος 2, “in a Hellenistic city, a convocation of citizens called together for the purpose of transacting official business, popular assembly... εἰσελθεῖν εἰς τὸν δ. go into the assembly 19:30.”

<sup>115tn</sup>Grk “Asiarchs” (high-ranking officials of the province of Asia).

<sup>116tn</sup>Grk “sending”; the participle πρέμψαντες (pemyantes) has been translated as a finite verb due to requirements of contemporary English style.

<sup>117tn</sup>The words “a message” are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

<sup>118tn</sup>BDAG 242-43 s.v. δίδωμι 11 has “to cause (oneself) to go, go, venture somewhere (cp. our older ‘betake oneself’)...Ac 19:31.” The desire of these sympathetic authorities was surely to protect Paul’s life. The detail indicates how dangerous things had become.

## The Spoken English NT

And Paul wanted to go in and talk to the people of the city, but the followers wouldn’t let him.

And even some of the officials of the region<sup>ee</sup> who were friendly towards him sent messages to him, begging him not to go into the stadium.

<sup>ee.</sup> Lit. “And even some of the Asiarchs.”

## Wilbur Pickering’s New T.

When Paul wanted to go in to the people, the disciples would not let him.

Even some of the officials of Asia, being his friends, sent word to him and urged him not to venture into the theater.<sup>9</sup>

(9) After two years of fruitful ministry, some of the city officials would have converted, or at least appreciate the healing and deliverance he had brought.

**Literal, almost word-for-word, renderings:**

## A Faithful Version

Now Paul was determined to go in to the people, but the disciples prevented him. And some of the chiefs of Asia, who also were his friends, sent to him, urging him not to venture into the theater.

## Analytical-Literal Translation

Now when Paul [was] intending to enter into the mob, the disciples were not allowing him.

Then also some of the officials of the province<sup>22</sup> of Asia, being his friends, having sent to him, were urging [him] not to present himself in the amphitheater.

## Benjamin Brodie’s trans.

And when Paul desired to enter into the crowd, the students [adherents to Christianity] would not permit him.

Furthermore, even some of the wealthy and influential Asiarchs, who were his friends, after sending for him, appealed *to him* repeatedly not to sacrifice himself in the theatre [they were pulling political strings in the background].

## Charles Thomson NT

Upon this Paul had a mind to go to the people, but the disciples did not permit him. And some of the chiefs of Asia also, who were his friends, sent to him and advised him not to venture into the theatre.

## Context Group Version

And when Paul was minded to enter in to the people, the apprentices did not allow him. And certain also of the Asiarchs, being his confidants, sent to him and implored him not to adventure himself into the theatre.

## Far Above All Translation

And whereas Paul wanted to go to the people *at large*, the disciples did not allow him.

And also some of the rulers of Asia, since they were friendly towards him, sent to him, and exhorted *him* not to venture into the theatre.

<sup>22</sup> The translator meant *province* here. This **error** is also found in Acts 13:8,12; 19:31,38.



Legacy Standard Bible	And when Paul wanted to go into the assembly [Lit <i>people</i> ], the disciples would not let him. Also some of the Asiarchs [Political or religious officials of the province of Asia] who were friends of his sent to him and repeatedly urged him not to venture [Lit <i>give himself</i> ] into the theater.
Literal Standard Version	And on Paul's resolving to enter in to the populace, the disciples were not permitting him, and also some of the chief men of Asia, being his friends, having sent to him, were pleading [with] him not to venture into the theater himself.
Modern Literal Version 2020	Now Paul was planning to enter into the public <i>area</i> , <i>but</i> the disciples were not permitting him. But some also of <i>those</i> from Asia, being friends to him, <i>and</i> having sent for him, they were pleading with <i>him</i> not to give himself to the theater <i>crowd</i> .
New King James Version	And when Paul wanted to go in to the people, the disciples would not allow him. Then some of the officials of Asia [ <i>Asiarchs, rulers of Asia, the province</i> ], who were his friends, sent to him pleading that he would not venture into the theater.
New Matthew Bible	When Paul would have entered in to the people, the disciples prevented him. Also, certain of the leading Asians that were his friends sent to him, urging him not to press into the theatre.
Webster's Translation	And when Paul would have entered in to the people, the disciples suffered him not. And certain of the chief of Asia, who were his friends, sent to him, desiring him that he would not adventure himself into the theater.
Worrell New Testament	And, Paul purposing to enter in unto the people, the disciples were not permitting him. And some also of the chief men of Asia, being his friends, sending to him, were beseeching him not to venture himself into the theater.

**The gist of this passage:** Paul wanted to get in the middle of all this, but he was strongly advised not to.  
30-31

Acts 19:30a			
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; genitive/ablative case	Strong's #3972
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
boulomai (βούλομαι) [pronounced BOO-lohm-ahēe]	<i>willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1014
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahēe]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	aorist active infinitive	Strong's #1525
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 19:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
demos (δῆμος) [pronounced <i>DAY-moss</i> ]	<i>popular assembly, the public (as bound together socially), people, a mass of people assembled in a public place</i>	masculine singular noun, accusative case	Strong's #1218

**Translation:** *Though Paul was willing to enter into the public assembly [to debate the opposition],...*

Is Paul up for a debate? Always. He gave little thought to the dangers or problems of meeting opposition in a public forum. When he heard what was going on, he wanted to be there. He wanted to face his opposition. He wanted to show them just how good the Lord was and just how bankrupt their beliefs were.

Paul did not have any mixed feeling about such a confrontation. This was something which he thrived upon (hence, his many visits to the synagogues).

Acts 19:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
eaô (ἐάω) [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 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1439
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i> ]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; nominative case	Strong's #3101

**Translation:** *...the disciples [of Jesus] would not allow him.*

There were believers who prevented him from going. Let me suggest that these are believers who believed in Jesus while in Ephesus—possibly many of them under Paul's pronouncement of the gospel—and their assessment of this situation is, Paul should not go.

There are times when you, as a believer in the Lord, need to pay attention to what other believers are telling you, even if you have no personal doubts about what you want to do.

“Debate these clowns in public? I am so there,” Paul declared to those around him. But the believers in his periphery thought it best for him a lay low for the time being. Remember, what is going on is not a public debate, but a out-of-control mob.

Acts 19:30 **Though Paul was willing to enter into the public assembly [to debate the opposition], the disciples [of Jesus] would not allow him.** (Kukis mostly literal translation)

The problem is, you cannot debate a mob; you cannot reason with a mob. Even though Paul knew that he could debate circles around any of these men, this was really not an opportunity but a trap. The end result is, these people could have gotten even more enraged and worked up.

Acts 19:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; 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, along with, while</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Asiárchai (Ἀσιάρχαι) [pronounced <i>as-ee-AR-kheye</i> ]	<i>officials of the public festivities in a city of Asia Minor; chiefs of Asia; transliterated, Asiarchs</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #775

**Translation:** **Certain [men], even of the city officials...**

Interestingly enough, there were top men there, and they also had an opinion on this.

Acts 19:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ôn/ousa/on (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i> ]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
autô (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

## Acts 19:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philoī (φίλοι) [pronounced FEE-loy]	[close] friends, associates; neighbors people one is actively fond of, that is, friendly	masculine plural adjective; nominative case	Strong's #5384

**Translation:** ...—those who are friends with him—...

These are men who consider themselves friends of Paul, or they are sympathetic to his cause. They are right there, in the midst of this controversy (the gathering of Demetrius put them in the middle of all this).

What I see as happening here is, there are sets of people who are in very different situations. The disciples are not at the public forum, but they know what is taking place. And these men are high up officials, and they are sympathetic to Paul. They know exactly what they are in the middle of. They know the circumstances to be dangerous.

There are also Paul's two assistants, but, bear in mind, these men are not Paul. Therefore, it is harder for the mob to get worked up about Paul's assistants.

## Acts 19:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced PEHM-poh]	those send, the ones dispatched; sending (thrusting or inserting) a thing into another	masculine plural, aorist active participle; nominative case	Strong's #3992
πρός (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
αὐτόν (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
παρκαλεῶ (παρακαλέω) [pronounced pah-ahk-ahI-EH-oh]	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	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3870
μή (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
δίδωμι (δίδωμι) [pronounced dihD-OH-mee]	to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice	aorist active infinitive	Strong's #1325

Acts 19:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i> ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
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
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
théatron (θέατρον) [pronounced <i>THEH-at-ron</i> ]	<i>theater, room designed to have an audience; spectacle, a public show</i>	neuter singular noun, accusative case	Strong's #2302

**Translation:** ...were [also] sending him [messages] telling [him] not to entrust himself to the public forum.

The people actually at the public forum, facing down Demetrius and his angry group—these who are sympathetic to Paul tell him to stay away.

It is my opinion that, their read of the situation is, they can handle what is happening. By taking this on as city officials, and applying objective law to the situation, they can likely defuse the volatile situation.

Paul is at the center of this controversy. Even though he might be able to debate circles around everyone there, the emotion which is against him might erupt at any moment, rendering his most cogent arguments moot.

Acts 19:31 Certain [men], even of the city officials—those who are friends with him—were [also] sending him [messages] telling [him] not to entrust himself to the public forum. (Kukis mostly literal translation)

Paul will listen to the reasoning of these men and he will not venture out. When dealing with a mob, there is no debate, there is no reasoning. I suspect that Paul's allies made this argument.

Paul reveals that, despite what he wants to do, he can be talked down and reasoned with.

This vignette is an interesting precursor to what will happen later. There will be a time in the future where Paul is going to do a wrong thing. Many believers speak to Paul directly and try to talk him out of it. In that case, they will fail; and Paul will pay for this mistake.

Acts 19:30–31 Though Paul was willing to enter into the public assembly [to debate the opposition], the disciples [of Jesus] would not allow him. Certain [men], even of the city officials—those who are friends with him—were [also] sending him [messages] telling [him] not to entrust himself to the public forum. (Kukis mostly literal translation)

Acts 19:30–31 Even though Paul was more than willing to meet his opposition in debate at this public assembly, believers in Ephesus would not allow him to go there. In fact, there were some men, including some who were public officials (those who were sympathetic to Paul's teaching) who sent him messages saying, "Do not come to this public meeting; we will sort it out." (Kukis paraphrase)

It is going to be clear, by the following passage, that this was exactly the right call to make. Paul listened to and obeyed the wise advice of others in this circumstance.

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### Demetrius and his associates demonstrate at the theater

In translations which reveal added words (by using italics or brackets), you will see that translators added quite a number of words to smooth out the translation of this passage. One might say that the words given are thrown together with missing information in a confused and chaotic way—which, in many ways, describes the scene there.

In a way, with my translation, I almost feel as if I am saying, “This is what I think took place.” That does not mean that this passage is without organization, structure or meaning—some things are very clear. But this is very difficult to sort out, and say definitively, these words jumbled together give us an idea of what is taking place.

I have tried to avoid using alternative readings and insertions which might slow the reading of a passage, but here, I felt compelled twice to offer up another approach or understanding.

Others indeed therefore another thing they were calling out, for was the assembly, having been stirred up. And the greater number could not see why the cause they had assembled. Now, out from the crowd they had united [behind] Alexander, having put him forward from the Jews. Now the Alexander was motioning the hand. He intended to defend himself to the people. Now fully knowing that a Jew he kept on being, a voice, having become one out from all about a space of hours two, crying aloud, “Great the Artemis of Ephesus [is].”

Acts  
19:32–34

Others indeed, therefore, were calling out another thing, for the assembly was [in chaos], having been stirred up [or, *confused*]. The greater number [of them] could not see for what cause they had assembled. Now they united to Alexander, out from the crowd, having put him forward from the Jews. Alexander was motioning [with] the hand. He intended to defend himself to the people. Now fully knowing that he was a Jew, [there was] a chant [lit., *voice*], having become one, from all [of them], crying aloud for about two hours, “Artemis of the Ephesians [is] great!”

A great number of people had gathered, and different people were yelling out different things. The public was very stirred up and chaotic. Most of them did not really understand why they had assembled there. Somehow, a man named Alexander, from out of this crowd, was pushed forward. There seemed to be an agreement to hear him out, so he motioned with his hand to the crowd to quiet them down. He intended to defend himself before the people. However, realizing that he was a Jew, Demetrius and his group began to chant, crying aloud for two hours, “Artemis of Ephesus is great!”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Others indeed therefore another thing they were calling out, for was the assembly, having been stirred up. And the greater number could not see why the cause they had assembled. Now, out from the crowd they had united [behind] Alexander, having put him forward from the Jews. Now the Alexander was motioning the hand. He intended to defend himself to the people. Now fully knowing that a Jew he kept on being, a voice, having become one out from all about a space of hours two, crying aloud, “Great the Artemis of Ephesus [is].”

Complete Apostles Bible Then others were calling out something different, for the assembly was confused, and the majority did not know for what reason they had come together.

And from the crowd they brought forward Alexander, the Jews putting him forward. And Alexander motioned with his hand, and desired to make a defense to the people.

But recognizing he was a Jew, there arose one voice from them all, calling out for two hours, "Great is Artemis of the Ephesians!"

Douay-Rheims 1899 (Amer.) Now some cried one thing, some another. For the assembly was confused: and the greater part knew not for what cause they were come together.

And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction,

But as soon as they perceived him to be a Jew, all with one voice, for the space of about two, hours, cried out: Great is Diana of the Ephesians!

Holy Aramaic Scriptures Then, the kensha {the crowd} which was in The Theatrun {The Amphitheater} were excessively disturbed, and certain others were crying out, but, many from among them were not informed about why they had been gathered.

Then, the Ama d'Yehudaye {the People of the Judeans/Jews} who were there, appointed a gabra {a man} from them, a Yehudaya {a Judean/a Jew} whose name was Aleksandrus {Alexander}. And when he stood up, he waved his hand, and was desiring that he might make a defense unto the Ama {the People}.

And when they recognized that he was a Yehudaya {a Judean/a Jew}, they all cried out in one voice, about two hours, "Great is Artemis of the Ephesaye {the Ephesians}!"

James Murdock's Syriac NT And the multitudes that were in the theatre were in great confusion, and cried, some one thing, and some another: and many of them knew not for what cause they had come together.

And the Jewish people who were there, brought forward one of their men, a Jew, named Alexander. And he, rising up, waved his hand, and wished to make a defence before the people.

But they knowing him to be a Jew, all cried out with one voice, about two hours: Great is Diana of the Ephesians.

Original Aramaic NT But the crowds that were in the theater were very chaotic and they were shouting to each other, but many of them did not know why they had assembled.

But the people of the Judeans who were there put forth a man of them, a Jew whose name was Alexandraus, and as he arose, he beckoned with his hand and wanted to put forth a defense to the people.

And when they knew that he was a Jew, they all shouted with one voice for about two hours: "Great is Artemis of the Ephesians!"

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And some said one thing, and some another: for there was no order in the meeting; and most of them had no idea why they had come together.

Then they took Alexander out from among the people, the Jews putting him forward. And Alexander, making a sign with his hand, was about to make a statement to the people in answer:

But when they saw that he was a Jew, all of them with one voice went on crying out for about two hours, Great is Diana of Ephesus.

Bible in Worldwide English Some of the people were shouting one thing and some another. They were all stirred up. Most of the people did not know why they had come together. The Jews pushed Alexander forward. Some of the people put him in front. He put up his hand and wanted to talk to the people. But when they saw that he was a Jew, they all shouted together for two hours, Great is Diana of Ephesus!

## Easy English

The crowd of people in the meeting place continued to shout loudly. Some people were shouting one thing and other people were shouting something different. Not many of the people even knew why they had all met together. There was a Jewish man called Alexander in the crowd. The Jews pushed him to the front of the crowd. He raised his hands towards the people, so that they would be quiet. He wanted to explain to them that he and his Jewish friends had not caused the trouble. But the crowd knew that Alexander was a Jew. So they continued to shout the same words for about two hours. All together they shouted, 'Our god Artemis of Ephesus is very great!'

## Easy-to-Read Version—2008

Some people were shouting one thing and others were shouting something else. The meeting was very confused. Most of the people did not know why they had come there. Some Jews made a man named Alexander stand before the crowd, and they told him what to say. Alexander waved his hand, trying to explain things to the people. But when the people saw that Alexander was a Jew, they all began shouting the same thing. For two hours they continued shouting, "Great is Artemis of Ephesus! Great is Artemis of Ephesus! Great is Artemis ...!"

*God's Word™*

Some people shouted one thing while others shouted something else. The crowd was confused. Most of the people didn't even know why they had come together. Some people concluded that Alexander was the cause, so the Jews pushed him to the front. Alexander motioned with his hand to quiet the people because he wanted to defend himself in front of them. But when they recognized that Alexander was a Jew, everyone started to shout in unison, "Artemis of the Ephesians is great!" They kept doing this for about two hours.

## Good News Bible (TEV)

Meanwhile the whole meeting was in an uproar: some people were shouting one thing, others were shouting something else, because most of them did not even know why they had come together. Some of the people concluded that Alexander was responsible, since the Jews made him go up to the front. Then Alexander motioned with his hand for the people to be silent, and he tried to make a speech of defense. But when they recognized that he was a Jew, they all shouted together the same thing for two hours: "Great is Artemis of Ephesus!"

## J. B. Phillips

Meanwhile some were shouting one thing and some another, and the whole assembly was at sixes and sevens, for most of them had no idea why they had come together at all. A man called Alexander whom the Jews put forward was pushed into the forefront of the crowd, and there, after making a gesture with his hand, he tried to make a speech of defence to the people. but as soon as they realised that he was a Jew they shouted as one man for about two hours, "Great is Diana of the Ephesians!"

*The Message*

Some were yelling one thing, some another. Most of them had no idea what was going on or why they were there. As the Jews pushed Alexander to the front to try to gain control, different factions clamored to get him on their side. But he brushed them off and quieted the mob with an impressive sweep of his arms. But the moment he opened his mouth and they knew he was a Jew, they shouted him down: "Great Artemis of the Ephesians! Great Artemis of the Ephesians!"—on and on and on, for over two hours.

## NIRV

The crowd didn't know what was going on. Some were shouting one thing and some another. Most of the people didn't even know why they were there. The Jews in the crowd pushed Alexander to the front. They tried to tell him what to say. But he motioned for them to be quiet. He was about to give the people reasons for his actions. But then they realized that he was a Jew. So they all shouted the same thing for about two hours. "Great is Artemis of the Ephesians!" they yelled.

## New Life Version

All this time some were crying out one thing and some another. The meeting was all noise. Most of the people did not know why they had come together. Then the Jews pushed Alexander to the front. Alexander held his hand up and was going to



speak. As soon as they saw he was a Jew, they cried out with a loud voice for two hours, "Great is Diana of Ephesus!"

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

#### Casual English Bible

The scene at the theater was absolute chaos. People were screaming all kinds of things. Most of the people had no idea what was going on. Some Jews prodded one of their representatives to address the crowd, a man named Alexander. He tried to silence the mob by using hand gestures, so he could defend the Jews. [17] As soon as the crowd realized he was a Jew, they shouted him down. For two hours they chanted, "Great is Artemis of Ephesus!"

<sup>17</sup>19:33 Many Bible experts say Alexander was probably no friend to Paul. They say he probably wanted to disassociate the Jewish religion from the emerging Christian movement known as the Way.

#### Contemporary English V.

Some of the people in the meeting were shouting one thing, and others were shouting something else. Everyone was completely confused, and most of them did not even know why they were there. Several of the Jewish leaders pushed a man named Alexander to the front of the crowd and started telling him what to say. He motioned with his hand and tried to explain what was going on. But when the crowd saw that he was Jewish, they all shouted for two hours, "Great is Artemis, the goddess of the Ephesians!"

#### The Living Bible

Inside the people were all shouting, some one thing and some another—everything was in confusion. In fact, most of them didn't even know why they were there. Alexander was spotted among the crowd by some of the Jews and dragged forward. He motioned for silence and tried to speak. But when the crowd realized he was a Jew, they started shouting again and kept it up for two hours: "Great is Diana of the Ephesians! Great is Diana of the Ephesians!"

#### New Berkeley Version New Living Translation

Inside, the people were all shouting, some one thing and some another. Everything was in confusion. In fact, most of them didn't even know why they were there. The Jews in the crowd pushed Alexander forward and told him to explain the situation. He motioned for silence and tried to speak. But when the crowd realized he was a Jew, they started shouting again and kept it up for about two hours: "Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!"

#### The Passion Translation

The frenzied crowd shouted out one thing, and others shouted something else, until they were all in mass confusion, with many not even knowing why they were there! Some of the Jews pushed forward a Jewish man named Alexander to be their spokesman, and different factions of the crowd shouted instructions at him. He stood before the people and motioned for everyone to be quiet so he could be heard. But when he began to speak, they realized that he was a Jew, so they shouted him down. For nearly two hours they shouted over and over, "Great is Artemis, the goddess of the Ephesians!"

#### Plain English Version

#### **The wild mob kept on shouting for 2 hours**

That big mob of people were a bit mixed up. Some of them shouted one thing, and some of them shouted something else. But most of them didn't even know what the meeting was about. One of the Jewish men there was called Alexander. Some people there pushed him to the front so that he could talk to the crowd of people. So Alexander held up his hand, to get the mob to be quiet.

But some of that mob knew that Alexander was a Jew, and that the Jews didn't show respect to Artemis, so they shouted, "Artemis is very great. She is the god of us Ephesus mob." And that mob kept on shouting like that for about 2 hours. Everyone was confused. Some were shouting one thing while others were shouting something else. Most of the people didn't even know why they were there. The Jews in the crowd pushed Alexander to the front. He got the people to quiet down by

#### Radiant New Testament

waving his hands. He was about to present his side of things, but then the people realized he was a Jew. So they all started shouting together, "Great is Artemis of the Ephesians!" This went on for about two hours.

UnfoldingWord Simplified T.	The crowd of people in the theater kept shouting. Some shouted one thing, and some shouted something else. But most of them did not even know why they were meeting! One of the Jews there was named Alexander. Some of the Jews pushed him to the front of the crowd so that he could speak to the people. Alexander put his hands up trying to get the crowd to stop shouting. He wanted to tell them that the Jews did not cause the trouble. But many of the non-Jewish people knew that Alexander was a Jew and knew that the Jews did not worship the goddess Artemis. So the non-Jews shouted for two hours, "Great is the goddess Artemis of the Ephesians!"
William's New Testament	So they kept on shouting, some one thing, some another, for the assembly was in confusion, and the majority of them did not know why they had met. Some of the crowd concluded that it was Alexander, since the Jews had pushed him to the front, and since Alexander had made a gesture of the hand as though he would make a defense before the people. But as soon as they saw that he was a Jew, a shout went up from them all as the shout of one man, lasting for two hours: "Great Artemis of Ephesus!"

### Partially literal and partially paraphrased translations:

American English Bible	In the meantime, some [in the theater] were shouting one thing, and others were shouting something else... For the whole group was confused and most of them didn't even know why they were there! So they located Alexander in the midst of the crowd, and the Judeans pushed him up to the front. Then Alexander started waving his hands to defend himself before the people. But when they recognized that he was a Jew, they started a shout that lasted for two hours: 'Great is Artemis of the Ephesians!'
Beck's American Translation . Breakthrough Version	So others were certainly yelling something different. You see, the assembly had been stirred up, and most of the <i>people</i> did not know why they had come together. Together they pulled Alexander from the crowd after the Jewish <i>people</i> pushed him forward. When Alexander motioned with <i>his</i> hand, he was wanting to be giving a defense to the mob. When they correctly understood that he is Jewish, there became one voice from everyone over what seemed like two hours, yelling, "Artemis of the Ephesians is great."
Len Gane Paraphrase	Therefore some were shouting one thing and some another, for the crowd was confused and the majority didn't even know why they had come together. Then they forced Alexander out of the crowd--the Jews pushing him to the front. Alexander motioned with his hand and wanted to make a defense before the public assembly. But when they found out that he was a Jew, all of them with one voice for about 2 hours, shouted, "Great is Artemis of the Ephesians."
A. Campbell's Living Oracles	Some, therefore, were crying one thing, and some another; for the congregation was confused, and the greater part did not know for what they were come together. And they thrust forth forward Alexander, from amongst the multitude, the Jews urging him on. And Alexander, beckoning with his hand, would have made a defense to the people. But when they knew that he was a Jew, one voice arose from them all, crying out, for about the space of two hours, Great is Diana of the Ephesians!
New Advent (Knox) Bible	Meanwhile some cried this, some that; the meeting was all in confusion, and most of them could not tell what had brought them together. The Jews thrust Alexander

forward, and some of the crowd brought him down with them; so Alexander made a gesture with his hand, and tried to give an account of himself before the people;[2] but as soon as they found out that he was a Jew, a single cry came from every mouth, and for some two hours they kept on shouting, Great is Diana of Ephesus. [2] Here, as in 18.17, it is not clear whether the Jew mentioned was a Christian or not; but it seems the name must have been one which St Luke's readers would be expected to recognize without introduction (cf. 17.6). It is not likely that this is the Alexander mentioned in I Tim. 1.20; II Tim. 4.14.

NT for Everyone

Meanwhile, some people were shouting one thing, some another. In fact, the whole assembly was thoroughly confused, and most of them had no idea why they had come there in the first place. The Jews pushed Alexander forward, and some of the crowd informed him what was going on. He motioned with his hand, and was going to make a statement to the people to explain things. But when they realized he was a Jew, they all shouted together, for about two hours, "Great is Ephesian Artemis!"

20<sup>th</sup> Century New Testament

Meanwhile some were shouting one thing and some another, for the Assembly was all in confusion, most of those present not even knowing why they had met. But some of the crowd prompted Alexander, whom the Jews had pushed to the front, and he waved his hand to show that he wanted to speak in their defense to the people. However, when they recognized him as a Jew, one cry broke from them all, and they continued shouting for two hours--"Great is Artemis of the Ephesians!"

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Meanwhile the assembly was in turmoil. Some were shouting one thing and some another, and most of them did not even know why they were there.

The Jews in the crowd pushed Alexander forward to explain himself, and he motioned for silence so he could make his defense to the people.

But when they realized that he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"

Christian Standard Bible

Some were shouting one thing and some another, because the assembly was in confusion, and most of them did not know why they had come together. Some Jews in the crowd gave instructions to Alexander [*Or thought it was about Alexander*] after they pushed him to the front. Motioning with his hand, Alexander wanted to make his defense to the people. But when they recognized that he was a Jew, they all shouted in unison for about two hours, "Great is Artemis of the Ephesians!"

Conservapedia Translation

And so some were crying out one thing, and some another, because the assembly was confused. Most of them did not even know why they had come together. They dragged Alexander out of the crowd, when the Jews put him forward. Alexander motioned with his hand, and was about to make his defense to the people. When they realized that he was a Jew, everyone with one voice cried out for two hours, "Great is Artemis of the Ephesians!"

Revised Ferrar-Fenton Bible

Some therefore shouted one thing, some another; for the meeting was an uproar: and the greater part of the people did not even know for what purpose they had assembled.

Then some of the Judeans from the crowd, seizing Alexander, thrust him forward. But when Alexander advanced, stretching out his hand to defend himself before the mob, recognizing that he was a Jew, all of them began with one voice, for about two hours, to shout, "Great Artemis of the Ephesians!"

Free Bible Version

Some were shouting one thing, and some something else, for the crowd that had gathered was in total confusion—most of them had no idea why they were there. The Jews in the crowd pushed Alexander to the front. Alexander motioned with his hand for them to be quiet, wanting to explain things to the people.

God's Truth (Tyndale)	<p>But when they realized he was a Jew, they all took up a chant that lasted for about two hours, shouting "Great is Artemis of the Ephesians!"</p> <p>Some cried one thing and some another, and the congregation was all out of quiet, and the more part knew not wherefore they were come together.</p>
Riverside New Testament	<p>Some of the company drew forth Alexander, the Jewes thrusting him forwards. Alexander beckoned with the hand, and would have given the people an answer. When they knew that he was a Jewe, there arose a shout almost for the space of two hours, of all men crying, great is Diana of the Ephesians.</p> <p>Some were shouting one thing and some another, for the assembly was in confusion, and the most did not know why they had come together.</p> <p>Some of the crowd fixed on Alexander, since the Jews were putting him forward. And Alexander motioned with his hand and wished to make a defense before the people.</p>
UnfoldingWord Literal Text	<p>But when they recognized that he was a Jew, there arose one shout from all for about two hours, "Great is Artemis of the Ephesians!"</p> <p>Now indeed some people were shouting one thing, and some another, for the crowd was in confusion. Most of them did not even know for what reason they had come together.</p> <p>Then out of the crowd came Alexander, whom the Jews had pushed forward. So Alexander motioned with his hand, wanting to give a defense to the assembly.</p> <p>But when they became aware that he was a Jew, there was a single cry from all of them. Continuing for about two hours they cried out, "Great is Artemis of the Ephesians."</p>
Urim-Thummim Version	<p>Some therefore cried one thing and some another: for the crowd was in an uproar, and the greater part of them did not know for what reason they were come together. And they drew Alexander out of the crowd, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense to the people. But when they knew that he was a Jew, all with one voice for about the period of 2 hours cried out, great is Diana of the Ephesians.</p>
Weymouth New Testament	<p>The people, meanwhile, kept shouting, some one thing and some another; for the assembly was all uproar and confusion, and the greater part had no idea why they had come together.</p> <p>Then some of the people crowded round Alexander, whom the Jews had pushed forward; and Alexander, motioning with his hand to get silence, was prepared to make a defence to the people.</p> <p>No sooner, however, did they see that he was a Jew, than there arose from them all one roar of shouting, lasting about two hours. "Great is the Ephesian Diana," they said.</p>

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	<p>Meanwhile the whole assembly was in an uproar. Some shouted one thing, and some shouted another and most of them did not know why they were there. Some of the crowd wanted a certain Alexander to speak, whom the Jews put forward. Alexander intended to make a speech of defense before the crowd, but when they recognized that he was a Jew, they chanted all together for about two hours, "Great is Artemis of the Ephesians!"</p> <p>16:20; 18:17</p>
The Heritage Bible	<p>Then others screamed one thing, and some another, because the assembly was thrown into disorder, and the majority absolutely did not see why they were convened.</p> <p>And they drove Alexander out of the multitude, the Jews pushing him forward. And Alexander motioning downward with the hand, determined to make his defense to the public.</p>

And recognizing that he was a Jew, there became one voice out of all for over two hours screaming, Great *is* Artemis of the Ephesians.

- New American Bible (2011) Meanwhile, some were shouting one thing, others something else; the assembly was in chaos, and most of the people had no idea why they had come together. Some of the crowd prompted Alexander, as the Jews pushed him forward, and Alexander signaled with his hand that he wished to explain something to the gathering. But when they recognized that he was a Jew, they all shouted in unison, for about two hours, "Great is Artemis of the Ephesians!"
- New Jerusalem Bible By now everybody was shouting different things, till the assembly itself had no idea what was going on; most of them did not even know why they had gathered together. Some of the crowd prevailed upon Alexander, whom the Jews pushed forward; he raised his hand for silence with the intention of explaining things to the people. As soon as they realised he was a Jew, they all started shouting in unison, 'Great is Diana of the Ephesians!' and they kept this up for two hours.
- Revised English Bible–1989 Meanwhile some were shouting one thing, some another, for the assembly was in an uproar and most of them did not know what they had all come for. Some of the crowd explained the trouble to Alexander, whom the Jews had pushed to the front, and he, motioning for silence, attempted to make a defence before the assembly. But when they recognized that he was a Jew, one shout arose from them all: "Great is Artemis of the Ephesians!" and they kept it up for about two hours.

#### **Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible Meanwhile, some were shouting one thing and others something else, because the assembly was in complete confusion, and the great majority didn't even know why they were there. Some of the crowd explained the situation to Alexander, whom the Jews had pushed to the front. So Alexander motioned for silence, hoping to make a defense speech to the people. But as soon as they recognized that he was a Jew, they began bellowing in unison, "Great is Artemis of the Ephesians!" and they kept it up for about two hours.
- Holy New Covenant Trans. Some people were yelling one thing and others were yelling something else. The meeting was very confused. Most of the people didn't even know why they had come there. The Jews had a man stand before the people. His name was Alexander. The Jews told him what to do. Alexander waved his hand because he wanted to explain things to the people. But when the people realized that Alexander was a Jew, they all continued shouting together for two hours. They shouted, "Great is Artemis of Ephesus! Great is Artemis of Ephesus...!"
- The Scriptures 2009 Then others indeed shouted this and others that, for the assembly was confused, and most of them did not know why they had come together. And some of the crowd instructed Alexander – the Yehudim putting him forward. And Alexander motioned with his hand, and wished to make his defence to the people. But having recognised that he was a Yehudi, all with one voice cried out for about two hours, "Great is Artemis of the Ephesians!"

#### **Weird English, Old English, Anachronistic English Translations:**

- Accurate New Testament ...Other [Men] certainly so another something shouted was for The Congregation Having Been Confused and The [Men] More not had seen why? for [They] had gathered from but the crowd [They] put (together) alexander pushing (up) him the jews The but Alexander Motioning the hand wanted to account {something} [to] the

Alpha & Omega Bible	<p>crowd [Men] Knowing but {were} for Jewish [He] is Sound becomes One from all [men] as to hours two shouting Great {is} The Artemis [of] [men] ephesian...          SO THEN, SOME WERE SHOUTING ONE THING AND SOME ANOTHER, FOR THE ASSEMBLY WAS IN CONFUSION AND THE MAJORITY DID NOT KNOW FOR WHAT REASON THEY HAD COME TOGETHER.          SOME OF THE CROWD CONCLUDED IT WAS ALEXANDER, SINCE THE JEWS HAD PUT HIM FORWARD; AND HAVING MOTIONED WITH HIS HAND, ALEXANDER WAS INTENDING TO MAKE A DEFENSE TO THE ASSEMBLY. BUT WHEN THEY RECOGNIZED THAT HE WAS A JEW, AN OUTCRY AROSE FROM THEM ALL AS THEY SHOUTED FOR ABOUT TWO HOURS, "GREAT IS ARTEMIS OF THE EPHESIANS!"</p>
Awful Scroll Bible	<p>Others therefore, surely were crying aloud something else, for they called-out to the assembly, were having been poured-together, indeed the majority had not perceived for what cause they had come-together.          And they force-ahead Alexander, out of the multitude, the Jews putting- him -ahead. But Alexander accordingly-shaking with his hand, was desiring to consider-away to the public.</p>
Concordant Literal Version	<p>Moreover, becoming knowledgeable-upon, that he is a Jew, everyone comes to be of one voice, as over two hours, crying aloud, "Great is Diana of the Ephesians!"          Others, indeed, then, cried some other thing, for the ecclesia was in confusion, and the majority were not aware on what account they had come together."          Now they unite on Alexander, one of the throng, the Jews pushing him forward. Now Alexander, gesturing with his hand, wanted to make a defense to the populace."          Yet, on recognizing that he is a Jew, one voice came from all for about two hours, crying, "Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!"</p>
exeGeser companion Bible	<p>So others indeed cry out one, and some another;          for the ecclesia is confused:          and most of them know not          for what cause they come together.          And having previously instigated Alexander          from the multitude,          the Yah Hudiym put him forward:          and Alexander signals with the hand,          and wills to plead to the public:          but knowing he is Yah Hudy,          there becomes as one cry from all for about two hours,          Mega - Artemis of the Ephesians!</p>
Orthodox Jewish Bible	<p>Then some began shouting one thing, some another, in the theater, for the kahal was in confusion, and most had no da'as of the purpose of the kahal (assembly). And from the multitude Alexander was pushed forward by Yehudim and some prompted him with shouts, while Alexander waved his hand, wanting to defend himself to the kahal.          But having known what the man was, that he was a Yehudi, all in the theater shouted in unison for lav davka two hours crying out, "Gedolah is Artemis of the Ephesians."</p>
Rotherham's Emphasized B.	<p>  Others   indeed, were crying out  something else ; for the assembly had become confused, and   the greater part   knew not for what cause they had come together. Howbeit   out of the multitude   they bare aloft one Alexander, the Jews thrusting him forward;   Alexander   however  waving his hand  was wishing to make his defence unto the populace. But  recognising that he was a Jew  one' voice arose from all' for about two hours, as they cried aloud—           Great  is Diana of the Ephesians!</p>

### Expanded/Embellished Bibles:

## The Amplified Bible

Now some shouted one thing and some another, for the gathering was in confusion and most of the people did not know why [Or *on whose account.*] they had come together. Some of the crowd advised Alexander [to speak], since the Jews had pushed him forward; and Alexander motioned with his hand [for attention] and intended to make a defense to the people. But when they realized that he was a Jew, a single outcry went up from the crowd as they shouted for about two hours, "Great is Artemis of the Ephesians!"

## An Understandable Version

Some [in the crowd] were shouting one thing and some another; there was mass confusion, with most of the people not [even] knowing why they had assembled. [It appears that] Alexander was appointed out of the crowd by the Jews [i.e., to be their spokesman in defending them from the charges being made against Paul]. He motioned with his hand [to get attention] and attempted to speak to the assembly in defense [of the Jewish viewpoint]. But when the crowd realized that he was a Jew, they all joined together for about two hours shouting, "Great is [the goddess] Artemis, of the Ephesians."

## The Expanded Bible

Some people were shouting one thing, and some were shouting another. The meeting [assembly] was completely confused; most of them did not know why they had come together. The Jews pushed forward [put in front] a man named Alexander, and some of them [<sup>C</sup> either the crowd or the Jews] told him to explain [or gave him advice on what to say; or assumed he was responsible for the trouble]. Alexander waved [gestured with] his hand [<sup>C</sup> for silence] so he could explain things to [or make a defense before] the people [crowd]. But when they saw [recognized] that Alexander was a Jew [<sup>C</sup> Jews opposed idol worship, so the crowd was suspicious of him], they all shouted the same thing [in unison; <sup>L</sup> with one voice] for two hours: "Great is Artemis of the Ephesians!"

## Jonathan Mitchell NT

Indeed, other folks then kept on crying out some other thing – for you see, that called-out group was one having been commingled into a state of confusion, and the majority had not seen, and were thus unaware of, what reason or account they had come together.

So folks of the Jews, thrusting him forward, together made Alexander stand out of the crowd. Thus now Alexander, gesturing (or: motioning) downward with [his] hand, was wanting and intending to be defending himself to the people (or: populace). Yet upon recognizing (or: coming to clearly know) that he is a Jew, one voice was birthed (= arose) forth from the midst of all of them, [like a flock of gulls] continuously crying out for about two hours, "Great [is] Artemis of [the] Ephesians (or: O Great Artemis of Ephesus)!"

## P. Kretzmann Commentary

Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people.

But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!

Kretzmann's [commentary](#) for Acts 19:28–34 has been placed in the [Addendum](#).

## Syndein/Thieme

Some therefore kept on shouting one thing, and some kept on shouting another . . . for the assembly received confusion {typical mob - minus lucid thought} . . . and the majority of them did not know why they were there!

{Note: The majority of a mob are pawns! Don't even know why they are there!}

And they shoved forward Alexander {a Jewish lawyer} out of the multitude, the Jews putting him forward. And Alexander raised his hands for silence, and would have made his defense unto the people.

{Note: Alexander tried to talk, but the mob would not quiet down.}

But when they knew that he was a Jew, all with one voice about the space of two hours kept on shouting, "Great is Diana {Artemis} of the Ephesians."

## Translation for Translators

**The crowd shouted, “Great is Artemis of the Ephesians!”***Acts 19:32-34*

The crowd of people *in the stadium* continued shouting. Some shouted one thing, and some shouted something else. But most of them did not even know what the meeting was about! One of the *Jews there was named Alexander*. Some of the Jews pushed him to the front of the stadium, *so that he could speak to the crowd of people*. So Alexander motioned with his hands to the crowd, *wanting them to be quiet*. He wanted to tell them that *the Jews* were not responsible for the riot. But many of the *non-Jewish people* knew that Alexander was a Jew. They also knew that *the Jews did not worship the goddess Artemis*. So the *non-Jews there* unitedly and repeatedly shouted for about two hours, “Great is *the goddess Artemis whom we(inc) Ephesians worship!*”

## The Voice

Enraged voices are shouting *on top of each other*, some saying one thing, some saying something else. The crowd is completely out of control. Most of the people don’t even know what caused the commotion in the first place. Some of the Jewish people push a man named Alexander to the front of the crowd, hoping he can calm the disturbance. He raises his hands to silence the crowd and gets a few sentences out; but then the crowd realizes he’s a Jew, and once again they start chanting.

**Crowd:** Great is Artemis of the Ephesians!

For two solid hours they keep the chant going.

**Bible Translations with Many Footnotes:**

## Lexham Bible

So some were shouting one thing [<sup>119</sup>Here the direct object is supplied from context in the English translation] and some another, for the assembly was in confusion, and the majority did not know why [<sup>120</sup>Literally “on account of what”] they had assembled. And some of the crowd advised [<sup>121</sup>Or “concluded it was about ”] Alexander, when [<sup>122</sup>Here “when ” is supplied as a component of the temporal genitive absolute participle (“put ... forward”)] the Jews put him forward. But Alexander, motioning with his [<sup>123</sup>Literally “the”; the Greek article is used here as a possessive pronoun] hand, was wanting to defend himself to the popular assembly. But when they [<sup>124</sup>Here “when ” is supplied as a component of the participle (“recognized”) which is understood as temporal] recognized that he was a Jew, they were shouting with one voice from all of them for about two hours, “Great is Artemis of the Ephesians!”

## NET Bible®

So then some were shouting one thing, some another, for the assembly was in confusion, and most of them did not know why they had met together.<sup>119</sup> Some of the crowd concluded<sup>120</sup> it was about<sup>121</sup> Alexander because the Jews had pushed him to the front.<sup>122</sup> Alexander, gesturing<sup>123</sup> with his hand, was wanting to make a defense<sup>124</sup> before the public assembly.<sup>125</sup> But when they recognized<sup>126</sup> that he was a Jew, they all shouted in unison,<sup>127</sup> “Great is Artemis<sup>128</sup> of the Ephesians!” for about two hours.<sup>129</sup>

<sup>119</sup>tn Or “had assembled.”

<sup>120</sup>tn Or “Some of the crowd gave instructions to.”

<sup>121</sup>tn The words “it was about” are not in the Greek text but are implied; Ἀλέξανδρον (Alexandron) is taken to be an accusative of general reference.

<sup>122</sup>tn BDAG 865 s.v. προβάλλω 1 has “to cause to come forward, put forward...τινά someone...push someone forward to speak in the theater...Ac 19:33.”

<sup>123</sup>tn Or “motioning.”

<sup>124</sup>sn The nature of Alexander’s defense is not clear. It appears he was going to explain, as a Jew, that the problem was not caused by Jews, but by those of “the Way.” However, he never got a chance to speak.

<sup>125</sup>tn Or “before the crowd.” According to BDAG 223 s.v. δῆμος 2, “in a Hellenistic city, a convocation of citizens called together for the purpose of transacting official



business, popular assembly...ἀπολογεῖσθαι τῷ δ. make a defense before the assembly vs. 33.”

<sup>126tn</sup> Grk “But recognizing.” The participle ἐπιγνόντες (epignontes) has been translated as a finite verb due to requirements of contemporary English style.

<sup>127tn</sup> Grk “[they shouted] with one voice from all of them” (an idiom).

<sup>128sn</sup> Artemis was a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus, 1.25 mi (2 km) northeast of the Grand Theater. Dimensions were 418 ft by 239 ft (125 m by 72 m) for the platform; the temple proper was 377 ft by 180 ft (113 m by 54 m). The roof was supported by 117 columns, each 60 ft (18 m) high by 6 ft (1.8 m) in diameter. The Emperor Justinian of Byzantium later took these columns for use in construction of the Hagia Sophia, where they still exist (in modern day Istanbul).

<sup>129sn</sup> They all shouted...for about two hours. The extent of the tumult shows the racial and social tensions of a cosmopolitan city like Ephesus, indicating what the Christians in such locations had to face.

The Spoken English NT

Because the city meeting was in confusion-with some people shouting one thing, and some other people shouting something else. The majority of them didn't even know the reason why they'd been brought together.

When the Jews pushed Alexander up to the front, some people from the crowd told him what to say.<sup>ff</sup> Alexander motioned with his hand for quiet, and began trying to give an explanation to the crowd.

But when they recognized that he was a Jew, a single chant came from all of them for about two hours. They were shouting, “Artemis of the Ephesians is great!”

<sup>ff</sup> Or, more literally, “And some people from the crowd gave instructions to Alexander, the Jews having put him forward.”

Wilbur Pickering's New T.

The assembly was in confusion: some were shouting one thing and some another; most of them did not know why they had come together.

Then the Jews pushed Alexander forward,<sup>10</sup> out from the crowd. So Alexander motioned with his hand and would have made a defense to the people.

But when they realized he was a Jew, they all shouted in unison for about two hours,<sup>11</sup> “Great is Artemis of the Ephesians!”

(10) I wonder whether these Jews were friends or foes, and what they hoped to achieve.

(11) How could their voices last for two hours? And what animated them to keep on going for so long? I suspect there was a little demonic participation.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation So indeed some were crying out [one thing and] some another [thing], for the assembly had been confused, and the majority did not know for what reason they had come together. Now [some] from the crowd induced Alexander, the Jews having put him forward. Then Alexander, having motioned with his hand, was intending to be making a defense to the populace. But having known [or, having recognized] that he is a Jew, one voice came from [them] all for about two hours, crying out, “Great [is] Artemis of the Ephesians!”

Benjamin Brodie's trans.

Meanwhile [back at the theatre], some men shouted one thing, some group another of a different kind of thing, for the assembly was confused and stirred-up [not on the same page], and many did not know what they were gathered together for.

Then they brought Alexander out from the rabble, the Jews pushing him forward. And Alexander, motioning with a hand, wanted to speak in his own defense to the people [becoming a Christian is not a problem].

	But when they finally and completely recognized that he was a Jew, one voice [unity] came about from everyone within the space of two hours, shouting: "Great is Artemis of the Ephesians."
Charles Thomson NT	Now some cried one thing; and some, another. For the congregation was in the utmost confusion, and the greater part did not know for what particular purpose they had convened. But when they had thrust Alexander out of the crowd, the Jews pushing him forward, and Alexander waving his hand wished to make a defence to the people, they knowing that he was a Jew, there was, for about two hours, one continued shout from all, crying out, Great is Diana of the Ephesians.
Context Group Version	Some therefore cried one thing, and some another: for the assembly was in confusion; and most didn't know why they had come together. And they brought Alexander from out of the multitude, the Judeans putting him forward. And Alexander beckoned with the hand, and would have made a defense to the people. But when they perceived that he was a Judean, all with one voice about the space of two hours cried out, Great is Artemis of the Ephesians.
Far Above All Translation	So some were shouting one <i>thing</i> , and some another. For the <i>legislative</i> assembly was in confusion, and most did not know on account of what they had gathered together. And they put Alexander forward from the crowd, the Jews having proposed him. And Alexander motioned <i>his</i> hand for quiet and wished to speak in defence to the people, but when they realized he was a Jew, there arose one call from all <i>of them</i> , and they shouted for about two hours, "Great <i>is</i> Artemis of <i>the</i> Ephesians."
Legacy Standard Bible	So then, some were shouting one thing and some another, for the meeting [Gr <i>ekklesia</i> ] was in confusion and the majority did not know for what reason [Or <i>on whose account</i> ] they had come together. And some of the crowd concluded it was Alexander [Or <i>advised Alexander</i> ], since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly [Lit <i>people</i> ]. But when they recognized that he was a Jew, a single cry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!"
Modern Literal Version 2020	Therefore some were crying something and others another <i>thing</i> ; for* the assembly was confused, and most did not know because of what, they had come together. But they pushed Alexander forward out-of the crowd, <i>after</i> the Jews cast him forward. Now Alexander beckoned <i>with</i> the hand, and was wishing to make a defense to the public. But <i>after</i> they recognized that he is a Jew, one voice became out-of <i>them</i> all over approximately two hours, crying, Great is Artemis of the Ephesians.
New Matthew Bible	Some cried one thing and some another, and the crowd was all out of order, and the majority did not know why they had come together. Some of the crowd drew Alexander out, the Jews thrusting him forward. Alexander motioned with his hand and wanted to give the people an answer. But when they knew that he was a Jew, there arose a shout for almost two hours, everyone crying, Great is Diana of the Ephesians!
Worrell New Testament	Some, therefore, were crying one thing, and some another; for the assembly had become confused, and the greater part knew not for what cause they had come together. And they brought Alexander out of the crowd, the Jews thrusting him forward. And Alexander, waving his hand, wished to make defense to the people. But, when they perceived that he was a Jew, one voice arose from all, crying aloud for about two hours, "Great <i>is</i> Diana of <i>the</i> Ephesians!"
<b>The gist of this passage:</b>	What happened was rather chaotic. Some people were saying one thing; others another. Many people there did not even know why they had gathered. However,

when one man began to speak, the people chanted “Great is Diana of Ephesus” for two hours.

32-34

Acts 19:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alloi (ἄλλοι) [pronounced AL-loy]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; nominative case	Strong's #243
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	neuter singular adjective; nominative case	Strong's #243
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
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 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2896

**Translation:** Others indeed, therefore, were calling out another thing,...

Many translations have something like, *Some were calling out one thing; others were calling out another*. Without a great many insertions, I could not come up with that. I also check other ancient manuscripts to see if there was additional text to be found—there wasn't. Green's literal translation was very similar: **Then others indeed cried out a different thing,...**

However, I don't think that the idea is wrong. Originally, people were calling out good things about Artemis, the false goddess of Ephesus (vv. 27–28). Although these things are said in the original meeting, it would make sense that they cried out similar things at the assembly in the theater (v. 31).

Although this original group appeared to be quite united and cohesive (v. 29), there seems to have been some splintering of concerns. Originally, the gathering—as propelled by Demetrius—was to protect the silver trade, which meant to promote the goddess Artemis (Diana) and to reduce or remove Paul's influence. This phrase suggests that others were voicing their own concerns, **indeed calling out another thing**.

By the time that this thing has snowballed, they have grabbed up two associates of Paul (but not Paul); it appears that there may be others there with different complaints (we don't know what those are); and there appears to be a fair amount of antisemitism (which will come out as we continue in this passage).

Although Demetius was very instrumental in getting this thing off the ground, he will only be mentioned by name once more in v. 38. The mob takes on a life of its own.

Acts 19:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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
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)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, nominative case	Strong's #1577
sugchêô (συγχέω) [pronounced soog-KHEH-oh]	<i>being confounded, confusing, stirred up, being in an uproar, commingling promiscuously, (figuratively) throwing (an assembly) into disorder, perplexing (the mind)</i>	feminine singular, perfect passive participle, nominative case	Strong's #4797

**Translation:** ...for the assembly was [in chaos], having been stirred up [or, confused].

The verb used in this phrase is sugchêô (συγχέω) [pronounced soog-KHEH-oh], which means, *being confounded, confusing, stirred up, being in an uproar, commingling promiscuously, (figuratively) throwing (an assembly) into disorder*. Strong's #4797. I would think that clearly this crowd is stirred up and in an uproar; and very possibly they have become somewhat confused and chaotic.

We have the word often translated *church* here: ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]. This is originally a word that simply meant, *assembly, gathering, company*. Strong's #1577.

What appears to be the case is, the theater was used as a public forum, and there was assembled there a council of the city of people who were possibly elected or appointed, both by Rome and by the people of Ephesus. They were possibly there on most days, having hearings and possibly passing judgment. Suddenly, this very large crowd has shown up, and they are really upset about something. These people on the council would not fully understand what has happened or why these people are all riled up.

Acts 19:32c			
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 19:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i> ]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	masculine plural adjective; comparative; nominative case	Strong's #4119
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>to see, to perceive; to observe; to discern, to know</i>	3 <sup>rd</sup> person plural, pluperfect active indicative	Strong's #1492
tinōs (τίνος) [pronounced <i>TEE-noss</i> ],	<i>from whom, of what [one], from which, how; whether, why</i>	neuter singular interrogative pronoun; genitive/ablative case	Strong's #5101
heneka/henekēn /heineken (ἐνεκα/ἐνεκεν/εἵνεκεν) [pronounced <i>HEN-ek-ah, HEN-ek-en, HInek-en</i> ]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
Interestingly enough, Luke uses this word at least 5 times in the book of Luke, but this is the first time it is found in Acts.			
sunérchomai (συνέρχομαι) [pronounced <i>soon-EHR-khoh-my</i> ]	<i>to come together, to gather together, to convene, to assemble</i>	3 <sup>rd</sup> person plural, pluperfect active indicative	Strong's #4905

**Translation:** The greater number [of them] could not see for what cause they had assembled.

The original group—those assembled by Demetrius—may have been 20 strong (give or take). However, their movement has picked up steam, and there are many with them at this point, some of whom, no doubt, joined with them, thinking, “This should be interesting.” It has come to the point where a majority of the people there did not really know why they were there. Let me suggest that, at this point, there are at least 100 in this crowd. They have two men, associates of Paul’s, with them.

Bear in mind that those on the council understand that, they must handle their own affairs in order to keep Rome from stepping in. Riots and lack of control would be a sign to Rome that they cannot handle their own business. So behavior like this must be quickly dealt with.

Acts 19:32 Others indeed, therefore, were calling out another thing, for the assembly was [in chaos], having been stirred up [or, confused]. The greater number [of them] could not see for what cause they had assembled. (Kukis mostly literal translation)

Acts 19:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; genitive/ablative case	Strong's #3793
sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo]	<i>to drive together, that is, to unite (in association or affection); to compact, to assuredly gather, to knit together, (mentally) to infer, to show, to prove, to teach (in a group)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4822
Aléxandros (Ἀλέξανδρος) [pronounced al-EHX-an-dros]	<i>man defender; transliterated, Alexander</i>	masculine singular proper noun person, accusative case	Strong's #223

**Translation:** Now they united to Alexander, out from the crowd,...

Despite having two of Paul's associates, the crowd somehow puts Alexander forward. Now, we do not know if he is a believer or an unbeliever; who he supports, or where his interests lie. We will try to sort this out as more information is given.

This is the crowd which puts Alexander forward. However, this same crowd will respond very negatively to Alexander speaking.

Quite frankly, we do not even know if this is this man's name, as it means, *man defender* (which appears to be what he intends to do).

Acts 19:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
probállō (προβάλλω) [pronounced prob-AHL-low]	<i>putting (shoot) forth (leaves); putting forward; throwing forward, pushing to the front; germinating</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #4261

This word is only used by Luke in Luke 21:29 Acts 19:33.

Acts 19:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaίοι (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; genitive/ablative case	Strong's #2453

**Translation:** ...having put him forward from the Jews.

Alexander is not a Jewish name. It is Greek name, probably made most famous by Alexander the Great (and many people would have been named after Alexander the Great, Jews and gentiles both). Yet he is said to come out of the Jews (Acts 4:6 speaks of an Alexander who is one of the chief priests). So, somehow, for some reason, this Jewish man with a Greek name is put out there front and center. This would not be crazy unusual, as many Jews became Hellenized (became a part of the Greek culture).

Acts 19:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Aléxandros (Ἀλέξανδρος) [pronounced al-EHX- an-dros]	<i>man defender; transliterated, Alexander</i>	masculine singular proper noun person, nominative case	Strong's #223
kataseíō (κατασειώ) [pronounced kat-as-ī- oh]	<i>motioning; swaying downward, shaking; making a sign, signaling with the hand; beckoning</i>	masculine singular, aorist active participle, nominative case	Strong's #2678
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 19:33c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheir (χείρ, χειρούς, ἡ) [pronounced <i>khīr</i> ]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; accusative case	Strong's #5495

**Translation:** Alexander was motioning [with] the hand.

Alexander motions with his hand, which we would assume, motioning for the crowd to quiet down to allow him to speak.

All of the people see him in front, they see that he is calling for quiet. And they look him over.

## Acts 19:33d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced <i>THEH-loh</i> ]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2309
apologéomai (ἀπολογέομαι) [pronounced <i>ap-ohl-ohg-EH-ohm-ahee</i> ]	<i>to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self</i>	present (deponent) middle/passive infinitive	Strong's #626
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
demos (δῆμος) [pronounced <i>DAY-moss</i> ]	<i>popular assembly, the public (as bound together socially), people, a mass of people assembled in a public place</i>	masculine singular noun, dative, locative or instrumental case	Strong's #1218

**Translation:** He intended to defend himself to the people.

This phrase gives us a great deal of information. It tells us that he intends to defend himself to the people who have assembled there.

Now, how or why he is accused, what he is accused of, and why he is chosen to speak, is not given to us, apart from him defending himself. The verb is the present middle/passive infinitive. It is a deponent verb, meaning active in meaning, but passive in form. It means, *to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self*. Strong's #626.

Based upon what I am reading, he appears to Christian alliances, but that is an hypothesis. It is not clearly stated. One might even make the argument that he was going to speak on behalf of Demetrius and company, although that would be a harder position to take.



Acts 19:33 **Now they united to Alexander, out from the crowd, having put him forward from the Jews. Alexander was motioning [with] the hand. He intended to defend himself to the people.** (Kukis mostly literal translation)

Alexander stands before this group and he is about to speak, to defend himself or to give a legal account. We believe that he is standing for Paul and his team.

Acts 19:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiginōskō (ἐπιγινώσκω) [pronounced eh-p-ihg-in-OÇ-koh]	<i>fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon</i>	masculine plural, aorist active participle; nominative case	Strong's #1921
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
Ioudaíos (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>	masculine singular proper noun; nominative case	Strong's #2453
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** **Now fully knowing that he was a Jew,...**

We do not even know exactly who Alexander is or why he needs to defend himself or why the crowd has pushed him forward, but it becomes known that he is a Jew. This appears to be a problem.

I think that primarily the problem is, many of the people there realized that a Jew is not going to speak in favor of their goddess Diana. Simply because he was a Jew, they knew he did not worship her.

It is actually possible that this man may have willing to provide a neutral point of view, but he was rejected without even hearing him speak. At best, we can only speculate on what he planned on saying.

Acts 19:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456

Acts 19:34b			
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 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
heís, mia, hen ( εἷς, μία, ἓν ) [pronounced hīce, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, nominative case	Strong's #1520
ek ( ἐκ ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pantōn ( πάντων ) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

**Translation:** ...[there was] a chant [lit., voice], having become one, from all [of them],...

Whatever Alexander was going to say, is drowned out. To refocus attention on the true issue, Demetrius and his crowd appear to start up a chant, which many there join in on.

Acts 19:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōseí ( ὡσεῖ ) [pronounced hoh-SIGH]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
epí ( ἐπί ) [pronounced eh-PEE]; spelled eph ( ἐφ ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
hōrai ( ὥραι ) [pronounced HO-rye]	<i>days, hours, instant, seasons, periods of time</i>	feminine plural noun; accusative case	Strong's #5610
duo ( δύο ) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
krazô ( κράζω ) [pronounced KRAD-zoh]	<i>croaking; crying [out, aloud], screaming, calling aloud (shrieking, exclaiming, entreat); vociferating; crying or praying for vengeance; speaking with a loud voice</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2896

Acts 19:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; nominative case	Strong's #3173
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)
Ártemis ("Ἄρτεμις) [pronounced AR-tehm-is]	<i>complete light: flow restrained; transliterated Artemis</i>	feminine singular proper noun; a person; nominative case	Strong's #735
Ephésioi (Ἐφέσιοι) [pronounced ehf-EHS-ee-oy]	<i>permitted; citizens of Ephesus; Ephesians</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #2180

**Translation:** ...crying aloud for about two hours, "Artemis of the Ephesians [is] great!"

For about two hours, these men chant, "Artemis of the Ephesians [is] great!" Demetrius or his supporters would have started this going. Although this seems like an almost reasonable way to refocus the people, it also goes on forever. 2 hours of the same chant is a very long time.

It is clear that Paul should have stayed away, as his companions suggested. Nothing is being accomplished here. There is no great exchange of rhetoric. There is just this stupid chant that goes on and on and on. You cannot reason with a chant.

Acts 19:34 Now fully knowing that he was a Jew, [there was] a chant [lit., voice], having become one, from all [of them], crying aloud for about two hours, "Artemis of the Ephesians [is] great!" (Kukis mostly literal translation)

Acts 19:32–34 Others indeed, therefore, were calling out another thing, for the assembly was [in chaos], having been stirred up [or, confused]. The greater number [of them] could not see for what cause they had assembled. Now they united to Alexander, out from the crowd, having put him forward from the Jews. Alexander was motioning [with] the hand. He intended to defend himself to the people. Now fully knowing that he was a Jew, [there was] a chant [lit., voice], having become one, from all [of them], crying aloud for about two hours, "Artemis of the Ephesians [is] great!" (Kukis mostly literal translation)

There is great confusion in the public hall.

Acts 19:32–34 A great number of people had gathered, and different people were yelling out different things. The public was very stirred up and chaotic. Most of them did not really understand why they had assembled there. Somehow, a man named Alexander, from out of this crowd, was pushed forward. There seemed to be an agreement to hear him out, so he motioned with his hand to the crowd to quiet them down. He intended to defend himself before the people. However, realizing that he was a Jew, Demetrius and his group began to chant, crying aloud for two hours, "Artemis of Ephesus is great!" (Kukis paraphrase)

### The city recorder restores order and suggests legal avenues to follow

At this point, a city official will speak, his words being recorded in vv. 35–40. I will break this up into two passages.

Whoever this Alexander is, he probably got tired during the chant and sat down.

The rest of this chapter will be given over to the words of a city official, who is properly dispassionate in his application of the law. We will not know this man's name; and we do not know if he is a believer or not (I suspect not, since we do not know his name). Both Luke and God the Holy Spirit believed that we, as believers, needed to hear these words. What this man has to say will be **divine establishment** (divine establishment laws are laws devised by God for all peoples and all nations and the closer a nation adheres to them, the greater that nation will be<sup>23</sup>). Demetrius and associates are rebelling against law and order; they are rebelling against divine establishment.

Because this city official is a man who deals with legislative language and the law, we should expect many of his words to be found only here or to be rare words for the New Testament.

Now, lowering the crowd, the grammateus kept on declaring, “Men, Ephesians, for who is [one] of men who does not keep on knowing the city of Ephesians a temple-keeper she keeps on being, of the great Artemis and of the [thing] fallen from heaven? Undeniable, therefore, keeps on being these things. Being necessary it keeps on being to you [all], having been appeased, to be under authority and no one reckless is to keep on practicing. For you [all] have brought the men—these—not temple thieves, not blaspheming the god (dess) of us.

Acts  
19:35–37

Having quieted the crowd, the [town] recorder spoke [to them, saying], “Men, Ephesians, who is the man who does not know [that] the city of Ephesus continues being a temple-keeper for the great Artemis and [who does not know] of the [thing] fallen from heaven? These things are undeniable. It is necessary [that] you [all], being restrained, to be under [legitimate city] authorities. No one should keep on practicing [this] reckless [behavior]. For you [all] have brought these men [to the forefront]—[who] are not temple thieves nor do they blaspheme our goddess.

After the two hours of slogan shouting began to die down, the town recorded looked right at them and said, “Men of Ephesus: is there a man who does not know that Ephesus is responsible for the Temple of Artemis? Is there anyone here who does not know about the great sign which fell from Zeus' heavens? These things are undeniable to all Ephesians. You are obviously upset and out of control, but you need to get yourselves under control. Just because you are a mob, that does not mean that you now get whatever you think you want. These are dangerous and reckless actions to take in our city. These men whom you have brought before the council—they have not robbed our temple nor have they blasphemed our goddess.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Now, lowering the crowd, the grammateus kept on declaring, “Men, Ephesians, for who is [one] of men who does not keep on knowing the city of Ephesians a temple-keeper she keeps on being, of the great Artemis and of the [thing] fallen from heaven? Undeniable, therefore, keeps on being these things. Being necessary it keeps on being to you [all], having been appeased, to be under authority and no one reckless is to keep on practicing. For you [all] have brought the men—these—not temple thieves, not blaspheming the god (dess) of us.

<sup>23</sup> It does not matter whether this nation is a monarchy, a republic, or even a democracy.

Complete Apostles Bible	<p>And having quieted the crowd, the city clerk said: "Men of Ephesus, for what man is there who does not know that the city of the Ephesians is the temple keeper of the great goddess Artemis, and of the image fallen from heaven? Therefore, since these things are undeniable, it is necessary for you to be quieted and to do nothing rash. For you brought these men, neither temple thieves nor blasphemers of your goddess.</p>
Douay-Rheims 1899 (Amer.)	<p>And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana and of Jupiter's offspring? For as much therefore as these things cannot be contradicted, you ought to be quiet and to do nothing rashly. For you have brought hither these men, who are neither guilty of sacrilege nor of blasphemy against your goddess.</p>
Holy Aramaic Scriptures	<p>And the Chief of the city quieted them when he said unto them, "Men, Ephesaye {Ephesians}, for, who is it from the sons of men who doesn't know the city of the Ephesaye {the Ephesians}, that she is the priestess of the great artemis; and the image which fell from the Heavens? Now then, on account that no nash {man} is able to speak to oppose this, it is proper for you that you be at ease, and not do something in haste, for, you have brought these men, while they are not temple robbers, and neither have they reviled our goddess.</p>
James Murdock's Syriac NT	<p>But the chief of the city tranquillized them, by saying: Men of Ephesus, What person is there, among men, who doth not know the city of the Ephesians to be devoted to the worship of the great Diana, and of her image that descended from heaven? Since therefore no one can gainsay this, ye ought to be tranquil, and to do nothing with precipitancy. For ye have brought forward these men, when they have robbed no temples, and have not reviled our goddess.</p>
Original Aramaic NT	<p>And the Governor of the city pacified them and he said, "Men, Ephesians! Who of the children of men does not know of the city of the Ephesians and of the temple worship of the great Artemis and the image that descended from Heaven?" "Because therefore no one can speak against this, you must be quiet and not do anything hasty." "For you have brought these men who have not robbed temples neither have reviled our goddess."</p>

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	<p>And when the chief secretary had got the people quiet, he said, Men of Ephesus, is any man without knowledge that the town of Ephesus is the keeper of the holy place of the great Diana, who was sent down from Jupiter? So then, because these things may not be doubted, it would be better for you to be quiet, and do nothing unwise. For you have taken these men, who are not doing damage to the holy place or talking against our goddess.</p>
Bible in Worldwide English	<p>At last the city chief stopped the shouting. He said, Men of Ephesus, everyone knows that all the people of Ephesus take care of the house of the great Diana. And they take care of the stone which fell from the sky. No person can say it is not true. So you should be quiet and not do anything foolish. The men whom you have brought here have not taken anything from the house. They have not even said anything wrong about our goddess.</p>

Easy English

After two hours, an important officer of the city caused the crowd to be quiet. He said, 'People of Ephesus! Everybody knows about our god Artemis who has her temple here in Ephesus. People come here to worship her. Her special stone that fell from the sky is also here in Ephesus. We take care of all her things. Everybody knows that! Nobody can say that this is not true. So be careful! Do not quickly do anything that is silly. You have brought Gaius and Aristarchus here to the city officers' meeting place. But what bad thing have they done? They have not robbed the house of Artemis. They have not said bad things against her.

Easy-to-Read Version–2008

Then the city clerk persuaded the people to be quiet. He said, "Men of Ephesus, everyone knows that Ephesus is the city that keeps the temple of the great goddess Artemis. Everyone knows that we also keep her holy rock. No one can deny this, so you should be quiet. You must stop and think before you do anything else. "You brought these men here, but they have not said anything bad against our goddess. They have not stolen anything from her temple.

*God's Word™*

The city clerk finally quieted the crowd. Then he said, "Citizens of Ephesus, everyone knows that this city of the Ephesians is the keeper of the temple of the great Artemis. Everyone knows that Ephesus is the keeper of the statue that fell down from Zeus. No one can deny this. So you have to be quiet and not do anything foolish. The men you brought here don't rob temples or insult our goddess.

Good News Bible (TEV)

At last the city clerk was able to calm the crowd. "Fellow Ephesians!" he said. "Everyone knows that the city of Ephesus is the keeper of the temple of the great Artemis and of the sacred stone that fell down from heaven. Nobody can deny these things. So then, you must calm down and not do anything reckless. You have brought these men here even though they have not robbed temples or said evil things about our goddess.

J. B. Phillips

**Public authority intervenes**

But when the town clerk had finally quietened the crowd, he said, "Gentlemen of Ephesus, who in the world could be ignorant of the fact that our city of Ephesus is temple-guardian of the great Diana and of the image which fell down from Jupiter himself? These are undeniable facts and it is your plain duty to remain calm and do nothing which you might afterwards regret. For you have brought these men forward, though they are neither plunderers of the temple, nor have they uttered any blasphemy against our goddess.

*The Message*

Finally, the town clerk got the mob quieted down and said, "Fellow citizens, is there anyone anywhere who doesn't know that our dear city Ephesus is protector of glorious Artemis and her sacred stone image that fell straight out of heaven? Since this is beyond contradiction, you had better get hold of yourselves. This is conduct unworthy of Artemis. These men you've dragged in here have done nothing to harm either our temple or our goddess.

NIRV

The city clerk quieted the crowd down. "People of Ephesus!" he said. "The city of Ephesus guards the temple of the great Artemis. The whole world knows this. They know that Ephesus guards her statue, which fell from heaven. These facts can't be questioned. So calm down. Don't do anything foolish. These men haven't robbed any temples. They haven't said evil things against our female god. But you have brought them here anyhow.

New Life Version

One of the city leaders stopped the noise. He spoke, "Men of Ephesus, everyone knows our city is where the god of Diana is kept. That is the stone god that fell from the sky. Everyone knows this is true, so you must not cry out or do anything foolish. The men you brought here do not rob houses of worship or talk against our god.

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

Casual English Bible

**THE MAYOR CALMS THE RIOTERS**

Eventually, the mayor managed to quiet the crowd. He said, "People of Ephesus, listen to me. Who on earth doesn't know we are the caretakers of the temple of the great Artemis? Who doesn't know that we alone are the keepers of her image that fell from the skies? [18] Everybody knows it. Nobody can deny it. So don't get worked up about this. Don't do anything stupid. Look at what you've already done. You've dragged these men here who have done nothing wrong. They haven't robbed the temple. They haven't badmouthed our goddess.

<sup>18</sup>19:35The mayor refers to a legend about a sacred stone falling from the sky, possibly a meteorite.

Contemporary English V.

Finally, a town official made the crowd be quiet. Then he said: People of Ephesus, who in the world doesn't know that our city is the center for worshiping the great goddess Artemis? Who doesn't know that her image which fell from heaven is right here? No one can deny this, and so you should calm down and not do anything foolish. You have brought men in here who have not robbed temples or spoken against our goddess. **Disloyal**

The Living Bible

At last the mayor was able to quiet them down enough to speak. "Men of Ephesus," he said, "everyone knows that Ephesus is the center [*is the center, literally, "is the temple-keeper."*] of the religion of the great Diana, whose image fell down to us from heaven. Since this is an indisputable fact, you shouldn't be disturbed no matter what is said, and should do nothing rash. Yet you have brought these men here who have stolen nothing from her temple and have not defamed her.

New Berkeley Version  
New Living Translation

.  
At last the mayor was able to quiet them down enough to speak. "Citizens of Ephesus," he said. "Everyone knows that Ephesus is the official guardian of the temple of the great Artemis, whose image fell down to us from heaven. Since this is an undeniable fact, you should stay calm and not do anything rash. You have brought these men here, but they have stolen nothing from the temple and have not spoken against our goddess.

The Passion Translation

Eventually the mayor of the city was able to quiet them down. He said, "Fellow citizens! Who in the world doesn't know that we are devoted to the great temple of Artemis and to her image that fell from Zeus out of heaven? Since no one can deny it, you should all just be quiet. Calm down and don't do anything hasty. For you have brought these men before us who aren't guilty of any crime. They are neither temple robbers nor blasphemers of our goddess.

Plain English Version

**An important government leader got the mob to settle down**

Then an important government leader in that town got the mob to stop shouting, and he said to them, "Listen, Ephesus people, everyone knows that we Ephesus people look after the special house for Artemis, the great woman god. And everyone knows that we look after the statue of her that fell down from the sky. Nobody can say that those things are not true. So you have to be quiet now. Don't do anything that will make trouble for us. Why did you bring these 2 men here? They didn't do anything bad. They didn't go into the special houses for our gods and take things from there. And they didn't say anything bad about our woman god.

Radiant New Testament

Finally the city clerk quieted down the crowd. "People of Ephesus!" he said. "The whole world knows that our city guards the temple of the great Artemis and the statue of her that fell from heaven. No one can question that, so calm down and don't do anything foolish. You've brought these men here, but they haven't robbed any temples or insulted our goddess. If Demetrius and the other skilled workers think that someone has wronged them, they can bring charges. The courts are open, and we have judges available.

UnfoldingWord Simplified T.

Then one of the city rulers made the crowd stop shouting. He said to them, "My fellow citizens, everyone in the world knows that the sacred image of our goddess Artemis fell down from heaven! Everyone knows that, and no one can say that these things are not true. So you should be quiet now. Do not do anything stupid.

You should not have brought these two men here, because they have not done anything evil. They have not gone into our temples and taken things from there, and they have not spoken evil of our goddess.

William's New Testament

At last the city recorder quieted the mob and said: "Men of Ephesus, who in the world does not know that the city of Ephesus is the guardian of the temple of the great Artemis and of the image that fell down from heaven? So, as this cannot be denied, you must be quiet and do nothing rash. For you have brought these men here, although they are not guilty of sacrilege or of abusive speech against our goddess.

### Partially literal and partially paraphrased translations:

American English Bible

Well when the City Recorder finally quieted the crowd, he said:

'Men! Ephesians! Who in the world doesn't know that the City of Ephesus is the place where the temple of the Great Artemis and the image that fell from the sky is kept?

'So, since these things are undeniable, it would be better if you'd just calm down and not act so foolishly!

'Now, you've grabbed hold of these men, who aren't guilty of robbing Temples or blaspheming our goddess. But if DeMetrius and the craftsmen who are with him have a case against them... [remember that] there are court days and there are governors! So let them bring charges there!

Beck's American Translation .  
Breakthrough Version

After the *town* transcriber subdues the crowd, he declares, "Men, Ephesians, you see, where is a person who does not know the city of the Ephesians that is a temple servant of the great Artemis and the *statue that* fell from Zeus.

So these being unobjected *things*, it is necessary for you to be *people* having been subdued and to repeatedly be doing nothing obnoxious. You see, you brought these men *who are* neither people who pilfer temples, nor *people* speaking hurtful words about our goddess.

Common English Bible

The city manager brought order to the crowd and said, "People of Ephesus, doesn't everyone know that the city of Ephesus is guardian of the temple of the great Artemis and of her image, which fell from heaven? Therefore, since these facts are undeniable, you must calm down. Don't be reckless. The men you brought here have neither robbed the temple nor slandered our goddess.

Len Gane Paraphrase

Finally the town clerk quieted the people, then he said, "Men of Ephesus, where is the man who doesn't know that the city of the Ephesians is the custodian of the great goddess Artemis and the image which fell down from the sky.

"Knowing then that these things cannot be argued, you should be quiet and do nothing rashly.

"For you have brought these men here who are neither guilty of sacrilege or blasphemers of your goddess.

A. Campbell's Living Oracles

But the chancellor, having pacified the people, said Ephesians, what man is there that does not know that the city of the Ephesians is devoted to the great Diana, and to the image that fell down from Jupiter. Since, then, these things are incontestable, it is necessary for you to be quiet, and to do nothing in a precipitate manner; for you have brought these men, who are neither robbers of temples, nor blasphemers of your goddess.

New Advent (Knox) Bible

Then the town clerk restored quiet among the crowd; Ephesians, he said, as if there were anyone who does not know that the city of Ephesus is the acolyte of the great Diana, and of the image which is Jupiter's offspring! Since this is beyond dispute, you had best be quiet, and do nothing rashly. These men you have brought here have not robbed the temples; they have not used blasphemous language about your goddess.



NT for Everyone	The town clerk quietened the crowd. Ephesus," he said, "is there anyone who doesn't know that our city of Ephesus is the place which has the honor of being the home of Artemis the Great, and of the statue that fell from heaven? Nobody can deny it! So you should be quiet, and not do anything rash. You've brought these men here, but they haven't stolen from the temple, or blasphemed our goddess.
20 <sup>th</sup> Century New Testament	When the Recorder had succeeded in quieting the crowd, he said: "Men of Ephesus, who is there, I ask you, who needs to be told that this city of Ephesus is the Warden of the Temple of the great Artemis, and of the statue which fell down from Zeus? As these are undeniable facts, you ought to keep calm and do nothing rash; For you have brought these men here, though they are neither robbers of Temples nor blasphemers of our Goddess.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Then the town clerk calmed the people down, and said, "Men of Ephesus, does any man exist who does not know that the city of the Ephesians worships the great goddess Artemis, and the image that fell out of the sky?" The expression "fell down from Jupiter" is speculative at best. "So if you realize that these things can't be spoken against, you should be quiet, and take no rash actions!" "You have brought these men here, who are neither church-robbers or blasphemers of your goddess."
Revised Ferrar-Fenton Bible	But the mayor, having quieted the crowd, said: "Men, Ephesians! what man, indeed, is there who does not know that the city of the Ephesians is the guardian of the great Artemis, and of the fallen god? Seeing then that these facts are incontestable, it becomes you to preserve order, and do nothing rashly. You have dragged these men here, however, who are neither temple-robbers nor libelers of our goddess.
Free Bible Version	After the town clerk had managed to quiet the mob down, he told them, "People of Ephesus, who doesn't know that the city of the Ephesians is the guardian of the temple of the great Artemis and of her image that fell from heaven? Since these facts can't be denied, you should stay calm—don't do anything rash. You have brought these men here, but they haven't robbed any temples or blasphemed against our goddess.
God's Truth (Tyndale)	When the town clerk had ceased the people, he said: you men of Ephesus, what man is it that knows not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which came from heaven. Seeing then that no man says here against, you ought to be content, and to do nothing rashly: For you have brought hither these men which are neither robbers of *churches, nor yet despisers of your goddess. *churches: Again this word "church" is describing a pagan temple. RN
International Standard V	When the city recorder had quieted the crowd, he said, "Men of Ephesus, who in the world [Lit. who among people] doesn't know that this city of Ephesus is the keeper of the temple of the great Artemis and of the statue that fell down from heaven? [Or from Zeus] Since these things cannot be denied, you must be quiet and not do anything reckless. For you have brought these men here, although they neither rob temples nor blaspheme our [Other mss. read your] goddess.
Montgomery NT	At length the recorder got them quiet. "Men of Ephesus," he said, "who here does not know that the city of the Ephesians is temple-guardian of the great Diana and of the image which fell down from Jupiter? "Since these facts cannot be gainsaid, you ought to be calm and do nothing reckless.

Leicester A. Sawyer's NT	<p>"For you have brought these men here, who are neither robbers of temples nor blasphemers of our goddess.</p> <p>And the clerk having stilled the multitude, said, Men of Ephesus, what man is there who does not know that the city of the Ephesians is a worshipper of the great Diana, and of the Jove descended <i>[image]</i>?</p> <p>These things therefore being indisputable, it is best to be quiet, and do nothing rashly. For you have brought these men here, who are neither temple-robbers nor blasphemers of your goddess.</p>
Weymouth New Testament	<p>At length the Recorder quieted them down. "Men of Ephesus," he said, "who is there of all mankind that needs to be told that the city of Ephesus is the guardian of the temple of the great Diana and of the image which fell down from Zeus? These facts, then, being unquestioned, it becomes you to maintain your self-control and not act recklessly. For you have brought these men here, who are neither robbers of temples nor blasphemers of our goddess.</p>
Worsley's New Testament	<p>And when the Secretary had appeased the multitude, he said, Ye men of Ephesus, what man is there who doth not know that the city of the Ephesians is devoted to the service of the great goddess Diana, and of the image which fell down from Jupiter? Since therefore these things are incontestible, ye ought to be quiet <i>and composed</i>, and to do nothing rashly. For ye have brought these men <i>hither</i>, who are neither robbers of temples, nor blasphemers of your goddess.</p>

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Finally the town clerk was able to calm the mob. He said, "Citizens of Ephesus, who does not know that Ephesus is keeper of the temple of the great Artemis, and of her image which fell from the sky? Since these things are undeniable, you must calm yourselves and do nothing rash. These men whom you brought here are not temple-robbers nor have they spoken ill of our goddess.</p>
The Heritage Bible	<p>And the town-clerk settling down the multitude, said, Men of Ephesus, for what man is there who absolutely does not know that the city of the Ephesians is a temple keeper of the great goddess Artemis, and of the one fallen from Zeus?</p> <p>Therefore these things being indisputable, it is necessary that you become settled down and practice nothing rashly,</p> <p>Because you have brought these men, who are absolutely neither temple-robbers nor blasphemers of your goddess.</p>
New American Bible (2011)	<p>Finally the town clerk restrained the crowd and said, "You Ephesians, what person is there who does not know that the city of the Ephesians is the guardian of the temple* of the great Artemis and of her image that fell from the sky? Since these things are undeniable, you must calm yourselves and not do anything rash. The men you brought here are not temple robbers, nor have they insulted our goddess.</p> <p>* [19:35] Guardian of the temple: this title was accorded by Rome to cities that provided a temple for the imperial cult. Inscriptional evidence indicates that Ephesus was acknowledged as the temple keeper of Artemis and of the imperial cult. That fell from the sky: many scholars think that this refers to a meteorite that was worshiped as an image of the goddess.</p>
New Catholic Bible	<p>Finally, the town clerk quieted the crowd and said, "Citizens of Ephesus, is there anyone who does not know that the city of the Ephesians is the guardian of the temple<sup>[h]</sup> of the great Artemis and of her statue that descended from heaven? Since these things cannot be denied, you ought to remain calm and do nothing rash. These men whom you have brought here are not temple robbers, nor have they uttered any blasphemy against our goddess.</p> <p>[h] Guardian of the temple: a title given by Rome to cities that provided a temple for the cult of the Emperor. Ephesus was recognized as the provider of the temple of Artemis and of the cult of the Emperor. The statue of the goddess (425 feet long</p>

and 220 feet wide, with 127 marble columns 62 feet high and less than four feet apart) was thought of as having descended from heaven.

New Jerusalem Bible

When the town clerk eventually succeeded in calming the crowd, he said, 'Citizens of Ephesus! Is there anybody who does not know that the city of the Ephesians is the guardian of the temple of great Diana and of her statue that fell from heaven? Nobody can contradict this and there is no need for you to get excited or do anything rash.

These men you have brought here are not guilty of any sacrilege or blasphemy against our goddess.

NRSV (Anglicized Cath. Ed.)

But when the town clerk had quietened the crowd, he said, 'Citizens of Ephesus, who is there that does not know that the city of the Ephesians is the temple-keeper of the great Artemis and of the statue that fell from heaven? [Meaning of Gk uncertain] Since these things cannot be denied, you ought to be quiet and do nothing rash. You have brought these men here who are neither temple-robbers nor blasphemers of our [Other ancient authorities read *your*] goddess.

Revised English Bible–1989

The town clerk, however, quietened the crowd. "Citizens of Ephesus," he said, "all the world knows that our city of Ephesus is temple warden of the great Artemis and of that image of her which fell from heaven.

Since these facts are beyond dispute, your proper course is to keep calm and do nothing rash.

These men whom you have brought here as offenders have committed no sacrilege and uttered no blasphemy against our goddess.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

At last, the city clerk was able to quiet the crowd. "Men of Ephesus!" he said, "Is there anyone who doesn't know that the city of Ephesus is the guardian of the temple of the great Artemis, and of the sacred stone which fell from the sky? Since this is beyond dispute, you had better calm down and not do anything rash. For you have brought these men here who have neither robbed the temple nor insulted your goddess.

Hebraic Roots Bible

And quieting the crowd, the town clerk said, Men, Ephesians, for what man is there who does not know the city of the Ephesians to be temple keepers of the great goddess Artemis (Diana), of her image that descended from heaven?

Then these things being undeniable, it is necessary for you, being calmed, to be so, and to do nothing rash.

For you brought these men, being neither temple robbers nor blaspheming your goddess.

Holy New Covenant Trans.

Then the main city official made the crowd be quiet. He said, "Men of Ephesus, everyone knows that Ephesus is the city which keeps the temple of the great goddess, Artemis, and her holy rock. No one can say that this is not true. So you should be quiet. You must stop and think before you do anything wrong. They have not stolen anything from her temple or said anything bad about her.

The Scriptures 2009

And the city clerk, having calmed the crowd, said, "Men of Ephesus, what man is there who does not know that the city of the Ephesians is the guardian of the temple of the great female mighty one Artemis, and of that which fell down from Zeus?

"Therefore, if these matters are undeniable, you need to be calm, and do not act rashly.

"For you have brought these men here who are neither temple-robbers nor speaking evil of your female mighty one.

Tree of Life Version

After the town clerk quieted the crowd, he said, "Men of Ephesus, what man is there who doesn't know that the city of the Ephesians is temple keeper of the great Artemis and of her image fallen from heaven? Since these things are undeniable,

you must be calm and do nothing reckless. For you have brought these men here who are neither sacrilegious nor revilers of our goddess.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Calming but The Cleric the crowd says Men Ephesian Who? for is [of] men Who not knows the [of] [men] ephesian city maintaining (temple) being [of] the great artemis and [of] the [one] fallen (downward) undeniable so being these Being (Necessary) is you* having been calmed to become and no [thing] impatient to practice [You*] lead for the men these neither robbing (temples) neither profaning the god [of] us...
Awful Scroll Bible	And the scribe settling-down the multitude, exposes-to-light, "Men, Ephesians, what man is there, who knows not the city of the Ephesians is being the sacristans, of the great goddess Diana indeed fallen from Zeus? (")Being therefore the same-as-these not-spoken-against, yous are needing to begin-by having been settled-down, and to commit no-thing as falling-headlong. (")For yous brought these-same men, even-not temple-robbers, and-not harming-the-enlightened-exposure of you all's goddess.
Concordant Literal Version	Now, composing the throng, the scribe is averring, "Men! Ephesians!What man is there who does not know that the city of the Ephesians is sexton of the temple of the great Artemis and of that which fell from Zeus? These things, then, not being gainsaid, you must possess composure and no one commit anything rash." For you led these men, who are neither despoilers of the sanctuary, nor blasphemers of our goddess."
exeGesés companion Bible	And the scribe, quieting the multitude, says, Men - Ephesians, indeed, what human is there who knows not that the city of the Ephesians is a nave sweeper of the mega goddess Artemis, and of the meteorite? So seeing, and being unquestionable, you must be quiet and transact naught precipitously. For you bring these men here, who are neither strippers of priestal precincts, nor yet blasphemers of your goddess.
Orthodox Jewish Bible	And the town clerk, when he had restrained the crowd, said, "Anashim, citizens of Ephesus, who indeed is there among Bnei Adam who does not have da'as that the city of Ephesus is the guardian of the temple of the great Artemis and of the tzelem (image) that fell from Shomayim? "Since these things are undeniable, it is necessary for you to calm down and to do nothing reckless. "For you brought these anashim here who are neither temple robbers nor speakers of evil against our religion.
Rotherham's Emphasized B.	Howbeit the town-clerk [having calmed the multitude] saith— Ephesians! why_ who is there of mankind_ that doth not acknowledge [the city of Ephesians] to be temple-keeper of the Great' Diana, and of the {image} that fell from Jupiter? <As these things_ then_ [cannot be denied]> it is needful that ye be calmed at once_ and [nothing rash] be doing. For ye have brought these men, neither as temple-robbers, nor as defaming our goddess.

**Expanded/Embellished Bibles:***The Amplified Bible*

After the town <sup>[j]</sup>clerk had quieted the crowd, he said, "Men of Ephesus, what person is there who does not know that the city of the Ephesians is the guardian of the temple of the great Artemis and of that <sup>[k]</sup>sacred stone image of her] which fell from the sky? So, since these things cannot be denied, you ought to be quiet and stay calm and not do anything rash. For you have brought these men here who are neither temple robbers nor blasphemers of our goddess.

[j] A high ranking official in the town, perhaps more like a mayor than a town clerk. He would have served as a representative between Ephesus and the governing Roman authorities.

[k] Perhaps a meteorite.

## An Understandable Version

When the town clerk had quieted down the crowd, he said, "You people of Ephesus, who among you does not know that the city of Ephesus is caretaker of the temple of the great Artemis and of her image, which fell down from the sky? Since no one can *[really]* say anything against these things, just calm down and do not do anything foolish. For you have brought these men here --- *[men]* who have neither desecrated our temple nor defamed our goddess.

## The Expanded Bible

Then the city clerk [<sup>C</sup>the head of the assembly and the senior local official] quieted [calmed down] the crowd. He said, "People of Ephesus [<sup>L</sup> Men, Ephesians], everyone knows [<sup>L</sup> who does not know...?] that Ephesus is the city that keeps [guards] the temple of the great goddess Artemis and her holy stone [or image; or statue] that fell from heaven [<sup>C</sup> probably a meteorite that resembled the many-breasted image of Artemis]. Since no one can say this is not true, you should be quiet [keep calm]. Stop and think before you do anything [Do nothing reckless/rash]. You brought these men here, but they have not said anything evil against [<sup>L</sup>blasphemed] our goddess or stolen anything from [or committed sacrilege against] her temple.

## Jonathan Mitchell NT

Finally, upon quelling and composing the crowd (or: throng), the city recorder (or: town clerk; [note: this was the chief elected magistrate of the city]) continued saying, "Gentlemen! Ephesians! Now really, who is there of mankind who does not continue with personal, experiential knowledge and insight [that] the city of [the] Ephesians continues being the temple keeper (warden; custodian; sexton; official in charge of keeping the temple clean, decorated and in repair) of the great Artemis, and of the [stone; statue] fallen from Zeus?

"Therefore, with these things being undeniable (indisputable; beyond question of being spoken against), it continues being binding for you folks to be from the source submitted (or: to be submitted from the beginning; = be calm), being ones having been quelled and composed, and to continue practicing (committing; performing) nothing rash or reckless (as though from falling headlong toward something).

"For you see, you folks led these men [here], [who are] neither robbers of temples nor folks blaspheming (slandering; speaking abusively or contemptuously of) our goddess.

## Syndein/Thieme

And when the mayor {A grammateus - the highest man in this town at this time} had silenced the people, he said, "You Noble Men of Ephesus {puffs them up}, what man is there who knows not how that the city of the Ephesians is the 'official place' for the worship of the great goddess Diana, and of the image which fell down from Jupiter?"

"Seeing then that these things cannot be contradicted, you ought to be orderly, and to do nothing rashly."

{Note: This is an official Roman decree and no one can deny this or you may risk what you have.}

"For you have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess."

{Note: Paul preached Christ! He did NOT knock Diana. Just state the facts and don't malign. People leaving the worship of Diana was a result of people accepting Christ! Paul did not HAVE to tell them this!}

Translation for Translators

**The city secretary quieted, warned and dismissed the crowd.**

*Acts 19:35-41*

Then the city secretary made the crowd stop shouting, and he said to them, "My fellow-citizens, everyone in the world knows [RHQ] that *we(inc) people who live in Ephesus city guard the temple where we worship the great goddess Artemis. Also, everyone knows that we(inc) watch over the sacred image of our goddess that fell down from heaven! Of course everyone knows that, and no one can say that these things are not true. So you should be quiet now. Do not suddenly do anything <foolish/that will cause us trouble>. You should not have brought these two men here, because they have not done anything evil. They have not gone into our temples and taken things from there. And they have not spoken evil of our goddess. Finally the town clerk manages to calm the crowd.*

The Voice

**Town Clerk:** My fellow citizens of Ephesus, everyone in the world knows that our great city is the caretaker of the temple of Artemis! Everyone knows that we are the home of the great statue that fell from heaven! Our status as the economic center of the idolmaking industry is not in danger, so please, calm down. Don't do anything rash. The men whom you have seized aren't temple robbers, nor have they blasphemed our great goddess.

### Bible Translations with Many Footnotes:

Lexham Bible

**And when** [\*Here "when " is supplied as a component of the participle ("had quieted") which is understood as temporal] **the city secretary had quieted the crowd, he said,** "Ephesian men, for who is there among men who does not know the Ephesian city is honorary temple keeper of the great Artemis and of her [\*Literally "the"; the Greek article is used here as a possessive pronoun] **image fallen from heaven? Therefore because** [\*Here "because " is supplied as a component of the causal genitive absolute participle ("are")] **these things are undeniable, it is necessary that you be quiet and do nothing rash! For you have brought these men here who are neither temple robbers nor blasphemers of our goddess.**

NET Bible®

After the city secretary<sup>130</sup> quieted the crowd, he said, "Men of Ephesus, what person<sup>131</sup> is there who does not know that the city of the Ephesians is the keeper<sup>132</sup> of the temple of the great Artemis<sup>133</sup> and of her image that fell from heaven?<sup>134</sup> So because these facts<sup>135</sup> are indisputable,<sup>136</sup> you must keep quiet<sup>137</sup> and not do anything reckless.<sup>138</sup> For you have brought these men here who are neither temple robbers<sup>139</sup> nor blasphemers of our goddess.<sup>140</sup>

<sup>130tn</sup> Or "clerk." The "scribe" (γραμματεὺς, grammateus) was the keeper of the city's records.

<sup>131tn</sup> This is a generic use of ἄνθρωπος (anqrwpo").

<sup>132tn</sup> See BDAG 670 s.v. νεκώροϋς. The city is described as the "warden" or "guardian" of the goddess and her temple.

<sup>133sn</sup> Artemis was a Greek goddess worshiped particularly in Asia Minor, whose temple, one of the seven wonders of the ancient world, was located just outside the city of Ephesus.

<sup>134tn</sup> Or "from the sky" (the same Greek word means both "heaven" and "sky").

<sup>sn</sup> The expression fell from heaven adds a note of apologetic about the heavenly origin of the goddess. The city's identity and well-being was wrapped up with this connection, in their view. Many interpreters view her image that fell from heaven as a stone meteorite regarded as a sacred object.

<sup>135tn</sup> Grk "these things."

<sup>136tn</sup> The genitive absolute construction with the participle ὄντων (ontwn) has been translated as a causal adverbial participle. On the term translated “indisputable” see BDAG 68-69 s.v. ἀναντίρρητος which has “not to be contradicted, undeniable.”

<sup>137tn</sup> Grk “it is necessary that you be quiet.”

<sup>138tn</sup> L&N 88.98 has “pertaining to impetuous and reckless behavior – ‘reckless, impetuous.’...‘so then, you must calm down and not do anything reckless’ Ac 19:36.” The city secretary was asking that order be restored.

<sup>139tn</sup> Or perhaps, “desecrators of temples.”

<sup>140sn</sup> Nor blasphemers of our goddess. There was no formal crime with which Paul could be charged. He had the right to his religion as long as he did not act physically against the temple. Since no overt act had taken place, the official wanted the community to maintain the status quo on these religious matters. The remarks suggest Paul was innocent of any civil crime.

<sup>141tn</sup> BDAG 600 s.v. λόγος 1.a.ε has “ἔχειν πρὸς τινα λόγον have a complaint against someone...19:38.”

The Spoken English NT

Finally<sup>99</sup> the secretary of the city quieted the crowd and said, “Men of Ephesus, who<sup>hh</sup> is there that doesn’t know the city of Ephesus-temple-guardian of the great Artemis, and of her image that fell from heaven?

So since this is all undeniable, you need to settle down and not be doing anything rash.

After all, you’ve brought these men here, who aren’t temple robbers, nor have they insulted our goddess.<sup>ii</sup>

<sup>99</sup> Lit. “But.”

<sup>hh</sup> Lit. “who of human beings.”

<sup>ii</sup> Lit. “...temple robbers nor insulters of our goddess.” Some mss have “your goddess.”

Wilbur Pickering’s New T.

When the city clerk had quieted the crowd, he said: “Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Artemis and of what fell from Zeus?<sup>12</sup>

Therefore, since these things are undeniable, you ought to be quiet and not do anything rash.

You have arrested these men who are neither temple thieves nor blasphemers of your goddess.

(12) They had an image that reputedly had fallen intact from the sky.

### Literal, almost word-for-word, renderings:

A Faithful Version

Now after the recorder had calmed the multitude, he said, “Men of Ephesus, what man is there who does not know that the inhabitants of the city of Ephesus are keepers of the temple of the great goddess Diana, and of the image that fell down from Jupiter? Since these things are undeniable, it is imperative that you be calm and do nothing recklessly. For you brought these men forcibly, who are neither robbers of temples nor blasphemers of your goddess.

Analytical-Literal Translation

But the city clerk having quieted the crowd, says, “Men, Ephesians, for what person is [there] who does not know [about] the city of the Ephesians being [the] temple guardian of the great goddess Artemis and of the [image] fallen down from Zeus? [i.e., probably a meteorite that was worshiped as an image of Artemis]

“So these things being undeniable, it is necessary [for] you<sub>p</sub> to have been quieted and to be doing nothing rash.

“For you<sub>p</sub> brought these men, [who are] neither temple-robbers nor [ones] blaspheming your<sub>p</sub> goddess.

Benjamin Brodie’s trans.

Then the city clerk [peacemaker], after quieting the crowd, affirmed: “Men, Ephesians, to be sure, who is there among men who does not know that the city of Ephesus is the guardian of the temple and the image of the great Artemis?”

	Therefore, since these things are undeniable, it is necessary [advisable according to the law] for you to be restrained and do nothing rash, For you brought these men here who are neither temple robbers nor revilers of our goddess [no crime has been committed].
Charles Thomson NT	At length the recorder having stilled the crowd, said, Men of Ephesus, who is there who doth not know that the city of the Ephesians is a humble devotee of the great goddess Diana, and of the image which fell from Jupiter? Since these things are incontestable you ought to be quiet, and to do nothing rashly. For you have brought hither these men, who have neither violated things sacred, nor reviled your goddess.
Context Group Version	And when the townclerk had quieted the multitude, he says, You (pl) men of Ephesus, what man is there who doesn't know that the city of the Ephesians is temple-keeper of the great Artemis, and of the [image] which fell down from Jupiter? Seeing then that these things can't be opposed, you (pl) should be quiet, and to do nothing rash. For you (pl) have brought [here] these men, who are neither robbers of temples nor slanderers of our goddess.
Far Above All Translation	Then the town clerk restrained the crowd and said, "Men of Ephesus, after all, what man is there who does not know that the city of the Ephesians is the custodian of the temple of the great goddess Artemis, and of the <i>image of Zeus</i> fallen <i>from above</i> . So since these <i>things</i> are irrefutable, you must exercise restraint and not do anything rash. For you have brought these men <i>here, but they are</i> not temple plunderers or blasphemers of your goddess.
Modern Literal Version 2020	But having the composure of the crowd, the <i>town</i> scribe says, <i>Men of Ephesus</i> , for* what man is there who does not know that the city of the Ephesians is temple-keeper of the great goddess Artemis and of the fallen <i>image</i> from Zeus? Therefore these things being undeniable, it is essential for you° to possess composure and to do* nothing rash. For* you° led these men <i>here, who are</i> neither temple looters nor <i>are</i> blaspheming your* goddess.
New American Standard	After quieting the crowd, the town clerk *said, "Men of Ephesus, what person is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis [Lat <i>Diana</i> ] and of the <i>image</i> which fell down from the sky [Lit <i>Zeus</i> ; Lat <i>Jupiter</i> ]? So, since these are undeniable <i>facts</i> , you ought to keep calm and to do nothing rash. For you have brought these men <i>here who are</i> neither temple robbers nor blasphemers of our goddess.
New King James Version	And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana [Gr. <i>Artemis</i> ], and of the image which fell down from Zeus [ <i>heaven</i> ]? Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly. For you have brought these men here who are neither robbers of temples nor blasphemers of your [NU <i>our</i> ] goddess.
NT (Variant Readings)	And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great [goddess] Artemis, and of the [image] which fell down from Zeus? Seeing then that these things cannot be denied, ye ought to be quiet, and to do nothing rash. For ye have brought [hither] these men, who are neither robbers of temples nor blasphemers of °our goddess. °Byz.- <i>your</i>
Revised Geneva Translation	And the public clerk having quieted the multitude, said, 'Men, Ephesians, why, who is the man that does not know that the city of the Ephesians is a devotee of the great goddess Artemis, and of that which fell down from Zeus? these things, then, not being to be gainsaid, it is necessary for you to be quiet, and to do nothing rashly.



'For you brought these men, who are neither temple-robbers nor speaking evil of your goddess;  
 if indeed, therefore, Demetrius and the artificers with him with any one have a matter, court days are held, and there are proconsuls; let them accuse one another. V. 38 is included for context.

Webster's Translation

And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter?  
 Seeing then that these things cannot be contradicted, ye ought to be quiet, and to do nothing rashly.

Worrell New Testament

For ye have brought hither these men, who are neither robbers of churches, nor yet blasphemers of your goddess.

But the town-clerk, having quieted the multitude, says, "Men of Ephesus, who, indeed, of men is there that does not know that the city of the Ephesians is temple-keeper of the great Diana, and of the *image* that fell down from Jupiter? These things, therefore, being incontrovertible, it is needful that ye be quiet, and do nothing rash. For ye brought *hither* these men, *who are* neither temple-robbers nor blasphemers of our goddess.

The gist of this passage:

The town's mayor or court official stands before the people, quiets them down, and then talks about the defendants who have been brought in.

35-37

Acts 19:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katastéllō (καταστέλλω) [pronounced <i>kat-as-TEHL-lo</i> ]	<i>sending or putting down, lowering; putting or keeping down one who is roused or incensed, repressing, restraining, appeasing, quieting</i>	masculine singular, aorist active participle, nominative case	Strong's #2687
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
ochlos (ὄχλος) [pronounced <i>OKH-loss</i> ]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; accusative case	Strong's #3793

**Translation:** Having quieted the crowd,...

One of the city representatives quiets the crowd (he will be specified in v. 35b).

So the crowd, for two hours, chanted, "Great is Artemis of the Ephesians." Apparently, those there simply listened to them for that time, and finally motioned for them to kill it.

My reading is, the city council just let them get it all out of their system. There was no reasoning with them, as long as they chanted. Given what this man will say, let me suggest that he took some of this time to investigate the complaints and the defendants. It would have taken probably 15–30 minutes to ascertain the accusations and their basis.

It strikes me as if this guy is very law-oriented and methodical (based upon what he will say).

Acts 19:35b			
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
grammateus (γραμματεὺς) [pronounced <i>gram-mat-YOOCE</i> ]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine singular noun, nominative case	Strong's #1122
phêmi (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 <sup>rd</sup> person singular, present indicative	Strong's #5346
andres (ἄνδρες) [pronounced <i>AHN-drehç</i> ]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
Ephésioi (Ἐφέσιοι) [pronounced <i>ehf-EHS-ee-oy</i> ]	<i>permitted; citizens of Ephesus; Ephesians</i>	masculine plural proper adjective; a grouping; nominative case	Strong's #2180

**Translation:** ...the [town] recorder spoke [to them, saying], "Men, Ephesians,..."

The person who spoke is called the *grammateus* (γραμματεὺς) [pronounced *gram-mat-YOOCE*], which means, *scribe; writer; secretary; religious teacher/expert; town-clerk*. Strong's #1122. This word is used nearly 70x in the New Testament, mostly as a reference to the scribes (those who made copies of the Old Testament manuscripts). It is possible that it can mean something more authoritative in a different setting.

It would make sense that someone would be in charge of recording the meetings, the proceedings, and to keep these as records. The modern version of this is a court recorder.

Surely you have noted the irony that no one recorded the name of the town recorder.

It is possible that this man records all of the pertinent information regarding a legal proceeding. Accurate paperwork would be extremely important. A city which is well-run, with good legal documents, which conforms to Roman law has a great deal more autonomy. That is, Rome would have no reason to come in and shut the city down, or take control of its court system, or replace its leaders. These records would be legal documents which would verify that everything is being done properly.

Let me suggest that this man is taking all of the preliminary information regarding these men who have been brought before him (he might not be the judge, but he probably prepares all of the paperwork for the judge to look over).

He's come to a legal conclusion already, before this matter is even taken before a judge.

Acts 19:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
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
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 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
anthrôpoi (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; genitive/ablative case	Strong's #444
hos (ὅς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1097
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)
Ephésioi (Ἐφεσίοι) [pronounced <i>ehf-EHS-ee-oy</i> ]	<i>permitted; citizens of Ephesus; Ephesians</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #2180
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i> ]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
neōkôros (νεωκόρος) [pronounced <i>neh-o-KOR-oss</i> ]	<i>honorary temple keeper, temple custodian; temple maintainer</i>	feminine singular adjective, accusative case	Strong's #3511

## Acts 19:35c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions:			
1) one who sweeps and cleans a temple			
2) one who has charge of a temple, to keep and adorn it, a sacristan			
3) the worshipper of a deity			
3a) word appears from coins still extant, it was an honorary title [temple-keeper or temple-warden] of certain cities, especially in Asia Minor, or in which some special worship of some deity or even some deified human ruler had been established; used of Ephesus.			
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	feminine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
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
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; genitive/ablative case	Strong's #3173
The Byzantine Greek text and Scrivener Textus Receptus both include the following word.			
theá (θεά) [pronounced theh-AH]	<i>goddess, a female deity</i>	feminine singular noun; genitive/ablative case	Strong's #2299
The Westcott Hort text and Tischendorf's Greek text both lack this word.			
Ἄρτεμις ("Ἀρτεμις) [pronounced AR-tehm-is]	<i>complete light: flow restrained; transliterated Artemis</i>	feminine singular proper noun; a person; genitive/ablative case	Strong's #735

**Translation:** ...who is the man who does not know [that] the city of Ephesus continues being a temple-keeper for the great Artemis...

The town recorder specifies certain things which are taken as facts. Everyone in Ephesus knows that this city keeps up the temple for Artemis (aka Diana).

He is going to state fact after fact, to which most in attendance can agree.

## Acts 19:35d

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

Acts 19:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
diopetês (διοπετής) [pronounced dee-op-EHT-ace]	<i>(image) fallen from heaven; sky-fallen; fallen from Zeus (Jupiter)</i>	masculine singular adjective, genitive/ablative case	Strong's #1356

**Translation:** ...and [who does not know] of the [thing] fallen from heaven?

Apparently, somewhere in Ephesus or very close by, something had fallen from heaven. Was this a well-accepted legend? Or was the a meteor which landed? The latter seems quite possible.

Acts 19:35 Having quieted the crowd, the [town] recorder spoke [to them, saying], "Men, Ephesians, who is the man who does not know [that] the city of Ephesus continues being a temple-keeper for the great Artemis and [who does not know] of the [thing] fallen from heaven? (Kukis mostly literal translation)

There are two widely divergent views of this.

*Whedon: Pliny says that there was a modern image of Artemis at Ephesus which had outlasted seven rebuildings of the temple. The pretence of having fallen from heaven was made in favour of other idols of antiquity, as the Palladium of Troy, the ancile at Rome, and the image of Cybele at Pessinus. The notion may have arisen from the descent of meteoric stones; but in fact this image of Artemis seems to have been of wood. It bore more resemblance to the rude images of Hindooism than to Greek statuary, and was probably a remnant of an old eastern idolatry found by the Greeks when they colonized Ionia.<sup>24</sup>*

*Dr. Peter Pett: This was probably a meteorite which happened to have protuberances on it which suggested breasts, the whole possibly even having been manually shaped to suit her reputation. Meteorites are know to have been worshipped in other great cities. They were naturally seen by the ignorant as from the world of the gods.<sup>25</sup>*

Acts 19:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anantírrhētos (ἀναντίρρητος) [pronounced an-an-TIHR-hray-toss]	<i>undeniable, indisputable, irrefutable, incontrovertible, unassailable</i>	masculine plural adjective, genitive/ablative case	Strong's #368
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

<sup>24</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Acts 19:35.

<sup>25</sup> Dr. Peter Pett; Commentary Series on the Bible; from e-sword, Acts 19:35.

Acts 19:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	neuter plural, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative neuter plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

**Translation:** *These things are undeniable.*

Whether a legend or a meteorite, the town recorder said that these were undeniable facts.

This was a very rational approach. The town recorder—and we have no idea whether or not he was a believer or not (I don't think that he was, simply because his name is not recorded here). He simply says a number of things which all Ephesians would agree to (at least those Ephesians who were at enmity with Paul and the other believers there).

This man represents law and order in Ephesus (he is not the only official of Ephesus, but he seems to be in charge of this court at this time).

Acts 19:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δεῖ (δεῖ) [pronounced digh]	<i>needing, being necessary, having need of, a need which is inevitable in the nature of things</i>	neuter singular, present impersonal active participle; nominative case	Strong's #1163
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
humas (ὑμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
katastéllō (καταστέλλω) [pronounced kat-as-TEHL-lo]	<i>sending or putting down, lowering; putting or keeping down one who is roused or incensed, repressing, restraining, appeasing, quieting</i>	masculine plural, perfect passive participle, accusative case	Strong's #2687

Acts 19:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchō (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i> ]	<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>	present active infinitive	Strong's #5225

**Translation:** *It is necessary [that] you [all], being restrained, to be under [legitimate city] authorities.*

The perfect passive participle of *katastellō* (καταπέλλω) [pronounced *kat-as-TEHL-lo*] seems to acknowledge that these men have calmed down. It means, *sending or putting down, lowering; putting or keeping down one who is roused or incensed, repressing, restraining, appeasing, quieting*. Strong's #2687.

The present active infinitive of *huparchō* (ὑπάρχω) [pronounced *hoop-AR-khoh*] is a little less clear. It seems to be recognizing the calmer state that these men have moved to. It means *to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist*. Strong's #5225. Maybe the two verbs together simply indicate that the rioters are beginning to be quieted.

Acts 19:36c			
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
mêdeis/mêdemia/ mêden (μηδεις/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i> ]	<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]
propetês (προπετής) [pronounced <i>prop-et-ACE</i> ]	<i>to fall forwards, headlong, sloping, precipitously; precipitate, rash, reckless</i>	neuter singular adjective, accusative case	Strong's #4312
prassō (πράσσω) [pronounced <i>PRAS-so</i> ]	<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>	present active infinitive	Strong's #4238

**Translation:** *No one should keep on practicing [this] reckless [behavior].*

The town recorder now warns them, that no one should keep on acting rash and reckless. Rome was fine with providing a reasonable amount of autonomy for various cities and provinces. However, when groups got out of control, and the city could not handle them, Rome would step in and bring these problems to a halt using a very

heavy hand. This town-clerk does not want that to happen; and the people standing before him, tired after chanting for two hours, do not want that either.

“If you are now calmer and thinking more clearly, recognize that we do not want Rome to step in here.”

Acts 19:36 **These things are undeniable. It is necessary [that] you [all], being restrained, to be under [legitimate city] authorities. No one should keep on practicing [this] reckless [behavior].** (Kukis mostly literal translation)

Acts 19:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀγὼ (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #71
γάρ (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
τούς (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
άνδρες (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
τούτους (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)

**Translation:** For you [all] have brought these men [to the forefront]...

The town recorder now turns to the specific matter at hand. The men in the silver shrine business have grabbed up two of Paul's traveling companions and brought them in.

This man standing before them and the public forum suggest that this is their open court. The speaker is not saying, “This is wrong for you to bring them here” (as some translations suggest). However, this man is taking the authority away from the mob and telling them exactly how this is going to be sorted.

For the people to do anything rash or foolish means, for them to act in opposition to the ruling that he is about to give. The wrong actions on the part of this mob could cause a heavy-handed Roman presence in this city that no one wants.



Acts 19:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
hierósulos (ἱερόσουλός) [pronounced hee-er-OSS-oo-loss]	<i>temple thief (robber), guilty of sacrilege</i>	masculine plural adjective, accusative case	Strong's #2417
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
blasphêmeō (βλασφημέω) [pronounced blahs-fay-MEH-oh]	<i>vilifying; speaking impiously; blaspheming, speaking blasphemies, defaming, railing against, reviling, speaking evil against</i>	masculine plural, present active participle, accusative case	Strong's #987
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)
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
Although the form of the noun is masculine, the definite article preceding it is feminine singular.			
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Instead of hêmōn (ἡμῶν) [pronounced hay-MOHN] (found in the Westcott Hort text and Tischendorf's Greek text), the Byzantine Greek text and Scrivener Textus Receptus both have:			
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...—[who] are not temple thieves nor do they blaspheme our goddess.

It appears that there are a number of very specific crimes which are connected to Artemis and to her temple, and there is no evidence at all that either of these men have stolen anything from the city temple nor have they said anything which blasphemed the great Artemis.

It is possible that the town recorder listed a number of charges here which potentially could have been broken but they were not.

Bear in mind that this crowd has been chanting in this public hall for the past two hours. During this time, this man, called a grammateus (γραμματεύς) [pronounced gram-mat-YOOCE] (which means, *scribe; writer; secretary; religious teacher/expert; town-clerk*); has been taking depositions and talking things over with relevant parties. Has he spoken to the accused? We don't know. However, he knows some of the accusations, he knows what

offenses are punishable by his court, and he knows that these men are not guilty of crimes which could be prosecuted. Obviously, he is going to be looking at crimes related to Diana, given the two hour chant having taken place.

“You men have been running around like a bunch of crazy people, spouting off that slogan, but you have not accused anyone of an actual crime, nor have you brought forward any witnesses. You do not get to just charge in here, throw your weight around, and expect that we are going to do your bidding.” might be one way of understanding these words of the town-clerk.

He may have even said something like, “Look, I provide records for the Romans, and they sent an auditor here every few months, and he reads through the proceedings. We cannot allow them to think that any rioting group can force us to do anything.”

Acts 19:37 For you [all] have brought these men [to the forefront]—[who] are not temple thieves nor do they blaspheme our goddess. (Kukis mostly literal translation)

Acts 19:35–37 Having quieted the crowd, the [town] recorder spoke [to them, saying], “Men, Ephesians, who is the man who does not know [that] the city of Ephesus continues being a temple-keeper for the great Artemis and [who does not know] of the [thing] fallen from heaven? These things are undeniable. It is necessary [that] you [all], being restrained, to be under [legitimate city] authorities. No one should keep on practicing [this] reckless [behavior]. For you [all] have brought these men [to the forefront]—[who] are not temple thieves nor do they blaspheme our goddess. (Kukis mostly literal translation)

Acts 19:35–37 After the two hours of slogan shouting began to die down, the town recorder looked right at them and said, “Men of Ephesus: is there a man who does not know that Ephesus is responsible for the Temple of Artemis? Is there anyone here who does not know about the great sign which fell from Zeus’ heavens? These things are undeniable to all Ephesians. You are obviously upset and out of control, but you need to get yourselves under control. Just because you are a mob, that does not mean that you now get whatever you think you want. These are dangerous and reckless actions to take in our city. These men whom you have brought before the council—they have not robbed our temple nor have they blasphemed our goddess. (Kukis paraphrase)

I have suggested that some of Paul’s theology was built upon experience. We have to be very careful with something like this, as our theology is based upon Scripture, and nothing else. But God influenced Paul in a number of ways, and often this included his personal experience.

When a government acts neutrally, not giving favor to the true Faith (faith in Jesus Christ) or to some false set of beliefs (such as, the worship of Diana), then this solves a great many problems. In the public hall, there are hundreds of angry people—many of whom were worked up by Demetrius—and there are a small handful of believers there (two that we know of; we are unsure about Alexander). Punishment ought not be determined by a majority vote but in accordance with the facts and the laws.

Paul, in Romans 13, will go even further when discussing the believer and his respect for law and for authority. Paul (and Peter) both come to the conclusion that government and law and order are good things, and should be obeyed, even though they are not perfect (no matter who has authority, we know that person has a sin nature).

In fact, we know from Scripture that God is anti-revolution; and we know from life experience that revolutions nearly always end with a worse authority in charge, not a better one. See the **Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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If indeed therefore, Demetrius and the (ones) with him, [the] craftsmen, keep on having anything, a word, court days have been brought; and procounsuls keep on being. Let them bring charges against one another. Now, if one beyond you [all] keep on craving, in the legal assembly, it will be decided. And, for you see, we keep on being in jeopardy to have charges brought against a rebellion concerning the (one) today. No cause is existing about which we are not able to give a word about the disorderly gathering this (one).” And these things he had said, [and] he dismissed the assembly.

Acts  
19:38–41

If indeed therefore, Demetrius and the craftsmen with him keep on having any matter, those in [this] assembly have guidance and [there] are [proper] proconsuls [to work with]. Let them bring charges against one another [if they believe that is necessary]. Now, if anyone beyond [this] keeps on seeking [some sort of redress], [the matter] will be settled in the legal assembly. Now we stand in jeopardy to have charges brought of a rebellion with regards to the (one) [which took place] today. There is no cause about which we are able to give an explanation concerning this disorderly gathering.” Having said these things, [the court recorder] dismissed the assembly.

Now, if Demetrius and the craftsmen who are here with him continue having a complaint, there are proper court days and proper legal channels which they may use. Let them bring charges against one another, if they believe that is necessary. Now, if anyone seeks any sort of settlement beyond what has taken place today, that matter should be settled in the legal assembly. There is one additional matter, which affects all of us here. There could be dire consequences brought upon all of us here for the rebellion which took place here today. There is no legitimate explanation that we could offer up for what took place here today. The gathering was disorderly and riotous. We cannot have that.” With that, the court reporter dismissed the assembly.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) If indeed therefore, Demetrius and the (ones) with him, [the] craftsmen, keep on having anything, a word, court days have been brought; and procounsuls keep on being. Let them bring charges against one another. Now, if one beyond you [all] keep on craving, in the legal assembly, it will be decided. And, for you see, we keep on being in jeopardy to have charges brought against a rebellion concerning the (one) today. No cause is existing about which we are not able to give a word about the disorderly gathering this (one).” And these things he had said, [and] he dismissed the assembly.

Complete Apostles Bible Therefore, if Demetrius and his fellow craftsmen have a word against anyone, the courts are in session, and there are proconsuls. Let them bring charges against one another.  
But if you are wanting to know anything about other matters, it shall be determined by the lawful assembly.  
For we also are in danger of being accused of insurrection concerning today, there being no cause for which we will be able to give, as an explanation for this commotion.  
And having said these things, he dismissed the assembly.

Douay-Rheims 1899 (Amer.) But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open: and there are proconsuls. Let them accuse one another.  
And if you inquire after any other matter, it may be decided in a lawful assembly. For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse.

Holy Aramaic Scriptures	<p>And when he had said these things, he dismissed the assembly.          But, if this Dimitrius, and the sons of his trade have a judgment with a nash {a man}, look! The Proconsul is in the city. The artisans, they shall come, and shall have a judgment one with the other.          And if it is that you are seeking something different, in the place that is allowed from the law to assemble, it shall be decided,          on account that we are even now standing in danger of being blamed as rioters, as we are not able to give an answer concerning the gathering of this day, which we have gathered in vain, and stirred up without a cause."          And after these things were said, he dismissed the crowd.</p>
James Murdock's Syriac NT	<p>But if Demetrius and the men of his trade have a controversy with any one, lo, there is a proconsul in the city, they are men of dexterity, let them approach and litigate with one another.          Or if you desire any other thing, it may be determined in the place assigned by law for an assembly.          Because too we are now in danger of being accused as seditious, since we cannot give a reason for the meeting of this day, because we have assembled needlessly, and been tumultuous without a cause.          And having said these things, he dismissed the assembly.</p>
Original Aramaic NT	<p>"But if this Demetrius and the fellows of his trade have a judgment with any, behold, the Proconsuls of the city are skilled; let them approach and dispute one with another."          "And if you seek anything other than what is granted by the law, the assembly will be dismissed."          "For even now we are in danger of being accused as seditious, so that we will not be able to offer a defense for the crowd today, because we have assembled needlessly and we are in an uproar without a cause."          And when he has said these things, he dismissed the multitude.</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>If, then, Demetrius and the workmen who are with him have a protest to make against any man, the law is open to them, and there are judges; let them put up a cause at law against one another.          But if any other business is in question, let it be taken up in the regular meeting.          For, truly, we are in danger of being made responsible for this day's trouble, there being no cause for it: and we are not able to give any reason for this coming together.          And when he had said this, he sent the meeting away.</p>
Bible in Worldwide English	<p>Now then, if Demetrius and the men who work with him have any complaint, let them take it to law. We have a court and we have judges. If you want anything more than that, it must be done in a meeting which has been called by law. We may have trouble because of what has happened today. There is not one good reason for it.          When he had said this, he closed the meeting.</p>
Easy English	<p>Perhaps Demetrius and his workers think that someone has done a bad thing to them. If they think that, they should let a judge decide. There are officers for the government who will do this. If someone has done a wrong thing, people should tell a judge.          So, if you want to argue about these problems any more, do it properly. Go to the place where the judges meet. Today, there is a crowd of people who are shouting and fighting. The Roman rulers may hear about what has happened. They will say</p>

that we have done bad things. We could not explain to them the reason why there is all this trouble.’ When the officer had said all this, he said to the crowd, ‘All of you should go home now.’

**Easy-to-Read Version—2008** We have courts of law and there are judges. Do Demetrius and those men who work with him have a charge against anyone? They should go to the courts. Let them argue with each other there.

"Is there something else you want to talk about? Then come to the regular town meeting of the people. It can be decided there. I say this because someone might see this trouble today and say we are rioting. We could not explain all this trouble, because there is no real reason for this meeting."

**God's Word™**

After the city clerk said this, he told the people to go home.

If Demetrius and the men who work for him have a legal complaint against anyone, we have special days and officials to hold court. That's where they should bring charges against each other. If you want anything else, you must settle the matter in a legal assembly. At this moment we run the risk of being accused of rioting today for no reason. We won't be able to explain this mob."

**Good News Bible (TEV)**

After saying this, he dismissed the assembly.

If Demetrius and his workers have an accusation against anyone, we have the authorities and the regular days for court; charges can be made there. But if there is something more that you want, it will have to be settled in a legal meeting of citizens. For after what has happened today, there is the danger that we will be accused of a riot. There is no excuse for all this uproar, and we would not be able to give a good reason for it."

**J. B. Phillips**

After saying this, he dismissed the meeting.

If Demetrius and his fellow-craftsmen have a charge to bring against anyone, well, the courts are open and there are magistrates; let them take legal action. But if you require anything beyond that then it must be resolved in the regular assembly. For all of us are in danger of being charged with rioting over today's events particularly as we have no real excuse to offer for this commotion."

**The Message**

And with these words he dismissed the assembly.

"So if Demetrius and his guild of artisans have a complaint, they can take it to court and make all the accusations they want. If anything else is bothering you, bring it to the regularly scheduled town meeting and let it be settled there. There is no excuse for what's happened today. We're putting our city in serious danger. Rome, remember, does not look kindly on rioters." With that, he sent them home.

**NIRV**

Demetrius and the other skilled workers may feel they have been wronged by someone. Let them bring charges. The courts are open. We have our governors. Is there anything else you want to bring up? Settle it in a court of law. As it is, we are in danger of being charged with a crime. We could be charged with causing all this trouble today. There is no reason for it. So we wouldn't be able to explain what has happened." After he said this, he sent the people away.

**New Life Version**

If Demetrius and his workmen have something against anyone, we have special days for courts. Let them go to court. If you want anything else, it should be done in another meeting. We are in danger of being asked about this trouble today. There is no good reason we can give for this meeting." When he had said this, he told them to leave.

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

**Casual English Bible**

If Demetrius and his business associates have a complaint against anyone, the courts are open for business. Judges are on duty. Let Demetrius and his people file a complaint. If you want something more than that, we can settle that legally too. As is, we're already in danger of being held accountable to the Romans for this riot—because there's no reason for what has been done here today. There's

	nothing we can say to explain it away.” With that, the mayor told the people to go home.
Contemporary English V.	If Demetrius and his workers have a case against these men, we have courts and judges. Let them take their complaints there. But if you want to do more than that, the matter will have to be brought before the city council. We could easily be accused of starting a riot today. There is no excuse for it! We cannot even give a reason for this uproar.
	After saying this, he told the people to leave.
The Living Bible	If Demetrius and the craftsmen have a case against them, the courts are currently in session and the judges can take the case at once. Let them go through legal channels. And if there are complaints about other matters, they can be settled at the regular City Council meetings; for we are in danger of being called to account by the Roman government for today’s riot, since there is no cause for it. And if Rome demands an explanation, I won’t know what to say.” Then he dismissed them, and they dispersed.
New Berkeley Version New Living Translation	.
	“If Demetrius and the craftsmen have a case against them, the courts are in session and the officials can hear the case at once. Let them make formal charges. And if there are complaints about other matters, they can be settled in a legal assembly. I am afraid we are in danger of being charged with rioting by the Roman government, since there is no cause for all this commotion. And if Rome demands an explanation, we won’t know what to say.” Then he dismissed them, and they dispersed. [Some translations include verse 41 as part of verse 40.]
The Passion Translation	So if Demetrius and the men of his trade have a case against someone, the courts are open. They can appear before the judge and press charges. But if you’re looking for anything further to bring up, it must be argued before the court and settled there, not here. Don’t you realize we’re putting our city in danger of being accused of a riot by the Roman authorities? There’s no good explanation we can give them for all this commotion!”
Plain English Version	After he had said this, he dispersed the crowds and sent them away. If Demetrius and his mates want to blame anyone about anything bad, they have to do it the right way. They have to go to the judges in the courts. If anybody wants to blame somebody else, those judges are ready to listen. That’s their job. Or if anybody wants to complain about something else, there are other government bosses that can meet together and think about that problem. You see, you mob now are not a proper meeting, and if the big Roman bosses hear about all this trouble, they might say that we Ephesus people are trying to start a fight against the Roman government. If they ask me about all this trouble, I will not know what to tell them.” Then the government leader told the mob, “You can all go home now.” And they all went away from that sports oval.
Radiant New Testament	If Demetrius and the other skilled workers think that someone has wronged them, they can bring charges. The courts are open, and we have judges available. If there’s anything else you want to bring up, it can be settled in a legal assembly. But what’s going on today is a riot, and we could be charged with a crime for having one. We wouldn’t be able to explain what has happened, because there’s been no reason for it.” This convinced all the people to leave and go home.
UnfoldingWord Simplified T.	Therefore, if Demetrius and his fellow workmen want to accuse anyone of doing anything bad, they should do it in the right way. There are courts that they can go to if they want to, and there are judges who have been chosen by the government. You can accuse anyone there. But if you want to ask about anything else, you should ask for your rulers to take care of it when those rulers come together. This is not a good meeting! Take care of this trouble the right way because we do not want to go against the government. If the rulers asked me what you were all shouting about, I would not be able to give them a good answer.” That is what the

city ruler said to the crowd. Then he told them all to go home, and they did go to their homes.

William's New Testament

So then, if Demetrius and his fellow-workmen have a charge against anybody, there are the courts and the judges; let them go to law. But if you require anything beyond this, it must be settled in the regular assembly. For we are in danger of being charged with rioting for today's assembly, as there is not a single reason we can give for it."

With these words he dismissed the assembly.

### Partially literal and partially paraphrased translations:

American English Bible

But if DeMetrius and the craftsmen who are with him have a case against them... [remember that] there are court days and there are governors! So let them bring charges there!

'If you're looking for anything beyond that, it has to be decided in a legal hearing!

'Recognize that you're really in danger of being charged with rioting today – and you don't have a good reason for doing this!'Who can explain this disorderly mob?'

And after he said that, he sent them all home.

Beck's American Translation .  
Breakthrough Version

So certainly if Demetrius and the craftsmen together with him have a matter toward someone, the marketplace *courts* are being conducted, and there are Roman deputies. They must charge each other. If you are looking for anything further, it will be resolved in the lawful assembly. You see, we are even in danger to be charged with disturbance concerning today, since there is no *legal* case concerning which we will be able to give an answer back concerning this plot."

And after saying these *things*, he dismissed the assembly.

Common English Bible

Therefore, if Demetrius and the craftspeople with him have a charge against anyone, the courts are in session and governors are available. They can press charges against each other there. Additional disputes can be resolved in a legal assembly. As for us, we are in danger of being charged with rioting today, since we can't justify this unruly gathering." After he said this, he dismissed the assembly.

Len Gane Paraphrase

"Therefore if Demetrius and the craftsmen who are with him have any complaint against any one, the courts are open and there are proconsuls were they can bring charges.

"If you are seeking anything else, it must be decided in a lawful assembly.

"For we are in danger of being questioned about today's riot, for there is no answer that we can give to account for this mass gathering."

After speaking this, he dismissed the assembly.

A. Campbell's Living Oracles

If, therefore, Demetrius, and the artificers that are with him, have a charge against any one, courts are held; and there are the proconsuls; let them implead together. But if you are inquiring anything concerning other matters, it shall be determined in a legal congregation. And, indeed, we are in danger of being called in question for the insurrection which has happened this day, as there is no cause by which we can account for this concourse.

And when he had said these things, he dismissed the congregation.

New Advent (Knox) Bible

And if Demetrius and his fellow craftsmen have any charge to bring against them, why, we have court-days, we have proconsuls; let the two parties go to law. If, on the other hand, you have any further question to raise, it can be settled by lawful assembly. We may easily be called to account for to-day's proceedings, and there is no grievance which will enable us to account for this riot. With these words he broke up the meeting.

## NT for Everyone

If Demetrius and his colleagues have a charge they want to bring against anyone, the courts are open and we have magistrates. People can present their cases against one another. But if you are wanting to know anything beyond that, it must be sorted out in the authorized assembly. Let me remind you that we ourselves are risking legal proceedings because of this riot today, since there is no reason we could give which would enable us to present a satisfactory explanation for this uproar."

With these words, he dismissed the assembly.

20<sup>th</sup> Century New Testament

If, however, Demetrius and the artisans who are acting with him have a charge to make against any one, there are Court Days and there are Magistrates; let both parties take legal proceedings. But if you want anything more, it will have to be settled in the regular Assembly. For I tell you that we are in danger of being proceeded against for to-day's riot, there being nothing to account for it; and in that case we shall be at a loss to give any reason for this disorderly gathering."

With these words he dismissed the Assembly.

**Mostly literal renderings (with some occasional paraphrasing):**

## Berean Study Bible

So if Demetrius and his fellow craftsmen have a complaint against anyone, the courts are open and proconsuls are available. Let them bring charges against one another there. But if you are seeking anything beyond this, it must be settled in a legal assembly. For we are in jeopardy of being charged with rioting for today's events, and we have no justification to account for this commotion."

After he had said this, he dismissed the assembly.

## Conservapedia Translation

"So if Demetrius, and the craftsmen with him, have a case against any man, then the Forum is open, and the magistrates are available, so they can plead their case to them."

"But if you are inquiring about other matters, then let that be determined by a lawful assembly."

"We could all be arrested for this day's work, because we have no just cause by which we can excuse this riot."

When he had delivered that message, he dismissed the assembly.

## Revised Ferrar-Fenton Bible

If Demetrius, therefore, and the artisans who are with him have a ground of complaint against any one, the courts are open, and there are proconsuls in attendance—let them prosecute each other.

But if you desire anything respecting other matters, it should be settled in a legal assembly.

For, indeed, we are in danger of being called to account respecting the disturbance of to-day; for we can neither advance a reason, nor say anything in justification of this gathering."

And having said this, he dismissed the meeting.

## God's Truth (Tyndale)

Wherefore if Demetrius and the craftsmen which are with him, have any saying to any man, the law is open, and there are rulers, let them accuse one another. If you go about any other thing, it may be determined in a lawful congregation. For we are in jeopardy to be accused of this days business: for as much as there is no cause whereby we may give a reckoning of this concourse of people. And when he had thus spoken he let the congregation depart.

## Riverside New Testament

If Demetrius and the artisans with him have a charge against any one, there are court days and there are proconsuls; let the parties state their cases. If you are seeking anything further, it shall be settled in a lawful assembly. For we are in danger of being called in question regarding to-day's mob, and we shall not be able to give a reason for this tumult."

By saying this he dissolved the gathering.



Urim-Thummim Version	Therefore if Demetrius, and the craftsmen that are with him, have a matter against anyone, the law is open and there are deputies: let them place charges against one another. But if you inquire anything concerning other matters, it will be determined in a lawful gathering. Or we are also in peril of being accused of insurrection in regard to this day, there being no occasion by which we will be able to give an account of this rioting.
Weymouth New Testament	And when he had finished speaking, he dismissed the crowd. If, however, Demetrius and the mechanics who support his contention have a grievance against any one, there are Assize-days and there are Proconsuls: let the persons interested accuse one another. But if you desire anything further, it will have to be settled in the regular assembly. For in connexion with to-day's proceedings there is danger of our being charged with attempted insurrection, there having been no real reason for this riot; nor shall we be able to justify the behaviour of this disorderly mob." With these words he dismissed the assembly.
Worsley's New Testament	If Demetrius therefore, and the artificers that are with him, have a charge against any one, the law-courts are open, and there are <i>Roman</i> proconsuls <i>likewise</i> : let them implead one another. But if ye are enquiring any thing about other matters, let it be decided in a lawful assembly: for we are in danger of being charged with sedition for <i>what has happened</i> this day, there being no cause by which we can give a reason for this concourse. And when he had said these things, he dismissed the assembly.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If Demetrius and his fellow craftsmen want to bring charges against anyone, the courts are open and there are officials. Let them bring charges against each other. If there is anything further that needs to be investigated, let it be done in the lawful assembly. For as it is today, we are in danger of being charged with rioting, since there is no valid excuse we can give for this wild demonstration." And the town clerk dismissed the assembly.
The Heritage Bible	Therefore if indeed Demetrius and those craftsmen with him have a word against anyone, the courts are available, and there are proconsuls; let them accuse one another. But if you inquire to take away any other things, it shall be solved in a lawful assembly, Because we also are in danger of being accused of an insurrection concerning today, there existing not even one legal cause by which we have power to give a word for this riotous crowd. And having spoken these things, he set the assembly free.
New American Bible (2011)	If Demetrius and his fellow craftsmen have a complaint against anyone, courts are in session, and there are proconsuls. Let them bring charges against one another. If you have anything further to investigate, let the matter be settled in the lawful assembly, for, as it is, we are in danger of being charged with rioting because of today's conduct. There is no cause for it. We shall [not]* be able to give a reason for this demonstration." With these words he dismissed the assembly. * [19:40] Some manuscripts omit the negative in [not] be able, making the meaning, "There is no cause for which we shall be able to give a reason for this demonstration."
New Jerusalem Bible	If Demetrius and the craftsmen he has with him want to complain about anyone, there are the assizes and the proconsuls; let them take the case to court. And if you want to ask any more questions you must raise them in the regular assembly. We could easily be charged with rioting for today's happenings: there is no ground

for it all, and we can give no justification for this gathering.' When he had finished this speech he dismissed the assembly.

- NRSV (Anglicized Cath. Ed.) If therefore Demetrius and the artisans with him have a complaint against anyone, the courts are open, and there are proconsuls; let them bring charges there against one another. If there is anything further [Other ancient authorities read *about other matters*] you want to know, it must be settled in the regular assembly. For we are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.' When he had said this, he dismissed the assembly.
- Revised English Bible—1989 If, therefore, Demetrius and his craftsmen have a case against anyone, there are assizes and there are proconsuls; let the parties bring their charges and countercharges. But if it is a larger question you are raising, it will be dealt with in the statutory assembly. We certainly run the risk of being charged with riot for this day's work. There is no justification for it, and it would be impossible for us to give any explanation of this turmoil." With that he dismissed the assembly.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible So if Demetrius and his fellow craftsmen have a complaint against anyone, the courts are open and the judges are there — let them bring charges and counter-charges. But if there is something more you want, it will have to be settled in a lawful assembly. For we are in danger of being accused of rioting on account of what has happened today. There is no justification for it; and if we are asked, we will be unable to give any reasonable explanation for this disorderly gathering." And with these words, he dismissed the assembly.
- Hebraic Roots Bible If then, indeed, Demetrius and those craftsmen with him have a matter against anyone, courts are being held, and there are proconsuls. Let them accuse one another. But if you seek concerning other things, it will be settled in a lawful assembly. For we are now in danger of being accused of insurrection, since we cannot give a reason for the meeting of this day, because we have assembled needlessly, and have made a tumult without a cause. And saying these things, he dismissed the assembly.
- Holy New Covenant Trans. We have courts of law and there are judges. Do Demetrius and those men who work with him have a charge against anyone? They should go to the courts! That is where they can accuse each other! "Is there anything else you want to talk about? Then come to the regular town meeting of the people. It can be decided there. I say this because someone might see this trouble today and say that we were rioting. We could not explain all of this trouble because there is no real reason for this mob." After the official said these things, he told the people to go home. Then all of the people left.
- The Scriptures 2009 "If truly then Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them accuse one another. "And if you have any further complaint, it shall be settled in the regular assembly. "For we are in danger of being accused of riot concerning today, there being no reason which we could give to account for this disorderly gathering." And having said this, he dismissed the assembly.
- Tree of Life Version If Demetrius and the craftsmen with him have a complaint against anyone, the courts are open and there are proconsuls. Let them accuse them. But if you seek anything further, it will be settled in the lawful assembly. For we are in danger of being charged with rioting today, there being no reason which we are able to give to justify this mob." Upon saying this, he dismissed the assembly.

## Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...if certainly so Demetrius and The with him Craftsmen have to someone word [Men] Inhabiting (Market) are led and Proconsuls are charge! one another if but something beyond more [You*] seek in the lawful congregation [It] will be settled and for [We] have (danger) to be charged [of] action about the [one] today no [thing] causing becoming about which not [We] will have (ability) to give word about the riot this and these Saying [He] sends (away) the congregation...
Alpha & Omega Bible	<p>“SO THEN, IF DEMETRIUS AND THE CRAFTSMEN WHO ARE WITH HIM HAVE A COMPLAINT AGAINST ANY MAN, THE COURTS ARE IN SESSION AND GOVERNORS ARE PRESENT; LET THEM BRING CHARGES AGAINST ONE ANOTHER.</p> <p>“BUT IF YOU WANT ANYTHING BEYOND THIS, IT SHALL BE SETTLED IN THE LAWFUL ASSEMBLY.</p> <p>“FOR INDEED WE ARE IN DANGER OF BEING ACCUSED OF A RIOT IN CONNECTION WITH TODAY'S EVENTS, SINCE THERE IS NO CRIME, AND IN THIS CONNECTION WE WILL BE UNABLE TO ACCOUNT FOR THIS DISORDERLY GATHERING.”</p> <p>AFTER SAYING THIS HE DISMISSED THE CONGREGATION.</p>
Awful Scroll Bible	<p>(“)Surely then, if Demetrius and the artisans with him, hold an account with respects to someone, public assemblies are being conducted, and there are ~provincial senators. Be they calling- them -from-among one another.</p> <p>(“)But if you search-for something about other things, it will be dissolved-upon, from-within the by-within-lawful callings-out of an assembly.</p> <p>(“)For we indeed are in danger to be called-from-among, concerning this-day's standing, there beginning-by being not-one cause over it, which we will able to extend-out a consideration, of this-same turning-about-together.”</p> <p>And the same-as-these he saying, he dismisses-away they called-out to the assembly.</p>
exeGesés companion Bible	<p>So indeed, if Demetrius and the artisans with him have a word against any man, have them lead a forum debate; and there are proconsuls: have them accuse one another.</p> <p>But if you seek aught concerning any other matters, resolve it by the ecclesia under the torah.</p> <p>For we are in peril of being accused about the riot of this day, there being no cause concerning which we can give word of this coalition.</p> <p>- and he says these, and releases the ecclesia.</p>
Orthodox Jewish Bible	<p>"Therefore, if Demetrius and the craftsmen with him have a tainah (grievance) against anyone, the civil courts are in session and there are proconsuls. Let it be there that they bring charges against one another.</p> <p>"And if you seek anything further, let your settlement be obtained in the lawful assembly.</p> <p>"For indeed we are in danger of being indicted for an intifadah (uprising) today, for there is no justification we can render to excuse this disorder and commotion."</p> <p>And having said these things, the town clerk dismissed the kahal (assembly).</p>
Rotherham's Emphasized B.	<If then [Demetrius, and the craftsmen with' him] have [against anyone] an accusation> [courts] are being held, and there are [proconsuls]: let them accuse one another!

But <if after [something further] ye are seeking> [in the regular' assembly] shall it be settled.

For we are [even in danger of being accused of riot] concerning this day, [no cause at all] existing, by reference to which we shall be able to give a reason for this concourse.

And [these things] having said, he dismissed the assembly.

### Expanded/Embellished Bibles:

- An Understandable Version** If therefore Demetrius, and the workmen associated with him, have a charge against anyone, the courts are open and there are magistrates [to judge such cases]; let them file their charges against each other. But if you want to address other matters, they can be settled in the regular, scheduled assembly. For we are truly in danger of being accused of inciting a riot here today when there is [really] no reason for it to happen. Then concerning this problem, we will not be able to explain how it all came about.”
- And after the town clerk had said all this, he dismissed the assembly.
- The Expanded Bible** If Demetrius and those who work [<sup>L</sup>the artisans/craftmen] with him have a charge [complaint; grievance; <sup>L</sup>word] against anyone, they should go to the courts and judges [<sup>L</sup>the courts are open/in session and there are proconsuls] where they can argue with [or bring charges against] each other. If there is something else you want to talk about, it can [or must] be decided at the regular town meeting of the people [legal assembly; <sup>C</sup>which met three times a month]. I say this because [<sup>L</sup>we are in danger that] some people might see this trouble today and say that we are [accuse us of; charge us with] rioting. We could not explain this, because there is no real reason for this meeting [or uproar; commotion].” After the city clerk said these things, he told the people to go home [<sup>L</sup>dismissed the assembly].
- Jonathan Mitchell NT** "Indeed, therefore, if Demetrius and those artisans (craftsmen) with him continue having (or: holding) a matter aimed toward someone (= a case or a charge against anybody), court sessions are regularly being convened, and there are proconsuls (= governors of the Roman provinces); let them continue to call in the cases (= bring the charges) to (or: for; = against) one another.
- "If, however, you folks continue seeking (or: searching for) anything beyond that [other MSS: concerning different things], it will be released (= resolved and settled) in the lawful assembly,
- "for we also continue being in danger (or: peril; at risk) to be now arraigned and indicted (or: accused and charged) for a rebellious posture (a stance which signifies civil insurrection) concerning today's [affair; commotion; events], possessing (or: there inhering [D reads: there being]) not one cause concerning which we will be able to render a reason (an account; a word; a thought; = an explanation) about this turning-together (= a conspiracy, a riot, or a disorderly mob)."
- And so, upon saying these things, he dismissed (loosed-away) the assembly.
- P. Kretzmann Commentary** Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.
- But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly.
- for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.
- And when he had thus spoken, he dismissed the assembly.
- Kretzmann's **commentary** for Acts 19:35–41 has been placed in the **Addendum**.
- Syndein/Thieme** "Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are Proconsuls. Let them try the case one to the other before them."

"But if you have other charges, it shall be determined in a lawful assembly."

"For we are in danger to be called in question {possible violators of Roman Law} for this day's uproar, there being no excuse whereby we may give an account of this conspiracy."

{Note: The great strength of law and order of the Roman Empire was the perfect time for Christ to come and Christianity to spread.}

And when he had thus spoken, he dismissed the assembly.

{Note: Example of rationalism triumphing over the mob.}

Translation for Translators

Therefore, if Demetrius and his fellow-workmen want to accuse anyone *about anything bad, they should do it in the right way*. There are courts *that you can go to when you want to accuse someone*, and there are judges *there who have been appointed by the government {whom the government has appointed}*. You can accuse *anyone there*. But if you want to ask about something else, *you should ask for other officials to resolve it when those officials legally assemble*. *And this is certainly not a legal meeting! Resolve this legally* because, if we (*inc*) do not, I am afraid *that the governor will hear about all this noise that you have made and will say that we (inc) were trying to rebel against the government*. If he would ask me what you were all shouting about, I would not be able to give him an answer." That is what the city secretary said *to the crowd*. Then he told them all to go home. *So they left*.

The Voice

If Demetrius and the artisans who share his important trade have a legal complaint, don't bring it here to the theater; take it to the courts—they're open today. If you need to charge someone with a crime or launch an inquiry, take the matter to the regional judges. We need to do this according to regulations, or we'll all be charged with rioting. This kind of behavior can't be justified.

So he succeeds in dispersing the crowd.

The message of Jesus not only has the power to annihilate economic supremacy, but also turns the world upside down in the process. In the kingdom of God, a worker is always paid a wage worthy of his work: anyone who works has enough to eat, and no one is left out of the profitable bounty of God. No longer do businesses profit from dishonesty, manipulation, or selfishness.

### Bible Translations with Many Footnotes:

Lexham Bible

If then Demetrius and the craftsmen who are with him have a complaint against anyone, the court days are observed and there are proconsuls—let them bring charges against one another! But if you desire anything further, it will be settled in the lawful assembly. For indeed we are in danger of being accused of rioting concerning today, since there [\*Here "since" is supplied as a component of the causal genitive absolute participle ("is")] is no cause in relation to which we will be able to give an account concerning this disorderly gathering!" And when he [\*Here "when" is supplied as a component of the participle ("had said") which is understood as temporal] had said these things, he dismissed the assembly. [Verse 41 in the English Bible is included as part of v. 40 in the standard editions of the Greek text]

NET Bible®

If then Demetrius and the craftsmen who are with him have a complaint<sup>141</sup> against someone, the courts are open<sup>142</sup> and there are proconsuls; let them bring charges against one another there.<sup>143</sup> But if you want anything in addition,<sup>144</sup> it will have to be settled<sup>145</sup> in a legal assembly.<sup>146</sup> For<sup>147</sup> we are in danger of being charged with rioting<sup>148</sup> today, since there is no cause we can give to explain<sup>149</sup> this disorderly gathering.<sup>150</sup> After<sup>151</sup> he had said<sup>152</sup> this,<sup>153</sup> he dismissed the assembly.<sup>154</sup>

<sup>141</sup>tn BDAG 600 s.v. λόγος 1.α.ε has "ἔχειν πρὸς τινα λόγον have a complaint against someone... 19:38."

<sup>142</sup>tn L&N 56.1 has 'if Demetrius and his workers have an accusation against someone, the courts are open' Ac 19:38."

<sup>143</sup>tn The word “there” is not in the Greek text but is implied. The official’s request is that the legal system be respected.

<sup>144</sup>tn Or “anything more than this.”

<sup>145</sup>tn Or “resolved.”

<sup>146</sup>tn Or “in a legal meeting of the citizens.” L&N 30.81 has “ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθῆσεται ‘it will have to be settled in a legal meeting of the citizens’ Ac 19:39.” This meeting took place three times a year.

<sup>147</sup>tn Grk “For indeed.” The ascensive force of καί (kai) would be awkward to translate here.

<sup>148</sup>tn The term translated “rioting” refers to a revolt or uprising (BDAG 940 s.v. στάσις 2, 3). This would threaten Roman rule and invite Roman intervention.

<sup>149</sup>tn Or “to account for.” Grk “since there is no cause concerning which we can give account concerning this disorderly gathering.” The complexity of the Greek relative clause (“which”) and the multiple prepositions (“concerning”) have been simplified in the translation consistent with contemporary English style.

<sup>150</sup>tn Or “commotion.” BDAG 979 s.v. συστροφῆ 1 gives the meaning “a tumultuous gathering of people, disorderly/seditious gathering or commotion...Ac 19:40.”

<sup>151</sup>tn Grk “And after.” 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.

<sup>152</sup>tn Grk “And saying.” The participle εἰπων (eipwn) has been translated as a finite verb due to requirements of contemporary English style.

<sup>153</sup>tn Grk “these things.”

<sup>154</sup>sn Verse 41 in the English text is included as part of verse 40 in the standard critical editions of the Greek NT.

#### The Spoken English NT

So if Demetrius and his fellow craftspeople have a complaint against somebody, the courts are open and there are governors.<sup>jj</sup> They can settle it between themselves.<sup>kk</sup> And if you’re wanting anything further, it will be settled in a lawful city meeting. After all, we’re actually in danger of being charged with rioting over today’s affair. Because there’s no real reason we can give as an explanation<sup>ll</sup> for this disorderly gathering.” And after saying all that,<sup>mmm</sup> he closed the meeting.

<sup>jj</sup> Lit. “proconsuls,” Roman officials in charge of a province—in this case, Asia.

<sup>kk</sup> Lit. “Let them bring charges against one another.”

<sup>ll</sup> Some mss have, “Since there’s no real reason, we can’t give an explanation.” It’s possible that the author or an early copyist got tangled up in the double negatives here.

<sup>mmm</sup> Lit. “And having said these things.”

#### Wilbur Pickering’s New T.

Now if Demetrius and his fellow artisans have a complaint against anyone, courts are available, and there are proconsuls; let them bring charges against one another. But if you want to debate any other matter, it will be settled in the legal assembly. Indeed, we are in danger of being charged with a riot, because of today, there being no reason at all that we can give to account for this commotion.” And having said these things he dismissed the assembly.

#### Literal, almost word-for-word, renderings:

##### A Faithful Version

On the one hand, if Demetrius and the artificers with him have a matter against anyone, the courts are open, and there are proconsuls: let them accuse one another. But on the other hand, if you have questions about any other matter, it shall be resolved in a lawful assembly. And moreover, we are in danger of being accused of insurrection because of this day since there is not one reason that we can give to justify this gathering.” And after saying these things, he dismissed the assembly.

Analytical-Literal Translation	<p>"If then indeed Demetrius and the craftsmen with him have a word [fig., complaint] against anyone, courts are held and [there] are governors of the providence [available]. Let them bring charges against one another.</p> <p>"But if you seek after anything concerning other [matters], it will be set free [fig., be settled] in the lawful assembly.</p> <p>"For we also are in danger of being accused of a riot concerning today, [there] being no cause [for it], on account of which we will not be able to give an account of this uproar."</p>
Benjamin Brodie's trans.	<p>And having said these [things], he dismissed the assembly.</p> <p>So, then, if Demetrius and the craftsmen associated with him have a complaint against anyone, the legal courts are open [always in session] and there are proconsuls. Let them bring charges against each other [arguing for the rule of law]. In other words, if you are demanding something beyond [seeking remedy], it will have to be settled in a legal assembly.</p> <p>For to be sure, we are running a risk of being accused of a riot this very day [could be prosecuted themselves], since there is no reason for it. We will not be able to provide an explanation concerning this riotous gathering.</p> <p>Then after saying this, he dismissed the assembly .</p>
Context Group Version Far Above All Translation	<p>.</p> <p>So then, if Demetrius and the craftsmen with him have a charge against anyone, the courts are functional and there are proconsuls <i>available</i> – let them charge one another. But if you are seeking something relating to other <i>matters</i>, it will be settled in the legislative assembly. For we are also in danger of being charged for today's rioting, although there is no cause concerning which we will not be able to give an account of this rally."</p>
Modern Literal Version 2020	<p>And when he had said these <i>things</i>, he dismissed the <i>legislative</i> assembly.</p> <p>Therefore indeed, if Demetrius and the craftsmen who are together-with him have an account toward anyone, lower-courts are to be led and proconsuls are here. Let<sup>o</sup> them accuse one another in them. But if you<sup>o</sup> seek anything concerning different things, it will be interpreted in the lawful assembly. For* we also are in peril to be accused of the riot concerning today, no cause exists for it and concerning it, will we be able to give account of this conspiracy?</p>
New American Standard	<p>And having said these things, he dismissed the assembly.</p> <p>So then, if Demetrius and the craftsmen who are with him have a complaint against anyone, the courts are in session and proconsuls [Or <i>provincial governors</i>] are available; have them bring charges against one another. But if you want anything beyond this, it shall be settled in the lawful [Or <i>regular</i>] assembly [Gr <i>ekklesia</i>]. For indeed, we are in danger of being accused of a riot in connection with today's events, since there is no real reason for it, and in this connection we will be unable to account for this disorderly gathering." After saying this he dismissed the assembly [Gr <i>ekklesia</i>].</p>
New Matthew Bible	<p>And so if Demetrius and the craftsmen that are with him have any charge against anyone, the court is open, and there are deputies. Let them bring complaints against one another. If you have any other matter, it may be determined in a lawful assembly. For we are at risk of charges being made against us for this day's uproar, since there is no good reason we can give to account for this mob of people.</p>
Revised Geneva Translation	<p>And when he had thus spoken, he let the assembly depart.</p> <p>"Therefore, if indeed Demetrius and the craftsmen who are with him have a case against anyone, the law is open. And there are proconsuls. Let them accuse one another.</p> <p>"But, if you inquire about other matters, that shall be settled in a lawful assembly.</p> <p>"For we are also in danger of being accused of sedition today, because there is no reason we may give for this riotous multitude."</p> <p>And after he had said this, he let the assembly depart.</p>

A Voice in the Wilderness

Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

But if you have any other inquiry to make, it shall be determined in a lawful assembly.

For we are in danger of being accused of insurrection concerning today, there being no reason which we may give to account for this riot.

And when he had said these things, he dismissed the assembly.

The gist of this passage:

The town clear reminds the crowd that they have a procedure designed to properly handle criminal and civil cases.

38-41

Acts 19:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (ει) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
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.			
Dēmētrios (Δημήτριος) [pronounced day-MAY-tree-oss]	<i>belonging to Ceres; transliterated, Demetrius</i>	masculine singular proper noun; a person; nominative case	Strong's #1216
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
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 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846



Acts 19:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
technitai (τεχνῖται) [pronounced tek- NEE-tie]	<i>artisans, builders, craftsmen;</i> <i>figuratively, founders</i>	masculine plural noun; nominative case	Strong's #5079
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to</i> <i>possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2192
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards,</i> <i>unto; for; about, according to, against,</i> <i>among, at, because of, before,</i> <i>between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tina (τινα) [pronounced tih-n-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any,</i> <i>anyone, anything; thing; someone,</i> <i>something; some, some time, awhile;</i> <i>only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
logos (λόγος, ου, ό) [pronounced LOHG- ohss]	<i>a word; conception, idea; matter;</i> <i>thing; remark; decree, mandate;</i> <i>doctrine, teaching, message; the act</i> <i>of speaking, speech; reason, account;</i> <i>revelation</i>	masculine singular noun, accusative case	Strong's #3056

**Translation:** *If indeed therefore, Demetrius and the craftsmen with him keep on having any matter,...*

The very logical court recorder then suggests that maybe what has taken place today did not deal with the matter which concerns Demetrius and his fellow craftsmen. "We did what we could today. Let's just say that was not enough..." the court recorder suggests.

Acts 19:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agoraíoi (ἀγοραῖοι) [pronounced ag-or-AH- yoy]	<i>those in or belonging to the market</i> <i>place; those who frequent the</i> <i>marketplace hucksters, petty</i> <i>traffickers, retail dealers; idlers,</i> <i>loungers; generally, proper to the</i> <i>assembly, suited to forensic speaking,</i> <i>business-like transactions; court days</i>	masculine plural adjective, nominative case	Strong's #60
This word seems to have a very strong negative and very strong positive set of meanings. It is also found in Acts 17:5.			
ágô (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to</i> <i>guide, to direct, to follow</i>	3 <sup>rd</sup> person plural, perfect passive indicative	Strong's #71

**Translation:** *...those in [this] assembly have guidance...*

I had some difficulties with this phrase. Obviously, the court recorder is not making reference to the loungers and idlers who hang around the marketplace. Therefore, this word must have a much more positive view. Many translate this *court days*, so that is what I went with.

Many court systems today divide up their courts and judges to handle certain groups of cases during certain days and hours. Demetrius and his buddies, apart from the system that was in place, basically caused a riot. The court recorder is telling them, “This is not the way to go. We have specific days for specific sorts of cases.”

Acts 19:38c			
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
anthupatoi (ἀνθύπατοι) [pronounced <i>anth-OO-pat-oy</i> ]	<i>proconsuls, deputies, propraetors; provincial senators; (Roman, regional) governors, rulers</i>	masculine plural noun; nominative case	Strong's #446
Jonathan Mitchell says that he is <i>regional governor under the control of the Roman senate</i> . Thayer: <i>the emperor Augustus divided the Roman provinces into senatorial and imperial. The former were governed by proconsuls; the later by legates of the emperor, sometimes called propraetors.</i>			
eisi (εἰσί) [pronounced <i>i-SEE</i> ] eisin (εἰσίν) [pronounced <i>i-SEEN</i> ]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)

**Translation:** ...and [there] are [proper] proconsuls [to work with].

There are also people in place in order for the court system to work. There are lawyers, there are places to lodge complaints, there is a system in place. That system does not include rioting and chanting.

Acts 19:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enkalēō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i> ]	<i>bring charges (against); come forward as accuser against, bring charge against; accuse; call into question</i>	3 <sup>rd</sup> person plural, present active imperative	Strong's #1458
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i> ]	<i>one another, each other, another; reciprocally, mutually</i>	reciprocal pronoun; genitive/ablative case	Strong's #240

**Translation:** Let them bring charges against one another [if they believe that is necessary].

What the court recorder says here is quite interesting. He is not just saying the Demetrius and his crew can bring charges against Paul and others; he allows for those being accused to bring charges against Demetrius. “Listen, you might not be the good guy in all of this,” the recorder implies.

Acts 19:38 If indeed therefore, Demetrius and the craftsmen with him keep on having any matter, those in [this] assembly have guidance and [there] are [proper] proconsuls [to work with]. Let them bring charges against one another [if they believe that is necessary]. (Kukis mostly literal translation)

Acts 19:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τίς) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
peran (πέραν) [pronounced PER-ahn]	<i>beyond, on the other side, farther, over, across</i>	adverb	Strong's #4008
The word above has a different form in the Westcott Hort text, which is unusual for an adverb. It is περαιτέρω.			
Instead of the word above (found in the Westcott Hort text), the Byzantine Greek text, Tischendorf's Greek text and the Scrivener Textus Receptus have two words:			
peri (περί) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; adjective; neuter plural, genitive/ablative case	Strong's #2087
The translation would be, Now, if anyone regarding another [charge] of a different kind, you all keep on seeking [it],...			
epizêteô (ἐπιζητέω) [pronounced ep-EED-zay-THE-oh]	<i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #1934

**Translation:** Now, if anyone beyond [this] keeps on seeking [some sort of redress],...

I am having difficulty differentiating between the offer made here in v. 39 and v. 38. There is a difference, but I am not sure what it is. Perhaps one is a civil redress and the other is criminal charges.

"If you want something more..." the recorder says.

Acts 19:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 19:39b			
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
ἐννομος (ἐννομος) [pronounced EHN-nom-oss]	<i>legal, bound to the law; bound by the law, lawful; lawful, regular</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #1772
ἐκκλῆσία (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklēsia</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577
ἐπιλυῶ (ἐπιλύω) [pronounced ep-ee-LOO-oh]	<i>to clear (up) (a controversy), to decide, to settle, to make a (legal) determination; to explain (what is obscure and hard to understand); to unloose, untie</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #1956

**Translation:** ...[the matter] will be settled in the legal assembly.

“There is a legal assembly provided for these disputes,” the recorder explains, as much for the people there as well as for the rioters.

“In other words, there are legal solutions to legal problems.”

Acts 19:39 **Now, if anyone beyond [this] keeps on seeking [some sort of redress], [the matter] will be settled in the legal assembly.** (Kukis mostly literal translation)

Showing up as a mob, holding a handful of prisoners, and demanding justice, did not really fall into the system of law which Rome was establishing throughout her empire. There was a proper way of doing things, and this mob is being told to do it the right way.

The official clerk is telling them, “Based upon my interviews and cross examinations, which I did while you were shouting like a bunch of rubes, I determined the charges which you wanted to bring against these men, and determined that there was no evidence for such charges. Now, if you have some other charges to bring against them, there is a proper court procedure that you can use. You do not storm in here demanding a trial without going through the correct procedures established by Rome.”

Acts 19:40a			
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
γάρ (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

Acts 19:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kinduneuō (κινδυνεύω) [pronounced <i>kihndoon-YOU-oh</i> ]	<i>to be [stand] in jeopardy, to be in danger, to put in peril</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #2793
enkaléō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i> ]	<i>to bring charges (against); to come forward as accuser against, to bring charge against; to be accused; to call into question</i>	present passive infinitive	Strong's #1458
stásis (στάσις) [pronounced <i>STAS-is</i> ]	<i>rebellion; strife, a standing (properly, the act of), (by analogy) position (existence); by implication, a popular uprising; dissension, insurrection, figuratively, controversy, uproar</i>	feminine singular noun, genitive/ablative case	Strong's #4714
peri (περί) [pronounced <i>per-EE</i> ]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for the sake of; through; around, near</i>	preposition	Strong's #4012
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
sêmeron (σήμερον) [pronounced <i>SAY-mer-on</i> ]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594

**Translation:** Now we stand in jeopardy to have charges brought of a rebellion with regards to the (one) [which took place] today.

The recorder now brings up another problem, and this is directed specifically at Demetrius and his associates. "There is a problem for this entire city," the court recorder tells them, "that we stand in jeopardy of charges being brought against us today regarding this riot."

This was not something that could be done. A mob could no longer grab up some people they did not like and usher them into court and demand a verdict. That was not how things were done. There were legal procedures which had been established.

If Ephesus did not follow these legal procedures, they would be in jeopardy of Rome coming in and administering justice if they could not do it properly.

A city could not have riots; a city could not have illegal procedures take place in their courts.

Acts 19:40b			
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; genitive/ablative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
aitios (αἴτιος) [pronounced AHEE- tee-oss]	<i>that which is the cause of anything resides, causative, causing; the author; of a cause; of crime or offense</i>	neuter singular adjective, genitive/ablative case	Strong's #159
huparchô (ὑπάρχω) [pronounced hoop-AR- khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	neuter singular, present active participle; genitive/ablative case	Strong's #5225
peri (περι) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for the sake of; through; around, near</i>	preposition	Strong's #4012
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
These words are distinguished by their markings (rough/soft breathing; circumflex).			
dunamai (δύναμαι) [pronounced DOO- nam-ah-ee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 <sup>st</sup> person plural, future (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act, incapable of doing.</i>			
apodidômi (ἀποδίδωμι) [pronounced ap-od- EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	aoist active infinitive	Strong's #591
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

Acts 19:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for the sake of; through; around, near</i>	preposition	Strong's #4012
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
sustrophê (συστροφῆ) [pronounced soos-trof-AY]	<i>disorderly gathering; plot, a (devious) plan; a twisting up together, a binding together; a secret combination, a coalition, conspiracy; a concourse of disorderly persons, a riot</i>	feminine singular noun, genitive/ablative case	Strong's #4963
tautês (ταύτης) [pronounced TAO-tace]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

**Translation:** There is no cause about which we are able to give an explanation concerning this disorderly gathering.”

“There is no good explanation which we can give for what happened today,” the recorder explains. Meaning, if Rome wanted to come in here and drop the hammer, they could.

Acts 19:40 Now we stand in jeopardy to have charges brought of a rebellion with regards to the (one) [which took place] today. There is no cause about which we are able to give an explanation concerning this disorderly gathering.” (Kukis mostly literal translation)

In other words, the official clerk is saying, “You jeopardize our legal standing with Rome by what you did today.”

Acts 19:41			
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
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)
epô (ἔπω) [pronounced EHP-oh]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036

Acts 19:41			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apoluô (ἀπολύω) [pronounced ap-ol-OO-oh]	<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>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #630
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)
ekklêsiá (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsiá</i>	feminine singular noun, accusative case	Strong's #1577

**Translation:** Having said these things, [the court recorder] dismissed the assembly.

It is likely that we are getting the gist of what the court reporter said. He may have been more specific, and even more direct about some things. However, we get the gist of what he said, which was very logical and very lawful.

I believe that he did not choose to make any ruling based upon the rioters who are there this day. That would be giving in, and he certainly did not want anyone to think, just start a riot, and your case will be immediately dealt with in open court.

"I have given you all of your legal options; court dismissed," is essentially what the court recorder concludes with.

Acts 19:41 **Having said these things, [the court recorder] dismissed the assembly.** (Kukis mostly literal translation)

Acts 19:38–41 **If indeed therefore, Demetrius and the craftsmen with him keep on having any matter, those in [this] assembly have guidance and [there] are [proper] proconsuls [to work with]. Let them bring charges against one another [if they believe that is necessary]. Now, if anyone beyond [this] keeps on seeking [some sort of redress], [the matter] will be settled in the legal assembly. Now we stand in jeopardy to have charges brought of a rebellion with regards to the (one) [which took place] today. There is no cause about which we are able to give an explanation concerning this disorderly gathering."** Having said these things, [the court recorder] dismissed the assembly. (Kukis mostly literal translation)

The Translation for Translators gives a good rendering of this passage: *Therefore, if Demetrius and his fellow-workmen want to accuse anyone about anything bad, they should do it in the right way. There are courts that you can go to when you want to accuse someone, and there are judges there who have been appointed by the government {whom the government has appointed}. You can accuse anyone there. But if you want to ask about something else, you should ask for other officials to resolve it when those officials legally assemble. And this is certainly not a legal meeting! Resolve this legally because, if we (inc) do not, I am afraid that the governor will hear about all this noise that you have made and will say that we (inc) were trying to rebel against the government. If he would ask me what you were all shouting about, I would not be able to give him an answer."* That is what the city secretary said to the crowd. Then he told them all to go home. *So they left.*

Acts 19:38–41 **Now, if Demetrius and the craftsmen who are here with him continue having a complaint, there are proper court days and proper legal channels which they may use. Let them bring charges against one another, if they believe that is necessary. Now, if anyone seeks any sort of settlement beyond what has taken**



place today, that matter should be settled in the legal assembly. There is one additional matter, which affects all of us here. There could be dire consequences brought upon all of us here for the rebellion which took place here today. There is no legitimate explanation that we could offer up for what took place here today. The gathering was disorderly and riotous. We cannot have that.” With that, the court reporter dismissed the assembly. (Kukis paraphrase)

Let’s consider one more thing. Paul wanted to come to these proceedings and state his case in open court. His associates said *no*, and Paul accepted that. I would suggest that there were Ephesian citizens there who were of the same mind. It is very possible that these people knew, no court case is going to come before the judges simply because of a riot. That would be the wrong way to go. The courts are not a forum for simple debate. Given this, Paul has no reason and no need to go to court. There are legal procedures for that, and none of those were followed here.

We might consider this to be a *set up* for Paul. God is not going to always guide Paul during phase II of the Christian life. He is going to have to learn other methods of being guided.

In life, God does not call to us from the sky, crying out, “Ohmigosh, make a left turn up ahead, not a right!” God has never audibly contacted me and I would not trust my feelings or senses to say, “I have a pretty strong feeling about what God wants me to do.” We all must make decisions throughout life, so what do we do? If we think that going down the road of committing sin, human good or evil, then that certainly would be wrong. Sometimes difficult circumstances happen to us, and we simply stay where we are, and endure those circumstances. Sometimes, difficult circumstances happen to us, and this causes us to move on.

For Paul, this time, people who had good reasons, told him not to go to a faceoff with Demetrius and his associates. Were these people being protective of Paul? Did they understand that the court system was not designed to provide a forum for rioters? I would suggest yes to both of those questions; and Paul was right to take their advice.

Paul will determine to go to Jerusalem. He has already made that determination in this chapter. He will continue to move in that direction. Many believers will counsel him against doing that. That time, Paul will ignore their counsel and just bullheadedly do what he emotionally wants to do. In this chapter, God has prepared Paul by giving him some experiences which have helped to guide him. God will continue to guide Paul, but it will be clear that in Acts 21, he will reject this guidance.

In rejecting their guidance, Paul will also place himself into compromising circumstances where he will compromise Bible doctrine. This should have been the most glaring thing to tell Paul, “Wrong; back up. Don’t do this!”

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## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

## Why Acts 19 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

## What We Learn from Acts 19

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

## Jesus Christ in Acts 19

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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## Addendum

Referenced in [Acts 19:1–3](#).

### Extensive Footnote for Acts 19:1 (The Christian Community Bible)

• 19.1 For three years, Paul wanted to evangelize Ephesus. Ephesus was one of the most beautiful and largest cities in the empire.

Luke wanted to relate the baptism of these twelve disciples of John the Baptist. As we have just said they knew something of Jesus' teaching, but as for being his disciples, they lacked what was most important: they had not received the Holy Spirit.

The Holy Spirit came down upon them (v. 6). See Acts 8:14-17. We must not forget that in the beginning, the Christian language was limited. We know that the Holy Spirit is much more than the manifestations that follow the laying on of hands. So we have such statements as: we have not heard that there is the Holy Spirit, while other texts state: that the Holy Spirit be received. The laying on of hands is meant to confirm the change worked at baptism through the experience of the gifts of the Spirit (1 Cor 12:7). Many Christians would be surprised today if they have never had this tangible experience of God. Let us not say that these gifts are no longer useful or that such things do not happen today. What is important, surely, is to believe and live one's faith rather than to feel it. Such an experience, however, is often the shock that gives rise to a re-blossoming of our faith: it shows us that God is near, and he is master of our inner self. Perhaps our rationalist temperament and our

## Extensive Footnote for Acts 19:1 (The Christian Community Bible)

Church life, mistrustful of all that is a personal expression, serves as a dampener of the gifts of the Spirit; perhaps it is rather the poverty of our commitment to Jesus.

They were baptized in the name of the Lord Jesus. Are we to presume that in the beginning baptism was in the name of Jesus and not in the name of the Father, the Son, and the Holy Spirit? It is not certain.

In the name of signifies: by the power of; maybe the baptism in the name of the Father and of the Son and of the Holy Spirit was called the baptism in the name of Jesus to distinguish it from the baptism of John and the baptisms of other religions. It is also possible that at the moment of receiving the water in the name of the Holy Trinity, the person baptized had to make a personal invocation in the Name of Jesus. Possibly also in early times, baptism was given "in the Name of Jesus" and later the Church modified the formula in order to distinguish itself from groups that believed in Jesus but without recognizing him as Son of God, born of the Father. There would be no thing to astonish us in such a change: the Church of the apostles had given the first formula; the same Church gave the second formula attributed to Jesus in Matthew 28:19.

From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/> accessed November 22, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This would have been done early in Bob's ministry; probably pre-1975.

## Seven 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 — 1Peter 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."

## Seven Types of Baptisms (R. B. Thieme, Jr.)

- 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: 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.

The link back is [Seven Types of Baptisms](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:6–7](#).

## Kretzmann's Commentary on Acts 19:1–7

While Apollos was in Corinth, having made the voyage across the Aegean after his stay in Ephesus, Paul, having finished his visitation trip in the upper, the mountainous, districts of Asia Minor, came down to Ephesus. Apparently Paul did not take the main road from Pisidian Antioch, which passed through Colossae and Laodicea (See Colossians 2:1), but took the very shortest route, farther north, down the Cayster Valley. So he found himself in Ephesus within the briefest possible time. Ephesus, the capital of Proconsular Asia, was, like Athens, a typical city of heathendom, the "home of every Oriental quackery and superstition in combination with its Hellenism. " It stood a mile from the Aegean Sea, fronting an artificial harbor. On the hill above the city rose the Temple of Artemis, one of the most magnificent buildings in Asia Minor. For Paul's purposes it was especially valuable that the system of Roman roads from every quarter of the province made Ephesus easily accessible. Upon his arrival in the city the apostle found a peculiar, a singular condition obtaining in the congregation. Due to the efforts of Aquila, Priscilla, and Apollos, there was an assembly of brethren there, of men and women that accepted Jesus as their Savior; but there was a wide difference in the state of Christian knowledge. For Paul here found twelve men whom he proceeded to question as to the extent of their knowledge of Christian doctrines. One of his questions was whether they had received the Holy Ghost at the time when they became believers, the sense of the inquiry being whether they had received the extraordinary gift of the Holy Ghost which had been vouchsafed to so many converts. Their answer was rather surprising, for they stated that they had not even heard of the existence of a Holy Ghost in connection with their conversion. Upon Paul's further question into what, then, they had been baptized, that is, what form of baptism they had received, they answered that they had been baptized into the baptism of John. This answer showed Paul that they were lacking in the proper understanding, and he proceeded to give them the necessary instruction, namely, that John had baptized with the baptism of repentance, incidentally telling the people that they should believe on Him that was coming after him, that is, on Jesus Christ. This explanation of Paul fully opened their understanding, and they received Baptism into the name of the Lord Jesus, thus being added to the number of those that belonged to Christ as His own. "The papyri have shown that where the phrase 'baptized into' occurs, that the person baptized becomes the property of the divine person indicated. " And when Paul, who seems to have performed the baptizing personally, laid his hands upon the men, the Holy Ghost came upon them with extraordinary gifts, and they spoke with tongues and prophesied.

The story of these twelve men, as here related, seems very strange if viewed in the light of present knowledge, but the strangeness disappears when we take the circumstances into account. The case is on the order of that of Apollos, whose ignorance of what certainly is an important part of Christian doctrine was just as profound.

### Kretzmann's Commentary on Acts 19:1–7

We must distinguish between the baptism which John personally administered, and that of his later disciples, which is commonly referred to as the baptism of John. The baptism with which John, by a special command of God, baptized, was a valid sacrament, which gave to those that confessed their sins, and believed the preaching of John, forgiveness of sins and the grace of God. But John the Baptist was merely the precursor of Christ; his preaching, as his baptism, was a testimony of Christ, who was to come after him, and who, through His suffering and death, was to earn salvation and forgiveness for all sinners. After Christ had been revealed to Israel and had formally entered upon His ministry, the time of preparation was ended, the work and the office of John ceased to have value. And when Christ then, by His death, had finished His work and after His resurrection had given His disciples the command to baptize all nations in the name of the Father and of the Son and of the Holy Ghost; when, above all, the Day of Pentecost had come, and the disciples of the Lord were now baptizing in the name of Jesus Christ, the crucified and resurrected, then the baptism of John no longer had any value, just as the Old Testament sacrament of circumcision, though still practiced by the Jewish Christians, was regarded as a mere ceremony.

But not all the disciples of John had entered into the discipleship of Christ. We find, even after the death of John and after the death of Christ, a small association or communion of disciples of John that did not unite with the Church. They thus became a sect, regarded John as their head, and acted contrary to the will and command of their own master. And therefore their baptism, which they performed and proclaimed as the continuation of the baptism of John, was no real baptism, but a mere dead ceremony. This ceremony had been performed in the case of the twelve disciples in Ephesus, the one that had administered it to them very likely not testifying to them in the form and with the power of John, that Christ had baptized with the Holy Ghost and with fire. But these men had now heard the story of Jesus in Ephesus; through the mercy and the power of the Holy Ghost they had come to faith. And now they also, by the administration of the sacrament which was the real Baptism, received the extraordinary gifts which had been given to other baptized Christians.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 23, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:11–12](#).

### Kretzmann's Commentary on Acts 19:8–12

Also in Ephesus Paul followed his usual method of going into the synagogue of the Jews first and making a sincere attempt to win them for the kingdom of God. He spoke boldly, without reserve, in an altogether fearless manner. For three months he pursued this course of bringing the soundest arguments, the most persuasive points in regard to the kingdom of God. He preached that Kingdom, the fact that God wanted all men to enter into it by faith; he exerted all his strength to win souls for the Lord. But in spite of all his efforts some of the hearers hardened themselves; gradually, from day to day, they became more obstinate, more positive in their refusal to accept the message of the Gospel, 2 Corinthians 2:16. Finally they openly avowed their disbelief and Revelation led the way of the Lord, the doctrine and practice of Christianity, before the entire assembly that gathered in the synagogue for worship. See Acts 18:6. This ungrateful and blasphemous behavior at length induced Paul to do two things. For himself, he renounced all fellowship with the synagogue, and he separated all the disciples from the members of the Jewish congregation, with whom they had till now worshiped. And now, instead of meeting with the believers only once, or at the most three times a week, Paul could hold daily services. For he made arrangements to have the use of a lecture-hall belonging to one Tyrannus, very likely a public teacher of philosophy or rhetoric. The time of services could easily be fixed so that all were able to attend and to bring many others to the preaching of the Gospel. And so satisfactory did this plan prove to be that it was followed, in an uninterrupted manner, for the space of two years. The results of such intensive work, under the leadership of such an energetic worker, were proportionately gratifying. Not only the city of Ephesus itself, but all the inhabitants of Proconsular Asia, of the entire province, both Jews and Greeks (speaking generally), heard the Word of the Lord. Either they personally came to Ephesus to hear the great preacher of

### Kretzmann's Commentary on Acts 19:8–12

Christianity, or they heard the Word from the many disciples that went out from the city. Owing to this great missionary effort, we later have seven churches of Asia, Revelation 1:4, all within the territory of Ephesus. The effect of Paul's preaching was greatly enhanced by the fact that the Lord testified to it by special manifestations of His power. He performed extraordinary miracles through the hands of Paul, signs that were unusual even in those days of astonishing deeds. When the apostle could not come in person, people took his sudaries, or handkerchiefs, and his little aprons, such as he girded about him as a sort of girdle, garments that had come in contact with his skin, and brought them to the sick, the result being that the sicknesses left, and that the evil spirits went forth, a graphic way of describing the complete healing of all manner of afflictions. All of these people put their faith in the Lord, whose servant Paul was, and therefore received this evidence of the Lord's power. Note that Luke also here makes a distinction between sickness and demon possession.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 24, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 19:11–12](#).

### Footnote for Acts 19:11 (The Christian Community Bible)

- 11. Many are the signs that Jesus promised for those who would believe (Mk 16:15- 18). Similar things happen today when the Church becomes missionary again.

We are impressed by the cures. Perhaps the in-depth conversion of those who confess their magic practices and burn their precious books is more important. Apparently they did not do it at the time of their baptism but later, when they were more convinced of their faith.

From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/> accessed November 24, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:17](#).

### Kretzmann's Commentary on Acts 19:13–17

The success of Paul in expelling demons made a great impression upon some Jewish exorcists that were in Ephesus at that time. It seems that this form of demoniac healing was practiced by certain wandering or strolling exorcists, who went from one city to another and attempted to drive out the evil spirits by adjuring them in the name of some prophet, the men in this instance being the seven sons of a Jew named Skeva, either the head of one of the twenty-four courses of priests at Jerusalem, or related to the high-priestly family. These men in the present case undertook to use the name of the Lord Jesus as a spell to charm with, to gain power over the evil spirit. Their formula, which they individually used, was: I adjure you by Jesus whom Paul preaches. It is a stratagem and deceit of the devil to use the Word of God, the name of God and the name of Jesus, to perform his dark and devilish tricks. It was an abuse of the name of God, a criminal, blasphemous game, which they were playing. But they found their punishment with unexpected suddenness. For the evil spirit in the man whom they were trying to heal answered them that he knew Jesus, was fully familiar with His power and authority, and that he was also acquainted with Paul, some other spirits having experienced the miraculous power that dwelt in him, but who might they be, to use the name of both in such an assured manner? That was an expression of sneering contempt, since the devil would not recognize their superiority and refused to heed their adjuration. And what is more: their self-satisfied assurance filled the evil spirit with fury. The man whose body he controlled sprang upon them like an infuriated beast, mastered them with the greatest ease (two of them being present upon this occasion), and overpowered them completely; they were like helpless infants in his hands. With their clothes torn from their bodies and covered with wounds they fled out of the house which they had entered with

### Kretzmann's Commentary on Acts 19:13–17

such great confidence. Instead of coming back in triumph, they crept back in shame and disgrace. And the story became known to all the inhabitants of Ephesus, both Jews and Greeks, causing fear to fall upon them all. As a consequence, the name of the Lord Jesus was magnified, was highly praised, and continued to receive praise from an increasing number of disciples. Thus the plans of the devil to hinder and interfere with the work of the Lord only result in the furtherance of His kingdom.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 25, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:18–20](#).

### Kretzmann's Commentary on Acts 19:18–20

The beating which the exorcists received in consequence of their unwarranted use of the name of Jesus had a good effect also upon the disciples that had come to faith, that had joined the congregation at Ephesus. The fear that Jesus was mightier than all idols and demons was spread far and wide, Now, the city of Ephesus, like most of the large cities of that day, was full of witchcraft and superstition. And this fact was here brought out in a remarkable way, since fear of punishment opened the mouth of many. They confessed, openly declared, their wrongdoings in this respect; they disclosed the magic spells which they had used. And many of those that had practiced magical arts collected their books on these subjects, burning them openly, in the sight of all the people. They also computed the price of these books and found it to be fifty thousand pieces of silver, almost ten thousand dollars. "Their value depended not so much on their number or their size as on their contents; for they contained plainly written directions for the performance of tricks of jugglery and magic, and the purchaser, by a little practice, could be just as skillful a juggler as the original owner. " So did the Word of the Lord grow with power, with such irresistible force did it persuade the hearts of men and gain new converts. And such strength did it exhibit in changing the hearts of these converts that they voluntarily renounced all connection with superstition and witchcraft. This power of God, even today, is exerted through the Word and shows the same results. The foolishness of men's perverted minds, together with the power of the kingdom of darkness, is helpless before the power of God in His Word.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:21–22](#).

### Kretzmann's Commentary on Acts 19:21–22

After these things had been accomplished, after the Gospel had scored this great victory over the powers of darkness and over the hearts of men, Paul made up his mind, not according to some temporary notion, but under the direction of the Holy Ghost. As the work of the Church at all times is under His government, so He, in those early days, directed the steps of His missionaries in wonderful ways, chap. 16:6-10. Paul planned to make a missionary trip through Macedonia and Achaia, where the congregations at Philippi, Thessalonica, Berea, and Corinth, and possibly one at Athens and in a number of other cities, could well make use of his counsel, encouragement, and admonition, after which he intended to travel to Jerusalem. His own personal wish and desire was, after he had made these journeys, to see Rome, the capital of the entire empire. Since he could not leave at once, he sent two of his assistants in advance, two of the younger men that ministered to him while they were perfecting their knowledge of theology, namely, Timothy and Erastus. These two were to proceed to Macedonia first, but with instructions to visit Achaia also and there to inform the congregation at Corinth concerning Paul's ways and teaching, 1 Corinthians 4:17; 1 Corinthians 16:10. Paul himself stayed in Ephesus for some time longer, though the congregations in the house of Aquila and Priscilla and elsewhere in the

### Kretzmann's Commentary on Acts 19:21–22

province were by this time well established, 1 Corinthians 16:19. This addition to this stay ( Acts 19:10) made the total length of time spent in Ephesus nearer three years than two, Acts 20:31.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 19:21–22](#).

### Footnote for Acts 19:21 (The Christian Community Bible)

• 21. The success of the Gospel was so great that it staggered idolatry. It appeared, however, alongside many other religions. The Roman world was full of religious restlessness, and from Asia in particular came many doctrines, cults and teachings that claimed to free people from death. The Gospel was different from all of them since, while those doctrines were merely theories, the apostles were proclaiming a fact: a Jew named Jesus has risen and we have seen him risen.

There is a chaotic disturbance. The group of idol-makers defend their interests. The Jews who lived quietly among the pagan population are worried, lest they be confused with the Christians, so they try to excuse themselves.

From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/> accessed November 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:23–27](#).

### Kretzmann's Commentary on Acts 19:23–27

At that same time, when the apostle had sent Timothy and Erastus ahead to Macedonia, a tumult of no small proportions was started in Ephesus on account of the way which Paul taught, the Gospel proclamation with all it included. For in the city lived a certain man, a silversmith, Demetrius by name, the master of the guild for that year, as some think. An ancient inscription even makes it probable that he was the president of the city board of magistrates at that time. The silversmiths of Ephesus did a lucrative business in those days by selling small models of the shrine of the goddess Diana, of the great temple of Ephesus, as souvenirs. This temple was one of the seven wonders of the ancient world, 425 by 220 feet in size, and gloriously beautiful with its white marble columns supporting the roof. Some of the porphyry columns now in Santa Sophia at Constantinople are said to have been taken from it. "The temple was venerated over all of western Asia Minor. To it came many pilgrims every year, to whom Ephesian silversmiths sold little replicas of the temple. It was because Christianity became so popular through the preaching of Paul that the profitable sale of these shrines was interfered with, that the riot in Ephesus occurred. " "These 'shrines' were not mere statuettes of the goddess, but were probably miniature representations of the temple shrine which were sometimes dedicated to the goddess as votive offerings, sometimes, doubtless, kept in the homes, or placed in graves by the side of the dead. " Naturally, this business brought a great deal of money to the silversmiths, and, just as naturally, anything that tended to interfere with this business and thus touch the craftsmen in their most sensitive spot, the question of income, was denounced with great resentment. The speech of Demetrius to his fellow-craftsmen, a formal meeting of whom he had called, contains the charges in a very frank way, namely, that Paul was hurting their business, and that he was interfering with the worship of Diana. They all knew that they were making a very comfortable living out of this business. And now they saw it before their eyes and heard it daily that the activities of this man Paul were not confined to the city of Ephesus itself, but that he had, in almost the entire province of Asia, persuaded and turned away a great multitude from the ancient form of worship, because he said that those figures which are made by the hands of men are no gods. This testimony out of the mouth of one of the



## Kretzmann's Commentary on Acts 19:23–27

enemies, although it must be discounted to some extent as an exaggeration with the purpose of making an impression, still paints an impressive picture of the success of Paul's labors. If the amount of business had been reduced to such an extent that all the members of the craft felt the effects, the number of converts to Christianity, together with the moral influence of their outspoken or implied disapproval, must have been very large. But Demetrius skillfully puts his emphasis on the second charge. He implies that the loss of their income might be borne yet, that the danger which was threatening this branch of their trade in bringing it into contempt was not the most serious aspect of the situation, but this he urges as his real complaint, that the sanctuary of the great goddess Artemis (Diana) would fall into bad repute, would no longer be regarded, and that she would even be deposed from her magnificence, and her majesty, glory, and praise be lowered, although, as the speaker points out, all of Asia and the whole world worshiped her. Both the Greeks and the Romans Revelation red this goddess very highly, and though only the people of Asia Minor made regular pilgrimages to this temple, it was known in every part of the civilized world, and was duly given the homage which the average heathen gave to the gods about whom he received instruction. The speech of Demetrius was that of a shrewd demagogue, who knew well how to play upon the passions of the people by touching upon their most sensitive points: love of money and religious superstition.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:32–34](#).

## Kretzmann's Commentary on Acts 19:28–34

If Demetrius intended to kindle a fire, he certainly was successful beyond his design. No sooner had he closed his speech than some member of the guild or some other person in the audience coined a catchy phrase which struck the popular fancy: Great is Artemis of the Ephesians! And, full of anger as they were, the others took up the cry and carried it out to the street. In less time than it takes to tell about it, the disturbance had spread to all quarters; it filled the city, and surged back and forth like various liquids that have been poured together and cannot become settled. The streets being far too narrow for a proper show of mob violence, agitators and rabble alike were struck by the idea at the same time and rushed into the large theater, probably the largest in the world, its diameter being 495 feet and its capacity 24,500 people. But on their way, in their mad rush, they managed to seize and to carry along with them two fellow-lodgers of Paul, the Macedonians Gaius and Aristarchus. The latter is mentioned also in other passages as a native of Macedonia, of the city of Thessalonica, chap. 20:4; 27:2. It is probable that these two men, here mentioned as attendants of Paul, were delegates of the Thessalonian congregation who were with Paul carrying the contribution to the congregation at Jerusalem. These faithful men being in danger of their lives, Paul firmly intended to go out and face the angry mob, in order to shield them with his own life; but this the members of the congregation would not permit. To the infuriated mob his appearance at that time would have been like a red rag, and, according to all possibility, could have accomplished nothing. And the disciples were seconded in their endeavors by some of the leading men of the city, the Asiarchs, the chief priests of the Roman Empire in the provinces, whose duties included also the providing of games for the people. Some of these influential men were decidedly friendly to Paul, as this act of kindness shows, since they took the trouble of sending to him and earnestly begging him not to venture forth into the theater. In the meantime, the members of the mob were working themselves into a fine frenzy, for they continued to shout, someone thing and some another. There was no unity of thought and of leadership: it was an unlawful, tumultuous assembly, poured together like liquids that will not mix properly. And, as usual, when a rabble, a mob, springs from the ground upon such occasions, the majority of the people had no idea why they had really come together. At this point the Jews of the city, fearing that the fury of the mob might turn against them also, since Paul was a Jew, and since they themselves were opposed to idolatry, made the attempt to have one of their own number, a man by the name of Alexander, explain the situation to the surging multitude. The man tried to follow the instructions which he had received as the Jews pushed him to the front. But no sooner did he raise his hand, indicating to the people that he wanted to speak, and, in this

## Kretzmann's Commentary on Acts 19:28–34

case, to hold a speech of defense, than the intelligence went the rounds that he was a Jew. Whether they could all see plainly enough to distinguish his dress and features, or whether those nearest to the arena or stage passed the word along, the entire multitude, the infuriated mob, with one voice from them all, like the bellowing of some enraged monster, took up the phrase which had caught their fancy as one of the silversmiths had shouted it: Great is Artemis of the Ephesians! It was a wild demonstration of a lawless mob, but a comparatively harmless enjoyment, at that: it satisfied their idea of worship without hurting anyone. The city authorities therefore did not interfere at this point, since any opposition would have inflamed the mob to acts of violence. They were evidently well versed in the psychology of the mob and bided their time.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 27, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 19:38–41](#).

## Kretzmann's Commentary on Acts 19:35–41

With two hours' continuous yelling, the fury of the mob had spent itself, its members were exhausted. And now the secretary of the city had no difficulty in quieting the people. "He was the most influential person in Ephesus, for not only were the decrees to be proposed drafted by him and the Strategoi [the magistrates], and money left to the city was committed to his charge, but as the power of the Ecclesia, the public assembly, declined under imperial rule, the importance of the secretary's office was enhanced, because he was in closer touch with the court of the proconsul than the other city magistrates, and acted as a medium of communication between the imperial and municipal government." Addressing the assembly as citizens of Ephesus, he asks whether there is really any man that does not know the city of Ephesus to be the temple-keeper of the great Artemis and of the figure that fell down from heaven. The image of Artemis the Fruitful, a figure representing the goddess as life-giver and nourisher, was said to have fallen down from the sky, having been thrown down from the throne of Zeus, or Jupiter, their highest God. The speaker represented these things as facts, as self-evident, as unchallenged by any one, with the implication, of course, that there was no need of all this excitement, since all that they had said about their goddess was universally acknowledged. Now, he argued, since these things were without contradiction, since no one had publicly attacked these statements, the obvious duty of every one there present was to keep the peace and not to do anything rash. As for Gaius and Aristarchus, the two men whom they had accused indirectly, even if they did not bring a direct charge against them, they were neither robbers of the temple, nor had they blasphemed their goddess. The speaker here ignores the real charge against the disciples, that of denying that images made with hands are gods. He did not state the whole truth, being perhaps not even acquainted with it, but simply judged from the case as it appeared before him. Paul and his companions had never, as later fanatical missionaries and iconoclasts did, thrown down and destroyed heathen images, nor had they attempted to gain their point by abuse and bluster, but they had simply taught the truth and tried to convince the heathen of the vanity of their idols. If therefore Demetrius and his fellow-craftsmen felt that they had a case against any one, the court-meetings were going on at that very moment, sessions of the court were being held and the judges were present, the proconsul was on duty; let them therefore bring their charge. These simple rules, which must obtain in a well ordered state, should be followed, then there would be justice for all. But if the assembly desired to have any resolution passed concerning the future conduct of citizens or of residents of the city, such things were to be decided in a legal meeting, called in a legal manner and empowered to pass such resolutions, the present meeting not coming under this heading. He finally reminded the people of the possible consequences of their foolish acts. They all were in danger of being called to account for the riot of that day, in itself a serious matter, since it would not be possible for them to show any reason for this tumult. And the crowning bit of tactful diplomacy was the action of the secretary in dismissing the assembly. The words imply the usual formal dismissal, a motion to adjourn having been called for by the moderator and duly passed by the assembly. This trick would tend to give the meeting a lawful aspect and help to shield the people in case of an investigation. It was thus a skillful device of the secretary both to make the people still more heartily ashamed of themselves, and to make them feel

## Kretzmann’s Commentary on Acts 19:35–41

indebted to him for keeping them out of greater difficulties. Note: The riot at Ephesus has its parallels in contemporary church history. The true preachers of the Gospel are no robbers of churches, no iconoclasts, no senseless blasphemers; but their duty is to show the heathen of our days the vanity of the modern idols, of the lust of the flesh, of the lust of the eyes, of the pride of life. And this position is bitterly resented by those that feel their guilt. Whenever they have an opportunity, therefore, they incite thoughtless people against the Church. The days of mob-rule are evidently not past yet. Since, however, an infuriated mob has no reason, the Christians will quietly wait and place their cause into the hands of God until they may confess the Word once more and build their Lord's kingdom. The exalted Christ watches over His own in the midst of all dangers.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 27, 2023.

[Chapter Outline](#)

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I have included Acts 18:23 with Acts 19. V. 23 is the true beginning of the third missionary tour.

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Acts 19

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul inquires of some disciples, “Into what were you baptized?”	
Having spent a certain [amount] of time [there in Antioch], [Paul] departed, passing through, in order, the Galatian region and Phrygia, giving strength to the disciples [by the teaching of the Word].	After spending some time in Antioch, Paul went out from there, passing through the Galatian region and then through Phrygia, teaching Bible doctrine as he went, giving strength and encouragement to the believers there.
It was at that [time that] Apollos was in Corinth [and] Paul was passing through the upper regions [of Asia Minor] going to Ephesus.	It turned out that, when Apollos was in Corinth, Paul was traveling through some remote regions on his way to Ephesus.
[At that time, Paul] discovered certain disciples, and he said directly to them, “[Did] you [all] receive the Holy Spirit when you [all] believed?”	It was at that time, that Paul came across some disciples, and he asked them, “Did you receive the Holy Spirit when you believed?”
b.c.The disciples said to him, “On the contrary, we had not ever heard whether [there] was a Holy Spirit.”	They answered, “We did not even know that there was a Holy Spirit.”
And he said, “Into what have you [all] been baptized?”	Paul then asked, “What was the nature of your baptism?”
They replied, “[We were baptized] into the baptism of John.”	“We were baptized as per the baptism of John,” they answered.
Paul said, “John baptized a baptism regarding a change of mind by the people [being baptized], speaking with reference to the One coming after him, that they might believe [in Him] (that is, [he was speaking] with reference to Jesus).” Therefore, those listening [to Paul] were baptized in the name of the Lord Jesus.	Paul then explained, “John’s baptism was all about a change of mind to take place in the people he ministered to. He spoke with reference to the One Who would come after him, to the intent that they might believe in Him (that is, John was speaking about Jesus). Therefore, those listening to Paul then believed in Jesus and were baptized in His Name.

A Complete Translation of Acts 19	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
When [there] was a laying on of the hands of Paul, the Holy Spirit came upon them, and they were speaking not only [foreign] languages but also they were prophesying. Now there were about twelve men [there].	When Paul laid his hands upon them, the Holy Spirit came upon them as well, and they manifested the Spirit by speaking in foreign languages and by prophesying. Now, there were about twelve men there.
Paul goes from the synagogue of the Jews to the Greek lecture hall in Ephesus	
Having entered into the synagogue [in Ephesus], [Paul] spoke freely for three months, reasoning and persuading [the people there] about the kingdom of God.	After this, Paul entered into the synagogue of Ephesus and spoke boldly there for three months, reasoning and persuading the attendees there concerning the accurate understanding of the kingdom of God.
Now, as certain ones were developing scar tissue and were unbelieving, they began to revile the way before the many [synagogue goers].	However, there were recalcitrant ones of the synagogue who remained unbelieving, to the point where they spoke disparagingly of the way of God that Paul was teaching.
[Therefore, Paul] stood off from them [and] separated out the disciples [of Christ from them].	Consequently, Paul removed himself from the synagogue and he took the disciples of Jesus with him.
Each day, [Paul] was reasoning in the lecture hall of Tyrannus. This thing continued for two years, so that all of those living in Asia Minor heard the word of the Lord, both Jews and Greeks.	Each day then, Paul went to the lecture hall of Tyrannus and reasoned with the Greeks there. This continued over a period of two years, so that all Greeks and Jews of Asia Minor heard the word of Lord proclaimed accurately.
Not [a show of] ordinary powers was the God doing through the hands of Paul, so that even for the sickly ones, was carried away [from having contact with] his skin, face cloths or aprons, and [by means of these cause] diseases to depart from [them] and evil spirits to come out [from them].	God did extraordinary things through Paul so that even bits of cloth and aprons, having come into contact with Paul, could be used to cure diseases and to make evil spirits to come out.
Paul confronts those involved with cultic practices	
Then certain itinerant Jewish exorcists undertook to name to those having evil spirits the name of the Lord Jesus, saying, "I implore you [all to get out by] Jesus, [the One] Whom Paul proclaims."	Also in Ephesus, at this time, were a number of itinerant Jewish exorcists who began to invoke the name of Jesus against the evil spirits they encountered. They would say, "I implore you evil spirits to get out by the name of Jesus, the One proclaimed by Paul."
A certain one Sceva, a Jew [and] a chief priest, [along with] seven sons were doing this.	Sceva, a Jewish chief priest, and his seven sons, were doing this.
The evil spirit answered, saying to them, "I indeed keep on knowing Jesus and I am acquainted with Paul; but you [all], who are you [all]?"	The evil spirit answer them, saying, "Certainly I keep on knowing Who Jesus is; and I am acquainted with Paul; but who exactly are you?"

## A Complete Translation of Acts 19

The Kukis Reasonably Literal Translation	Kukis Paraphrase
The man, in whom was the evil spirit, jumped upon them. Having exercised dominion over both (men), he prevailed against them, so that they fled that house naked and wounded.	The man, in whom the evil spirit was, jumped the two exorcists. Having beaten them up, he inflicted great damage upon them, sending them running from his house both naked and wounded.
This [situation] become well-known not only to Jews but also to all Greeks, to [all] those living in Ephesus. Fear fell upon all of them and [what happened] magnified the name of the Lord Jesus.	What took place became well-known to all the Jews and Greeks living in Ephesus. Fear fell upon them and this thing magnified the name of the Lord Jesus.
Therefore, many of the believing ones were coming forward, [both] confessing and making known their practices.	Because these things took place, believers began coming forward and admitting to their own practice of the black arts.
Many of them had been practicing the magic arts, so they began carrying [their] scrolls [to a central location] [and] they began burning them before everyone.	Huge numbers of people began to bring their satanic books to a central location to burn them publically.
They also computed the value of [the scrolls] and found [their value to be] fifty thousand silverlings. Thus, the Word was increasing and prevailing by the power of the Lord.	This was such a big deal that someone began to compute the cost of these scrolls and determined it to be equivalent to 50,000 silver coins. Thus the power of the Word of God continued increasing and prevailing over false teachings.
<b>Paul is blamed for reducing public interest in shrines to Diana</b>	
Now, it came about, at that time, a great disturbance about the way. A certain (man) [with the] name Demetrius, [was] a silversmith, was constructing silver shrines of Artemis.	Around this same time, there was a great disturbance about the way of Jesus. A certain man, Demetrius, was a silversmith. Demetrius constructed small silver shrines for Artemis, which people could purchase and keep in their homes. For a long time, this niche market was a thriving business in and around Ephesus.
[This trade] provided artisans with a great business; which [men] he had gathered together even the workmen of related [trades]. He said, "Men, you [all] know that from this trade, [there] is prosperity for us. You also keep on seeing and you keep on hearing that, not only in Ephesus but [also] almost everywhere in Asia [minor], this persuasive [speaker] Paul has carried away a large crowd [of people away from our goddess Diana], saying that [there] are no gods who come to be [made] by hands.	Demetrius gathered together a large number of men whose trade was related to his and he said to them, "Men, you all know that from this trade, we have become very prosperous. However, you are probably aware of this fellow Paul, a Christian, who is very persuasive. Paul, by his public speaking, has reduced our market considerably, as he has convinced many people that no gods can be made with human hands. He has been teaching this not only in Ephesus, but all over Asia Minor as well.
Now, not only is this part [of our enterprise] in jeopardy so that our [trades may] come [to be] worthless, but also the temple of the great goddess Artemis will count as nothing.	Now, not only has this aspect of our faith become worthless, but soon even the temple of the great goddess Artemis will face a serious dropoff of attendance.
Furthermore, her magnificence is about to be destroyed, [the one] whom all Asia and [even] the world [beyond] reveres."	By his teaching, Paul is destroying her magnificence, this goddess of ours who is worshiped and adored, not only in Asia Minor, but in regions all around this land."

A Complete Translation of Acts 19	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
This small group of trade workers get out of control and they snatch up two of Paul’s associates	
Having heard [this] and becoming filled with anger, the [trade workers] cry out, “Great [is] Artemis, [goddess] of the Ephesians.”	Having heard what Demetrius had to say, and allowing themselves to become enraged, they loudly cried out, “Great is Artemis of the Ephesians!”
The city was filled with confusion (and rioting). [The men, having been worked up by Demetrius], of one mind, rushed into the theater, having [first] grabbed up Gaius and Aristarchus, [two] Macedonians [who were] Paul’s traveling companions.	Because of Demetrius working up this assembly, the city suddenly exploded into confusion and rioting. These men of Demetrius, now of one mind, burst into the theater, having first grabbed up Gaius and Aristarchus, Paul’s two Macedonian traveling companions.
Paul is warned not to go to this public assembly	
Though Paul was willing to enter into the public assembly [to debate the opposition], the disciples [of Jesus] would not allow him.	Even though Paul was more than willing to meet his opposition in debate at this public assembly, believers in Ephesus would not allow him to go there.
Certain [men], even of the city officials—those who are friends with him—were [also] sending him [messages] telling [him] not to entrust himself to the public forum.	In fact, there were some men, including some who were public officials (those who were sympathetic to Paul’s teaching) who sent him messages saying, “Do not come to this public meeting; we will sort it out.”
Two worthless hours of chanting	
Others indeed, therefore, were calling out another thing, for the assembly was [in chaos], having been stirred up [or, <i>confused</i> ]. The greater number [of them] could not see for what cause they had assembled.	A great number of people had gathered, and different people were yelling out different things. The public was very stirred up and chaotic. Most of them did not really understand why they had assembled there.
Now they united to Alexander, out from the crowd, having put him forward from the Jews. Alexander was motioning [with] the hand. He intended to defend himself to the people.	Somehow, a man named Alexander, from out of this crowd, was pushed forward. There seemed to be an agreement to hear him out, so he motioned with his hand to the crowd to quiet them down. He intended to defend himself before the people.
Now fully knowing that he was a Jew, [there was] a chant [lit., <i>voice</i> ], having become one, from all [of them], crying aloud for about two hours, “Artemis of the Ephesians [is] great!”	However, realizing that he was a Jew, Demetrius and his group began to chant, crying aloud for two hours, “Artemis of Ephesus is great!”
After two hours, the town recorder stands up and reasons with the mob	
Having quieted the crowd, the [town] recorder spoke [to them, saying], “Men, Ephesians, who is the man who does not know [that] the city of Ephesus continues being a temple-keeper for the great Artemis and [who does not know] of the [thing] fallen from heaven? These things are undeniable.	After the two hours of slogan shouting began to die down, the town recorder looked right at them and said, “Men of Ephesus: is there a man who does not know that Ephesus is responsible for the Temple of Artemis? Is there anyone here who does not know about the great sign which fell from Zeus’ heavens? These things are undeniable to all Ephesians.

A Complete Translation of Acts 19	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
It is necessary [that] you [all], being restrained, to be under [legitimate city] authorities. No one should keep on practicing [this] reckless [behavior].	You are obviously upset and out of control, but you need to get yourselves under control. Just because you are a mob, that does not mean that you now get whatever you think you want. These are dangerous and reckless actions to take in our city.
For you [all] have brought these men [to the forefront]—[who] are not temple thieves nor do they blaspheme our goddess.	These men whom you have brought before the council—they have not robbed our temple nor have they blasphemed our goddess.
If indeed therefore, Demetrius and the craftsmen with him keep on having any matter, those in [this] assembly have guidance and [there] are [proper] proconsuls [to work with]. Let them bring charges against one another [if they believe that is necessary]. Now, if anyone beyond [this] keeps on seeking [some sort of redress], [the matter] will be settled in the legal assembly.	Now, if Demetrius and the craftsmen who are here with him continue having a complaint, there are proper court days and proper legal channels which they may use. Let them bring charges against one another, if they believe that is necessary. Now, if anyone seeks any sort of settlement beyond what has taken place today, that matter should be settled in the legal assembly.
Now we stand in jeopardy to have charges brought of a rebellion with regards to the (one) [which took place] today. There is no cause about which we are able to give an explanation concerning this disorderly gathering.”	There is one additional matter, which affects all of us here. There could be dire consequences brought upon all of us here for the rebellion which took place here today. There is no legitimate explanation that we could offer up for what took place here today. The gathering was disorderly and riotous. We cannot have that.”
Having said these things, [the court recorder] dismissed the assembly.	With that, the court reporter dismissed the assembly.
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 19			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#82–86	Acts 19:1–41
	1992 Spiritual Dynamics (#376)	#1546	Acts 19:20–21
Grace Notes by Warren Doud	Book of Acts <a href="https://www.gracenotes.info/acts/acts100.shtml">https://www.gracenotes.info/acts/acts100.shtml</a>		Acts 1–28
Dr. Peter Pett	Book of Acts <a href="https://www.studylight.org/commentaries/eng/pet/Acts.html">https://www.studylight.org/commentaries/eng/pet/Acts.html</a>		Acts 1–28
Dr. Thomas Constable	Book of Acts <a href="https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf">https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf</a> <a href="https://www.studylight.org/commentaries/eng/dcc/Acts.html">https://www.studylight.org/commentaries/eng/dcc/Acts.html</a>		Acts 1–28

## Doctrinal Teachers\* Who Have Taught Acts 19

	Series	Lesson (s)	Passage
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/acts-menuitem">https://deanbible.org/new-testament-menuitem/acts-menuitem</a>		Acts 1–28
Syndein	<a href="http://syndein.com/Acts.html">http://syndein.com/Acts.html</a> (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>		Acts 19–28
Jeremy Thomas	<a href="https://fbgbible.org/archive/fbc-acts.htm">https://fbgbible.org/archive/fbc-acts.htm</a>		Acts 1–28
Dr. John C. Whitcomb and George Zeller	<a href="http://www.middletonbiblechurch.org/acts/index.htm">http://www.middletonbiblechurch.org/acts/index.htm</a>		Acts 1–14

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, 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). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

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).

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.



